

3. M. Todd August 28th 1871

ANECDOTES

MEDICAL, CHEMICAL,
AND
CHIRURGICAL;

COLLECTED, ARRANGED, AND TRANSMUTED,
BY
An Adept.

Ludo et joco uti licet, cum gravibus seriisque satisfecerimus. CIC. OFF. i.
Dum nihil habemus majus, calamo ludimus. PHÆDRUS.



London.

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1816.

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Printed by W. Thorne. Red Lion Court, Fleet Street.

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ANECDOTES,

&c. &c.

APHORISMS

FROM THE CHINESE, RESPECTING MEDICINE.

HE who doth not love tea, covets wine.

Honour the dead, as you would honour them if they were alive.

If the excesses of debauchery make great havock of the body, the vexations of the body make still greater.

In China are more tutors than scholars, and more physicians than patients.

Not one in ten thousand dies by poison, yet the bare mention strikes with horror: What multitudes by intemperance; yet, how little is it feared.

See that moth, which flies incessantly round the candle: it is consumed! Man of pleasure, behold thy own image.

Temperance is the best physic.

The life of man is a fever, in which very cold fits are followed by others equally hot.

The man who hath never been sick, doth not know the value of health.

The man who is pointed at with the finger, never dies of a disease.

The medicine that doth not cause the patient to wink [sleep], never cures him.

When a family rises early in the morning, conclude the house to be well governed.

PHYSICIANS, in China, never write any prescriptions, but commonly give their own medicines: a boy carrying after them a cabinet with five drawers, each divided into more than forty little squares, and all of them furnished with medicines ready prepared. When they have felt the pulse, they make up two compositions; one to be taken on the spot, the other afterwards. Their medicines are only simples; in the uses of which, and in the knowledge of the pulse, their whole art consists. Blood-letting is very rarely practised among them; and the use of clysters was not known till they learned it from the Portuguese, at Ma-cau, which they therefore call "The remedy of Barbarians." The circulation of the blood is said to have been known to them from time immemorial; but from their aversion

to dissecting, and ignorance of anatomy, they have made no improvements from it. The profession is chiefly handed down from father to son, though they have good ancient books of the art; extracts from which may be seen in Du Halde. Their fees are very moderate, but they never repeat their visits unless sent for; so that the patient is at liberty to change his Physician.

Vide the HAU KIOU CHOAN, or Pleasing History; translated from Chinese into Portuguese, and thence into English, by Percy, Bishop of Dromore. Lond. 1761.

PROVERBS PERTAINING TO HEALTH, DIET, AND PHYSIC.

An ague in the spring is physic for a King.

Agues come on horseback, but go away on foot.

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.

Children and chicken must be always picking.

Old young and old long,

They who would be young when they are old,
must be old when they are young.

Every man is either a fool or a physician after
forty years of age.

After dinner sit a while, after supper walk a
mile.

An old Physician, a young Lawyer.

A good Chirurgeon must have an eagle's eye, a lion's heart, and a lady's hand.

Good keal is half a meal.

If you would live ever, you must wash milk from your liver.

Butter is gold in the morning, silver at noon, 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.

Light suppers make clean sheets.

He that goes to bed thirsty, rises healthy.—
GALEN.

One hour's sleep before midnight is worth two hours after.

Who goes to bed supperless, all night tumbles and tosses.

Often and little eating makes a man fat.

Fish must swim thrice.

Drink wine, and have the gout; drink no wine, and have the gout too.—With this saying, intemperate persons, that have or fear the gout, encourage themselves to proceed in drinking wine notwithstanding.

Young mens' knocks old men feel.

Go to bed with the lamb, and rise with the lark.

Cheese, it is a peevish elf;

It digests all things but itself.

The best Physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.—This is a translation of the following distich of the Schola Salernitana :

Si tibi deficient medici, medici tibi fiant,

Hæc tria : mens hilaris, requies, moderata diæta.

There is an Italian proverb, which says, *Si trova la medicina, ma il medico non si trova*—Medicine indeed exists, but where do you find a Physician?

ARISTON was a Christian Physician, who lived in the reign of Diocletian, towards the year 303. The Christians relate that he had always an instrument quite ready to cut out the tongue of those who were condemned to this punishment. The Roman Pretor having condemned a little child, named ROMAN, to this punishment, Ariston performed the operation, and the same writers state, that it did not prevent the child speaking with marvellous volubility. This miracle being told the Emperor, he caused the Physician to be brought before him, and asked him the cause. He swore that the operation had been performed according to all the rules of the art ; he even shewed

the tongue of the child which he had preserved. "Moreover," says he "cause the first slave to come hither, I will cut his tongue out in the presence of your Majesty; and you will see if he can speak." The Physician was taken at his word: the poor man was brought, from whom the Physician cut as much tongue as he had cut from the child. What was the result? The man died immediately.

TINCTURA EJUSDEM.

A LONDON Apothecary, of whom there be many, whose attainments do not rise much above the level of the individual here described, who had recently perched himself near one of the new squares, had a prescription brought him from the pen of an M. D. westward, obviously levelled at a highly nervous case; and on which it should seem that the writer had resolved to try the full efficacy of—Valerian;—for, not satisfied with its concentration in the form of—"Extract rad. valer." he had superadded an order for its being duly accompanied with the "Tinctura ejusdem." This most completely staggered the learned person to whom the paper was now committed. In vain did he turn to all the Pharmacopœias, new and old, of London or Edinburgh; and run over the indexes of the more intelligible Dispen-

satories, which compose the usual library stock of these Knights of the Pestle. The word "ejusdem" was an insurmountable stumbling-block; the drug was not to be found, either in the spirituous tincture, or in any other of the various chemical forms through which he diligently hunted for it; and, being a distinct order, the usual guess at a succedaneum could not be hazarded.—In this dilemma, concluding that he should not fail to find, at some of the great medicine mongering Druggists in the city, what he could not make out among his own common-place assortment, he set off at full speed Eastward, having first accurately copied the name as he found it in the prescription. With this, he made his way into one of those large shops; and, boldly presenting it, inquired whether they had got the article in a prepared state, as noted.—The paper was received by a youth at the counter, who, by the gape of his mouth, as he re-perused a word, which, in its disconnected situation, he did not immediately recognize, evinced that his knowledge on the subject was precisely on a level with that of the inquirer; and, after some humming and hesitation, he retired a few steps to put the paper into the hands of his principal, who chanced to be writing a letter at the desk.—This gentleman,

who possessed a much more extensive and classical knowledge of the Latin tongue than was necessary for the conduct of his own business, and who was withal a humorous observer of character, immediately smoked the gross ignorance of the applicant; and it was with some difficulty, that he restrained a burst of laughter, as he turned his eye to take measure of the other's inanity, stifling it as well as he could, with—"O! yes, Sir!—we have the article;—and I'll attend you myself, the moment I have folded up a letter."—This furnished the means of composing his features into all due gravity; when making his advance towards the counter, under the masque of great apparent attention, he continued—"So, Sir! I presume you want this for the purpose of combining with"—
"Precisely so, Sir!"—"And you wish it of the first quality?"—"Sir! I should be sorry to trifle with the just expectations of any man, by the use of a secondary article."—"Your delicacy, Sir, is highly commendable;—and I will be equally ingenuous with you:—We have it;—but, I am afraid not quite in that state in which a gentleman like you, perhaps, ought to place much reliance on it. We had an accident with our last:—Next week we shall be enabled to supply any of your future wants. In the mean time,

as it is a thing rather out of the usual routine of the Shops, I would advise you to step to Apothecaries Hall for your present supply, where you cannot fail to meet with it, and with the greatest chance of perfection; and where you will undoubtedly be enabled to procure such further information concerning the *tinctura ejusdem*, as you may, very probably, find of some importance to you hereafter.—Sir! I wish you a very good morning!”—So saying, he dismissed the Gentleman, highly gratified with this apparent superflux of ingenuousness and civility, and utterly blind to the Sardonic grin, with which he was sent on the errand of exposing his ignorance at the fountain-head.

MEDICAL BIOGRAPHY..

DR. RICHARD BATHURST was a native of Jamaica, and the son of an eminent planter in that island, who, coming to settle in England, placed his son in London, in order to qualify him for the practice of physic. In the course of his studies, he became acquainted with Johnson, and was greatly beloved by him for the pregnancy of his parts and the elegance of his manners. Besides these, he possessed the qualities that were most likely to recommend him in his profession; but,

wanting friends, could make no way in it. He had just interest enough to be chosen physician to an hospital that was supported by precarious donations, and which yielded him little or no recompence for his attendance, which, as it was only a few hours on certain days in the week, left him, in a great measure, master of his time. Of this he was a good manager, employing it in the studies relative to his profession, and the improvement of himself in polite literature. In conjunction with Johnson, Hawkesworth, and others, he wrote "The Adventurer," a periodical paper that will hereafter be spoken of, pursuing, at the same time, the most prudent and probable methods for acquiring reputation and advancing himself in his profession; but, missing of success, he embraced the offer of an appointment of Physician to the army that was sent on the expedition against the Havannah, where, soon after his arrival, he was seized with a fever that then raged among the troops, and which, before he could be a witness of the reduction of the place, put a period to an innocent and useful life.

The Spaniards have a proverb, that he who intends to be Pope must think of nothing else. Bathurst thought of becoming an eminent London Physician, and omitted no means to attain

that character: he studied hard, dressed well, and associated with those who were likely to bring him forward; but he failed in his endeavours, and shortly before his leaving England, confessed to Johnson, that in the course of ten years' exercise of his faculty, he had never opened his hand to more than one guinea.

The failure of such a person as those above mentioned, in a profession in which very many ignorant men have been known to succeed,* was matter of wonder to Johnson and all that knew him. He obeyed that precept of Scripture which exhorts us to honour the Physician, and would frequently say of those of this country, that they did more good to mankind, without a prospect of reward, than any profession of men whatever. Bathurst's want of encouragement affected him much: he often expressed to me his surprize, that a young man of his endowments and engaging manners, should succeed no better, and his disappointment drew from him a reflection, which he has inserted in his life of Akinside. "By an acute observer who had looked on the transactions of the medical world for half a century, a very curious book might be written on the fortune of

* So ignorant as to request of the College the indulgence of an examination in English.

Physicians." Such a book I should be glad to see; and if any person hereafter shall be induced to pursue Johnson's hint, he may possibly think the following remarks, which have occurred to me in the course of a long intimacy with some of the most eminent of the profession, not altogether beneath his notice.

Of the Professors of medicine, in cities remote from London, and in country towns, I know but little; but in the metropolis, I am able to say, that in my time, not only the track of a young Physician was pretty plainly pointed out, and it is curious to follow it, but that the conduct of such an one was reducible to a system. Mead was the son of a nonconforming minister; the teacher of a numerous congregation, who, trusting to his influence over them,* bred his son as a Physician, with what success is well known.†

* The interest which the dissenting teachers had with the members of their several congregations, though now but little known, was formerly very great, and in my memory was such, that scarcely any member of a separate congregation would dispose of a daughter, or make a purchase, or advance a sum of money on a mortgage, without first consulting his Pastor.

† I have heard it said, that when Mead began to practise, he was a constant frequenter of the meeting at Stepney, where his father preached; and that when he was sent for out of the assembly, which he often was, his father would, in his prayer, insert a petition, in behalf of the sick person. I once men-

He raised the medical character to such a height of dignity as was never seen in this or any other country. His example was an inducement with others of the dissenting ministers to make Physicians of their sons. Oldfield, Clarke, Nesbitt, Lobb, and Munckly, were the sons of dissenting teachers, and they generally succeeded. The hospital of St. Thomas, and that of Guy, in Southwark, were both under the government of dissenters and whigs; and as soon as any one became Physician of either, his fortune was looked upon as made. The mention of this circumstance brings to my remembrance a contest, that, to a degree, proves the truth of my assertion. Doctor, afterwards Sir Edward, Hulse had been some years Physician to St. Thomas's Hospital, and being minded to resign, had set his eye upon Dr. Joseph Letherland, a man of profound erudition, for his successor. Hoadly, Bishop of Winchester, had about that time a son, who having finished his studies in physic at Cambridge, had taken his Doctor's degree, and was about to settle in London. Hoadly was ever the idol of the Whigs: he encouraged his son to offer himself, and the interest was divided. Every nerve was strained,

tioned this to Johnson, who said it was too gross for belief; but it was not so at Batson's: it passed there as a current tradition,

and Hoadly missed his election by fewer than ten votes.*

The same advantage attended the election of a Physician to the hospitals of Bethlehem and St. Bartholomew, which are of royal foundation, and have been under Tory Government. By cultivating an interest with either of the two parties, the succession of a young Physician was almost insured. The frequenting Batson's or Child's was a declaration of the side he took, and his business was to be indiscriminately courteous and obsequious to all men, to appear much abroad and in public places, to increase his acquaintance, and form good connexions; in the doing whereof, a

* It is remarkable of this person, that upon this failure he abandoned his profession; not so much, perhaps, because of his disappointment, as of his principles. To a friend of mine he confessed that he was, as to the effects of medicine, a sceptic; for that upon the principles of philosophy, he could not account for the operation of any one medicine on the human body. He seemed, in this instance, to have adopted the sentiments of Montaigne, who entertained the same doubt, and somewhere in his *Essays*, describes a Physician putting a pill into a patient's mouth, with a commission to follow the circulation, and act only on that part, the toe for instance, to which it is directed. Of a different opinion was the father of the person above mentioned, Hoadly Bishop of Winchester, when writing against the Free Thinkers, he put this shrewd question: "Were all the mistakes and errors of Physicians from the beginning of the world to this day, collected into a volume, would they afford a good reason against taking physic?"

wife, if he were married, that could visit, play at cards, and tattle, was oftentimes very serviceable.* A candidate for practice pursuing these methods and exercising the patience of a setting-dog for half a score years, in the expectation of deaths, resignations, or other accidents that occasion vacancies, at the end thereof either found himself an Hospital Physician, and if of Bethlehem, a monopolist one, and that a very lucrative branch of practice ; or doomed to struggle with difficulties for the remainder of his life.

Jurin, Shaw, James, and some few others, recommended themselves to practice by their writings ; but in general, the methods of acquiring it, I speak of the city, were such as are above described. One, and only one, of the profession,

* The medical character, whatever it is now, was heretofore a grave one : it implies learning and sagacity ; and therefore, notwithstanding Lord Shaftesbury's remark, that gravity is of the very essence of imposture, the candidates for practice, though ever so young, found it necessary to add to their endeavours a grave and solemn deportment, even to affectation. The Physicians in Hogarth's prints are not caricatures ; the full dress with a sword and a great tyè-whig, and the hat under the arm, and the Doctors in consultation each smelling to a gold-headed cane, shaped like a parish beadle's staff, are pictures of real life in his time, and myself have seen a young Physician thus equipped, walk the streets of London without attracting the eyes of passengers.

I am able to name, who pursued a different conduct, and under the greatest disadvantages succeeded.

This person was Dr. Meyer Schomberg, a native of Cologne, who being a Jew, as I have heard related of him, librarian to some person of distinction abroad, left that occupation, and came and settled in London. Being of no profession, and having the means of a livelihood to seek, he was at a pause, but at length determined on one, and took it up in a manner that will be best described by his own words to a friend of mine. "I said I was a Physician." Having thus assumed a profession, he cultivated an intimacy with the Jews of Duke's Place; and by their means, got introduced to the acquaintance of some of the leading men, merchants and others of that religion, who employed him, and by their interest recommended him to a practice, that in a few years, amounted, as he once told me himself, to a thousand pounds a year. He was a man of insinuating address, and as he understood mankind very well, having renounced the ritual distinctions of his religion, he soon found out a method of acquiring popularity, which had never been practised by any of his profession; he took a large house in the city, and kept a public

table, to which, on a certain day in the week, all the young surgeons were present, and treated with an indiscriminate civility that had very much the appearance of friendship, but meant nothing more than that they should recommend him to practice. The scheme succeeded; in the year 1740, Schomberg had outstripped all the city physicians, and was in the annual receipt of four thousand pounds.

To enable him to practice, he had at his setting out, procured himself to be admitted a Licentiate of the College; but that permission had been granted him with so ill a grace, or was followed by some circumstances that provoked his resentment so highly, that he seemed resolved on a perpetual enmity against the members of that body; who, on their part, looking on him as little better than a foreign mountebank, declined, as much as possible, meeting him in consultation, and thereby, for some time, checked his practice.

He had a son, whom he brought up to his own profession, who took it into his head, that having been admitted a Licentiate, he was virtually a Fellow, and claimed to be admitted as such: his father encouraged him, and instituted a process in his behalf, of which there had been no precedent since the time that Jefferies was Chancellor.

It was no less than a petition to the King, requesting him, in the person of the Lord Chancellor, to exercise his visitatorial power over the College, and restore the Licentiates to their rights, which, by their arbitrary proceeding, the President and Fellows had for a succession of ages deprived them of. This petition came on to be heard at Lincoln's-Inn Hall, before the Lord Chief Justice Willes, the Lord Chief Baron Smythe, and Sir John Eardly Willmot, Lords Commissioners of the Great Seal; but the allegations therein contained not being sufficiently supported, the same was dismissed; it was, nevertheless, looked on as the most formidable attack on the College it had ever sustained, and may be said to have shaken its constitution to the very centre.

Political associations and religious sects are excellent nurses to young men of professions, especially of that of which I am speaking; Ratcliff and Friend owed their fortunes to the support of the Tories and Jacobites; Mead and Hulse to the Whigs, and Schomberg to the Jews. The Quakers also, no contemptible body of men, had power and interest sufficient to introduce into great practice one of their own denomination; this was John Fothergill, a young man of parts and industry, who being bred an Apothecary, and having ob-

tained a Scotch Degree, settled in London, and attached himself to Schomberg, taking him in many parts of his conduct for his exemplar: so that, upon Schomberg's decease, he slid into his practice, and became one of the most popular of the city Physicians. These two persons, first one and then the other, for full thirty years, carried all before them; and within that space of time, not fewer than twenty of the profession, whom I could name, lived in great straits, some of them leaving at their decease scarcely sufficient to bury them. From these, and many other instances that might be produced, it is evident, that neither learning, parts, or skill, nor even all these united, are sufficient to ensure success in the profession I am speaking of; and that, without the concurrence of adventitious circumstances, which no one can pretend to define, a Physician of the greatest merit may be lost to the world; and further, it may be said, that the fairest hopes may be frustrated by the want of that quality, which Swift somewhere calls an aldermanly virtue, viz. Discretion, but is, in truth, of greater efficacy in our intercourse with mankind, than all science put together. Had Akenside been possessed of this gift, he had probably become the first in his faculty; but that he was able to acquire no other

kind of celebrity than that of a scholar and a poet, is to be accounted for by some particulars in his life and conduct, with which few but myself, who knew him well, are acquainted, and which I here insert, as suppletory to those which Johnson has recorded of him. Mr. Dyson and he were fellow students, the one of Law and the other of Physic, at Leyden; where, being of congenial tempers, a friendship commenced between them that lasted through their lives. They left the University at the same time, and both settled in London. Mr. Dyson took to the bar; and being possessed of a handsome fortune, supported his friend while he was endeavouring to make himself known as a Physician; but, in a short time, having purchased of Mr. Hardinge, his place of Clerk of the House of Commons, he quitted Westminster Hall, and for the purpose of introducing Akenside to acquaintance in an opulent neighbourhood near the town, bought a house at North-End, Hampstead, where they dwelt together during the summer season; frequenting the long room, and all clubs and assemblies of the inhabitants.

At these meetings, which, as they were not select, must be supposed to have consisted of such persons as usually meet for the purpose of

gossiping, men of wealth, but of ordinary endowments, and able to talk of little else than news, and the occurrences of the day : Akenside was for displaying those talents which had acquired him the reputation he enjoyed in other companies ; but here they were of little use to him—on the contrary, they tended to engage him in disputes that betrayed him into a contempt of those that differed in opinion from him. It was found out that he was a man of low birth, and a dependent on Mr. Dyson, circumstances that furnished those whom he offended with a ground of reproach, that reduced him to the necessity of asserting, in terms, that he was a gentleman.

Little could be done at Hampstead, after matters had proceeded to this extremity ; Mr. Dyson parted with his Villa at North-End, and settled his friend in a small house in Bloomsbury Square, assigning for his support such a part of his income as to enable him to keep a chariot.

In this new situation, Akenside used every endeavour to become popular, but defeated them all by the high opinion he every where manifested of himself, and the little condescension he shewed to men of inferior endowments ; by his love of political controversy, his authoritative

censure of the public councils, and his bigotted notions respecting government; subjects foreign to his profession, and with which some of the wisest of it have thought it prudent not to concern themselves. In the winter evenings, he frequented Tom's coffee-house, in Devereux Court, then the resort of some of the most eminent men for learning and ingenuity of the time; with some of whom he became entangled in disputes and altercations, chiefly on subjects of literature and politics, that fixed on his character the stamp of haughtiness and self-conceit, and drew him into disagreeable situations.

There was at that time a man of the name of Ballow, who used to pass his evenings in the society above mentioned, a lawyer by profession, but of no practice; he having, by the interest of some of the Townshends, to whom he had been a kind of law tutor, obtained a place in the Exchequer, which yielded him a handsome income, and exempted him from the necessity of attending Westminster Hall. He was a man of deep learning, but of vulgar manners; and being of a splenetic temper, envied Akenside for that eloquence which he displayed in his conversation, and set his own phraseology very low. Moreover, he hated him for his republican principles;

and finally, being himself a man of solid learning, affected to treat him as a pretender to literature, and made it his study to provoke him.

One evening, at the coffee-house, a dispute between these two persons rose so high, that for some expression uttered by Ballow, Akenside thought himself obliged to demand an apology; which not being able to obtain, he sent his adversary a challenge in writing. Ballow, a little deformed man, well known as a saunterer in the Park, about Westminster, and in Parliament-street, though remarkable for a sword of an unusual length, which he constantly wore when he went abroad, had no inclination for fighting, and declined an answer. The demand of satisfaction was followed by several attempts on the part of Akenside to see Ballow at his lodgings; but he kept close, till by the interposition of friends the difference could be adjusted.* By his conduct in

* This method of resenting affronts offered to Physicians is not new. The grave and placid Dr. Mead was once provoked to it by Dr. Woodward, of Gresham College, who, in the exercise of his profession, had said or done something to offend him. He went to Woodward's lodgings to demand satisfaction; and meeting him under the arch, in the way from the outer court to the green court, drew his sword, and bid him defend himself or beg pardon, which it is supposed he did. This rencounter is recorded in an engraved view of Gresham

this business, Akenside acquired but little reputation for courage; for the accommodation was not brought about by any concessions of his adversary, but by a resolution from which neither of them would depart, for one would not fight in the morning, nor the other in the afternoon: all that he got by it was, the character of an irascible man; and many who admired him for his genius and parts, were shy of becoming his intimates. Yet, where there was no competition for applause or literature reputation, he was an easy companion, and would bear with such rudeness as would have almost angered any one. Saxby, of the Custom-house, who was every evening at Tom's, and by the bluntness of his behaviour, and the many shrewd sayings he was used to utter, had acquired the privilege of Thersites, of saying whatever he would, was once, in my hearing, inveighing against the profession of physic, which Akenside took upon him to defend. This railer,

College, inserted in Dr. Ward's Lives of the Gresham Professors; in which Woodward is represented kneeling, and laying his sword at the feet of his antagonist, and was thus explained to me by Dr. Lawrence the Physician. Mead was the friend and patron of Ward, which must be supposed to have been his inducement to perpetrate an event so foreign to the nature of his work.

after labouring to prove it was all imposture, concluded his discourse with this sentiment: " Doctor," said he, " after all you have said, my opinion of the profession of physic is this — The ancients endeavoured to make it a science and failed; and the moderns to make it a trade and they have succeeded." Akenside took this sarcasm in good part, and joined in the laugh which it occasioned.

The value of that precept which exhorts us to live peaceably with all men, or in other words to avoid creating enemies, can only be estimated by the reflection on those many amiable qualities against which the neglect of it will preponderate. Akenside was a man of religion and strict virtue, a philosopher, a scholar, and a fine poet. His conversation was of the most delightful kind; learned, instructive, and, without any affectation of wit, cheerful and entertaining. One of the pleasantest days of my life I passed with him, Mr. Dyson, and another friend, at Putney Bowling-green House, where a neat and elegant dinner, the enlivening sunshine of a summer's day, and the view of an unclouded sky, were the least of our gratifications. In perfect good humour with himself and all around him, he seemed to feel a joy that he lived, and poured out his congratulations

to the great Dispenser of all felicity in expressions that Plato himself might have uttered on such an occasion. In conversations with select friends, and those whose course of study had been nearly the same with his own, it was an usual thing with him, in libations to the memory of eminent men among the ancients, to bring their characters into view, and thereby give occasion to expatiate on those particulars of their lives that had rendered them famous: his method was to arrange them into three classes, philosophers, poets, and legislators.

That a character thus formed should fail of recommending itself to general esteem, and procure to the professor of it those benefits which it is in the power of mankind to bestow, may seem a wonder; but it is often seen, that negative qualities are more conducive to this end than positive, and that, with no higher a character than is attainable by any one who with a studious taciturnity will keep his opinions to himself, conform to the practice of others, and entertain neither friendship for, nor enmity against any one, a competitor for the good opinion of the world, nay for the emoluments and even dignities, stands a better chance of success than one of the most established reputation for learning and ingenuity. The

truth of this observation Akenside himself lived to experience, who, in a competition for the place of Physician to the Charterhouse, was unable to prevail against an obscure man, devoid of every quality that might serve to recommend him, and whose sole merit was that of being distantly related to the late Lord Holland.

To those persons who have been disappointed in their hopes of success in the medical profession, may be added one, to whom his failure was so far from being a misfortune, that it was the means of placing him in a station where only his worth could be known, and of exalting him to dignities in which he rendered more service to mankind, than he could have done in any other capacity whatever. This was Dr. Secker, the late Archbishop of Canterbury; of whom I shall relate a few particulars not generally known.

We are told by the reverend authors of his life, prefixed to his Sermons published by them, that he had been destined by his father for orders among the Dissenters; but that not being able to decide on some abstruse speculative doctrines, nor to determine absolutely what communion he should embrace, he applied himself to the study of physic. To this fact I add, that he was also a candidate for practice, and that, in order to ob-

tain it, he put on the garb of a Physician, and for a year, or for somewhat more, frequented Batson's coffee house in the city, but had never any call from thence. His biographers above mentioned further say, that being recommended by Mr. afterwards Bishop Butler, to Mr. Edward Talbot, a son of Bishop Talbot, that gentleman promised, in case he chose to take orders in the church, to engage his father to provide for him, and that, foreseeing many obstacles in his pursuit of this profession, Mr. Secker, for he had not then obtained the degree of Doctor in his faculty, embraced the offer. They add, that in the summer of 1720, he was introduced to Mr. Talbot, and that with him he cultivated a close acquaintance. This, I conceive, was not till after he had made the experiment above mentioned, and determined on the change of his profession. Mr. Talbot's recommendation of his friend to his father succeeded; but he lived not to see the fruit of it, for in a few months after, he was seized with the small-pox and died; which last particular agrees with the following, communicated to me by a person of unquestionable veracity, viz. that upon the first appearance of this disorder, the symptoms were very unfavourable, and seemed necessary, in order to assist the eruption, that

some person should sleep in the same bed with the patient, Mr. Secker voluntarily undertook this office; and though it failed of success, gave a convincing proof of his gratitude to one whose friendship was likely to prove, as it afterwards did, the making of his fortune.—HAWKINS' LIFE OF JOHNSON.

BROUGHTON,

An English Surgeon, whose good fortune it was to open the commerce of India to his countrymen by the following accident. Having been sent from Surat to Agra in the year 1636, to treat one of the daughters of the Emperor SHAW-GEHAN, he had the good fortune to cure the Princess. By way of recompence, the Emperor, among other favours, gave him the privilege of a free commerce throughout the whole extent of his dominions. Broughton immediately returned to Bengal, to purchase goods and transmit them by sea to Surat. Scarcely had he returned, when he was requested to attend the favourite of the Nabob of the province, labouring under a very dangerous disease. Having fortunately restored his patient to health, the Nabob settled a pension on him, confirmed the privilege of the Empire, and promised to allow the same to all the English

who should come to Bengal. Broughton communicated all this to the English Governor of Surat; and it was by the advice of the latter, that the Company sent from England, in 1640, two ships to Bengal. Such was the origin of a commerce that has since been carried to so great an extent.

BARNABY.

THIS was the name of a celebrated Physician of London, who was sent for one day to attend the friend of a rich merchant seized with an acute fever and violent delirium. The Doctor examined the patient, put the usual questions, and learned that two days before the patient had been at the theatre; that on his return, he had gone to bed, but could not sleep. This information did not satisfy the Physician; however, he wrote a prescription and withdrew.

As he was not one of those Physicians whose mercenary minds are satisfied by merely receiving pay for their actual services, and as he loved mankind well enough to feel a pleasure in serving them, he was accustomed, on leaving the chamber of his patients, to reflect seriously on what they had said, with a view to derive some useful prognostic from their confessions. He recollected,

that, on the day the young man had been at the theatre, the play performed was *George Barnwell*. It struck him that the fever and delirium of his patient might arise from the too violent impression made on his mind by the representation of that piece. Impressed with this idea, he returned to the patient. After having conversed on some indifferent topics, he casually inquired whether his mind had not been much impressed by the play he had seen. "Oh dreadfully! dreadfully!" replied the patient, with an access of his frenzy; "I thought, I thought I should have died." This was sufficient to enlighten the Doctor respecting the cause of the disease. He conducted himself accordingly, and cured his patient. — GENERAL ADVERTISER.

This Anecdote proves, that a sensible and attentive Physician may derive from the slightest circumstances light to direct him in the cure of diseases.

BREATH.

NOTHING is more common in society than to meet with persons having a very offensive breath, which is extremely disagreeable to those under the necessity of associating with them; a circumstance to which the following Anecdotes relate.

A NOBLEMAN, who laboured under this infirmity, affected to say nothing to a lady who paid him a visit. The lady offended, determined to be revenged for this insulting silence, called the servant and said, " See whether your master be not dead; for my part, I think he is, for he stinks, and is speechless."

A MAN, standing in the pit near a musqueteer who had an offensive breath, asked him " what piece was to be performed?" The soldier replied briskly, " Do you take me for a play-bill?" " The bill would be a very dirty one," retorted the other. On this answer they went out, and were immediately sword in hand. The countryman, hesitating a moment, said to his antagonist, " Take care, Sir, what you are going to do; if you kill me, you will not stink a whit the less; but if I kill you, you will stink a great deal more." This repartee produced a laugh, and they shook hands.

IN the Life of St. Colombar it is stated, that while preaching one day in the vicinity of the Lake of Zurich, and seeing the inhabitants preparing to sacrifice to their idols, carrying along a large cask of beer, which they were about to offer to the god Mars, St. Colombar blew upon it,

when immediately the cask went to pieces, and the beer flew all about. The spectators looked at each other, and observed, "This man has a powerful breath."

A WOMAN reproached Hiero, tyrant of Syracuse, with having an offensive breath. Hiero said nothing; but complained to his wife that she had never told him of this infirmity. "I thought," said this virtuous woman, "that all men's breath smelt so."

AFTER the hyperbolical manner of the Orientals, they said, that the breath of Abdelmalech, fifth Caliph of Bagdad, who conquered Mecca, Medina, and part of India, was so infectious, that it proved instant death to the flies that settled near his mouth.

CARDAN, in his book *De Subtilitate*, says, that a brother of the King of France, who was afflicted with an ulcer (he does not tell where situated), was perfectly cured by the breath of a child twelve years of age, who slept with him. He remarks, that the breath of persons advanced in life is offensive from the diminution of the vital

heat, in consequence of which crudities accumulate in the stomach.

THE heat of the breath of the Eskimaus and Greenlanders is so great, that it renders the huts in which they live as warm as a stove, and quite insupportable to an European; so that the inhabitants of the coldest country in the world are absolutely ignorant of the use of a chimney.

BENSARADE being one day in a company where a young lady, who had an offensive breath, was singing very loudly; after she had finished, said, "There is a fine voice, and excellent words, but the air is abominable."

CIRCULATION OF THE BLOOD.

HARVEY. It was by reiterated experiments, reasoning, and lectures, that that great man, whose name will live throughout all ages, discovered the most important of all the functions of vitality. Some Anatomists had a few dim glimpses of it; but, thanks to Harvey, by his means it ceased to be a conjecture; he lighted a torch of conviction that illuminated the most incredulous mind.

IN HARVEY'S works, there is a case related of so extraordinary a nature, that were it not given on the authority of that great man, it would hardly obtain credit. As I never saw it quoted, or heard of any thing analogous, I shall here translate it.

“ A noble youth, eldest son of Viscount Montgomery, in Ireland, whilst yet a boy, had several of the ribs of the left side severely fractured, in consequence of a fall. A large abscess supervened, whence great quantities of pus and sanies were discharged for a long period; as he himself and others related to me. When about the 18th year of his age, after having travelled through France and Italy, he came to London. There still remained a large aperture in the thorax, through which, as I was informed, the motion of the lungs could be plainly discerned. This circumstance having been stated to our Serene King Charles, as something extraordinary, I received a command to examine the young man, and discover, if possible, what was really the case.

On being introduced, I beheld a young man apparently in full health, and began to suspect that some mistake had occurred. Having, however, with all due respect, intimated to him his Majesty's request, he readily exposed to me his

side ; removing, in the first place, a plate of silver, which he wore to prevent any accidental injury from a blow. Instantly I beheld a large cavity, which easily admitted three of my fingers and my thumb ; immediately on introducing them, I felt a fleshy excrescence, agitated by reciprocal motions outwards and inwards, which I cautiously laid hold of: surprised at the novelty of the appearances, I carefully explored every circumstance. There appeared to be the remains of an extensive ulceration, which had healed independent of any medical aid, the whole being covered with a membrane firmly agglutinated to the margin of the ulcer. But the fleshy excrescence, which I at first considered as a fungus arising from the lungs, by applying one hand to it, and another to the wrist, and noting their synchronous motions, and observing, at the same time, the motion of the lungs, I discovered to be in fact the apex of the heart, defended, as it were, from injury, by a covering of organized coagulated lymph. This cavity was regularly cleaned out by the daily injection of some tepid fluid ; after which, the plate was replaced by a servant, when the young man was fit for any kind of exercise, and experienced no sort of inconvenience.

By way of reply to his Majesty's request, I introduced the young man to him, that he might see with his own eyes, and feel with his own hand, this very extraordinary phenomenon, of being able to perceive the pulsations of the heart, and even to feel its vibrations, without occasioning any inconvenience to a man in perfect health. I also shewed his Majesty, that the heart was devoid of sensation: for if the young man did not perceive it, and we carefully avoided touching the skin, the patient was not sensible when his heart was handled.

On carefully attending to the motions of the heart, we observed, that during the diastole, it sunk inwards, and was retracted; but during the systole, it emerged, and was protruded: and, by applying the hand to the carpus, the stroke of the artery was found to coincide with the systole of the heart; and finally, that during the systole, which is the proper motion of the heart, it erects itself, becomes prominent, and strikes against the cavity of the thorax.—*Gul. Harvei Opera Omnia Col. Med. Lond. Ed. 1761, page 399.*

CHEMIST.

“*Di'o sunt,*” says Guy Patin, “*animalia mendacissima, Herborista et Chymista*: I could mention,” said he, “a third; but I must whisper it in your ear.” It would be a Leze-Faculty to suppose that Patin meant — a Physician.

“THE Alchemists,” says Bayle in his Letters, “pretend to find every where the Philosopher’s Stone; even that it is allegorized in *Amadis de Gal*, *Perceforest*, and the *Romant of the Rose*; and consider the *Conte de Permission* as a work of hermetic philosophy, in which is developed, under various emblematical figures, the precious art of transmuting the metals; and this is the reason why it is still sought after by the curious. For my own part,” adds Bayle, “I am of a different opinion, and consider it as a dull satire on the persons composing the court of Henry IV.

THERE is a print by M. Lepiere, engraver to the King, taken from a picture of M. Chardin, representing a Chemist in his laboratory, reading attentively a work on Alchemy, while his assist-

ants are occupied in carrying on various processes; beneath are these lines :

Malgrè tes veilles continuelles
Et ce vain attirail de chimique savoir,
Tu purrois bien trouver au fond de tes cornues
La misere et le desespoir.

Most frequently the lot of such gentry.

MAHOMET BEY studied Chemistry, and was supposed to have discovered the Philosopher's Stone, because he had amassed a large quantity of gold. Being dethroned by his subjects, the Bey of Algiers promised to reinstate him, provided he would communicate his secret. The offer was accepted, and the Bey of Algiers fulfilled his promise. Mahomet Bey also kept his promise, by sending him a large quantity of spades and ploughs, acquainting him at the same time, that agriculture was the real Philosopher's Stone of kings and nations, which enabled them to convert every thing into gold.

A CHEMIST, who pretended also to be a Physician, was called one day to visit a patient. There were a good many persons present in the sick chamber, especially females. Our hero wish-

ed to play off the Doctor, and discoursed concerning the wonderful productions of Nature, frequently introducing the name of Paracelsus, in whose works he pretended to have read many wonderful relations. The ladies were listening with all attention, when, among other secrets disclosed by this wonderful philosopher, he stated, that he had discovered the art of producing children without the assistance of women. This discourse, as may easily be believed, was not very well received by the female part of the audience. One of them took up the conversation, and told him, that this was a diabolical secret, and that the author of it and his book should be burnt together. All the women taking fire, Mr. Chemist was happy to gain the door and escape from their vengeance. But this adventure getting abroad, deprived him of all the reputation he had obtained by his nostrums.

HENRY KUNRALST, a Chemist of the sect of Paracelsus, made a good deal of noise about the beginning of the 17th century. He was Professor of Medicine at Leipsic. Mallerus pretends, that Kunralst was an adept who possessed the secret of the Philosopher's Stone. He tells us

himself, that he had received from God, " the gift of discerning what was right and wrong in the science of Chemistry." He died at Dresden in 1605. He left several works written in a style of impenetrable obscurity, which serve only to prove his fanaticism and quackery, and that if he had received from God the gift of discernment, he had not received that of reason and sound judgment. The curious still prize his *Amphitheatrum Sapientiæ Eternæ*; which was censured by the Faculty of Theology of Paris.

CHEMISTRY.

I HAVE always entertained a doubt, whether either mankind in general, or even medical science, has derived so much advantage from the study of Chemistry as many persons imagine. The discovery of gun-powder, by rendering wars less murderous and sanguinary, has probably tended to augment their frequency. The discovery of distilled spirits, considering to what extent they are now used, has probably occasioned the deaths of more persons than have ever been saved by all the chemical remedies put together. Calomel, in my time, appears to be employed to an extent and with a freedom that must, in all probability,

impair many constitutions, and destroy numbers of children. The study of Chemistry too much supersedes that of the virtues of herbs, by which very many diseases may be cured. The early writers prove, that even syphilis was currently cured before the use of mercury was discovered. Chemical studies too much divert the mind from attention to the animal œconomy. For my own part, I never knew an expert Chemist who was a good practical Physician.

CONCEIT WILL KILL, CONCEIT WILL CURE.

A YOUNG sprig of Physic, apprenticed to a country Apothecary, after having passed a few years behind the counter, had acquired sagacity sufficient to perceive that his master introduced little variety into his prescriptions, but indiscriminately dispensed medicines nearly of the same description to all his patients. This uniformity, the Tyro could not very well comprehend, and humbly requested his master to vouchsafe him some reason for his peculiar routine of practice. He was told, it was time enough to be acquainted with the mysteries of the profession when the term of his apprenticeship had expired.

The period of emancipation at length arrived,

and the aspirant for medical honour and profit required the completion of his master's promise. "My worthy young friend," said the Esculapian sage, "you have done your duty to me as a faithful servant, and you will not find me an ungrateful master. Early in life (at least early in my career of practice), I observed, that the administration of powerful, and especially fashionable remedies, in place of removing the disease, often removed the patient to another world. These occurrences distressed my conscience — Do not grin. — I cannot reconcile myself to the habitual breach of the sixth Commandment; I therefore determined to administer only simple and accredited remedies, trusting to the salutary efforts of nature, and soon found my practice no less successful, and my conscience infinitely more tranquil. My leading object has been to impress my patients with a high opinion of my profound knowledge and personal sagacity; for, in almost every disease, I early discovered the truth of the old adage, that CONCEIT WILL KILL, and CONCEIT WILL CURE. Do not trouble your head about learning, or inflame your eyes with study, my boy; but follow my example and advice, and you will do very well."

Reflecting on this colloquy, QUIBUS began to

think that his apprentice fee and laborious novitiate were *autant perdu*; but he resolved, at least, not to forget his master's last words and parting advice.

He went into the army as surgeon's mate; and the war being over, having no better employment, he attached himself to an itinerant German quack of some notoriety, from whom he soon learned enough to set up for himself in the same line.

After some years of lucrative circumforaneous practice, he casually happened to revisit the village where he had served his apprenticeship. Habit had rendered him eloquent, at least verbose; and, while delivering his customary stage harangue, he observed his ancient master among the gaping crowd. "You think now," said he to his auditors, "that I am a common mountebank, a vulgar itinerant impostor. To prove to you that I am not, I will engage to point out to you, if you request it, several of the audience now present, who will not survive three days, from this present time, except indeed they follow my advice, and take my remedies, which, under Providence, do sometimes seem to control the decrees of Fate, and arrest the shafts of Death!" No one offering himself as the voluntary object of this bold prognostic, the orator proceeded:—"For

example, that fresh-coloured good-looking little man for his age, with the nice powdered wig and cocked hat, he looks as well and hearty as any of us; but my art enables me to declare he will die within three days, unless indeed he sends for me!" The old gentleman, his former master, slipped out of the crowd, repaired to his home, complained of being very ill, and found it necessary to retire to bed; said he was sure he should die, though he could not tell what ailed him. An old friend happening to look in, endeavoured to rally him out of what he conceived to be an idle fancy; but finding that impossible, he said he was sure something lay upon his mind, which he begged of him to divulge.

With considerable reluctance, he at length confessed, that the prediction of the charlatan had made an indelible impression on his mind, which he could not shake off, and felt quite certain he approached his latter end. "Why not send for the fellow," says his friend; "he may be able to remove the impression of which he is the cause." "I am ashamed," said the other; "what will become of my professional character if I send for a quack?" "Nonsense!" was the reply; "would you sacrifice your life to a ridiculous punctilio?"

The redoutable prognosticator was sent for, and came. After a few professional flourishes, he threw off his outlandish hat and wig, and resuming his natural voice, exclaimed, " My good and worthy master and best of friends, is it possible you do not recognize your old apprentice ? Your parting advice I have found universally to succeed in practice ; it has enabled me to realize a handsome independence, which, if you are in want of it, I will be happy to share with you ; but, before retiring to enjoy the *otium cum dignitate*, I was determined to prove the truth of your doctrine by the application of it to yourself ; and am now completely convinced of the universal truth of your maxim, that CONCEIT WILL KILL, AND CONCEIT WILL CURE.

CANCER.

THE wife of an officer in the King's Guards had long complained of a painful enlargement of one of her breasts, which was considered to be a Cancer. The excision was advised, but to this she would never submit. One day she experienced a most severe shooting pain, so as to make her scream out ; and, at the same moment, her breast burst, and a spider of a monstrous size is-

sued forth. The author of the *Journal Encyclopedique*, who relates this story, adds, that the Royal Academy of Sciences, and the Faculty of Medicine of Paris, are occupied in endeavouring to explain this singular phenomenon. They have not yet discovered the cause of it, and they are likely to spend more time in the research than will ever be repaid by the result.

In the *Schola Salernitina*, *cherseuil* is said to be a cure for Cancer,

Oppositum cancris tritum cum melle medetur.

Doubtless, this is attributing more virtue to this herb than it ever did or will deserve. But the truth is, we know no more of cancer now, than they did formerly. Every year, however, produces new pretenders to secrets, for the cure of this dreadful disease. Surgery may, indeed, remove the local malady; but if the constitution be affected, the patient either dies from the operation, or the disease re-appears in some other place, and inevitably destroys its victim.

If the above be founded in truth, what foundation could there be for imputing ignorance to the Surgeons of Ann of Austria, mother of Lewis XIV. because they could not cure her of a dis-

eased gland of the breast, which degenerated into a cancer, of which she died in the year 1666, three years after the first appearance of the disease. It is singular, that when her disease exhaled a most insupportable stench, when she might be said to carry death in her bosom, she paid as much attention to her toilette as when in perfect health, although covered with disgusting plasters, and obliged to have the putrid portions daily removed by the knife. Amid the horrors of this situation, she observed, "Others putrify after death, but I am condemned to do so while yet alive."

CASTRATION.

ONE melancholy consequence of that state of mind which sometimes attacks men who find themselves unable, by the force of reason, to subdue unruly appetites, is the mutilation of the rebellious members. Although such instances, happily for humanity, are not of very frequent occurrence, they have been collected by some Physicians as proofs to what lengths a disturbed imagination may drive even a healthy man, determined to sacrifice nature to false notions of religion. This passage of the Scripture, "There

are some men who have made themselves eunuchs for the sake of the kingdom of heaven," being misunderstood by Origen, determined him to practice, according to the latter, this precept, which is merely allegorical. Nor was he aware of the turpitude of his conduct, until Demetrius, Bishop of Alexandria, caused him to be degraded, banished, and excommunicated by a general council.

Most of those who, from motives not less absurd than cruel, have followed this example, have been the victims of it. The Journal of Medicine for March, 1778, furnishes two remarkable examples of it.—In 1771, a young Lawyer, who performed this operation upon himself, perished in the course of a few hours. The law punishes this description of suicide, as injurious to population. The Parliament of Dijon, a few years ago, caused a man to be hanged, who had thus mutilated himself, to be revenged of his wife, who was extremely jealous. This punishment was rather severe; the criminal deserved mercy rather than death.

AMONG the Hottentots, it is the custom, on attaining the age of puberty, to remove one of the testicles. Kalb says, in his description of the

Cape, that he saw this operation performed on a Hottentot eighteen years of age. These people imagine that this privation augments swiftness of foot. A circumstantial account of the mode of performing this operation, may be found in the author just quoted.

Zacchary Pasqualigus, a Theatin of Verona, about the middle of the last century, composed a moral Treatise on the subject of Castration, which is still prized on account of the singularity of the subject and style. He justifies this barbarous mutilation, by the improvement it produces on the human voice, which he says, is of more importance to the edification of the Church, than the filthy instrument of generation, the source of so much sin and mischief. It was the Greeks who, about the year 1400, introduced, among other abuses, the custom of employing eunuchs in sacred music.

POPE GREGORY the XIIIth having instituted a solemn procession and thanksgiving for the horrible massacre of St. Bartholomew, a Captain Bressart, a gentleman of Anguir, and a Protestant, who had escaped this general Butchery, was so enraged on hearing this, that he swore he would castrate every monk who fell into his

hands, an oath which he kept but too punctually ; nor was he ashamed to wear a bandilore formed of these cruel and ridiculous mutilations.

THE custom of Castration is very ancient, as well as extensive.—In Egypt, it was the punishment of adultery. In Persia, Pietro de la Vallè says, it was the punishment of robbery and other minor offences. In some countries, mothers mutilate their male children, in order to extinguish their posterity, for fear they should fall into poverty. In Italy, they so far abuse Nature, as to extirpate the testicles for the sake of improving the voice. Even at present, all over Asia and Africa, jealousy prompts the rich to have for guards to their women, eunuchs, who are completely deprived of the external tokens of virility.

Instead of amputating the testicles, their growth is sometimes prevented, by immersing children in baths composed of certain herbs. This species of castration was termed attrition, and was less dangerous to life.

In a book, entitled EUNUCHISM DISPLAYED, it is said, that eunuchs are made in three ways ; by extirpation, by twisting the testicles, and by the internal use of hemlock.

M. DUJARDIN has thrown much light on this subject, in his excellent History of Surgery. The origin of castration is hid in the darkness of the most remote antiquity. He thinks, that some persons who had become eunuchs by accident, first suggested the idea of making them artificially. He thinks this odious invention originated in Asia, but among what people is unknown. Ammianus Marcelinnus thinks this detestable mutilation was invented by Semiramis, and supposes she adopted this expedient after the death of her husband Ninus, in order that those who approached her might have nothing in their voice or manner that should detect the usurpation. Ninias, her son, bribed one of her eunuchs, to deprive her of life; and Sesostris, who lived two hundred years prior to Moses, was assassinated by another of them, at her instigation.

EPITAPH ON A EUNUCH.

Beneath this stone,
Lies one who had none.

COUGH.

ABOUT the year 1780, a sort of epidemic cough prevailed in Paris, of which the common

appellation was coquette; the following ridiculous story was circulated at that time. A provincial lover, who had been persecuted by a coquetish sweetheart, came to hide himself in Paris. He was soon attacked by the reigning malady: his friends expressed their concern, on hearing that he laboured under the coquette. He thought they alluded to his mistress, and eagerly inquired where she was. They told him, in Paris. The man was in despair, and made provision for instantly retiring to the country; when his agitation was expelled by explaining the enigma.

DELIRIUM.

ARETEUS CAPPADOX relates the case of a blacksmith, who was perfectly sensible while employed in his shop and handling his tools; but if it became necessary for him to leave home on calls of business, he began to sigh and groan as soon as he quitted the instruments of his trade. On going abroad, he hung his head, and as soon as he lost sight of his shop, he became so completely delirious as to be obliged to be carried home by force, when the sight of his shop and his tools never failed to recal him to his senses.

THE Greek Christians, who are prone to every kind of superstition, consider the delirium of fever as a true possession by the Devil; and when they perceive any one labouring under delirium, instead of administering the proper remedies, they send for the Papas or Priests, who, by abundance of prayers, and deluges of holy water, seriously exorcise the patient.

Q. May not the origin of the affusion of cold water in fever, about which there has been so much keen controversy, be, with some truth, traced to this superstitious practice.—ED.

THE Husband of a young Lady, who had married a man rather advanced in life (by whom she had no children), was attacked by a fever; he became violently delirious, and incessantly demanded that his wife should come to bed to him. After repeated refusals, she was prevailed upon to lie down beside him, in hopes that her compliance might tend to calm his frenzy. The husband was no sooner sensible of the presence of his spouse, than he embraced her with transport. He died in the course of the day: but what is extraordinary, the Lady found herself pregnant, and lay in precisely at the end of nine months. So that the last caress of the husband seemed like the death

of the phœnix, which is reproduced from the midst of its ashes.

THERE is a story in the *Ephemerides Germanicæ*, of a man, who, in the delirium of a malignant fever, opened his navel; and through the aperture gradually drew forth the whole of his intestines. When the attendants endeavoured to dissuade him, he begged and prayed they would not prevent him from drawing the worms out of his body. He had taken it into his head that his belly was a mine of worms. This shocking and peculiar delirium terminated, as may readily be supposed—in Death. Singular effect of a disordered imagination. What tortures would such an operation, performed upon a sane person, have occasioned.

DAGUESSEAU,

WHEN he was High Chancellor of France, a severe law-suit was carried on between the Physicians and the Surgeons. M. Pyronie pleaded ably, and requested the Chancellor to order a high wall to be built between the hospitals of the two contending parties. “But if we do build the wall,” said the Chancellor, “on which side of it shall we place the sick.”

DIET.

PHYSICIANS recommend an attention to Diet, as one of the safest and most efficacious means of curing diseases; they recommend attention to it even in health, and doubtless they are right. But do they not sometimes push this matter too far? I have known some reduce their patients to a state of incredible weakness, by almost interdicting all nourishment, when that alone was required to re-establish their strength, and to dispell the remains of the disease by restoring contractility to the fibre, and animation to the fluids. The same reproach may be made to the Chirurgeons, who put their wounded patients upon the most severe diet, where the disease is local, and the stomach requires a certain degree of stimulus to promote digestion. I am persuaded, that many wounded men perish by marasmus and consumption, because they are deprived of a due portion of nourishment. I could even produce some examples, were this a proper place.

I have somewhere read an assertion of a Physician, that by means of diet he could convert in six weeks a brave man into a poltroon. Green

tea I think would have the effect. Prince Maurice, of Nassau, was so convinced of the truth of this principle, that he always employed the English troops in some vigorous action, as soon as they had joined him ; while, to use his own expression, they still had a piece of beef in their stomach.

OWEN, the Poet, has the following Epigram respecting Diet:

*Si tarde cupis esse Senex, utaris oportet
Vel medico medicè, vel medico modicè :
Sumptâ cibus tanquam lædit medicina salutem ;
At sumptus prodest ut medicina cibus.*

No people bear fasting better than the Gascons, they accustom themselves to live on little, even when in health. A Governor of a besieged place is said not to have surrendered till they had been absolutely without food for fifteen days.

ONE Physician paid dear for having permitted his patient to eat heartily during a temporary absence, in consequence of which he died.— Alexander the Great, after having carried the terror of his arms to the banks of the Ganges, was returning victorious to the city of Ecbatana; the capital of Media, when Hephestion, his dear

friend, whom he loved nearly as well as himself, fell sick. He had an attack of fever, and was supposed to die in consequence of having imprudently indulged in too much food. The Conqueror of Asia sent for his Physician, Glaucus, who had treated the patient, reproached him for having occasioned the death of his friend by neglect, and afterwards caused him to be hanged.

DIGESTION.

MESSRS. Desbarreaux and Delben dining together one day, the first presented the other with a dish which he apologized for refusing, because he found it difficult of digestion. "You are then," said M. Desbarreaux to him, "one of those fools who amuse themselves with digesting."

M. ASTRUC published, in 1714, a tract, in octavo, upon Digestion; in which he refutes the theory of trituration, and proposes another, which was controverted by Hecquet and Pitcarne. The latter, speaking of Astruc, uses the following polite expression:—"Credo Astruccium nunquam cacasse."

A PARASITE, on leaving a table, where he had partaken of a good dinner, spoke very disrespectfully of his entertainer. He might at least have waited till digestion was finished, said some one. This was probably the same person of whom it was observed, that he never opened his mouth but at the expence of another.

DISSECTION.

SOME of the most celebrated Anatomical Theatres are decorated with inscriptions indicating the purposes to which they are dedicated, and the utility of their results. We shall content ourselves with giving those of Tholouse and Paris. At Tholouse one reads,

Hic locus est ubi mors gaudet succurrere vitæ.

That over the school of Surgery, at Paris, is still more elegant : it is from the pen of SANTEUIL.

*Ad cædes hominum prisca amphitheatra patebant
Ut discant longum vivere nostra patent.*

WILLIAM RONDELET, a celebrated Physician of Montpellier, had a zeal quite outrageous for dissecting. It is asserted, that he dissected one

of his own children, to satisfy himself concerning the cause of its death. This is carrying enthusiasm for Anatomy pretty far. His pupil, Posthius, acquaints us, that Rondelet, while visiting his friend and colleague, Pontanus, who was dangerously ill, solicited him most earnestly, that he would order in his will, that his body might be delivered to him for dissection.

RIOLAN agitates the question, in his *Anthropography*, whether it be lawful to dissect living persons, for the purpose of promoting knowledge ; and what is more surprising, he concludes in the affirmative, that cases may occur, in which this species of dissection may be justified. He supports, and endeavours to confirm his opinion by divers examples. Manners must have changed much since that period ; for it is not probable, that a single surgeon could, at the present day, be found in Europe, barbarous enough to dissect a living human being. Such dissections were certainly practised by the Physicians of antiquity, probably on criminals sentenced to death, as we find Celsus, in his preface, gravely reprobating the practice as cruel, barbarous, and horrid.

It is well known, that in this country, persons

found guilty of murder, are sentenced to be hanged, and their bodies to be afterwards dissected. The intention of this law is to prevent the crime of murder, by the terror of additional punishment and public disgrace. That it is not always considered as such, the following letter, found among the papers of a surgeon, lately deceased at Salisbury, proves :

SIR,

Being informed that you are the only Surgeon in this county, in the habit of dissecting dead bodies—being very poor, I am desirous of passing what remains to me of life with as much comfort as my unhappy condition admits of. In all probability I shall be executed in the course of a month : having no friend to intercede for me, nor even to afford me a morsel of bread to keep body and soul together till the fatal moment arrives, I beg you will favour me with a visit ; I am desirous of disposing of my body, which is healthy and sound, for a moderate sum of money. It shall be delivered to you on demand ; being persuaded, that on the day of general resurrection, I shall as readily find it in your laboratory, as if it were deposited in a tomb. Your speedy answer will much oblige your obedient Servant,

JAMES BROWN.

THE number of persons who have bequeathed their bodies, in whole, or in part, for the benefit of their posterity, is not so small as might be surmised. Vaugelas afforded a proof of it by his last will. After having disposed of all his effects to pay his debts, he adds, " But as certain creditors may remain unpaid, even after all my goods are disposed of; in that case, it is my last will that my body be sold to the Surgeons on the most advantageous terms, and that the produce be applied to the liquidation of those debts for which I may be responsible to the public; so that if I have not been able to render myself useful to society during my life, I may be in some measure so after my death."

A PERSON filling a high public situation at Paris, a few years ago, left a similar legacy.

IT is well known, that the late Dr. Monsey expressly bequeathed his body for dissection; and even left the operator a pecuniary gratuity for his trouble.

WHEN a Student in London, I well remember a tall old man, who was generally seen perambulating the Piazza of Covent Garden, of whom

it was then currently reported, that he had sold the reversion of his body to Dr. W. Hunter, for a small weekly stipend.

DIARRHŒA.

It is generally understood, that the circumstance which chiefly incensed the conspirators against Julius Cæsar was, that on one occasion, when the Senates came in a body to compliment him, he did not rise; but heard all they had to say sitting in his chair. But all the world does not know what prevented Cæsar from rising; he, in fact, laboured under so violent a diarrhœa, that had he attempted to stand upright, the contents of his bowels would have passed from him involuntarily. Such are frequently the causes of the greatest events in the history of mankind. To be convinced of this truth, it is only necessary to consult a work entitled, "Great Events from Little Causes." The fact just mentioned is taken from Dion Cassius.

DOUMOULIN, or rather MOLIN, Physician.

IF you have occasion for Physicians, says the Schola Salernitina, there are three to whom you

may apply at all times with safety ; these are, a cheerful mind, moderate exercise, and a regulated regimen. So said Dumoulin, the most celebrated Physician of his time. In his last moments, being surrounded by several of his colleagues, who deplored his loss, he addressed them thus:—" Gentlemen, I leave behind me three excellent Physicians." Each of the Doctors present conceived himself to be one of the three ; but they were soon undeceived, when Dumoulin informed them, that the three he meant were Water, Exercise, and Regimen.

Dumoulin was fond of money, and he received a great deal. Many anecdotes are mentioned respecting this matter.—On leaving one of his patients, who had made him a handsome payment in coined money ; as the amount was considerable, he had put it in his pocket. On returning home, his first thought was to count the number of pieces he had received. The attention he paid to this reckoning prevented him from perceiving a friend who was waiting for him in his apartment. This person pleasantly said, " Allow me to hand you a chair." Dumoulin looked at him with a contemptuous sneer, saying, " Learn, Blockhead, that a man never feels tired when counting his money."

A great love for this precious metal is generally accompanied with a slight tincture of avarice. In this respect, Dumoulin yielded to nobody. He was sent for one day to visit the Prince, Count of Clermont, who was indisposed. The Surgeon who came for him was in one of the royal carriages, driven by the body coachman. After the visit to the Prince, Dumoulin took the liberty of using the carriage to pay two or three other visits in the neighbourhood of the Prince's residence. After the last visit, he felt in his pockets for some time, and at length found sixpence, which he tendered to the coachman. This was of course refused, but he frequently amused himself in repeating this tale to his associates.— N. B. Dumoulin received three Louis for every visit to the Prince.

He visited one day, along with Mr. Sylva, a Physician not less famous than himself, but better informed and less interested, a man of high rank, who was dangerously ill, in so much, that at their last visit he died in their hands. This sudden death being quite unexpected, it occasioned considerable murmurs and consternation in the apartment, and particularly in the ante-chamber, where the domestics permitted themselves the most licentious conversation, and even threatened

them with very unpleasant consequences. M. Sylva, who was naturally timid, was alarmed, communicated his fears to M. Dumoulin, saying, "By what door shall we escape." Dumoulin having no fear but that of not being paid, replied, "By the door where they pay;" and intrepidly left the apartment, followed by Sylva, who trembled. This constitutes a trait of character equalled by the following:

A great Economist, not to say a miser, having heard that Dumoulin far surpassed him in saving knowledge, waited on him one winter evening, about eight o'clock. He found him sitting in a small room, illuminated, or rather darkened, by the smokey light of a single lamp. On entering, he said to him, "I have heard that you are one of the greatest economists existing; I also am so inclined; but, conscious of my imperfection, I should be happy to become your pupil respecting this point." "Is that all?" replied Dumoulin. "Be seated, Sir;" and in saying so, he extinguished the lamp. "There is no occasion for light to show us how to talk; it only produces inattention.—Well, what is your object?"—"Sir," cried the stranger, "the lesson of economy I have already received is enough. I shall always remain a scholar in respect of you. I

shall endeavour to profit by the lesson I have received," and so withdrew in the best way he could in the dark.

DISEASE.

ANCIENTLY, all diseases were attributed to the Operations of Dæmons, or evil spirits. Pythagoras, who believed the air to be replete with spirits, according to Diogenes Laërtius, conceived it was by their instrumentality that disease was inflicted on man. In the *Odyssey*, Homer attributes the condition of a man labouring under a severe disease, to the influence of his evil genius. Celsus observes; that diseases were attributed to the wrath of the immortal Gods, and were to be arrested by prayers and sacrifices. The notion of attributing diseases to evil genii still prevails extensively. The natives of America still consider their diseases as inflicted by God or the Devil, by whom alone they can be cured. In Russia, the common people attribute their maladies to evil spirits, and employ a kind of conjurors to charm them away, which they effect by chaunting certain songs.—Perhaps this throws some light on the notion which still prevails, that all epidemic diseases arise from some peculiar state of the atmosphere.

BUSBEQUIUS, in his Letters, mentions the prejudice of the Turks, relating to all sorts of diseases, as follows:—This prejudice is so strong, that they dread no species of infection, not even the plague. It would be desirable to diminish it, as they would then expose themselves less to inevitable danger. They firmly believe that God has imprinted on the forehead of every man the time and manner of his death, and that destiny being inevitable, it is vain to fly from danger. Under the influence of this opinion, they have no hesitation in handling the clothes of those infected with the plague, adjusting their bed-clothes, or even wiping their faces. They reason thus: “If God has decreed that I am to die instantly, that event will infallibly take place. If such is not his will, touching this linen can do me no harm.” Thus do they conspire to spread the infection; nor can we be surprised, if whole families are frequently swept away, not a single individual remaining.

IN Fernambucco, a Province of Brazil, when a person falls sick, they allot a certain space of time for his recovery; if within that period he does not get well, they put him to death, to free him, as they say, from the sufferings he must en-

endure, were he to continue to linger. Among the Megaburians, those who are so debilitated by disease as to be no longer capable of following their flocks, or are attacked by any complaint esteemed incurable, are fastened by the neck to the tail of a cow, which drags them after her till they are strangled. This is making choice of a singular manner of leaving this world.

THE King of Sweden, desirous of extending the benefits of medical assistance to the sick inhabitants of the country, augmented the number of Physicians resident in the villages, and assigned to each a yearly pension of 600 silver Thalers. These Physicians are obliged, in the leisure which their practice occasionally permits, to instruct the Midwives, and even to superintend and assist them in dangerous cases. The inhabitants of the country pay no money for these services. This beneficent monarch allows pensions of 400 rix-dollars, each to four Physicians, destined expressly to assist the sick poor *gratis*.

THE celebrated Guy Patin published, in 1643, a thesis which excited a good deal of surprise: the title is, *Estne totus Homo à Natura Morbus?* He concludes in the affirmative. The thesis is

extremely well written; and, upon the whole, one of the most ingenious ever supported in the medical schools of Paris. It has been since repeatedly printed, and maintained by Bachelors desirous of obtaining their Doctors' degree. Many others, by M. de la Courvarilt, in 1753.

AMONG the Ancients, those who had been saved from shipwreck were in the habit of expressing, by a picture, what had happened to them, as we learn from these verses of Juvenal:

Fracta rate naufragus assem
Dum rogat, et picta tempestate tuetur.

It was probably in imitation of this custom, that the first Christians, when they recovered from any serious malady, believing their cure to come from God, made an offering of some piece of gold or silver representing the diseased part. This is the reason why, in Catholic countries, we still see paintings in the churches representing the situations of sick persons, and of others in the attitude of prayer; also legs, arms, and other parts of the body, formed of wax or silver, offerings presented to the particular saint by whose intercession they supposed they had received relief, or been cured.

AN inhabitant of Nankin, a city of China, whose daughter laboured under a dangerous disease, overwhelmed his Idol with daily prayers, offerings, and sacrifices, sparing nothing to obtain the recovery of his daughter. The Bonzes, who profited by his liberality, had assured him, on the part of the idol, that his daughter would recover. However, she died. The disconsolate father instituted a suit at law against the Idol. The affair was tried before several different tribunals; and, after various discussions, the father gained his point, and the Idol was for ever banished from the kingdom as futile and useless. His temple was razed, and the rascally Bonzes severally punished.

HARLEQUIN, in one of the French comedies, pretends to be sick: a Physician who has cured him demands payment. This, Harlequin refusing, the Physician brings his action. Both being in presence of the Judge, Harlequin declares, he does not wish to have the health he received, and proposes to give it back again, being ready to deliver it into the hands of the Judge, provided the Doctor will do the same with the disease of which he had deprived him, so that each party may again have his own property.

This story shews, at least, that a Physician in France has some legal claim for compensation for his trouble, which is not the case in England.

“THERE is no occasion,” says Seneca, “to wonder at the number of diseases, if you reckon the number of cooks:”—*Innumerabiles morbos non miraberis, coquos numera*. This is farther proved by the common adage, *Plus occidit gula quam gladius*. For this reason, a celebrated Physician, when visiting his opulent patients, never failed to pay his respects to the cooks, *Maitres de Hotel*; and “My good friends,” he used to say, “accept of my best thanks for all the kind services you render to us Physicians; were it not for you, and your pleasing poisons, the Faculty would soon find themselves inhabitants of the workhouse.”

L'ABBE' DE REPAS read, before the Academy of Dijon, a Memorial on the “Medicine of the Mind.”—“The mind,” says this author, “has its diseases as well as the body; and mankind require Physicians for the soul as well as for the body.” He then proposes the establishment of a hospital for the treatment of the diseases of the mind, where persons of disturbed or perverted imaginations should be received. In order to

treat these complaints methodically, he proposes to divide them into certain classes: as, 1st, A fever of the spirits; 2d, An epidemic fever, such as frequently rages among men of learning; 3d, An acute fever, such as is frequently the consequence of scientific quarrels; 4th, A slow fever, the consequence of intense application. It would be tedious to follow the Abbé through all his details, which, however, are ingenious and interesting. He might have added to his list of epidemic diseases the *odium theologicum et medicorum*, very generally prevalent and difficult to eradicate.

AMONG the Marsiliens, when any epidemic malady rages in a city, one of the inhabitants offers himself to be sacrificed, who, during a whole year, is nourished at the public expence, and fed with every delicacy: after which, at the end of the year, being clothed in a habit of ceremony, he is led through the city; and, after all sorts of curses and imprecations are poured forth upon him, he is thrown into the sea. This appears a kind of atonement, like the scape goat of the Israelites.

WHAT is commonly termed *Maladie du Pays*, appears to be a kind of sympathy, which gradu-

ally sinks into a state of the most complete languor, the more deplorable because it admits of no cure. Theodore Zwinger, Professor of Anatomy and Botany at Basle, has treated of this complaint at great length: he has shewn, that it is only people of the northern nations of Europe who are liable to it. He terms it *Panthopetridalgia*; by Cullen it is named NOSTALGIA: he advises those who are attacked by it to return, as quickly as possible, to their own country. That is indeed the only certain means of cure.

DEMOCRITUS has stated in his writings, that many diseases are capable of being cured by the sound of a flute properly played. M. Burette, in a dissertation on the music of the ancients, to be found in the 15th volume of the Memoirs of the Academy of Belles Lettres, mentions many diseases cured by this species of music: among this number he reckons quartan fevers, the plague, syncope, insanity, epilepsy, deafness, the bites of serpents; and he cites, as vouchers for these cures, the authority of many Greek and Roman authors of respectability. Marianus Capellus assures us, that fevers may be cured by appropriate songs; and Asclepiades employed the sound of a trumpet as a remedy. The Cretan Taletas delivered the

Lacedemonians from the plague by the sweetness of his lyre. Don't we learn from the holy Scripture, that David calmed the fury of Saul by the tones of his harp? Athenæus asserts, that the sound of the flute cures sciatica, with this addition, that the flute must be played in the Phrygian mode. Aulus Gellius, on the contrary, recommends a soft and plaintive mode, not one of vehemence, such as the Phrygian. Cœlius Aurelianus determines even the length to which this species of enchantment should be carried; that is, till the fibres of the part begin to leap and palpitate, when the pain vanishes, — *quos, cum saltum sumerent palpitando, discusso dolore mitescerent.*

HIPPOCRATES frequently mentions salutary diseases; and many authors since his time have treated of analagous matters. In 1729, M. Col. de Villars supported a thesis, of which the argument was, *Dantur-ne morbi salutare?* and he concluded in the affirmative. M. Theodore Van-Ween, a celebrated Dutch Physician, has inserted a dissertation on this subject, in the Physical Observations of the Abbé Rosier of April 1773.

DISEASES are less numerous among the Persians than in most other nations. Fever, dysen-

tery, pleurisy, and jaundice, constitute their most common maladies. They are unacquainted with head-ach, gout, apoplexy, and small-pox, those scourges of other countries. Even the venereal disease, though not unfrequent, is not attended with any serious consequences. The peculiar dryness of the air is probably the chief cause operating to maintain and re-establish the health of the Persians. This does not, however, prevent the number of Physicians from being very considerable, and enjoying very high consideration: they are indeed the most wealthy class of people in the country next to the astrologers.

It has been pretended, and even committed to writing, that statues have possessed the power of curing various diseases as well as the most skilful Physicians. Pliny mentions one, upon the head of which a peculiar and unknown species of herb grew, which possessed the virtue of curing diseases of the head. The herb which grew around the pedestal of the statue, which the woman cured of the hæmorrhoids, erected to the honour of Jesus Christ, was a sovereign remedy for all similar complaints. The statues of the Scythian Toxaris, and of the athlete Polidamas, cured fevers. After the Thracians, in conformity with the Oracle

of Delphos, recovered from the sea the statue of the famous athlete Thergenes, it obtained the reputation of curing a great variety of diseases.

M. DE MAUPERTIUS, when speaking of disease in his Letters, observes, with much propriety, that those authors who have thought proper to employ themselves in writing in praise of the gout, of a fever, of the stone, and other diseases not less severe, have wished to signalize themselves by a bad taste for paradox, or to shew their wit on very unbecoming subjects. How can any man sit down seriously to write in praise of what constitutes the most serious subjects of human misery? M. Maupertius inquires, however, whether there may not be circumstances connected with certain diseases capable of affording consolation, and even some degree of enjoyment. He speaks from his own experience, and offers some reflections suggested to him by a chronic and severe complaint of the chest.

“ I am acquainted with a man,” says he, “ whom a complaint similar to mine brought to a very happy state. I have seen this person,” adds he, “ who occupied an immense house, yet not large enough for him, reduced to the smallest of his apartments, and finding an agreeable oc-

cupation, quite satisfactory, in arranging a small collection of prints: and that mind, formerly occupied with affairs in which the welfare of all Europe was implicated, now found itself perfectly amused with games hardly fit to please a healthy child."

THE ancient Hebrews, but little versed in natural philosophy, and not much accustomed to refer events to natural causes, attributed diseases to the influence of evil spirits, executors of divine vengeance. The most wise and pious among them had recourse to God to obtain their cure; and thus King Asa is blamed in the holy Scripture, because, when suffering from the gout in his feet, he had recourse to the Physician rather than to God.

THE friends of Job did not hesitate to attribute all the evil with which he was beset to divine justice.

A great variety of diseases are mentioned in holy writ. On this subject may be consulted Francis Valesius, *De Sacra Philosophia*; Thomas Bartolin, *De Morbis Biblicis*; G. Alder Valesius, *De Morbis Biblicis, è prava Diæta, animique affectibus resultantibus*; and, lastly, the disserta-

tion of Dom. Calmet, printed at the commencement of his introduction to the book of Ecclesiasticus, concerning the medicine of the Hebrews.

DROPSY.

SPEAKING of this malady, Horace says,

*Crescit indulgens sibi dirus hydrops,
Nec sitim pellit, nisi causa morbi
Fugerit venas, et aquosus albo
Corpore languor.*

THE celebrated Heraclitus, who lived about five hundred years before Jesus Christ, being attacked by dropsy, resolved to consult the Physicians. He came to the city, and inquired of them, if they could convert rainy weather into dry? As the Physicians did not comprehend what he meant by this enigmatical question, he treated them as blockheads, and would condescend to no explanation. Of his own accord he went and buried himself in a dunghill, persuaded that the great heat would evaporate the water that incommoded him. But the remedy proved worse than the disease, for in a very short time afterwards he died.

AMONG the various cures and singular remedies for the dropsy, collected in the History of the Academy of Sciences for 1690, M. du Hamel states, that he was acquainted with a person resident at Mailly, who was greatly relieved of a dropsy, in consequence of wearing a girdle into which bile, well dried and finely powdered, was quilted. He adds, that two countrymen, considerably advanced in life, were cured of the same complaint, by remaining for some time in a baker's oven soon after the bread was drawn. Varikbillan, ninth califf of the race of the Abasides, was cured by a method nearly similar. His Physician caused him to enter a lime-kiln soon after the lime was drawn forth, and in the course of a few days he was totally cured of his dropsy.

A SWISS soldier came into the hospital of the Invalids in March 1779, labouring under dropsy: he died the 30th of December 1780, after Mr. Morand had tapped him 57 times, and drawn away 485 French pints of water, besides six more which escaped when the body was opened.

IN the volume of the Philosophical Transactions for 1779, a case of dropsy, still more ex-

traordinary, is mentioned; being that of a young woman who died at 23 years of age. In the space of four years she submitted to the operation of the paracentesis 155 times, and lost 3720 pints of water.

THE palace of the King of Sardinia, at Turin, contains an exquisite collection of pictures. One of the finest is by Gerard Dow, pupil of Rembrandt, which represents a dropsical woman consulting a Physician, who is examining her urine in a glass vessel. It exhibits, indeed, a chef-d'œuvre of art, combined with the truth of Nature.

DR. MONRO, in his Treatise on Dropsy, makes mention of a certain officer who insisted on his soldiers drawing their garters extremely tight, in order to give their legs a handsome shape: this caprice produced very serious consequences. These tight ligatures sent many men to the hospital afflicted with dropsy, of whom several even died. The same consequences have resulted from this absurd practice on other occasions:—The back woodmen, as they are termed in America, often pass whole months in the open air in pursuit of game, without even ever undressing themselves. The veterans accustomed to this kind of

life are careful, when they lie down to sleep, to loosen all the ligatures of their clothes; but some of the younger, who despise such precautions, are frequently affected with dropsical swelling of the limbs.

LOUIS the Fifteenth, soon after the battle of Fontenoy, complimented Marshal Saxe on the goodness of his health, saying, that his warlike exertions, crowned by victory, had contributed to cure him of a dropsy with which he was afflicted. The Marshal de Noailles, who was present, observed, that " Marshal Saxe was the first General whom victory had dis-inflated."

DEFORMITY.

PEOPLE have been at all times prone to form an unfavourable opinion of the mind of persons who are deformed in body. That error is now, in great measure, corrected. Many persons, of very untoward formation, have possessed great wit and ingenuity. Ancient and modern history furnishes several examples. *Æsop* among the ancients, and *Pope* and *Scarron* among the moderns, may be stated.

Far less ought deformity of the body to be con-

sidered as a certain and unequivocal criterion of a bad disposition, or dishonest turn of mind, according to the Epigram of Martial:

*Crine ruber, niger ore, brevis pede, lumini læsus,
Rem magnam præstas, Zoile, si bonus es.*

SOME writers have confounded monstrosity with deformity: they are, however, terms of very distinct signification. Deformity is simply ill-favouredness; an irregularity of the features. Hence Aristotle has said, that laughter is produced by deformity unaccompanied by pain. Dwarfs and hunchbacks are in much esteem in Turkey. Monstrosity differs from deformity; it is a prodigy, something out of the course of Nature, which excites admiration mixed with terror. Thus a person may be deformed without being a monster, &c.

A POOR peasant, out of seven children, succeeded only in raising one, which was of a figure truly hideous. A bear-leader passing through the village where she lived, saw her, and demanded her in marriage. The peasant, who was an honest man, observed, " You have not, perhaps, remarked, that my child is very ill made, and I have nothing to give her as a portion. She

is humped both before and behind." "Just what I admire." "Her skin is as rough as shagreen." "So much the better." "She cannot discern the point of her nose." "Very well." "She is only three feet high." "Better still." "Her legs are crooked, and her nails resemble talons." "That is fortunate." "She is almost dumb, and quite deaf." "Is it possible? I am ravished." "I do not understand," said the honest peasant, "what you can do with so deformed a wife." "What I can do with her! I am perpetually roaming about the country, and earn my livelihood by exhibiting monsters. Should I marry your daughter, my fortune is made."

A BOURGEOIS of Tauris, very wealthy, had a daughter whom he doated on, but who was so deformed, that it required all a father's affection to bear the sight of her. Wishing to settle her in the world, he bethought himself of marrying her to a blind man, in hopes that he would not be able to descry the deformity of his spouse, and so treat her with contempt. He found his man, who speedily espoused his child. Soon afterwards, it happened that a celebrated oculist came to Tauris, who was said to have restored many blind persons to their sight. Some friends entreated the father-

in-law to allow this oculist to try his skill on his son. "I'll be very cautious how I do that," said he; "should my son recover his sight, he would very probably send me back my daughter. No, no, let us all remain as we are." — MEL. LITT. ORIENT.

ANN BOLEYN, the celebrated Queen of Henry the Eighth, of manners so seductive, so replete with charms, that it appeared as if all the graces of the universe were united in her person, had six fingers on one hand, a deformed and projecting tooth in her upper jaw, and a tumor in her neck, which she used much art to conceal. — LARREY'S HIST. OF ENGLAND.

EYES.

A BLIND man, possessed of considerable acuteness of intellect, being asked what eyes were; "The eye," said he, "is an organ upon which the air produces the same effect as my stick does on my hand. This must be true," added he; "for when I place my hand between your eyes and an object, my hand is present to you, but the object is absent. The same thing happens when I search for one thing with my cane and find an-

other." The same blind man defined a looking-glass to be a machine which exhibits objects in relief, at a distance from the place where they really exist, provided they are placed in a proper situation relative to it. "It resembles my hand," added he, "which I must not place on one side of an object which I wish to examine." How many celebrated philosophers, adds the narrator of these Anecdotes, have employed less subtle reasoning to arrive at conclusions equally absurd.

THE renne deer, so useful in Norway and the north for drawing their sledges, is said to have the eye-lids so constructed as to be able to see its way, even when the drifting of the snow obliges the animal to keep its eyes perfectly shut.

NATURALISTS allot to the butterfly 34,650 eyes; and some have pretended to observe, in the single eye of a butterfly, 17,325 facettes resembling those of a diamond, each of which they have supposed to be a separate crystalline lens. It is an unfortunate circumstance, that such a multiplicity of eyes cannot prevent these poor phalera from rushing into the flame of a candle, and so perishing miserably.

THE eyes of the chameleon possess motion in all directions, wholly independent of each other. The one looks upwards, the other down; one forwards, and the other back; and these motions are of considerable extent.

A FEW years ago, a certain peasant pretended to have imprinted on the pupils of his eyes the remarkable words, *Sit nomen Domini benedictum*; and what was still more extraordinary, all the neighbouring peasants evidently beheld them there also. The report of so singular a circumstance soon reached Paris, and the individual in question offered to repair thither, in order to satisfy the public curiosity: he was desired to come, and assured that all his expences should be defrayed. He was expected in vain, and never made his appearance. Meanwhile, it is probable, the inscription was by some accident effaced.

A YOUNG lady, whose eyes were remarkably red, in other respects handsome, happening to be in company with a young man who paid his addresses to her, among other circumstances, he thought fit to praise the beauty of her eyes, terming them "thrones on which Love delighted to seat himself." "Upon my word," says an elderly

gentleman, who happened to be present, "if Love resides in these eyes, he must be habited like the President of the Faculty, whose costume is a scarlet robe."

HOMER terms a fine woman, "a beauty with black eyes, inspiring love." Anacreon desires the painter to give his mistress black eyes and dark eye-brows: and the Lycas of Horace is,

Nigris oculis, nigroque crini decorum.

Such was the taste of the ancients for female beauty. Black eyes are still so much admired by the Greeks, that the term is frequently adopted as a family name. Mr. Guy, in his Letters on Greece, remarks, that he knew several persons called *Macromati*, that is, black-eyed.

IN a small work, entitled, "The Art of Love," originally read before the Society of Apathists at Florence, there is a singular discussion respecting the preference due to blue or black eyes. The subject is treated with all the gravity and interest of the most important physical or moral problem. The author concludes thus: "If I must absolutely resolve this problem, I shall do so in a few words. Setting aside the colour of the eyes,

whether they be blue, or whether they be black, I shall ever give the preference to those which look upon me with the greatest tenderness."

DEPRIVING persons of sight, a punishment derived from Greece, was formerly common among the Tyrants who devastated the West, as it still is among the nations of India. Lewis, surnamed the Blind, was so called, because having despoiled Berenger, king of Italy, of some of his provinces, and having afterwards been taken prisoner by him, the latter caused his eyes to be put out; but we are ignorant of the means employed to effect this purpose. This barbarous punishment was inflicted in three different ways. The eyes were simply blinded by pressure, they were torn out of the head, or they were burned. In the last case, the person was compelled to look steadily on a concave mirror of polished steel held opposite the sun, the rays of which were thus reflected with so much intensity as very soon to extinguish the sight: still as much was frequently permitted to remain as enabled the person to write his name. The historian Chasier asserts, that Lewis was blinded in this manner; and he founds his opinion on this circumstance, that charters still exist with the sign manual of that mo-

narch, which could not be had he been entirely blind.

Some similar method must be employed in India, as many princes, who have been condemned to this punishment by the jealousy of their rivals, and afterwards suffered to live in a state of captivity, are said to have no appearance, when seen at a little distance, of being blind.

DEMOCRITUS is said to have put his eyes out, that he might study with less distraction of mind, and avoid being seduced by female beauty. Many authors entertain doubts of this fact. Democritus having by some accident lost his sight, and being a man fond of singularity, might say he put out his eyes, that he might not be offended by witnessing the follies of mankind. Certain, however, it is, that in China there exist Anchorets who put out their eyes, and give as a reason, that "they thus close two eyes against love, and open a thousand for the entrance of wisdom."

THE Esquimaux, who inhabit Hudson's Bay, make a kind of preservers, which they term snow-eyes. They consist of two pieces of wood or ivory, so formed as to fit the eye, which they completely cover, and are fastened behind the

head: they have each two narrow slits, a quarter of an inch long, but through which every thing is seen quite distinctly. This invention preserves them from the snow-blindness, a serious and very common complaint, occasioned by the reflection of the sun's rays from the white surface. These instruments increase the powers of vision; and they are so accustomed to their use, that, when they are desirous of viewing any thing at a distance, they mechanically apply them to their eyes. — I understand that a contrivance analogous to these Esquimaux spectacles has lately been brought forward as a great improvement in optics: it consists of a metallic plate with a small hole drilled through it, which answers the purpose of a magnifying lens, by concentrating the rays of light upon a particular spot of the retina.

Q. Would any contrivance of this kind tend to prevent the *Ægyptian ophthalmia*?

AFTER the representation of *Œdipus*, a gentleman handing a lady to her carriage, who had been much affected by the spectacle, said to the author, "Behold two beautiful eyes, which you have caused to shed many tears." "They will be revenged on others," replied M. Voltaire.

CRAB'S EYES.

M. MEYER, a celebrated German Chemist, laboured, for twenty-eight years, under a malady which was termed a hypochondriac vomiting, and which caused him to discharge daily two pints of an acid phlegm. Crab's Eyes were prescribed as a remedy. Of these he took twelve hundred pounds without experiencing any ill effects: he used a pound every week.

ELIXIR OF LIFE.

AN Emperor of China, named VAN-TI, received one day, from an impostor, an Elixir, of which he exhorted him to drink, promising that it would confer immortality upon him. A mandarin present, after having in vain attempted to dissuade the Emperor from trusting in the promises of an empiric, seized the cup and drank off the liquor. The Prince, enraged at his boldness, threatened to condemn him to instant death; to which the other, with perfect tranquillity, replied, "Sire, if this Elixir really confers immortality, you will in vain attempt to put me to death; if it does not, can you be so unjust as to deprive me of

life for so trifling a theft?" This discourse calmed the rage of the Emperor; and the history adds, that the effect of the Elixir was to put the mandarin's life in the utmost danger.

ANOTHER Emperor of China, still more attached to life than the former, and infatuated with the secrets of the Philosopher's Stone, persuaded himself that it was not impossible to discover an Elixir that would render him immortal. This notion he communicated to his Physician. The latter tried various plans to escape from the unreasonable caprices of the Emperor: at length he hit upon a successful expedient. He told him, that the simples requisite to compose this precious Elixir grew in some neighbouring islands, but that they must absolutely be culled by pure and innocent hands, without which they would possess no virtue. He added, that it was necessary to send thither three hundred youths and maidens of unsullied manners and of a tender age, yet sufficiently robust to sustain the fatigues of the journey. The Emperor approved of the project, and committed to the Physician the conduct of the expedition. They arrived happily at Japan, where, instead of amusing themselves with the vain project of gathering plants, they

occupied themselves more agreeably in peopling an island, which was called NIPON.

EMETIC.

I FOUND the following observation in a French work:—"What would be said of a Physician who, for a spitting of blood, should prescribe an emetic of four or five grains of ipecacuanha? His rashness would certainly expose him to the derision of his colleagues and the reproaches of the public. There is, however, in the History of the Academy of Sciences for 1715, an observation of M. Rohault, on a vomiting of blood, which this practitioner repeatedly arrested by the administration of an emetic: such facts set at nought the reasonings of System." This affords a curious proof of the changes in medical opinion. There is no remedy more in use at present in hæmoptysis than ipecacuan, and no practitioner, of any experience, would feel the least alarm, should the dose be such as even to excite actual vomiting.

WHEN Lewis XIV. was at the point of death at Calais, July 1658, his life was saved by the exhibition of an emetic. Soon afterwards, Car-

dinal Mazarin died, in consequence of having taken one; it was then said, that an emetic was indeed a potent remedy, having twice saved France.

EUNAMUS

Is the name of a Physician who forms the subject of the 73d Epigram of the poet Ausonius: whence we learn, that Physicians were in those days considered merely in the light of Quacks. "This Physician declared one day, that the recovery of his patient Cajus was impossible. He did not, however, die of that disease, more owing to the aid of God than of the Doctor. Soon afterwards, Eunamus saw, or thought he saw, him in a dream, pale, disfigured, and like a ghost. 'Who are you?' cried he. 'I am Cajus.' 'What! still alive.' 'Certainly not.' 'What then is your business here?' 'As I preserve the recollection of persons whom I knew in this world, I am come, by order of Pluto, to fetch the Physicians.' At these words, Eunamus turned pale with fear. 'Fear nothing,' said Cajus. 'All the world are of opinion with myself, that you have claim to the denomination of a Physician'."

EPITAPH ON DR. YOUNG,

PROFESSOR OF MIDWIFERY AT EDINBURGH.

Attributed to Henry Erskine.

Hic jacet
 Qui Venerem sine Lucina
 Lucinam sine Venere
 Coluit :
 Filios post mille
 Reipublicæ datos
 Sine Liberis decessit ;
 Bella inter intestina
 Forti manu,
 Sed sine Marte,
 Patriæ Liberatoris nomen
 Adeptus est.
 Anno æt. 57, jam juvenem,
 Decessisse.
 Abi, Viator, et luge.

EPITAPH ON DR. YOUNG,

THE CELEBRATED ACCOUCHEUR, WHO
DIED SUDDENLY.

Here lies
 A most extraordinary man :
 He saved the lives of thousands,
 Though he was a Physician ;

And took the greatest liberties with the chastest
matrons without offending themselves;

Or,

What is more surprising,
Their husbands.

Mothers and Daughters wept his death;

The former from gratitude,

The latter from expectation :

He died, alas ! of an apoplexy.

Cupid !

You gave him no assistance ;

And, by the omission, proved yourself

A God, as ungrateful as blind :

For this great man's life was spent

in preventing

Love's labour from being lost.

THE SAME, IN FRENCH.

Cy git, un homme a mainte femme,

Qui tata souvent pas le poulx,

Et bon repos soit a son ame,

N'a fait acun mari jaloux,

Un coup si rude, et si severe,

Faite tout le beaux sex gemir,

En peusent au passé, la mere,

Et la Poucelle a l'avenir.

Dr. CULLEN, who was a man of genius as
well as liberality, died, as many such do, without

amassing wealth. He left a numerous family; on the female part of which, the King, in consideration of the fame he had brought to the country by his own celebrity, granted a moderate pension. The Doctor had a rural retreat some miles distant from Edinburgh, over the portal of which, in sign of his wish for temporary reclusion, he placed the following half punical inscription:

PRO CUL, A NEGOTIIS.

Taking Dr. Young, who died immensely rich, to visit his rural retreat, he asked him how he liked his epigraph. "Ah, Doctor," said he, "you may, indeed, acquire reputation; but that is not the way to get money. I very rarely leave home but when called by business, and the farther I go the better I am paid. My motto is

PROPE AD NEGOTIUM.

EPITAPH ON DR. DRYANDER,

By Dr. SHAW, of the British Museum.

Beneath this humble tomb-stone lie
The mouldering bones of honest Dry;
A learned Swede, of Linnè's school,
Long used o'er Botany to rule,

Plantarum genera et species,
Varietes ad usque decies;
Who left his native garden—Sweden,
To seek in Soho Square an Eden.
Many an author well he knew,
From TOURNEFORT to JUSSIEU;
Down to the secrets that we come by,
In the Receipts of Mother BUMBEX.
For current coins he would barter,
Whether Chinese and Mancheou Tartar;
Or Persic, Arabic, Nepaul,
Where struck, and when, he knew them all;
English as well, Testoons of Mary,
And all the heads of Will and Harry.
Death stopp'd him in his proud career,
And laid him on his fun'ral bier;
We hope it was to set him fast in
A blooming ——— everlasting,
And to transplant him there anew,
In a much brighter heav'nly Kew:
Where lily or imperial crown,
Are never subject to lie down.
To all he left a brilliant sample
Of skill and diligence most ample;
To Aiton he bequeath'd his name,
His trivials, and his love of fame;
To Knights and Squires, his just opinions
Of BUONAPARTE and his minions;
And for his Patron' fost'ring care,
'Twas all he had—a dying prayer.

TENDONS.

RUFINUS, Minister of the Emperor Theodosius, having been put to death, because he wished to possess himself of the throne, a soldier cut off one of his hands; and as the tendons of the muscles, which cause the fingers to move, were hanging to it, he took it into his head to go, with this hand, of which by drawing the tendons, he opened and shut the fingers at pleasure, to ask arms in the name of Rufinus.

LIFE OF DR. GASTALDY,

A CELEBRATED FRENCH PHYSICIAN AND
GOURMAND.

JOHN Baptiste Joseph Gastaldy was born at Avignon, 1741. He was of a noble family who had often given Cardinals to the church. His father was a celebrated Physician, and enjoyed a high and deserved reputation in his profession. He was Physician to the Vice-Legate, and to the Hospital of Avignon. He destined his son to be his successor, and directed all his studies to that end. The young Gastaldy, who possessed a

lively spirit, a discerning touch, and the eye of an observer, fully answered the expectations of his family. At a very early age, he was admitted to the degree of Doctor, in the University of Montpellier, which has furnished so many Physicians of high reputation to the world. Thence he came to finish his studies at Paris, and became clinical pupil to M. Verdelhan, First Physician to the Prince of Conde, who, at that period, enjoyed a high reputation. His father soon recalled him to Avignon, as his assistant; but carried off by a premature death, he left him Physician to an hospital, at an age, when the generality of young men have not taken their degrees.

The young Gastaldy was only the more sensible of the extent of his duties. He gave himself up to them with ardour, and soon succeeded to the confidence his father had enjoyed, as he also succeeded to the places he held.

An epidemic disease broke out at Avignon, which furnished him with an opportunity of distinguishing himself. He was consulted; and in a few days the epidemic disappeared. The King, as a recompense for his zeal, appointed him Physician to the hospital of Ville-Neuve; and when Avignon was annexed to the dominions of Lewis XV. and the civil hospital was transformed into

a military one, Dr. Gastaldy continued to be the First Physician.

The Duke of Cumberland, brother to the King of England, having come to that delightful climate for the purpose of recovering his health, which was greatly impaired, obtained a perfect cure, chiefly through the attention of Dr. Gastaldy. In consequence, he appointed him his Consulting Physician, and the Royal Society of London, to which he had transmitted many interesting memoirs, honoured him with the title of a Corresponding Member.

Had it not been for the revolution, of which some of the earliest explosions convulsed the South of France, Dr. Gastaldy would never have thought of quitting Avignon; where he was respected, honoured, courted, frequented the best company, kept a handsome table at home, and expended a handsome fortune, obtained by his own exertions, in a noble style of hospitality. The 14th of July, 1789, overturned all this happiness; he was obliged to fly to save his life, and to ransom his existence at the expence of his fortune and estate.

He came first to Paris; from whence he went to London, where he was received with gratitude. But he soon returned to the capital of

France, where he resolved to fix, and where his reputation had preceded him; he had soon a number of clients, for so he termed his patients. An alarming epidemic broke out in the year 4, at Vernon. The Government bethought themselves of the services received from Dr. Gastaldy on a former occasion, of a similar nature. He was sent for, soon made himself master of the nature of the contagion, and by means no less simple than ingenious, soon mastered, and in a short time extinguished a contagious malady that, previous to his arrival, had carried off not less than fifteen or twenty victims daily.

It is by no means our intention, in this place, to enter into the medical history of Dr. Gastaldy, to his brethren we leave the care of celebrating that admirable tact which gave such certainty to his prognostic, that continual attention to the interrogation of Nature, and constant preference of the most simple remedies; that long practice which enabled him to discern at once the true nature of a disease, and determined him to encounter the enemy of life with the most powerful weapons, far different from those experimental Physicians, timid practitioners, who reason when they ought to act, and thus permitting the malady to acquire

vigour, lose by their supineness, the time and opportunity for combating and triumphing.

A variety of cures truly surprising; the unlimited confidence of the higher classes of society; in a word, that consideration which became every day more extensive, speaks more in favour of the merits of Dr. Gastaldy, than all we can say here.

For upwards of ten years he was Physician in Chief to the hospital of Charenton, which contains a great many lunatics, particularly since a revolution, which has been the efficient cause of so many heads being turned, lost, and chopped off; and we may add, which has been the occasion of displaying in this place talents hitherto undetected, which have succeeded in restoring to reason a great number of these unfortunates, till that epoch, considered as incurable. A spirit of observation, and the use of moral means have been of more use to Dr. Gastaldy, in effecting some of these wonderful cures, than all the resources derived from pharmacy.

If Dr. Gastaldy had been only great as a Physician, he would not have merited a place in this Necrology; for his brethren are, in general, rather gross feeders than real epicures. But nature had

endowed him with a delicacy of sense, which remained even to the last, and might have been the envy of many younger men. No person of our acquaintance was possessed of a tact of palate more certain, more delicate, or more infallible. He fed with great gravity, and never remained less than four hours at table; but these four hours were so well employed in promoting the real progress of the art, that it was impossible to mistake this profoundness of reflexion for any thing like tediousness. Hence the opinions of Dr. Gastaldy had the force of laws in this matter. From his decisions respecting whatever appertained to the art of alimentation, there was no appeal. His opinion constituted law; and should it ever be possible to form a collection of such decisions, it will form the chief epicurean code of the age.

He had long been unanimously elected perpetual President of our jury of Degustation, of which he himself organized and conducted the weekly meetings, held every Friday. He discharged the duties of the office with all the regularity which his professional occupations permitted, and so certain and just was his gustatory tact, that his opinions were never called in question. The

rest of the jurors had so much respect for his taste, that in important cases of degustation, they chose rather to abstain from pronouncing altogether, than to decide in his absence. This circumstance frequently occasioned to the artists the expence and trouble of a second legitimation, but for this sacrifice they were well indemnified, by obtaining his suffrage.

Dr. Gastaldy possessed a delicacy of tact, which will, perhaps, never again be found in any degustator, respecting every department of the alimentary art. Meats roast and boiled, ragouts, fish, pastry, side-dishes, fowl, game, he passed all in review, without ever committing a mistake; and his palate was as delicate at the conclusion of the dessert as previous to the soup. He rejected no species of delicacy, and knew well how to appreciate each.

Nor was the knowledge of wines less familiar to him than that of food; and it will be long before another epicure arises, equally capable of appreciating the produce of our most famous vineyards.

Dr. Gastaldy moreover possessed the art of applying the principles of the hygiène to the table in such a manner as to afford most useful lessons to observant guests; one never erred in

making choice of the dish which had been sanctioned by his preference, it was always the most salubrious, as well as the most excellent. He particularly abstained from greasy and fat meats; as injurious to digestion; but he laid great stress upon the excellency of his coffee, and he succeeded in preventing his attacks of gout by taking it frequently, and in large quantities. Of a vigorous constitution, using daily considerable exercise; possessed of much gaiety of character, though sensible; and also of that just portion of Philosophy that sufficed to render himself and them around him happy, every circumstance seemed to promise to Dr. Gastaldy an extended career of life. He had reached, without infirmity, his sixty-fourth year; when on the very day that he was to have presided at an operation to be performed by the celebrated oculist, M. Forlenze, on Mr. Portalis, Minister of public Worship, to whom he was Physician in ordinary, he was suddenly struck by an attack of apoplexy. As it was in the middle of the night, he remained some hours without assistance. By what was done for him in the morning, by his friend Dr. Jeanoy, he was recalled to life, and even recovered his health; in which it would have been well for him had he less confided.

But enabled to resume the exercise of his profession, he conceived he might also resume his degustatory functions : and, notwithstanding the promise he had made us, that he would remain two months without dining abroad, he resumed his usual course of dinners in the city. That which he enjoyed at the table of his Excellency the Cardinal De Belloy, Archbishop of Paris, proved, alas ! to be his last. He had helped himself, for the third time, to a delicious joul of salmon ; which, by an accident, fortunate in other circumstances, but most fatal in the present, had been placed before him, when the Prelate, who perceived it, reproving him gently for his imprudence, ordered the object of his concupiscence to be removed ; but, alas ! it was too late. Soon after reaching home, he became insensible : before M. Jeanoy could arrive, in place of an emetic, some inefficient palliatives had been administered ; and Death, who had so many injuries to revenge on him, refused again to quit his prey. He expired the subsequent Sunday, December 22, and was interred, the following day, in the cemetery of St. Eustache.

Such was the melancholy end of the most enlightened judge of good eating and drinking that ever emanated from the faculty of medicine. As

excellent a father as he had been a son and a husband ; a real friend, as a man open, sincere, generous, disinterested ; he joined to the exercise of every social virtue, the most distinguished talents, and most polished wit. The gentleness of his manners, the equality of his temper, the extent and variety of his acquired knowledge, rendered his society peculiarly sought after. He engaged the esteem of every one who knew him, the gratitude of his patients, and the regret of all his friends. His daughter, who was tenderly attached to him, will long remain inconsolable for his loss ; and the jury of degustation, to whom it had become a habit to live under the dominion of his laws, will for ever lament his loss, not having even the hope of being able to replace him.

If, from that better world which he now inhabits, he deigns to cast a look on this earth, which he honoured by sixty years of useful labours, and estimable virtues, he will perceive how much he is regretted ; that coup-d'œil will afford to his compassionate and feeling soul, a species of enjoyment, as the idea of it will afford to us who remain, a sort of consolation.

ALMANACH DES GOURMANDS.

GOUT.

GAUDANONE, Grand Duke of Muscovy, was tortured by the gout: he invited, by great promises, such of his subjects as were acquainted with any remedy for this complaint, to communicate it to him. The wife of a Bayard, desirous of being revenged for some ill usage she had received from her husband, bethought herself of the same stratagem made use of by the woman in Moliere's *Médecine Malgre lui*.

This woman repaired to the prime-minister, and acquainted him, that her husband was in possession of an infallible remedy for the gout, but that he had not sufficient respect for his Majesty to communicate it to him. The Bayard was sent for; in vain he protested his ignorance; he was committed to jail, and severely flogged in order to induce him to communicate his nostrum. At length he was informed, that unless he would reveal his secret, he must prepare himself for death. The unhappy man, seeing his destruction inevitable, thought it best to acknowledge that he did possess a remedy for the gout; but that he was afraid of using it in the case of his Majesty, lest it should not succeed.

He required fifteen days to prepare his remedy, which were granted. He demanded that they should send to Czirbaul upon the Occa, two days' journey from Moscow, whence they were to bring him a waggon loaded with all manner of herbs, which he never either saw or knew; of these he prepared a bath in which he immersed the Grand Duke.

The miserable Bayard would have considered himself as but too happy, had the bath done neither good nor harm. But what was his astonishment, when he found that, on the third or fourth application of the bath, his Majesty found his pains relieved; and after he had used it six times, he was perfectly recovered! He was again interrogated concerning his secret, of which he no longer pretended ignorance, but rather boasted of his success. He expected a handsome recompence, which he in fact received; the Czar granting him a pension of 400 crowns per year, and eighteen peasants: but he again received a severe chastisement for not having revealed his secret earlier. History has not acquainted us how the husband and wife accommodated this awkward business.

LORD —, labouring under a severe fit of

gout, had a person warmly recommended to him, by some friends, as possessing a specific for this complaint. In compliance with their recommendations, he sent for him. On his being announced, his Lordship demanded of his servant, "Does this famous Doctor come on foot, or in his carriage?" "On foot," was the reply. "Send the scoundrel about his business. Did he possess the secret which he pretends to, he would ride in his coach and six, and I should have been happy to intreat him to deliver me from this horrible disease." To credit this tale, a man must have experienced the tortures of this horrible malady.

THE gout has been denominated the offspring of Bacchus and Venus.

THEOPHRASTUS has said, that music cures the gout; nor is that surprising, as melodious notes are known to suspend many painful affections. In the third volume of the Lessons of Guyon, it is affirmed, that a lady, a great invalid, and a sad victim to the gout, sent for an individual who played incomparably well on the drum and flute, and performed with so much vehemence that she fell on the ground in a swoon, deprived of speech and voluntary motion. Reco-

vering from this trance, she complained of intense pain: the musician again had recourse to the succours of his art, and commencing again to play, this second dose of music, produced so good an effect, that in a short time the patient was freed from all her pains, and perfectly cured.

WHEN Phillip the Second, of Spain, had the gout, his first Physician, Mercatus, a man of learning and much experience, tried a great variety of experiments without producing any degree of ease. Some proposed to him to call in the Physician Valezio. When he came, he advised the King to immerse his feet in warm water. This simple remedy succeeded beyond all expectation. The result was, that Mercatus was discharged, and Valezio received his place.

WHEN Biosrobert was seized with gout, Despreaux sent a servant to inquire after his health. On returning, he acquainted him that the gout was raging with redoubled fury. "I suppose he swears heartily then," said Despreaux. "Alas! Sir," said the valet, "he has no other consolation, as all the Physicians have abandoned him."

AN Anecdote related in the Roman History

has escaped general attention. Of three ambassadors, sent by the Romans to the King of Bythinia, one had the gout, the second had been trepanned, and the third was little better than a fool: on which Cato, the censor, remarked, that "this embassy had neither feet, head, nor common sense."

It was the gout that first gave a turn for mathematics to the celebrated Cavalieri, a Jesuit of Milan, and afterward professor of mathematics at Bologna. He was dreadfully tormented with this malady when Castelli, a disciple of Galileo, came to visit him; who counselled him, by way of diverting his pains, to apply himself to geometry. Cavalieri followed his advice, and took such a liking for this science, that he became one of the first mathematicians of the age. Gout is frequently the concomitant of genius.

THE torture of the gout must be dreadful, as it has even driven its victims to terminate their miseries by a violent death. Of this an example is furnished in the case of Colonel Lloyd, who, in the year 1724, being cruelly tormented by this disease, put an end to his life by a pistol. He left a note upon his table, declaring, that the gout

having got completely the better of him, he knew no other way of getting rid of this enemy than by putting an end to his life. This is a case in which it may be justly said, that the remedy is worse than the disease.

LEIBNITZ, in consequence of wishing to be too quickly relieved from an attack of gout, took some remedy from the hands of a Jesuit at Vienna. The gout mounted from the feet to the stomach, and the patient soon expired in spasms, sitting on his bed-side, with the *Argenis* of Benclay, then newly published, in his hand. — This Anecdote ought to be a lesson to the gouty, not to hazard the use of doubtful remedies, which only ease their pains by destroying life.

I know a gentleman who was attacked with a severe fit of the gout at Vienna, at the time when hemlock was much in vogue as a remedy. He took very large doses of this medicine, which eased his pain; and he certainly never again experienced any severe attack of gout; but he became entirely impotent.

HOFFMAN relates, that a man, who was attacked by the gout, was cured by a dog which he took to sleep with him, and which was seized with it.

The animal appeared to feel all the pains which his master had previously experienced. — The gouty may safely try this remedy : if it does not cure them, it can assuredly do them no harm.

I once saw a dog that was extremely fond of Burton ale, who certainly appeared to have every symptom of gout, swelled joints, lameness, &c.

Licking the inflamed part with the tongue of a dog is said to assuage the pain.

M. DESAULT, a Physician of Bourdeaux, has given to the public a collection of medical Dissertations ; and among them one on the gout, which he treats in a singular manner. “ Had I composed only a romance concerning the gout, in which saving the appearance of truth, and endeavoured to prove the possibility of curing this painful malady, every arthritic would have perused my Dissertation when at leisure ; how much more then is it his duty so to do, when I declare, that all the facts on which I found my system are true, and that I mean to deceive no person.” — The author follows Sydenham in the opinion, that the gouty are in general persons of genius, that it attacks men of sense in preference to fools, the rich rather than the poor. Why the rich are its peculiar victims is not difficult to explain. — The

same author tells a pleasant story of a dispute with a monk, who was mightily offended that he had been cured of some disease by an infusion of cinchona in a mixture of old wine and distilled spirit, because it had produced a slight degree of intoxication.

THE savage inhabitants of the Antilla Islands, when attacked by the gout, dig a hole in the ground, into which they throw heated coals; and upon these they pile the fruits of the monbane, a kind of palm: upon this they place the part affected, and endure the hot steam as long as they can. If this remedy does not cure, it affords at least great relief. They term this kind of fumigation *Baucaner*. M. Bossu, in his *Voyages to America*, states, that he witnessed an experiment made by an European with this method of *bau-canning*. He had laboured, for six weeks, under a severe fit of the gout in the right foot, which completely laid him up. He determined to put himself in the hands of the most famous juggler of the island, named Tonska, who treated him as follows:— He boiled a vast variety of herbs in a large cauldron; this savage then covered the cauldron with the hide of a deer, supported by bent branches of trees. He introduced the diseased

foot of the patient, so as to be immersed in the vapour arising from this cauldron, and the European soon received a complete cure. "I saw him in a short time after," says M. Bossu, "follow the chace, and attend to all his usual avocations, without inconvenience." Many imitations of this savage quackery have lately appeared in different parts of Europe.

LUCIAN, in his dialogue called *Philopsæudes*, or the Lover of Lies, ridicules the credulity of the philosophers of his time, on the occasion of one of the richest citizens of Athens being attacked with the gout, for which every one recommended an infallible remedy. The delicate and pleasant style in which Lucian ridicules these philosophers, ought to induce the curious to peruse this dialogue in the original; the more so, because most of the railleries of Lucian perfectly apply to certain persons at present, who, from a spirit of quackery or intentional deceit, busy themselves in prescribing similar remedies. Blombeausant, an author of the 16th century, wrote a comedy, termed *The Gout*, in imitation of this dialogue of Lucian, which is now become very rare.

DR. JOHN HILL

Was originally an Apothecary and a Student in Botany, in which he was encouraged by the late Duke of Richmond and Lord Petre; but finding that an unprofitable pursuit, he made two or three attempts as a writer for the stage: a failure in them drove him back to his former study, in the course whereof he got introduced to Mr. Martin Folkes and Mr. Henry Baker, leading members of the Royal Society; who finding him a young man of parts, and well skilled in natural history, recommended him among their friends. His first publication was a translation from the Greek of a small tract, Theophrastus on Gems, which being printed by subscription, produced him some money, and such a reputation as induced the bookseller to engage him in writing a general Natural History in two volumes in folio, and soon after a Supplement to Chambers's Dictionary. He had received no academical education; but his ambition prompting him to be a graduate, he obtained, from one of those Universities which would scarce refuse a degree to an Apothecary's horse, a diploma of a Doctor of Physic. After this, he engaged in a va-

riety of works, the greatest part whereof were mere compilations, which he sent forth with incredible expedition; and though his character was never in such estimation with the booksellers as to entitle him to an extraordinary price for his writings, he has been known, by such works as those above mentioned, by novels, pamphlets, and a periodical paper called "The Inspector," the labour of his own head and hand, to have earned, in one year, the sum of £.1500. He was vain, conceited, and in his writings disposed to satire and licentious scurrility, which he indulged without any regard to truth, and thereby became engaged in frequent disputes and quarrels, that always terminated in his own disgrace. For some abuse in his Inspector, of a gentleman of the name of Brown, he had his head broken in the circus of Ranelagh Gardens. He insulted Woodward, the player, in the face of an audience, and engaged with him in a pamphlet war, in which he was foiled. He attacked the Royal Society in a Review of their Transactions, and abused his old friends Mr. Folkes and Mr. Baker, for opposing, on account of his infamous character, his admission among them as a member. In the midst of all this employment, he found time and means to drive about the town in his chariot, and to appear

abroad and at all public places, at Batson's coffee-house, at masquerades, and at the opera and play-houses, splendidly dressed, and, as often as he could, in the front row of the boxes. Towards the end of his life, his reputation as an author so sank by the slovenliness of his compilations, and his disregard to truth in what he related, that he was forced to betake himself to the vending of a few simple medicines, namely, Essence of Water-Dock, Tincture of Valerian, Balsam of Honey, and Elixir of Bardana; and by pamphlets, ascribing to them greater virtues than they ever had, imposed on the credulity of the public, and thereby got though not an honest yet a competent livelihood.

Two years before his death, he had, as he gave out, received from the King of Sweden the investiture of Knight of one of the orders of that kingdom, in return for a present he made to that monarch of his "Vegetable System," in twenty-six folio volumes. With all his folly and malignity, he entertained a sense of religion, and wrote a Vindication of God and Nature against the shallow philosophy of Lord Bolingbroke.

HAWKINS' LIFE OF JOHNSON.

HERNIA.

A YOUNG Surgeon, being under examination respecting the treatment of Rupture, was asked what means of cure he would employ in a case of Strangulated Hernia. Having missed one mean that sometimes succeeds in desperate cases, the application of ice, he was reminded of it by the examiner, who inquired how he would employ that remedy. He replied, with much simplicity and gravity, that he would warm the ice along with some butter or grease, and so prepare a cataplasm to be applied to the tumor. The merriment excited by this reply, put an end to the examination.—The simplicity of this young man was not more singular than the politeness of one of our own Court Physicians. One of the Princesses being a little indisposed, inquired of the attendant Physician “whether she might not have a little ice?” The reply of course was, “Certainly.” His M——, who takes great concern in all such matters, observed that it might perhaps, be too cold for the patient’s stomach. “If your M—— thinks so, it is easy to take the chill off it,” replies the courtly Doctor.

HOAX.

THE following Anecdote, copied from a book published at least forty years ago, will shew that even the credit of the invention of that bad practical joke, termed a Hoax, does not pertain to this country, although now so frequently practised, to the loss of much time and temper.—The parties were a finical Abbé, and the truss-makers of Paris. The Count C. dressed like a sick person, and his belly enlarged by the assistance of a plurality of towels, got into a carriage, in company with the Baron D. They stopped at a shop on the quay Pelletier, where there was an exhibition of trusses at the window. The servant acquainted the bandage-maker, that an Abbé of high rank, who wished to speak with him, was in the coach at the door. The Surgeon came to the carriage-door; when the pretended invalid informed him, that he had come to Paris for the purpose of having advice respecting a rupture of considerable standing; that he had been recommended to him as a man of experience, and capable even of effecting a cure, which he hoped he would perform with the least possible delay;

offering at the same time to pay him in advance, which was refused. It was agreed that he should wait on him the following morning, and bring with him an assortment of trusses, according to the address given him. The Count and the Baron repeated the same scene at the residence of a great number of truss-makers and Surgeons. The next morning, a whole file of carriages arrived successively at the door of the Abbé, whence the artists, with their hands loaded with trusses, alighted, each requesting to speak with the Abbé. The astonishment of the Abbé at seeing so many Surgeons at his heels, the surprise of the Surgeons at meeting so many of their brethren, their hands loaded with trusses, their dialogue previous to being undeceived, their observations after they were convinced, their chagrin at being duped, the rage of the Abbé at being thus imposed upon; altogether produced a scene highly comic. It became necessary, however, to depart; some discharged their coaches, and others returned home as they came.—This is a clumsy trick, too often performed by some blockheads at the expence of the time and trouble of industrious men; and it is to be regretted that no means exist of punishing the authors of such wanton mischief.

HEMORRHOIDES.

THE ark of the Lord being taken by the Philistines, his hand was heavy upon them, and he afflicted them with a painful malady in the anus; "in the most secret parts of their bodies, whence the excrements issue forth." The interpreters are not, however, agreed concerning the proper meaning of the original word translated anus, nor concerning the nature of the disease of the Philistines. Some think it was the hæmorrhoides, others dysentery, others fistula. In the 78th Psalm, the last meaning appears to be indicated; where it is said, "He smote his enemies in the hinder parts; he put them to a perpetual reproach." The Philistines are also said to have made for themselves seats of skins, that they might sit more softly, on account of their infirmity. Herodotus appears to have known something of this malady; but he has misunderstood it, and attributed it to a wrong cause. He says, that "the Scythians having plundered the temple of Ascalon, a celebrated city of the Philistines, the Goddess Decreto, otherwise Venus, who was there worshipped, struck them with a disgraceful malady, which became hereditary among their

posterity." Be that as it may, their priests and diviners advised the Philistines, in order to avert this infirmity, to make five golden figures of the anus, and place them near, or upon the Ark, and send the whole back; which was done accordingly.

THE Spaniards term the anus "*Ojo sin nifia*," —the eye without a pupil.

HUMPBACKS.

A CELEBRATED preacher having declared from the pulpit that God had made every thing for the best, Humpy waited for his descent from the desk, and addressing him, said, "Do you think I am formed in the best-possible manner?" "You are very well made for a hunchback," said the preacher.

IN one of the scenes of the Italian comedy, Harlequin promises the Doctor infallibly to cure the hunch upon his back. "How will you manage that matter," says the Doctor. "I will put you," says Harlequin, "under a wine-press, and give the screw a little turn." "But I shall cry out," says the Doctor. "I know that very well," says Harlequin, "but I shall not mind your cry-

ing; I shall go on, and give you a second squeeze a good deal harder than the first." "But I shall split," says the Doctor. "That is no affair of mine," says the other; "I will engage to bring you out as flat as a sheet of paper."

EPITAPH ON A HUNCHBACK.

*Cinna jacet: fessum par est requiescere cinnam.
Vivens enim tergo non leve gessit onus.*

A CERTAIN Abbé, who died in 1732, about the age of 51, began to perceive a slight curvature in the vertebræ of his back. As it gradually increased, he applied secretly to a Surgeon, and compelled him to pass a wooden roller, with considerable pressure, several times along his back, hoping that this operation would restore the vertebræ to their proper position. The effect was quite the reverse, augmenting the deformity very considerably, which, as usual, continued to increase during life. The Abbé was the first to laugh at his own infirmity, and his absurd manner of attempting to cure it; a conduct which tended to disarm the sneers of others.

LEWIS the XIth used to compare a man who

possessed a fine library, and made no use of it, to one who carries a hunch upon his back and never sees it. Most comparisons are said to be *laine*, but this appears perfectly correct.

A HUNCHBACK met a man blind of an eye, who by way of raillery said, "Whither are you going so early, with your pack on your back?" "You think it early," says the other, "because the light only enters your house through one window."

JOHN DU PONT-ALAIS, who was an author, an actor, and representer of sacred Mysteries for solemn occasions, although a hunchback, was well received at court on account of his wit. He was frequently at the court of Lewis XII. and Francis I. Encountering, one court day, a Cardinal, who carried as large a hunch as himself; he maliciously sidled near his Eminence, so as to bring their two humps into contact. The Cardinal, testifying some little indignation, "Monseigneur," said Pont-Alais, "we are now in a condition to prove, that two mountains, as well as two men, may meet, notwithstanding the proverb to the contrary."

D'ALENÇON, author of some trifling theatrical pieces, was a humpback, and extremely desirous of being reckoned a wit; to which, however, he had but slender pretensions. The Abbé de Pons, a fellow hunch, a man of merit and wit, said of him, with a kind of indignation, "That animal is a disgrace to our corps."

A REMARKABLY tall man was sauntering one evening on the Boulevards, and amusing himself, like many others, in looking at a puppet-show. He happened to tread upon a little hunchback, who was extremely irritable, and instantly applied to this high man the most opprobrious terms, notwithstanding their disparity of stature. The other, with perfect sang-froid, affected to stoop and inquire, raising his voice, "Who is making all that noise below?" Æsop, furious at this sarcasm, laid his hand upon his sword, and demanded instant satisfaction. The tall fellow still preserving perfect tranquillity, seized the valiant myrmidon by the middle, and placed him upon the ledge of the balustrade, saying, "Put up your Toledo; who thinks of creating any disturbance here?"

M. PHILIPPE HEQUET

Was an eminent Physician at Paris, about the close of the 16th century. He was, in the early part of his life, Physician to the Monastery of the Port Royal des Champs, the fountain-head of the Jansenists, as they were termed. There he imbibed those principles of piety and religion which guided and enlightened him through life. Losing his health in the damp situation of Port Royal, he came to Paris, and soon attained that celebrity, to which his Christian virtues, no less than his professional acquirements, well entitled him. There he became personal Physician to many people of the highest rank. He never relaxed his attention to the poor, whom he assisted both with his advice, and, when requisite, with his purse. He was also the medical director of many of the most respectable religious communities. He trusted much to the powers of Nature in curing diseases, whose processes he watched with the most unremitting attention. He was also a great inculcator of temperance, and even abstinence, as means of preventing as well as curing disease. He published a work, in two volumes, 8vo. respecting the Dispensations of

Lent; where he inculcates the necessity, and maintains the utility, of the most austere observance of that season of religious penance, and mortification of the bodily appetites. He was also a great partizan of the utility of blood-letting and water drinking, as remedies for disease. From these circumstances, with that perverted ingenuity which too frequently leads the French nation to ridicule whatever is really good and virtuous, he is caricatured by Le Sage, in *Gil Blas*, under the title of Dr. Sangrado; for the character of the Physician in the original Spanish novel, whence Le Sage borrowed all the best parts of his work, is quite of a different stamp.

He abstained, in his own person, from animal food and wine, subsisting entirely on vegetable and farinaceous aliment. He was a diligent student of the Bible, and had so arranged the sacred text, that by reading a certain portion every day, he perused the whole in the course of every year. Rather than neglect this, or any of the duties he had prescribed to himself, he would pass many nights consecutively without going to bed, contenting himself with a little repose in his chair. In every dangerous case, he made a point of visiting his patients several times a day. He refused the appointment of Physician to the Hotel Dieu,

because he conceived he could not discharge his duty to the numerous patients it contained, as in his practice he made no distinction between the rich and the poor. When his business increased so much as to require his keeping a carriage, he was frequently seen reading in it; a custom unprecedented in France. In this, and many other particulars, his character appears to have resembled that of our excellent Fothergill, who, I have been told, was the first Physician ever observed to read in his chariot in the streets of London. Indeed, not long previous to his time, the state of the pavement must have rendered such a practice impossible.

Towards the latter part of his life, he declined seeing many patients who applied to him, determined, by a conscientious motive, to see no more than his infirmities would permit him to do justice to. A certain lady, of high rank, had repeatedly requested his attendance; which he declined on account of the multiplicity of his engagements. He at length waited on her, when, assuming an air of consequence, which, however, only operates on weak persons — “So, Sir,” said she, “one cannot have you for their money, like the rest of your brethren.” “Madam,” replied he coolly, “your money may serve

to maintain your servants and horses, but all your wealth is not sufficient to recompence my skill."

By his timely exhortations, and his own example, he induced many of his patients to renounce the vanities and pleasures of this world, and lead a renewed life. When his infirmities augmented, after dividing his money among his relations, and leaving liberal benefactions to the poor, he retired to a Convent of Carmelites, where he died, an eminent example of piety, sincere penitence, and the practice of every Christian virtue.

ISSUE.

A WOMAN residing at Frenoy-le-compte, three months gone with child, actuated by a spirit of charity, went every day to dress an issue that one of her poor neighbours had in her arm. Six months afterwards, this charitable lady was brought to bed of a child, who had a natural issue in precisely the same spot where her neighbour had the artificial one. Various remedies were in vain employed to cicatrize this sore. The discharge of pus, which was periodical, ceased only with the life of the child.

THE following Epigram on the same subject, like all good ones, will not admit of a translation, but merits preservation for its point. It is in the *Almanach des Muses* for 1785.

Tant prêt d'entrer dans le lit nuptial,
 Pardonnez moi, disoit Monsieur Dorval,
 A sa moitié ; mais je ne puis plus taire
 Un triste aveu que m'obligent a vous faire
 Ma conscience, et le nœud conjugal.
 —Expliquez vous.—J'ai—Quoi?—J'ai certain mal—
 Que jusqu'ici craignant de vous déplaire
 J'ai crue devoir dérober à nos yeux.
 —Vous m'alarmez—Ce mal me desespere.
 —Qu'est il donc?—C'est, Madame, un cautere.
 —Un ? Ce n'est rien ; moi, Monsieur, J'en on deux.

THE late Mr. Morand, Surgeon, was neither spiteful nor satirical: he must, therefore, have had great reason to be offended with a brother; respecting whom he permitted the following sarcasm to escape him: "Should ever the secret of preparing the potential cautery be by any accident lost, let them burn Mr. L——, and his ashes will form the most virulent caustic that has ever been invented."

ITCH.

AN anonymous author published some observations, occasioned by the Itch in the Hotel Dieu and other large hospitals. He, at the same time, proposed the means of extirpating it. He observed, that all that was requisite was to separate the infected patients from others, and place them in a pure air. This was carried into effect, by transporting them to the hospital of St. Lewis, to the great satisfaction of the pupils in Surgery, who, on entering the hospital, never failed to be attacked by this disgusting malady.

In the Russian armies, the itch is not reckoned a disease, nor is any man ever sent to the hospital on that account alone. It may easily be conceived to what an extent it prevails.

IMPOTENCE.

A GENTLEMAN of the Court was suspected of impotence, a charge which he always resented with warmth. He met Benserade one day, who had frequently rallied him on this subject. "Well, Sir," said he, on accosting him, "notwithstanding all your ill-natured jokes, my wife was brought

to bed this morning of a fine boy." " My dear friend," said Benserade, " nobody ever questioned the fecundity of your Lady."

A GENTLEMAN who had a similar reputation, being in company where a Lady permitted a Gentleman to take a kiss, this person offered himself to obtain a similar favour. The Lady stopped him ; -saying, " Softly, Sir, one does not so readily permit a kiss to a person, for whom it is the last favour."

SUITS, on the score of impotency, do but little credit to the women, by whom they are instituted. Whether they succeed in obtaining another husband or not, they render themselves the shame and disgrace of their day. They make a public confession of their incontinence. Every woman who commences a process of this kind, declares to all the world she cannot live without a husband. The interrogatories to which she must submit are so painful and indelicate, that it is impossible to think well of a woman who determines to submit to them.

An advocate embarrassed a young woman desirous of commencing a process of this kind against her husband, to whom she had not been

long married. He asked her, in the presence of several witnesses, whether her husband had ever kissed her cheek, and expressed his love and regard by caresses of a similar kind. She replied in the affirmative. "And who informed you," said the Advocate, "that such caresses are not sufficient? Where did you learn any more? If you are a virgin, as you pretend to be, how can you know that your husband is impotent? If you do know it, it is a clear proof that you also know what other men are capable of?"

IMPOTENCE originates as frequently in moral as in physical causes; these instances are however, in general, slight and temporary. Many are the examples of men, who, after having shewn themselves worthy of the favours of love, have lost their reputation under the banners of hymen. Aristus had given abundant proofs of his vigour, when his heart was in unison with his senses. Duty and obedience compelled him to enter into an engagement where propriety and the temptation of wealth were the sole ties. Hymen conducted him to the nuptial couch, but Cupid was not of the party. Aristus is inflamed by the external senses; but when on the point of giving

proof of his manhood, he is arrested by his imagination, which, representing the absence of mutual enjoyment, he finds himself incapable of consummating an act, in which, generally, the heart is not thought to participate. In like manner, the King of Burgundy, a valiant champion among his courtisans, could never succeed with Hermonberg, daughter of the King of Spain, after he had espoused her. Neither could Amasis, King of Egypt, with Laodicea, a beautiful Grecian, though, with other women, he was, as Montague says, an agreeable companion.

There is, moreover, a species of impotence, which originates in too much ardour. A noble Venetian married a beautiful girl, at an age when love is, in general, liberal of his favours. There was no defect of vigour, but the essential was wanting to his happiness: the pleasure that ought to have crowned his extasies, escaped at the moment. But his dreams furnished abundant proofs of his capability. He made trial of various means to remedy this misfortune. He even requested the Ambassadors of the Republic at the various courts of Europe, to consult the most celebrated Physicians respecting the cause of this singular privation; and, it is said, that at length

some one was fortunate enough to hit upon a remedy which restored this noble Venetian to his privileges and enjoyments.

To prove how much the mind is connected with this class of complaints, and how careful medical men should be in managing the minds of patients labouring under similar hallucinations, the following authentic narrative is here inserted:—

A young man, of a strong and ardent imagination, whose athletic appearance offered the most satisfactory proof that his constitution had suffered no material injury from some improper habits acquired at school, about the age of twenty, happened, accidentally, to peruse the treatise of the celebrated Dr. Tissot. From some of the horrors there detailed, his mind, naturally susceptible, immediately took the alarm. He conceived, that he had for ever ruined his constitution, had rendered himself impotent, and under the impression of being his own assassin, was become unfit to live. So powerfully was his imagination affected by the supposed enormity of his crime, and influenced by the notion that it was his duty to warn others against a similar danger, that he purchased every copy of Tissot he could lay his hands on, carried them in his pocket, and

distributed them, accompanied with suitable remonstrances, to such young men, and even to the young women of his acquaintance, whom he conceived to be in danger of lapsing into similar errors. The derision to which such conduct necessarily exposed him, tended to aggravate his mental distress; he, however, took the trouble, as he expressed himself, in some letters deliberately left for the perusal of his friends, to drag on existence for a twelvemonth, under the pressure of these afflictions, in order that he might be enabled to discharge some trifling pecuniary obligations. This purpose being completed, he put a period to his existence by shooting himself through the head.

TYING THE POINT. It is not uncommon to see men afflicted with impotence, who, in fact, labour under no other deficiency than that of common sense. I mean those who conceive themselves bewitched; a folly which, though not so common at the present day as formerly, still prevails among the vulgar, especially those who reside in remote villages. It would be useless here to relate a number of examples to prove the ignorance and presumption of those persons who arrogate to themselves the power of what is

termed *tying the point*. It requires but a slender degree of information, to be convinced of the total impossibility of rendering a man impotent by pronouncing certain mysterious words, or the practice of some ridiculous ceremonies, employed by impostures to terrify weak and credulous minds. But it may be said, certain men are unable to consummate their marriage; and this because they are under a spell: they have been threatened, and that is the true cause of their impotence. It is not the spell that is the cause, but the imagination of a weak man, who has been intimidated by threats, and thus been deprived of his natural powers.

VENETTE, in his work on Man and Woman, says, that he saw in a village in Picardy, a spring surrounded by three trees, hung round with mysterious ligatures, composed of various materials. He was told, that these were so many spells imposed on lovers to cause impotence. He in vain endeavoured to induce some person to destroy these trees. He contented himself with obliterating all the insignia of the power which a certain shepherd of the canton pretended to possess over his companions. This bold step was admired, but the belief in enchantment was not destroyed.

THE same author has left an anecdote, which proves the extent of the influence possessed by the imagination over the organs destined to propagate the species.—He had threatened a cooper if he ever married, to *tye the point* for him. So much was the poor man influenced by the terror inspired by this threat, that when he did marry, although Venette was not even in the neighbourhood, more than a month elapsed before he found himself in a condition to consummate his marriage.

LOGOMANCY,

A WORD derived from the Greek ; and signifying, *The Art of knowing Men by their Conversation*. The subsequent relation, as an instance of its utility, deserves a place here.—A Physician, who was an agreeable talker, being called one day to visit a patient, said some admirable things on the nature of his complaint, gave full play to a lively imagination, and left him mightily pleased with the part he had played. He obtained, by this means, completely, the confidence of his patient, who permitted himself to languish in his hands. A proficient in Logomancy being present, during one of his visits, ventured to assert, that his

Doctor was only a Physician in name. He proved to him, that medicine, being founded on experience, required a cold and observing spirit; he remarked, that wit and imagination might, indeed, form an ingenious talker; but, that the curing of diseases required faculties of a very different, and even opposite nature. This reasoning he supported by facts. He prevailed, and another Physician was sent for, who did not talk quite so well, but understood the art of curing diseases somewhat better. The patient quickly recovered his health. Was the art of logomancy good for nothing else than to enable us to distinguish the real Physician from the crowd of Doctors who exercise a murderous profession, it would be worth acquiring.

SCHUPPACH.

MICHAEL SCHUPPACH, a Swiss Physician, who obtained very great celebrity, was denominated the *Spagyrick Physician of the Mountain*, died in the year 1781.—The following is a succinct account of his life:—He was born at Pighan, a village about six miles from Berne. Preferring the profession of Chirurgery, he was apprenticed to a country surgeon, and practised this de-

partment of the healing art for twenty-five years without obtaining any great celebrity; but he acquired a considerable knowledge of his profession. Left to himself, as it were, without books and without assistance, he procured dead bodies, dissected them, and described all the diseases that came under his notice. He also obtained a chemical apparatus, and prepared his own remedies, whence he derived the appellation of the Spagyrical Doctor. By degrees, he became famous among the peasants, for the success of his surgical operations, as well as for his skill in treating diseases. At length, some unexpected cures spread his fame through the whole canton.

Entirely devoted to his profession during the last sixteen years of his life, there was, perhaps, hardly any Physician who had treated more patients than himself. The inspection of the urine was almost the sole indication he followed, in discovering the nature of diseases. Notwithstanding, his methods of treatment approached much more nearly to those of a regular Physician, than of a Charlatan.

His moral character deserved also the highest praise: he was benevolent, charitable, and of most conciliating manners; and was truly the benefactor of the canton in which he resided. He

died, aged about 67, of mere obesity, having attained a monstrous size. There exists an excellent print of this man, representing him in his study, and consulted by some Lady of high rank, attended by a train of followers. He was held in the highest esteem throughout all Switzerland, and Germany, and bequeathed a very large fortune to an only daughter.

LUNAR INFLUENCE.

MANY ages have elapsed since it was observed that certain diseases were caused by the influence of the sun and moon, and that the symptoms of others change according to the position of these luminaries. For this reason, Hippocrates, writing to his son Thessalus, exhorts him to the study of Geometry, and the science of numbers, as introductory to the knowledge of Astronomy, which is of great use in medicine.

It is only since attempts have been made to accommodate all phenomena to the reasonings of a recent system of philosophy, that attempts have been made to attribute all the changes of our health to the influence of the atmospheric air. But, allowing that these changes of the air do necessarily affect us, are they not also pro-

duced by the same causes which influence the flux and reflux of the ocean, which is universally attributed to the operation of the sun and moon? Philosophers ought to pay attention to certain facts, which indicate striking movements in the humours, and that cause diseases regularly to concur with the motions of these bodies. These facts some may regard as fictitious, invented to support a particular theory. But the celebrated Mead has reduced such phenomena to a methodical order, to prove the influence of these luminaries on the complaints to which human nature is liable.

Epilepsy, that complaint so very difficult to cure, has this striking phenomenon, that certain persons are liable to be attacked regularly at the new and full moon. Galen asserts, that the moon regulates the periodical attacks of epilepsy: for this reason, the Greeks denominated such persons Seleniacs, and Seleniazomeni, terms which have since been changed into Lunatics. In Bartholine's Anatomy, a case is mentioned of an epileptic, whose countenance was covered with blotches, which varied in colour and dimensions according to the phases of the moon. Mead relates the case of a girl, about five years of age, affected with convulsions, of which the returns were so

frequent, that her life was despaired of. At full moon her convulsions were always most violent, and they decreased with the waning moon. While the tide flowed, she was deprived of speech, which she recovered during the ebb. Her father, who was a waterman on the Thames, had long observed these periodical recurrences, and was so accustomed to consider his child better or worse, according to the state of the tide, that although he heard her cries during the reflux, he had no occasion to enter his house to learn the state of her health.

THE late Lord Londonderry being engaged to dine at Hampstead, the night before he was to set out, he dreamed that he broke his leg at a particular stile. This dream, from some circumstances, had so much weight with him, that he resolved to walk; and in getting over that very stile of which he dreamed, his foot slipped, so that he entangled and broke his leg.—This story he himself told to Major Rook, who told it me. — GROSE.

MANDRAGORA OR BRIONY.

SUCH is the name of a plant destitute of branches, of which two species were formerly acknowledged. The white, or male; and the black, or female. The ancients, and some moderns, have told strange things of this plant; most of which are, indeed, absurd fables. Albert, for example, says, that Mandragora is an image of the human species, in which even the distinction of the sexes is evident; he asserts, that it grows only under gibbets, that it is produced by a mixture of the urine and fat which exude from the suspended criminals; a tale, on a par with that which produces men from the serpent's teeth, sown by Cadmus, or makes Orion spring from the urine of Jupiter, Mercury, or Neptune. Such also is the belief, that when the root is torn up, it sends forth a feeble cry. Such too is the blind credulity which persuades men that to deracinate this plant is an action attended with great danger, so that the person who ventures on this act becomes liable to the attack of all sorts of diseases; hence also, the precautions which, according to Pliny, the ancients used in pulling this plant, such as by fastening a dog to it by a chord, and whipping him till he succeeded in pulling it up, &c. &c.

In much later times, the roots of the Mandragora have been supposed to be prolific. Moses says, that Reuben, the son of Lea, being abroad in the fields, found some mandragoras, which he brought to his mother. Rachael became envious of them, and requested them from Lea; who gave her them, on condition that Jacob should pass the following night with her. Rachael having a great desire to have children, there is reason to presume, that it was with this view she requested the mandragoras of Lea. What confirms this conjecture is, that the ancients gave to mandragora the name of *Love Apple*, and that Venus is denominated *Mandragoritis*. The Emperor Julian writes to Calixiness, that he is drinking the juice of mandragora to render him amorous. It is also certain, that Rachael conceived and brought forth a son after having eaten of it, for which she thanked the Lord; and what is still more certain is, that this property of exciting lust has been attributed to the mandragora by all nations, and in all times. Machiavel has written a comedy on the subject of this vulgar prejudice. Jean-Baptiste Rousseau has also written a comedy, in five acts, on the same subject, which is printed in his works.

MELANCHOLY.

AN esteemed author, M. Maillet, who was the French Consul at Cairo, says, that a thousand years before the Christian Era, there were at the two extremities of Egypt, Temples dedicated to Saturn, to which the melancholic people of the neighbouring places resorted in quest of relief.

Some cunning Priests, profiting by the credulity of these hypochondriacks, associated with the pretended miracles of their powerless divinities and their barren mysteries, natural means, by which they always solaced the patients, and sometimes even cured them, when their disease was slight and recent.

These means were diversions, and recreative exercises of all sorts, to which the invalid was religiously subjected. Voluptuous paintings and seducing images were exposed to their view. Agreeable songs and melodious sounds perpetually charmed their ears. Gardens of flowers and ornamented groves furnished delightful walks, and delicious perfumes; in a word, every moment was consecrated to some diverting scene, to grotesque dances, to ever varying pleasures, mingled with hieroglyphic and devoutly chearing ceremonies;

properly adapted and scrupulously observed regimen, supported this methodical treatment.

A thousand attentions, a thousand studied kindnesses from the religious ministers rendered these *agremens* more powerful and lively. All this formed favourable diversions to the diseased mind, interrupted the train of grief, calmed the restlessness of thought, dissipated sorrow, and often wrought salutary changes, which they took care to make the best use of, to inspire confidence, and to establish the credit of the Tutelar Divinities; the afflicted came from these fortunate asylums, for the most part, in the firm persuasion of a radical cure.

The Egyptian Physicians assisted sometimes to support the credit of these new restoratives: they often knew neither the true nature of the disease, nor the proper remedy; and in order to get rid of their patients, they advised them to repair to these famous temples, as our Physicians send their patients to the waters of Pyrmont, of Spa, of Bath, &c. *Non propter salubritatem aquarum, sed propter longinquam perigrinationem.*

Who would have conceived that medicine would have dared to employ the itch as a means of cure? Such, however, is the fact.—In 1760, a shoe-

maker, of a melancholy temperament, was suddenly seized with insanity : he was received into the hospital at Berlin. During two years, he remained in a state of lethargy. M. Mutzel, Physician to the hospital, tried every means to rouse him. Twenty grains of emetic tartar caused him to vomit only once. Blisters produced no effect. M. Mutzell conceived the idea of employing a remedy that might occasion a violent commotion both in the solids and fluids. The itch appeared to him the most likely means to answer his purpose. He scarified the arms and legs of his patient, and applied to them pustules of the itch. The patient shewed no signs of sensibility during the operation. After two days, the pulse quickened ; the third, fever was evinced ; it augmented till the fifth. The patient exhibited symptoms of anxiety, uneasiness, and difficulty of breathing. About the eighth day, the heat of the skin diminished, and a slight perspiration manifested itself. Red pustules made their appearance on the surface of the body. On the ninth day, reason and speech, which had been lost for two years, returned. The patient replied with precision to the questions asked him, and left the hospital in perfect health three weeks after the inoculation of the itch. This is certainly an

uncommon means of curing a disease. Perhaps, few Physicians will be found bold enough to employ it, and still fewer patients possessed of sufficient courage to submit to it.

THERE was a time, says Plutarch, when the daughters of the Milesians were possessed by an overpowering melancholy in such a manner, that they were all seized with a sudden desire to die; and that several had already hanged themselves. Wise remonstrances, even menaces, and the best administered remedies, were equally useless; all could not cure this cruel frenzy; and the depopulation of the young females had become general, when a citizen, whom Plutarch does not name, advised the publishing an Edict, declaring, that the body of every young woman who should hang herself, should be dragged naked through the streets unto the market-place. Shame effected what no other means could; and the fear of being exposed naked, though after death, served to re-establish the reason of the Milesian women.

GALEN mentions a Hypochondriac who imagined himself to be transformed into a cock, so that he used to crow at all hours, and move his arms in the way that cocks beat their wings.

Another was persuaded, that they had cut his head off, and taken it away. His Physician, named Philotimus, cured him, by putting a heavy iron helmet on his skull; the weight of which, compelled him to acknowledge that he still had a head on his shoulders.

BOERHAAVE speaks of one of these Madmen, who took it in his head not to make water any more, lest he should inundate the town in which he resided. This folly would have been his death, if his Physician had not bethought of making an outcry around him, that the town was on fire, and it would be consumed, unless he would have the goodness to expel his urine in order to extinguish the conflagration. This reason appeared so good to the hypochondriac, that he made water, and was cured.

Such are the remedies which it is necessary to put in practice, in the treatment of these sort of patients; to agree with all that they desire, and to deceive them; in this consists all the secret.—What effect would ordinary remedies have on a patient who continually imagined himself to be cold; who, during the hottest days of summer, has a great fire lighted in his chamber, which he approaches so closely, that to prevent him throw-

ing himself into it altogether, they are obliged to chain him?

In lieu of medicines, observe the means which a Portuguese Physician made use of with complete success. He, at the beginning, pretended to agree with his patient that it was horribly cold; and he was quite right to warm himself well, and that it was wrong not to allow him to approach the fire as much as he liked; but, said he to him, "Since they are obstinate not to let you warm yourself in your own way, I advise you to clothe yourself from head to foot in a good fur, which will warm you much better and more equally than the fire." The patient thought this an excellent idea. He was, therefore, muffled up in a sheep skin, which had been first dipped in spirits of wine, and when he was clothed in it they set it on fire. He soon saw himself covered with a sheet of flame: but, so far from being afraid of the fire, he leaped about for joy, in proportion as it made its progress; and after some moments, he cried out that at length he was warm. He was quickly stripped, and never afterwards complained of being cold.

THE famous Dominick, Harlequin at the Italian.

Opera, came to consult the celebrated Sylva, who did not know him. "I can only recommend you, said the Doctor to him, to go often to see harlequin; and his ingenious performance will dissipate your melancholy." "It is not convenient for ME," replied Dominick, I am the only man in Paris who cannot avail himself of that remedy." "How is that?" "Because I am myself Harlequin."

Mr. MANNINGS, Master of the King's School, Canterbury, being at a place where a gentleman expressed great apprehensions on account of a bleeding he was next morning to undergoe, by the advice of his Physician; a punster then present, told him, he would recommend him to employ that gentleman, (pointing to Mr. Mannings) who was a very safe and able *flay-bottomist*.—GROSE.

NOSE.

A CERTAIN person possessed the power of voluntarily acting with the muscles of the nose, so as to make it take any position he pleased. He could move it horizontally, turning it to the right or the left, draw it up or protrude it, so as at every instant to produce a new physiognomy.

Different painters were deceived by this stratagem, and began in vain over and over again the portrait of this man with the moveable nose.

A TAYLOR had an ulcer in his nose, which a Surgeon undertook to cure; but all his attempts only made matters worse. The pain became so intolerable, that the taylor was obliged to quit his trade. In a short time, his nose dropped off. Notwithstanding, the surgeon made him a charge of fifty crowns for his trouble! But the Taylor, instead of paying his demand, carried his complaint into a court of law, and attributed the loss of his nose to the ignorance of the surgeon. Right or wrong, he gained his suit against the Surgeon, who was sentenced to pay the Taylor a hundred pounds and costs.—This anecdote is derived from a collection of trials.

A PERSON with a snub nose happening to sneeze in company, another present exclaimed, "God preserve your eye-sight!" The sneezer, surprised at this wish, asked, "What he meant by it." "Because," said he, "your nose would never support a pair of spectacles."

A LIEUTENANT of the Royal Guards had an

artificial leg uncommonly well made. It was carried off by a cannon ball on a reconnoitering party, when a person near him called out loudly for a surgeon. "There is no occasion," said the gentleman coolly, "you have only to send to my carriage, where you will find a couple equally good."

KIUPERLI NUMMAN, who was Grand Visier, in 1710, conceived that he had always a fly upon his nose. No sooner did he drive it away than it returned. The most celebrated Physicians were consulted. Some of them laughed at him, others had recourse to quackery: It was a French Physician, named Le Duc, to whom the honour of this cure belonged, and he effected it as follows: The first time he was introduced to the Grand Visier, he exclaimed with surprise, at seeing the magnitude of this troublesome fly, and by that means acquired his confidence. After administering some purgatives, by way of preparation, he appointed a day for cutting off this fly with a pair of scissors. With this view, he ordered the Vizier to keep his eyes shut, gave a snap with his scissars, and dropped a dead fly with a few drops of blood, which he held in his hand, into a basin; and thus put an end to the delusion of the fly.

SICK NURSES.

THERE exists at La Chapelle, an Establishment, by which other cities might profit. This is a convent of female religious, termed *Alexiens*, founded expressly for the purpose of furnishing the inhabitants with nurses, properly instructed, to take care of them in sickness. There is also another convent for furnishing females with nurses of their own sex. Such establishments would be extremely useful in all great cities, provided such nurses were not allowed to go beyond their proper limits, and interfere with the practice of physic, to which attendants on the sick are always too prone.

At the commencement of the dreadful revolution in France, along with all other religious establishments, the *Sœurs gris*, or *Beguins*, who did the office of nurses in all hospitals, as a religious duty, were also abolished, to the great detriment of the sick: for it was soon discovered, that no pecuniary emolument could overcome the disgust occasioned by disease and wounds, in any degree adequate to those higher motives by which the conduct of the *Sœurs de la Charité* were actuated.

QUACKERY.

TOWARDS the close of the malady of which Louis XIV. died, an Emperic administered an elixir, which renovated his strength, and enabled him to take some nourishment and repose. The Quack did not fail to prognosticate the speedy recovery of the Monarch. M. Voltaire says, that the crowd which surrounded the Duke of Orleans, to whom the regency devolved, sensibly diminished. "If the King eats again," observed this Prince, "we shall have nobody near us."

ROUTINE OF A PHYSICIAN.

ANY young Physician, who wishes to come into practice very speedily, should always set out with a new theory. If he could attempt to prove that the blood does not circulate, he would be most certainly a made man. He should make, too, some wonderful discovery in some little article of diet: for instance, he should attack the wholesomeness of salt, of bread, or of the inside of a surloin of beef in preference to the outside. He should attempt something singular in his manner; he may be either very brutal or very polished, as he pleases.

Radcliffe told Mead one day, on the latter's starting for practice, " There are two ways, my boy, for a Physician to treat his patients; either to bully or to cajole them. I have taken the first, and done very well, as you see; you may take the latter, and perhaps do equally well."

Skill in pursuits not very consonant to medical ones, now and then, has a great effect in procuring practice; it has been found to have been of great use to affect fox-hunting, boxing, &c. Singularity* is what affects the general run of mankind with wonder, and from wonder to admiration the transition is obvious. A Physician too should never affect ignorance of the cause of any complaint; he should even place it in the pancreas, or the pineal gland, if he has no other place ready for it. He must always be ready with an answer to every question that a lady puts to him; the odds are, that she will be satisfied with it; he must not care whether there be or be not a possible solution of it. " I remember hearing a Lady

* Dr. Taylor, being consulted on the complaint of an infant who had a scirrhus liver, forbade the use of potatoes, which he pronounced was a species of the deadly nightshade. The sickly infant is become a stout man; and in spite of the Doctor, has been as great an eater of potatoes as any Irish giant.

ask her Apothecary from what substance castor oil (the oleum palm Christi) was made; he, unembarrassed, said, it was made from the beaver. I did not expose his ignorance, but desired his partner to advise him to be more cautious another time."—A Lady was one day very anxious to know how long she should be ill. "Madam," replied the Physician, "that depends on the duration of the disease." "Much obliged to you, Doctor, for your information," was the Lady's wise answer.

A Physician should never neglect to take his fee; it is astonishing how the aurum solidum quickens his faculties, and sets them to work with double effect.—A celebrated Physician at Bath, lately deceased, upon not finding himself better for his own prescriptions, said, laughingly, to a friend, one day, "Come, I think I will give myself a fee; I am sure I shall do better then." The Doctor put his hand with great solemnity into one pocket, and passed over a guinea to the other: this had the desired effect. The same Physician, on receiving the last fee he took in this world, a few days before he died, said, holding it up with streaming eyes, to a friend that was near him, "Ultimus Romanorum, my good friend."—The late Dr. Ward used to call Physicians "The

scavengers of the human race;" and so indeed they are, when they condescend to visit a dram-drinking woman, or a crapulous man, with the same apparent attention with which they would visit a person in a pleurisy, or a putrid fever.—A late Physician of Bath (who was a fine gentleman, as well as a good scholar and eminent Practitioner), when sent for to a patient who indulged himself in strong drink, used to inquire of what particular liquor he was fond, and to make him drink it well diluted with water, after he had given him a pretty strong vomit; this, of course, rather indisposed the patient against his beloved potation for some time.

A very singular story is told of this celebrated practitioner. He used to go to some coffee-house in the city, where he gave his advice gratis, or for half a fee. A celebrated miser, who lived near London, to save his money, presented himself before him in a shabby coat, and with a very fine nosegay, which he gave to the Doctor (who was exceedingly fond of flowers); telling him, that he was a poor man, and had nothing better to give him for his advice. The sagacious Physician, who knew him through all his disguise, asked him if he did not live near Chelsea, and if he had ever seen Mr. —, the disguised gentleman's real name. On his telling him that

he knew him very well, "Well then," added he, "when you see him, give my compliments to him, and tell him that Old Nick will have him ere three weeks are past."—The person went home, and, as the story goes, died within the time, to complete his Physician's prediction.

To some court lady, who was much oppressed with a nervous complaint, then called vapours, who asked him what she was to do to get rid of them, he said, "Your Grace must either eat and drink less, take exercise, take physic, or continue sick."

It has always been found of great use to a Physician to be of some particular sect in religion: he is in general pretty sure of those that belong to it, and to some other patients out of curiosity. He should be a Catholic, a Presbyterian, a Quaker, a Sandemonian, a Swedenburgian, or a Jew. In this country, indeed, he may pick and choose. The *thee* and *thou* of the late Dr. John Fothergill, of London, was supposed to be worth £.2000 a year to him at least. A Physician (if he happens to be sent for by a nobleman or a lady of quality) should never cease telling his poor plebeian patients of his being called in by a person of that rank. He should tell his wondering hearers of the compliments that were paid him on

his skill by this very discerning person, and should mix up some anecdotes of the great family for his patients, with as much nicety as he would compose a box of pills.

It has oftentimes been of use to a physician to give good dinners and suppers, and card-parties and balls, at his house: the allure of good cheer and amusement is very often as good a bait for a patient as a May-fly is for a trout. If, however, he wants immediate practice, and does not very much care whether it is continued or not, a pamphlet, attacking some ancient axiom in medicine or in diet, or the mere dressing up old doctrines in a new manner and in a new style, will do extremely well.

A celebrated brochure upon health, written some years ago, brought into its author's pocket, in three months only, one thousand guineas. The Doctor, however, made a full stop there; and an excellent Physician at Bath (then the father of the waters) said, that, in consequence of the excessive temperance into which many foolish persons had too suddenly thrown themselves from the contrary extreme, the salutary springs over which he presided were, in the year in which this pamphlet came out, more frequented than he had ever known them. So wonderfully sagacious is crude and inexperimental theory, and

so fatal at last to the Doctor as well as to his patient.

With Eton and Westminster, and classical persons, the idea of a Physician's being a good scholar has great weight; as if the putting together with difficulty in a particular language, what is perhaps not worth telling in any, displayed much strength of thinking or acuteness of mind. This is, however, thought of so much consequence by some Physician in England, long after they have quitted their classical pursuits, that they pay some indigent scholar to put their thoughts into elegant Latin for them.

So much for the arts, not the art of Physic;—that art, so complicated, so difficult, so useful and honourable, when practised with skill and integrity, that the rant of Pliny respecting it is hardly hyperbolical; “*Diis primum inventores suos assignavit medicina celoque dicavit:*” and, according to Rhasis (to whom, as a Professor, some allowance ought to be made when he speaks of his art), “*Medicina tota est Dei, et est res venerabilissima.*”

CHAUCER's description of the Physician of his day is so quaint, lively, and accurate, that one thinks he sees the person standing before him. It is well worth transcribing; which I do from an

old black letter edition of 1598, with the royal arms of England embossed in gold upon the ancient binding.

“ The Doctor of Physic.

“ With us there was a Doctour of Physike,
In all this world, ne was there none him like
To speake of Physike and of Surgerie,
For he was grounded in Astronomie;
He kept his pacient a full great dell
In houses, by his magike naturell
Well cauth he fortune, the asscendent
Of his Image, for his pacient.
He knew the cause of ebery malady,
Whether it were of cold, heate, moist, or dry,
And whereof engendered was each humour;
He was a bery parfit practisour.
The cause iknow, and of his haime the roote,
Anon he gabe to the rich man his boot.
Full ready had he his Apoticaries
To send him drugges, and his lectuaries;
For each of them made other for to winne,
Ther friendship was not new to beginne.
Well he knew the old Esculapius,
And Dioscorides and eke Ruffus,
Ald Hippocrates and Galen,
Serapion, Rasis, and Abicen,
Aberrois, Damascene, and Constantin,
Bernard, Gatisden, and Celbertin.

Of his diet measurable was he,
 For it was of no superfluitee,
 But of great nourishing and digestible.
 His studie was but little on the Bible.
 In sanguine and in perce yclad 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 lobed gold speciall."

PROLOGUE TO CANTERBURY TALES.

From the above description we learn,

1st, That the character of Physician and Conjuror was at that period blended; and that astrology was a species of knowledge deemed essential to the Physician.

2dly, That the collusion of Physicians and Apothecaries, mutually to enhance each other's profits and fleece their patients, was even at that period suspected.

3dly, That the notion of infidelity, in points of religious belief, then also attached to the medical character, according to the adage, "Ubi tres medici duo athei,"

A SIMILE BY DR. GARTH.

LIKE a pert skuller, one Physician plies,
 And all his art and all his skill he tries;
 But two Physicians, like a pair of oars,
 Conduct you faster to the Stygian shores.

WHEN the Earl of Harrington was on his death-bed, many of his mistresses called to see him; some were denied, and others admitted. Among the rest, one being extremely solicitous for admittance, she was told, as a reason for the denial, that his Lordship had just received the Sacrament: to which she answered, supposing it to be some kind of physic, that "she would wait patiently till it had worked off."—GROSE.

CHANGE OF AIR RECOMMENDED.

GENERAL D. who was employed in making the roads in Scotland subsequent to the rebellion in 1745, along with General Wade, and who I have frequently heard repeat the elegant couplet composed by an Irish soldier on that occasion—

"Had you seen these roads before they were made,
You'd lift up your hands, and bless General Wade,"
used to relate, that, on his return towards England, he was much annoyed, one misty morning, by the monotonous reiteration of a crow perched upon a blasted tree, which at last drew forth the following exclamation: "What the d—l do you sit caw-cawing there for? If you hate this d—ned country as much as I do, have you not got a pair of wings? Why do you not make use of them, and fly away to England?"

SURGERY.

WHEN Pultowa was besieged by Charles the Twelfth, in 1709, that monarch was so severely wounded by a cannon ball in the leg, that the Surgeons had determined on amputation. One of them, named NEWMAN, undertook to cure the King without proceeding to this last extremity, provided he would submit to all the incisions requisite to avoid the necessity of amputation. The King replied, " I do not wish to be spared more than the lowest of my soldiers. Cut as you think necessary ; I command you." Newman, encouraged by this discourse, made profound incisions, during which the King himself held his leg. The operation was conducted with so much skill, that the King recovered, and saved his leg.

This instance shews in what consists the merit of a real Surgeon. He saves a limb, which another, less skilful, would have sacrificed. It is easy to find operators, but not so to find well-informed men, who know how to perform a cure and avoid a murderous operation. Of such it may be truly said, they are *rari nantes in gurgite vasto*.

SCROTUM.

MATHIAS LEWIS GLANDORP, a celebrated Physician at Bremen, mentions, in his works, a story of a woman who cut the scrotum and its contents from her husband, in revenge for some insults and blows she had received at his hands.

M. DONAL, Surgeon at Listeron, wrote to Mr. Duerney, that he had a patient who, after his death, was found to have carried in his enlarged scrotum a mass of the figure of a fœtus, enclosed in its membranes, of which the head, the feet, the eyes, the bones, and the cartilages, were distinguishable.

M. JEAUGON read, at the Royal Academy of Sciences, in 1711, an account sent from Pondicherry, of a mulatto whose scrotum was so prodigiously enlarged, as to weigh sixty pounds.

Has not this history been verified by an analogous case, in a volume of Transactions for the Promotion of Medical and Surgical Knowledge?

THE new-born Negroes of Monomotopa, resemble in every respect the whites, with the ex-

ception of a dark streak surrounding the extremity of the nails, and a small spot of the same colour, which at birth is manifest on the scrotum. The Negro fathers suspect their wives when they produce children deprived of this spot; and they require little other reason for abandoning the child as not being their own offspring.

SORCERY.

MEDICINE is practised in Japan by a kind of Hermits called Jammabos. The people have the more confidence in their art, that they employ no natural methods in performing their cures, but a kind of Sorcery. While the patients are giving a faithful account of what they feel, the Jammabo is occupied in tracing on paper certain characters, which have analogy with their temperaments and the disease with which they are afflicted. Next he places his memorial upon the altar of his favourite Deity, and practises certain mysterious ceremonies, which, in his opinion, possess the means of imparting to this paper healing powers. After which, he tears it in pieces, and forms it into pills, of which the patient is to swallow a certain number every morning fasting. The use of these pills require indeed some preparation; the

patient is directed to drink a glass of river or spring water, and to be particularly careful, while so doing, to turn his face to the south or north, as circumstances may require.

This superstition has been equalled in this country. A Physician wrote a prescription for a poor woman, and desired her to apply it to her breast. She returned in a few days, saying, she was much better, with the prescription tied round her neck with a piece of tape.

In the palace of the Emperor of Monomotopa, there is a place allotted for the reception of the bodies of criminals who have suffered capital punishment. They are suspended from the ceiling, and their fluids expressed from their bodies while still fresh. Of these humours a precious Elixir is composed, by the use of which the Emperor expects to prolong his life, and escape the effects of sorcery.

SCURVY.

Among the most pregnant causes of Scurvy are to be reckoned the depressing passions. There are many examples of scorbutics dying suddenly from grief. Rouppe relates a singular case, which

he witnessed when on board a vessel commanded by Capt. Everson. When they were mustering this ship's crew, one of the sailors requested his discharge, as being afflicted with scurvy. M. Rouppe said, that before discharging him, they would endeavour to restore his health; and gave this as a reason for not immediately complying with his request. "Very well," said he, with a look of despondency, "I shall go below, but you will soon find me dead." And in fact he died the same night.

IN the island of Java, as soon as the mariners arrive from a long voyage, they are buried up to the neck in sand: this they consider as the most prompt and efficacious means of curing the Scurvy.

During the first crusade of St. Lewis, the greater part of his army was seized with scurvy. Joinville, an eye-witness, gives so accurate a description, as to render it impossible to mistake the character of the disease. "Such quantities of putrid flesh," says he, "grew upon the gums of our soldiers, that the barbers were under the necessity of cutting it off, to enable the men to march and to swallow their food. Pitiful was it to hear them moan as they were cutting away the flesh, groaning like women in labour."

This passage proves, as M. Chamel well observes, in his "History of French Medicine," the fallacy of the opinion of those who believe that the scurvy is a disease only known within the three last centuries, and is a complaint endemic to the nations of the north, bordering on the sea. The scurvy was known to the Greeks and Romans. The army led by Germanicus beyond the Rhine, was infected with it. A change of air appears to be one of the most certain remedies for scurvy. Thus the whole army of St. Lewis would probably have perished, if, after their multiplied disasters and defeats, the remainder had not reached France.

The total banishment of the scurvy from the British navy, may be reckoned among the greatest improvements, rather indeed triumphs, of modern science.

SNAKES.—THE LABARRA.

A SLAVE, in endeavouring to turn a piece of wood upon which he was at work, was bitten in the finger by a snake of this kind concealed under the timber. The effect of the poison was instantaneous: the Negro had but just time to kill the snake, when his limbs became unable to support him, and

he fell to the ground, and expired in less than five minutes from receiving the wound. The blood, which had suffered a fatal dissolution by the poison, exuding from the ends of the capillary arteries, occasioned the appearance of purple spots on every part of the external surface of the body; and hæmorrhages ensued from the nose, eyes, ears, lungs, &c. Bancroft was not a witness to this accident; but relates it on the testimony of several persons of undoubted veracity, who were present at the time it happened.

THE COBRA DE MANILLE,

The small green Serpent of the Indies, which, if trodden upon, chills the whole frame.

LADY Chambers providentially escaped any other injury than a transient chill, by treading on the head, so as to crush one of these creatures to death. The bite is instantly fatal: a person dies before any assistance can be given. She had trodden upon one of these serpents, and complained of a chilliness, unconscious of the cause: in the morning her servant, on entering the chamber, found the reptile dead by the bed-side.

SYLVIUS.

JAMES DUBOIS, Professor at the Royal College, was born at Amiens : he died at Paris in 1551, at the age of 77 ; and was buried at St. Germain-l'Auxerrois. He was a man of the most sordid avarice. BUCHANAN, who was present at his death, made the following Epitaph upon him, and inscribed it with chalk on the door of the church where he was buried :

*Sylvius hic situs est, gratis qui nil dedit unquam.
Mortuus est, gratis quod legis ista, dolet.*

SYLVIUS was moreover prodigiously self-conceited ; his works are replete with traits of vanity, and contempt for his contemporaries ; nor does he ever fail to bestow on himself the most exaggerated applause. He would certainly have proved himself one of the first anatomists of his age, had he written on other parts of the human body with the same precision as he did on the muscles.

AFTER the lapse of nearly a century, appeared another SYLVIUS of the same family, denominated FRANCIS DE LE BOE, who practised me-

dicine at Leyden with the highest reputation, where he died, in 1678, at the age of 64. The subsequent Epitaph, which was placed on his tomb, is essentially different from the last :

FRANCISCUS DE LE BOE SYLVIUS,
 Medicinæ Practicæ Professor,
 Tam humanæ fragilitatis
 Quam obrepentis plerisque mortis memor,
 De comparando tranquillo
 Instanti cadaveri sepulchro
 Ac de construenda commodâ
 Ruenti corpori domo,
 Ægrè cogitabat serio.
 Lugdini Batavorum
 M.DC.LXV.

STOMACH.

THE following is an instance of a singular cure of a disease of the stomach. The prior of Ranoles-Dames, 80 years of age, had laboured for five years under a complaint of the stomach, of which the periodical return kept him in a state of perpetual suffering, from five in the evening till supper-time. It occurred to him one day at dinner to eat some nuts, and he ate a considerable quantity, enough to have disordered even a man in good health. He laid his account with an ag-

gravated return of the pain in his stomach, but he felt nothing of it. After this trial, he flattered himself that he might obtain relief, or even a cure, from habitually eating nuts. He made a provision of that fruit, and consumed at his table, in the course of six months, not less than fourteen bushels. He was entirely cured by this means, never having experienced a single return of the complaint.—There is no accounting for peculiarities of constitution. I knew a lady, of a very costive habit, who found nuts the only thing that kept her body regular, and who consumed large quantities with that intention.

LICETUS, in his work “*De Lucernis antiquorum Reconditis*,” relates, that the Professor of Anatomy at Pisa, dissecting a body in the Amphitheatre, and holding a candle in his hand, on opening the stomach, a vapour issued forth which immediately took fire. Similar examples are recorded in the Memoirs of the Academy of Sciences.—Since the nature of elastic and inflammable gases has been understood, these phænomena would not excite the surprise they did formerly.

LITERARY men, according to Celsus, have universally weak stomachs: *imbecilles stomacho*

omnis pene cupidi litterarum sunt. Aristotle had this organ of so feeble a nature, that he was obliged to strengthen it by the application of an aromatic oil to the region of the stomach, which never failed to impart its cordial effects by transpiring to this viscus. A respectable Physician asserted, that he could estimate the capacity of the mind by the delicacy of the stomach; for, in fact, you never find a man of genius who does not labour under complaints of the stomach.

SOME one has said, that the stomach of man was the cemetery of animals. Mr. Bourdet, Dentist to the King, has published a small work, entitled, "Easy Means to keep the Mouth in order." "Formerly," says he, "the fable of the members and the stomach was current." Were they now to publish that of the stomach and the teeth, how much would they have to complain of in the stomach!

BERNARD SWALVE, a Physician of Amsterdam, published a small work, entitled, *Ventriculi querulæ et opprobria.* The Stomach speaks; explains, in few words, its structure and functions; complains of the drugs forced upon it; the priva-

tion of fitting aliment, and of causing it to use such as are disagreeable and unwholesome.

ERASMUS writing to the Pope, by whom he had been reproached for not using abstinence during Lent, and eating animal food, said, " I have a Catholic soul, but my stomach is altogether Lutheran."

SPEAKING of the crocodile, Anderson asserts, that, besides the insatiable voracity of this animal, it possesses a singular advantage, of which many of our gluttons would wish to participate. When it has happened to swallow a piece of wood, or any thing totally indigestible, it inverts the stomach, throws it completely out of the mouth, and, after having rinsed it thoroughly in water, swallows it again, and is immediately ready for another meal. — DENYS'S DESCRIPT. OF AMERICA.

CERTAIN Jews maintain, that pearls are cleansed and improved by passing through the human stomach. But it is certain that pearls, ivory, bones, and all animalized substances, are softened and partially dissolved by acid menstrua,

such as that of the stomach. If the pearls are cleaned by passing the stomach of a Jew, they would be equally so by that of a Mahometan or a Christian : but it would be always at the expence of their weight and intrinsic value.

A BUTCHER'S boy, pressed by thirst, drank greedily of some stagnant and muddy water ; six months afterwards, after great suffering, he vomited up three living toads. — Persons have survived after having swallowed and passed living snakes of considerable size.

BUT the most singular and extraordinary fact that can be cited, of quantities of foreign substances being found in the stomach, is that of a galley-slave at Brest, verified and detailed by M. Fournier, the Physician who treated the patient, who died the 10th of October, 1774, in the Marine Hospital at Brest. The body was opened in presence of fifty persons, as well medical as others. The stomach appeared considerably distended, and, on opening it, forty-four foreign substances, of various kinds, were discovered ; of which an inventory was drawn up on the spot. They were of various sizes and sorts ; chiefly large pieces of oak, ash, and deal ; a

wooden spoon, two pewter spoons, a piece of iron, two pieces of tinned iron, a knife with a horn handle and steel blade, &c. From the depositions of various persons, it appeared that all these matters had been swallowed from time to time by the patient himself, and by no means introduced into the stomach after death, as some persons chose to imagine.

AN eminent Surgeon in Dublin, who is no less remarkable for his professional skill than for his love of the fees which it enabled him to pocket, was recently sent for to attend a young gentleman of fortune, who is notorious for his tender regard to the beauty of his face. Mr. L——, the young gentleman alluded to, was seated on a sofa, with his cheek reclining on his hand, when Mr. R——, the celebrated practitioner, so well known in Ireland by the characteristics just mentioned, entered the room. Mr. L—— invited Mr. R—— to take a seat near him, and displayed on a small table, on which he rested his arm, a Bank-note of more considerable amount than is generally offered, even by the most wealthy, on a common occasion, to the officers of health.—After some little hesitation, he proceeded to raise his cheek from his hand, where it had rested, as if under

the influence of a severe tooth-ache, and pointing to a small wart, or rather mole, the following dialogue ensued:—Mr. L. “Observe this mark, Sir.”—Mr. R. “I do, Sir.”—Mr. L. “I wish to have it removed.”—Mr. R. “Why, Sir? Does it give you pain?”—Mr. L. “No.”—Mr. R. “Does it incommode you in any way?”—Mr. L. “No, I cannot say it does.”—Mr. R. “Why then do you wish it removed?”—Mr. L. “I, Sir—I do not like the look of it—it is not handsome.”—Mr. R. “Sir, I am not in the habit of resorting to operations upon every trifling appearance: these little excrescences, unless attended with pain, or giving alarm from a tendency to increase in size, are much better left untouched. I make it a rule to take from my patients what is troublesome to them, but nothing that is otherwise.” With this Mr. R. laid his hand on the nose, which he dexterously pocketed, and retired, leaving the simple fop overwhelmed with astonishment and confusion.—NEWS PAPER.

STONE.

Eros, a Physician of Salernum, who lived about the beginning of the 11th century, mentions a very singular method employed by him to

extract the stone. The desire of singularity appears to have suggested it. After having made an opening into the bladder, according to the method recommended by Celsus, he used no instrument to extract the stone; but endeavoured to draw it forth by suction. The insufficiency, not to mention the disgusting nature of this operation, made it fall into oblivion very soon after its invention. There is a curious work, by the same author, *De Passionibus Mulierum*, printed at Venice in 1555, 8vo.

THE Ægyptians employed a method for extracting the stone not less extraordinary. In place of making incisions in the parts, they blew air into the urethra, by means of a proper instrument, till the canal was so distended as to permit the stone to pass. "When I was in Ægypt," says Prosper Alpinus, "there was an Arab named Haly, celebrated for performing this operation. I have seen him repeatedly perform it, with the most complete success, in the following manner: By means of a wooden tube, about eight inches long and nearly the size of a finger, he blew, with considerable force, into the canal of the urethra; and, to prevent the air from penetrating into the bladder, he compressed the ulterior extremity of

the urethra by his finger against the pubis. He next secured the orifice of his canula. Then an assistant, introducing his finger into the anus, endeavoured to force and guide the stone into the urethra. The operator then raised the hand with which he had compressed the neck of the bladder, and continued, by gentle pressure, to work the stone towards the orifice of the urethra, and, withdrawing the canula, brought the stone out at the opening of the prepuce." Prosper Alpinus asserts, what indeed is rather difficult to credit, that this operation was uniformly successful.

A CERTAIN financier laboured under the stone, and, being a public character, the event of the operation was a general subject of conversation. Some one inquiring what could have caused this stone? another replied, that he supposed his heart had dropped into his bladder.

IN the year 1723, DOUGLAS, the Surgeon, was complimented, by the Lord Mayor of London and the Court of Aldermen, with the freedom of the city, for having revived and perfected the high operation for the stone, which was at that period introduced into all the hospitals. And in the year following, the Lord Chancellor, accom-

panied by several persons of high rank, repaired to St. Bartholomew's Hospital, to witness the operation performed in this novel manner by the then Surgeons Hombes and Dobbins.—Such is the vicissitude of things, that the operation for the stone is probably not at present performed in this manner by a single Surgeon in Great Britain. The chief improvements in the manner of performing the high operation, are certainly due to Father Cosme. So frequent is the stone in France, or so great the resort of persons to the capital for the sake of being operated upon, that there are examples of the operation being performed twelve times, at the Hotel-Dieu, in one day.

A CARMELITE Friar, a celebrated preacher, on the eve of being operated on, to relieve him from a stone in the bladder, inquired of the Surgeon, with much anxiety, “whether the operation would not occasion impotence?”

THE late M. Morand, M. D. published a long letter, in the *Mercure de France*, announcing the wonderful discovery he had made, that rats are liable to stone in the bladder. He also announces, what he considers as still more extraordinary, that rats become liable to this disease only in

consequence of eating too much cheese. The author then enters into some very prolix details concerning this complaint as it exists in rats, which can be of no great consequence, as probably no Surgeon will ever think of operating on these animals. The Doctor had better advise his patients to be less luxurious in their diet, and refrain from cheese.

SOBBING.

THE Gazette of Health for 1764, contains a letter from the Abbé Mangelot, relative to an involuntary Sobbing, which attacks him whenever any subject is talked of which excites either tenderness or admiration. He endeavours to give a mechanical explanation of this phenomenon, which, however, is by no means, satisfactory. It ought, in fact, to be classed among those facts, the existence of which does not admit of a doubt, but the causes of which remain in complete obscurity. Why, for example, should a young lady, 26 years of age, being much affected at seeing a woman fall down in a fit of epilepsy, be immediately seized with the same disease, which recurred every day afterwards at precisely the same hour?—Why are some men unable to retain their

urine when the bagpipe rings in the nose?—Why should a certain Ecclesiastic lose his voice the moment he smells hot lobsters, which does not occur when they were cold?—Why should a young lady of Namur faint every time she hears a particular bell toll?—Why?—but there is no end of these whys, which are only so many confessions of ignorance.

SKULLS.

AMONG the ancient Mexicans, the day on which they sacrificed their prisoners of war was a high festival. They reserved their heads to construct what they termed, “The cemetery of sacrifices.” That is to say, a kind of amphitheatre, constructed of the heads of the dead, of which the faces and teeth being all turned outwards, presented a most terrific spectacle. The entrance to this edifice consisted of four lofty towers, composed of the same materials. The Spaniards say they counted more than three hundred thousand heads in the composition of this edifice, independently of the towers. Persons were employed whose sole occupation it was to replace the skulls which occasionally tumbled down, and to maintain the whole in proper repair.

A SULTAN, in the course of his walks, stumbled upon a poor Dervise, who was holding a skull on his knees, which he seemed to be contemplating very earnestly, plunged in a profound reverie. The attitude and seriousness of the Dervise surprised the Sultan. He accosted him, and inquired the subject of his reflections. "Prince," replied the Monk, "I found this head early this morning; and ever since, I have been endeavouring, in vain, to discover whether it belonged to a powerful monarch like your Majesty, or to such a poor Dervise as myself."

THE Feuillants of the last reform invented a singular kind of mortification. They place human skulls upon the table, which they use as drinking cups.—I have heard that there exists more than one club of young men in London, who have a human cranium handsomely fitted up with silver as a cup, out of which they drink certain toasts, not in proof of their mortification, but to evince their courage—or rather their folly.

FATHER HONORE, a celebrated Capuchin, sometimes, in the pulpit, handled the most serious truths of religion in a way approaching to the burlesque; yet, when on the very verge of pro-

ducing laughter, he affected the heart. During the course of his sermon, on one occasion, he drew from under his gown a human cranium, and holding it up, addressed it in his provincial dialect thus: "Are you the skull of a Magistrate?" The skull, of course, making no answer, he added, "Silence gives consent." He then clapped upon the skull the cap of a judge, and gave him a severe reprimand for the malversations committed by him in the exercise of his functions. He then threw the head aside, and tossing up several others in succession, addressed to each of them a discourse analogous to the character he bestowed on them. He dressed them differently, according to the condition of life he imputed to them, always terminating his harrangue with the same burden, "Silence gives consent."—This may have been the origin of our celebrated Stevens's Lecture on Heads, and may also afford an useful hint to some of our mountebank Preachers, who have already approached very nearly to such exhibitions.

SKELETONS.

A DUTCH Surgeon, resident at Moscow, used to amuse himself with a tune on the lute in the intervals of leisure from business. Some of the

Strelitz accidentally passing the door, stopped to listen to the Surgeon's music. One of them, a little more prying than the rest, perceived a skeleton hanging behind him, which happened to be slightly agitated by the air of the window, and was so terrified, that he ran off, calling out that the house was inhabited by a Sorcerer. The other Strelitz's, infected by the fear of their comrade, quickly spread a report that this Sorcerer caused the dead to dance to the sound of his lute.

The Czar and the Patriarch appointed three persons to verify the fact. The council was assembled, and the poor Surgeon sentenced to be burned alive, together with his skeleton.

Fortunately, a gentleman somewhat better informed than the council, represented to the Czar, that in countries where Surgery was studied, they had skeletons for the purpose of learning the structure of the human body; and thus proved how atrocious and absurd it would be to punish a Surgeon for having a skeleton in his possession.

On this sensible representation, the unfortunate Hollander ought certainly to have been declared innocent, and even recompensed by the Czar. But all the grace the Russian gentleman could obtain for him was, to have the punishment of fire commuted into that of perpetual banish-

ment. The skeleton, however, as being an accomplice in the pretended crime of the Surgeon, was condemned to suffer the punishment to which it had been sentenced. It was drawn through the streets of Moscow and publicly burned.

AMONG the Accauacs, every person reduces to powder the skeletons of his father and mother, and of those persons for whom they feel the strongest attachment, which they drink mixed with some fluid. "Is it from an analogous principle of piety," observes M. De Saint-Foix, when talking on this subject, that "in our churches we respire all the particles of putrefaction, which exhale from the bodies interred in them?"

DOCTOR GRAVES, Member of Clare Hall, Cambridge, dying at Paris, made a will, by which he left all his books to his College, on condition that his skeleton should be placed in the library near the cases containing his books, which he had presented to the College during his life-time.

IN the cemetery of the Innocents, at Paris, there exists, in one of the chapels, a skeleton much esteemed by the Connoisseurs. It is sup-

posed to be the chef-d'œuvre of Germain Pilon. It is contained in a small press in the corridor, next the rue St. Denys. It is about three feet high. The right hand, which is broken, sustains a drapery. In the other hand, there is a roll unfolded, on which are engraved some Gothic characters of great antiquity, very difficult to decypher. The substance of which this skeleton is made is uncertain; some consider it as ivory, others as alabaster. It is only exhibited on Saint's days, and till the following noon. This skeleton was the occasion of a long litigation, which was carried through all the courts; and it was at length decreed, that it belonged to the Canons of St. Germain-l'Auxerrois.

SOME years ago, a skeleton was made by one of the first Artists in London, according to an order received from a Hindoo Nabob, desirous of understanding the structure of the human body, but whose religion prohibited him from touching any thing formerly possessed of life. It was made of willow and pear-tree, and copied with scrupulous precision from a real skeleton. So exact was the resemblance, that even an anatomist could not distinguish it from a real skeleton by the eye alone. On handling it, the lightness

proved it was not bone. The artist received three hundred guineas, not more than a fair compensation for the great labour and ingenuity exhibited in this curious piece of mechanism.

THE celebrated Vesalius being at Padua, in the year 1546, superintending a new edition of his works, profited by the leisure his stay in that city afforded him, to prepare a human skeleton, (then a great rarity) which he presented to the College of Physicians of that city. They received it with much gratitude; in proof which, they added the subsequent Inscription, which may still be read over the niche, where the skeleton was formerly placed.

Andreas Vesalius Bruxell.

Caroli Vaug. Archiatus.

Laudatis, Anatomicarum

Administr. comor.

In hac urbe regia,

Publicaturus

Virile quod cernis skeleton

Artis et Industriæ suæ

Specimen.

Anno Christiano

M.D.XLVI.

Exhibuit Erexitque.

IN the feast of Trimalcion, Petronius relates

as follows:—"While we were drinking, a slave brought in a skeleton of silver, of which all the joints possessed a marvellous flexibility. He threw it twice upon the table, and each time this skeleton produced of itself singular motions and grimaces. Then Trimalcion cried, 'Behold what we shall all come to, when death shall have plunged us in the tomb; so true it is, that man is less even than nothing.' Doubtless, this skeleton was moved by some concealed springs. This anecdote proves, 1st. That the ancients had their poppets as well as we. 2d. That it was customary to introduce such a skeleton at the commencement of a feast, with a view to induce the guests to give way to mirth and festivity, by reminding them of the brevity of life; and that, perhaps, they might not exist on the morrow. According to our notions, such an exhibition would rather tend to extinguish than to excite appetite; rather to produce melancholy than merriment.

SPRAIN.

GEORGE the Second was in the habit of repairing every Saturday to Kensington. The Princess Amelia sprained her ankle in one of these excursions.

sions. The attendants applied to it compresses moistened with spirits of wine. Will it be believed, that at the end of the year, there was charged 365 bottles of spirits of wine, for the use of the Princess on this occasion?—NEWS PAPERS, 1780.

THE same King, inspecting a regiment of his Guards one day, was much struck on finding that 82 of the men had received their discharge on account of being ruptured. He immediately said, “ I will present a thousand pounds to any person, who shall discover a remedy for this so frequent a disease.” A Surgeon, encouraged by His Majesty’s promise, confined himself solely to this branch of the healing art, with a view to discover a remedy. After two years of research and labour, he found he had not attained his end; and he resolved, rather to acknowledge his failure, than to expose men to uncertain and perhaps dangerous experiments. This did not prevent the King from presenting him with five hundred pounds as a recompence for his zeal and industry. It would be well, if the race of radical rupture curers would be equally honest. Hardly a year passes but impositors of this kind, generally profoundly ignorant, attempt to impose upon the public, or

claim rewards from Government for cures which they never performed.

NATURE, according to a celebrated author, is a Divinity whom the whole world worships; love is her temple; her festivals and feasts are every day repeated. The incense which burns upon her altars, the same ingenious writer compares to a powerful narcotic, which, producing a voluptuous repose, terminates the banquet. To come a little nearer our own subject, we would say, that when a patient trusts all to Nature, he hazards too much; when he leaves all to the Physician, does he not sometimes risque even more. "For my own part," says he, "hazard for hazard, I would rather run the risque of leaving all to Nature, who is a kind mother. One may rely that she does her best, and acts honestly; and if she sometimes fails in saving the patient, it is, probably, owing to his own want of faith, or his intemperance."

The following Epigram by Piron, is not without merit:

Dans un bon corps Nature et maladie
Etoient aux mains. Une aveugle vient là.

C'est medecine, une aveugle etourdie
Qui croit par force y mettre le holà.
A droite, à gauche, ainsi donc la voilà
Sans savoir où, qui frappe à l'aventure
Sur celle ci, comme sur celle-la,
Tant qu'une enfin céda. Ce fu Nature.

TALBOT,

WHO first introduced the Peruvian bark, as a cure for intermitting fevers, kept his remedy a secret, and was therefore esteemed a kind of Quack. His success gave him great celebrity, so that the Dauphin of France being taken ill of an ague in 1680, Talbot was sent for to cure him. This gave great offence to the French Court Physicians, and before he was allowed to administer his remedy, they insisted on his submitting to an examination respecting his medical attainments. The first question put to him was, "What is an ague." To which he replied, "A disease I know how to cure, and you do not." Here the examination closed. He, however, communicated his secret to the King. The Dauphin was in a short time cured of his ague, and Talbot was treated in the most munificent manner. A sumptuous table was kept for him; and Louis XIV. presented him with two thousand Louis-d'ors, besides a pension

for life, of a thousand livres per year. His interpreter, for he spoke no French, received three hundred livres.

V E R S E S

WRITTEN AT TUNBRIDGE WELLS,

BY A PHYSICIAN,

Addressed to the Nymph of the Fountain.

HAIL, sweetest of HYGEIA's Train!
Who health can'st give, or banish pain;
Whither thou delight'st to rove,
On Ephraim Mount,* or Sion Grove;*
Or if thy pleasure is to dwell
In caverns of the rocky Dell: *
Attend, O Goddess! to my pray'r,
And make MARIA's health thy care.
For her the secret springs explore,
Springs pregnant with the steely ore;
Which genuine vigour can impart,
To brace the nerves and warm the heart;
Can make the cheeks with roses vie,
And add fresh lustre to the eye;
Can squalid spleen and vapours chase,
And plant new beauties in the face;
The wasting phthisis can restrain,
And ease the gout's corroding pain.

*** Places near the Wells.

When palsy shakes the feeble frame,
And torpid nerves pale Death proclaim,
Thy potent waters can alone
To torpid nerves restore due tone.
If flaxid fibres should refuse
To second Nature's genial views,
Thy fountain, Goddess, can bestow
Each tender joy that Mothers know.
When great ARCHEUS loses power,
And choicest Viands please no more,
Thy streams his Empire can regain,
And bless him with a double reign.
If youthful STREPHON should bewail
On DELIA's lip the deadly pale,
Thou, Goddess! can'st restore her charms,
And yield her blooming to his arms.
When ruthless time, with rapid pace,
Hath mark'd his progress o'er the face,
And languid limbs and pulses show,
The ebbing fount of life grows low,
Thy springs, great Goddess! can restore
To languid limbs their pristine power;
Can make the veins with vigour glow,
And all the streams of life o'erflow.

URINE DOCTOR.

THERE lived at Porton, says M. Palissy, a Physician very destitute of knowledge, who by a single trick, gained the confidence and adoration of the whole province. He constructed a secret

closet, near the hall of his house, with a small aperture, through which he could discern the persons who brought their urine for examination. His wife, a knowing woman, took her seat in the hall, and when any one inquired for the Doctor, she pretended to inquire of the Porter where her husband was; who replied, "He is gone abroad, but I expect him to return immediately." Meanwhile, she entered into conversation with the patients respecting their complaints, of which invalids are always sufficiently prone to talk; all this was overheard by the husband. The Porter now announced that his Master had returned, and was in his study. Mr. Doctor contemplated the urine stedfastly, and soon recounted to the astonished patient the whole history and symptoms of the disease. The wonderful sagacity of the Doctor was soon spread abroad, who discovered all the symptoms of a disease from the mere inspection of the urine; and he soon amassed a very large fortune.—Similar closets have answered the purpose of many a Quack since that period, when they had the cunning to keep their own secret.

VAPOURS.

"SIR," said one day a hypochondriac of quality to me, "you have the Vapours as well as I; but you will not agree to it, because you don't understand any thing of the matter. Ah, well! depend on it, Sir, Hippocrates knew no more of it than you, though he failed not to believe in it. My Physician has assured me, that he says, in one place of his works, that there is something divine in this disorder, *Θείον τι*. Such were his expressions. I shall never forget them," added she.

I avoided carefully making any attempts to undeceive my man; it pleased me more to leave him in the belief that I was afflicted with the same disease as himself: it is so sweet a consolation for the unfortunate to find some like themselves. Besides, how will you prove to a blind man that it is light at mid-day? Don't we know that the greater part of these hypochondriacs are like Moliere's Sick Man; they always fly into a passion when credit is not given to their complaint? Do we not see, that when they are told they look heartily, they are as much displeased as if they were called scoundrel? It is of these

gentry that Montaigne has said, " they cause themselves to be bled, to be purged, and to be physicked, for evils which they feel only in their conversation."

CHIRAC; this great Physician, as incapable of flattering the maniacal notions of a man as of taking a disorder of the mind for a bodily malady, was one day very much pressed by an hypochondriac to prescribe a remedy for his ailment. After many denials, Chirac, driven to an extremity, replied, with a cruelty foreign to his character, that " the only remedy he had to point out was, to assassinate somebody on the highway, and then to make the best of his way out of the kingdom."

He who caused a hypochondriac to go on horseback three leagues from Paris, to drink small bottles of the water of the Seine, which he carefully disguised and extolled as a water wonderfully effectual in his complaint, treated his patient as they treat children, whom they amuse, and whom they deceive, on the nature of the remedies that they wish to make them take.

The Vapours were not known amongst us before the beginning of the 17th century. An article in the Dict. Hist. 8 vols. 8vo. says, " It was the Abbé Ruccellai, a gentleman of Florence, who brought them into fashion in France. He

had in effect a delicacy of nerves unequalled; any trifle wounded him: the sun, the evening dew, heat, cold, or the least intemperance, affected his constitution; he could drink nothing but water, and that only of a water it was necessary to fetch from a great distance, and to select, in a manner of speaking, drop by drop. His table was provided with vases of silver gilt, filled with essences, perfumes, &c. and in which there were gloves and fans for his guests. The Maréchal d'Ancre was his principal protector at the Court; and Vassor says, in his History of Louis XIII. that the King, having thought himself attacked by the Vapours, all the court, and the very citizens, believed themselves attacked by the same: however, the Commentator on Despreaux assures us, in his notes on the eighth Satire of this celebrated Poet, that at the time when it was composed, women only complained of having the Vapours. However, the following fact seems to prove the contrary:

The Comte de Bussy, being one day at the Petites-Maisons (Paris Bedlam), found in the court a man who appeared to him less foolish than the others: he asked him, what was the madness of the most part of the people who were there? "Indeed, Sir, replied this man, it is a

very little matter: they set us down for madmen because we are poor; if we were people of quality, they would only say we had the Vapours, and would allow us to be at large."

"The man the most a prey to the Vapours that I ever knew," says a modern author (*P'Abbé Leblanc, Lettres sur les Anglois, tom. i. let. 27*), "had violent fits only when he had no money. His disorder augmented or diminished according as his purse was more or less empty: it was an infallible thermometer of his disorder. Just before the strongest attack he ever had, he lost two hundred guineas at Pharo."

M. POMME, a Physician, has written, with success and elegance, on this disease. His work contains every thing of worth on this matter. However, with all his talent, M. Pomme erred in the treatment of the malady he has so well described; of which we may judge, by the extract of a letter from one of his patients, whom he had treated during four years and five months both by letter and by personal attendance. "I have kept," says the patient, "an exact journal of all that I have done and taken during this long space of time; and the result is, that I have drunk 15000 pints of veal and chicken broth, and 1400 pints of milk and water; that I have taken 12000 lo-

tions, 265 bathings, and as many fomentations of the head; yet I have always been in nearly the same state, and I am so still. I am continually dying, without ceasing to live. Had I thought myself master of my life, I would long ago have ceased to be dying."

What does this letter prove? Nothing; unless that, if the Physician did not cure his patient, it was the fault not of the Physician but of the disease, which is a Proteus, disguising and transforming itself in a thousand different appearances, in such a manner that it may be compared to a Hydra, whose heads always reviving, spring up afresh in proportion as they are knocked down.

VIRGINITY.

THE following lines of the Italian poet Curdeli are very beautiful. The verses may be termed an Epithalamium. Virginity is supposed to speak, and thus to address the new married lady:

DEL letto marital questa è la sponda;
Piu non lice seguirti; io parto; addio.
Tu fui custode dall' età la piu bionda
E per te gloria accrebbi al regno mio.

Sposa, è madre or sarai, se il ciel seconda
L'insubra speme, ed il commun desrio;
Gia vezzegiando ti caprisce, è sfronda
I gigli amor, che di sua mano ordio.

Disse è disparve in un balen la Dea
E invan trè volte la chiamò la bella
Vergine, che di lei per anche ordèa.

Scese fratanto è spolgorando in viso
Fecondita, la mon le prese, è diella
Al caro sposo, è il duol cangiosi in viso.

To a poetical translation I am unequal; but the meaning in plain prose is as follows: —“ ‘ Behold the nuptial couch; this is the verge beyond which I am not permitted to accompany you: we part; adieu! From your earliest youth I have been your faithful guardian, and your conduct has augmented the glory of my empire. You are now a spouse, and will soon become a mother, if Heaven second the confident hope and general desire of our people. Already doth laughing Love ravage the lilies, and pluck the leaves of the rose, which he has caused to blow. Adieu!’ Thus spoke the Goddess, and disappeared in a gleam of light. The young innocent, who saw her withdraw, and regretted her departure, thrice re-

called her in vain. But Fecundity descended from heaven, and stood before her in all her beauty; and taking one of her hands, put it into that of her spouse, when new delights dissipated her vain fears."—This version imparts but a very faint impression indeed of the delicacy and elegance of the original.

WENS.

THE Marquis de Lionne had a Wen upon his right arm. In January, 1731, he put himself under the care of a Ferrier, who had obtained a reputation for the cure of these kind of tumors. He first attempted to discuss it, but this only tended to render the tumor more painful: and the caustics which he afterwards employed, causing the most excruciating pain, reduced the patient to the last extremity. Mr. Faget, Messrs. Sylva and Petit, were then consulted. They unanimously agreed, that extirpation was the sole means of saving the patient. The operation was performed by Mr. Faget with complete success.

HISTORY states, that ruffs were first introduced into England in the reign of Edward the

Sixth, by an Italian or Spanish lady, desirous of concealing a Wen which grew upon her neck.

IN the Memoirs of the Academy of Sciences for the year 1728, mention is made of a very extraordinary Wen, by a Dr. Guisard. In 1724, this Wen occupied the whole extent of the thigh from the hip to the knee, and resembled the crowns of two hats joined together. In 1727, it had increased so much, that the patient could no longer walk. It then weighed forty pounds. At length it burst, and by degrees all the cysts (probably hydatids) it contained were discharged, so that by the 8th of August it was quite empty. The thigh-bone was exposed for a considerable length, although apparently quite healthy. The patient, however, died in a short time, apparently of mere debility, accompanied with frequent fainting fits.

THE celebrated Mr. JOHN HUNTER obtained great celebrity, in early life, by removing a large Wen from the neck; an operation which some of his contemporaries had declared, rather rashly, none but a fool or a madman would attempt. The patient, however, got perfectly well. The tu-

mor, after it was removed, and the blood and other fluids had exuded, weighed nine pounds.

WINSLOW.

JAMES BENIGNUS WINSLOW, the greatest anatomist of his age, was born in Sweden. He was a zealous Lutheran. It is singular, that some conferences which he held with his colleague Van Worm, in order to confirm himself in the faith, tended, on the contrary, to incline him to catholicism. Entering the shop of a bookseller, with a view to purchase Rohault's *Physicks*, the *Illustration of the Doctrine of the Church*, by the illustrious Bossuet, fell into his hands. He read it with so much attention, as to make him doubt of the solidity of the faith he professed. He resolved to consult the Bishop of Meaux; and with this view repaired to his country house at Germigny. The oracle of the Gallic church succeeded so completely in dissipating his doubts, that he determined to make his abjuration between his hands. The same prelate had, forty years before, converted the celebrated Steno, the grandfather of Winslow. This change of religion brought Winslow into such disgrace with his parents, that they refused him all assist-

ance; but Bossuet behaved as a father to him. Before he determined to profess his change of religion, he retired for a season to the convent of the fathers of the Oratory, which he left to commence the study of medicine. The celebrity he attained is well known. He died at the age of 81; and is buried in the church of St. Benedict, at Paris, with an elegant Latin Epitaph.

MINERAL WATERS.

AN amiable young lady, a little affected with dejection of spirits, was ordered by her Physician to take the Waters of Passy for six weeks, from which, however, she derived no benefit. The person who served her with the bottles of water, being one day in the shop of a wine and spirit merchant, who was laughing at the inefficacy of the ferruginous waters, and said, in the true spirit of his trade, that the young lady would derive more benefit from a proper dose of neat Geneva; he at last succeeded in persuading the person to substitute a bottle of gin for the mineral water. The spirit was in due form put into a basin of warm water, and the quantity of half a pint carried to the lady by her waiting-maid. Owing to the precaution taken by the patient of holding

her nose to avoid the smell of the water, the whole was swallowed without suspicion; but the dose quickly manifested itself in the stomach. Symptoms of complete intoxication supervened, and free vomiting took place; but what is still more remarkable, the fact is recorded, in p. 150 of the *Journal Encyclopedique*, that at the termination of this crisis the patient felt herself perfectly relieved from all her complaints, and had no farther occasion for a Physician.



AGONY.

THE Jews consider it as a work of charity to assist a sick person in their last struggle, especially if it be a virtuous character or a Rabbin. Those who are present when he expires, tear their clothes in some place, generally on the left side in front; the rent ought to be about the eighteenth of an ell in extent. Some throw all the water they can find in the house into the street; others kiss the dying person, as if to take leave of him. There are many traces of such customs

in ancient times : it appears to arise from an idea of receiving the spirit of the dying person, still hovering about the lips.

TAVERNIER, speaking of the Guebres resident in India, states, that when one of them appears to be in his last agony, they take a dog, and bring his mouth close to that of the dying person, so as to inhale his last breath. This appears to be some modification of the Pythagorean metempsychosis.

IN China, when a sick person is despaired of, and he is not expected to live, it is customary to present to him an image of the Devil, holding in one hand the sun, and in the other a poignard. Authors have not told us the import of this ceremony.—In some places, the son of the dying person takes off his cap, and presents himself, with scattered hair, before the eyes of his dying parent; he then tears in pieces the curtains and coverings of the bed, and throws the shreds upon the body.—Another custom, not less singular, prevails in China: The moment a person expires, his next of kin seizes his robe, and, mounting the top of the house, displays it towards the north, calling loudly three times on the name of the de-

funct; then turning towards the south, he repeats the same ceremony.

THE inhabitants of Socotora do not wait till a person has rendered his last breath; they consider it as bestowing a great favour, to prevent the sufferings connected with the act of dying. If they consider a person as past all hopes of recovery, they pour a white liquor, which exudes from a tree growing on the island, down his throat, that extinguishes life; after which the body is immediately committed to the grave: and, what is more extraordinary, the sick frequently beseech their relations thus to abridge their sufferings.—The inhabitants of the kingdom of Congo act nearly in a similar manner: their belief that death is the greatest blessing which can befall a man, induces them, when they see a person struggling with death, to throw themselves upon him like madmen, to press upon the breast, obstruct respiration, and overwhelm them with blows, to accelerate their passage, as they say, to a happier place.

I HAVE been informed, that, not more than fifty years ago, a custom prevailed in Scotland, if a person appeared to be dying slowly and in

great agony, for the nearest relations to consider it as their duty to put them out of their pain, as they termed it; for which purpose they used means not very dissimilar to the above.

IN Cochin-China, when a person is supposed to be dying, his friends and relations seize their arms, and assemble round his bed: they flourish their sabres, striking and cutting at the air; and they think that by this means they prevent the approach of the evil demons.

AMONG the Ligans, when the chief of a district is supposed to be in his last agony, they strew odoriferous herbs over the floor of the chamber; when twelve youths and twelve maids enter; and, at a given signal, each of these couples do their best to produce an embryo, in order that the soul of the dying chief, in quitting his body, may find another receptacle ready, and not be under the necessity of wandering long.—This must be considered as a very excellent as well as pleasant precaution.

LUNAR INFLUENCE.

VERTIGO, which is connected with apoplexy, is obedient to the influence of the Moon, as well

as the accesses of phrenzy to which maniacs are liable. Mead asserts, that the changes of the moon have considerable influence on hydrophobia, and gives several examples of persons bitten by mad dogs, who were always attacked with uneasy feelings about the full of the moon. Tulpius and Piso give examples of partial paralyses, the attacks of which were coincident with the lunar phases.

Every body is aware of the connection of the sexual evacuations with the lunar influence. A careful observer may remark, that females of the human species may be divided into two great classes; one of which alter at the full, and the other at the change of the moon. There are, indeed, stragglers who may be considered as anticipating or retarding the regular period. In countries nearer the Equator, these evacuations are far more profuse than towards the Poles. But it is known that the influence of the moon is very powerful at the Equator, and gradually subsides on approaching the Poles. This fact did not escape Hippocrates, and he makes use of it to explain the sterility of the women of Scythia. The example of the Malabar women may be cited in proof; they are generally fit to be mothers at twelve years of age; and in fact, frequently have children at that early period of their lives.

KIRKLAND has observed, that parturition in women, as well as in the females of all animals, takes place when the moon is south; that scores of sheep will then bring forth in the course of an hour: and, that if labour does not take place in women about that period, the pains gradually subside, and parturition does not take place till the lapse of twenty-four hours.

THE women of Angola have a ridiculous custom of exposing their derieres to the new moon, considering themselves as being under her special protection.

ARE not our own sex also occasionally affected with periodical hæmorrhages that are connected with the phases of the moon?—Mead knew a young man of a delicate habit, who brought on a spitting of blood, by making an effort beyond his strength, which, during eighteen months, regularly recurred with the full moon.—Two remarkable cases are given in the Philosophical Transactions, No. 171 and 272. The first is of a young man who, from his childhood till the 25th year of his age, discharged a small quantity of blood from the corner of the thumb-nail of his left hand every time the moon came to the full. The other

is of an Irishman, who, from the 53d to the 55th year of his age, had a periodical evacuation of blood from the extremity of the index of his right hand.

BAGLIVI states the case of a Student at Rome, who had a fistulous ulcer of the abdomen, which appeared to have some connection with the colon; and discharged so abundantly with the increase, and so little with the decrease of the moon, that it served him as a perfect index of the periods and quadratures of that planet. Nephritic attacks frequently follow the course of lunar attraction. Tulpius relates that Mr. Ainsworth, an English Clergyman at Amsterdam, constantly suffered from an attack of gravel, accompanied with suppression of urine at the full of the moon, which continued till she had made some progress in waining.

Van Helmont mentions this influence of the moon on asthma; and Sir John Floyer, who, from being personally afflicted with this disease, had more occasion to attend to its phænomena than most people, asserts that paroxysms of asthma are always most severe at certain periods of the moon, and commonly recur with the change.

Still more extraordinary effects are attributed to the lunar influence. The celebrated Kerckringius, in his Anatomical Observations, mentions the case of a young Lady who regularly became plump and handsome with the increase of the moon, but who completely changed with the decrease of that planet. About the change she became so disfigured and haggard, that she secluded herself from all society for some days. Mead also states the case of a Lady, whose countenance always developed itself with the increase of the moon, so that the eclat of her charms depended on the influence of that planet.

Since these observations were written, the subject of sol-lunar influence has been treated at great length, and with much ingenuity, by Dr. Balfour.

OINTMENT.

THE chief source of the magical operations of the Mexican priests was an Ointment, composed of the fat of a variety of poisonous animals, with some other ingredients, as resin, soot, and particularly an herb possessing the mischievous power of deranging the intellects. To prepare this ointment, they collect a variety of venomous animals,

which they burn before their idols. Their cinders, beaten in a mortar with tobacco and the poisonous ingredients already mentioned, constitute this wonderful ointment, which they entitle the food or nourishment of the Gods. By the use of this composition, they pretend to obtain an intercourse with dæmons, to be able to cure all manner of diseases, and even to tame lions, bears, and other ferocious animals.

IN the account, given by the Abbé de la Porte, of Ann Zinga, Queen of Angola, a barbarous and ferocious princess, he says, being persuaded by one of her Saggas, or priests, that he knew how to compose a wonderful ointment of the flesh and bones of a male child beaten together in a mortar, which would give great strength, and even render a person invulnerable: She assembled the people one day, and publicly slew a child two years old, whom she had adoped; beat the body in a mortar together with a certain powder, thus composing a mysterious paste; and stripping herself quite naked, she anointed her body with this horrible composition.

AMONG other singular reptiles found in China, there is a species of lizard termed "The Dragon

of the Wall," because it can creep up the most polished walls; otherwise, "The Palace Guard," or "Ladies' Guard," because, as they think, it has the effect of preserving their chastity, which it thus effects:—In Navarette's Collection of Voyages, it is stated, that the Emperors of China are accustomed to rub the palms of the hands of their concubines with an ointment composed of the flesh of this lizard. The ointment imprints a mark, which is indelible while they continue chaste, but which vanishes the moment they are guilty of any breach of their honour. Perhaps it may contribute to the domestic tranquillity of married people in more northern countries, that our lizards are destitute of any such virtue.

PHYSICIANS.

IN P. Cunæi Satyra Menippea incastrata, item D. Juliani Imperatoris Satyra, 1632, we read, "Vestris periculis discunt (Medici), ipsi securi; et hoc ipso felices, quod prosperos eorum successus Sol aspicit, adversos tegit tellus."

PRESCRIPTIONS.

TRILLER relates, that a Physician of his acquaintance always had his pocket filled with recipes of all kinds. When consulted, he desired the patients to draw one forth by chance, assuring them that the lot they drew, would infallibly answer their purpose.—A Lady labouring under severe pain of the chest consulted this *Æsculapius*; she put her hand in his pocket, and perceiving she had drawn a prescription for a clyster, she was seized with so violent a fit of laughing, that an abscess in her lungs broke; and from that moment she rapidly recovered.

THE celebrated Dr. Hugh Smith had, at one time, his prescriptions engraved, leaving blanks for the quantities of the ingredients. But this being discovered by some of the patients comparing their prescriptions, very nearly deprived the Doctor of his business, great as his reputation then was.

At one time, the same Gentleman took a Physician into partnership. On a friend expressing his surprise at his selecting a man whose talents could be considered only as of the middling order; “ I did not want a Rival but a Drudge,” was the reply.

SOME persons pretend that the Devil was the first Quack Doctor ; that he appeared in masquerade in Paradise ; and mounted on the tree of life, as Quacks do upon their stages, that he imposed upon Adam and Eve, who were simple good kind of people, by his false promises, telling them " they would never die," and that " they would become like unto Gods !" And that he offered them the forbidden fruit, as our modern Quacks hold out sweetmeats and little perfumed apples, to impose upon the children and the fools by whom they live.

MORBUS PEDICULARIS, OR PHTHIRIASIS.

THIS is indeed a horrible and disgusting malady, and affords probably the most melancholy image of human mortality. History makes mention of various individuals who have thus been, as it were, devoured alive. In the midst of affluence and luxury, Sylva terminated his life in this manner, at his seat at Cuma. There are even two awful and striking examples of Sovereigns who have perished in this manner ; Herod, King of Judea, in whose reign Jesus Christ suffered ; and the last King of Spain of the Austrian Dynasty, who died the last year of the seventeenth century.

PURPLES.

OCCASIONALLY, after death, the body is covered with large red blotches, which are vulgarly termed purples, and it is therefore often alleged that the Physician had mistaken the disease, as the patient died of the purples, which manifested themselves after death. These spots are, in fact, only the dissolved blood stagnating in the small vessels.

IN the History of the Academy of Sciences there is a singular case of epidemic purples, combined with worms, which occurred in Lorraine. When the sick were properly treated, a number of worms were discharged, and the purple eruption made its appearance. Those who recovered, lost the whole epidermis; others died within three days of the attack, and the bodies became so quickly putrid, that those employed to bury them frequently caught the contagion.

A SPECIES of Purples occurs in China, which is cured in the following strange manner:—They dip the pith of a rush in oil, which they set on fire, and apply the flame in succession to the spots. The skin cracks, with a kind of snapping

sound. The corrupted blood is squeezed out, and a little powdered ginger rubbed into the part. This must doubtless be a painful remedy, but its efficacy is so well ascertained by experience, that it is universally employed. In the Letters Edifiantes, various missionaries declare they have seen wonderful cures performed by this means.

REGIMEN.

UNQUESTIONABLY, Regimen has cured more diseases than all remedies put together.—A celebrated Physician inquiring of Father Bortaloue what regimen of life he followed. The Father replied, “I make but one meal a day.” “Keep your secret,” said the Doctor; “if you publish your plan, you will utterly ruin the practice of medicine.

MINUTION.

IN Catholic Countries, for more than six hundred years, a custom obtained under the title of Minution, which consisted in a bleeding, which every religious person was obliged to undergo four times a year. Sick or well, there was no escape from the lancet. The blood must flow till

the superior gave orders for the application of the compress. In the age of St. Lewis, the bleedings were so frequent, that the Prince was obliged to impose restrictions on the religieuses of the Hotel-Dieu of Pointaise, by which they were prevented from being bled more than six times a year; viz. at Christmas, at the commencement of Lent, at Easter, on the day of St. Peter, and of All Saints. The same ordinances are found in the Statutes of the Chartreuse, made by the venerable Cuigne, their fifth Prior.

Other religious orders exist, in which the regulations of the cloisters require bleeding at least once a year. This formed an epoch of festivity for the conventual members, as they were for three days exempted from all assistance at the public offices.

Such bleedings are now-a-days much more rare among the religious communities; they are, however, still too common among the convents of the female religious. It is in vain to make representations concerning this matter, they are all useless. These good Nuns consider these evacuations as indispensable in their situation. Moreover, they do not appear to do them any great harm, since very many of them attain extreme old age, without being liable to any of those complaints which

are commonly considered as the consequences of too frequent phlebotomy.

THE UNIVERSAL REMEDY.

"TAKE so much Rhubarb," learned Galen says,
"Take so much Cassia, so much Aloës,
So much of t' other, *ana* of such and such"
"Give me this Recipè."—"TAKE NOT TOO MUCH."

It was said of Dr. RADCLIFF, after he was dead, by some friends, who were well aware that he never thought of these things while alive, that, a little before he died, he read the 20th or 30th chapter of Genesis, and observed, "he found Moses a clever fellow; if he had known him a little sooner, he thought he would have read him through."

RIBS.

It is said that St. Phillip, of Neri, was so inflamed by divine love, that two of his ribs were absolutely displaced by the violent agitation of his heart; a circumstance very evident after his death. Supposing this anecdote to be true, it was most likely owing to an enlargement of the heart, or an aneurism of the aorta, in

consequence of which not only the ribs, but even the scapulæ, are occasionally absorbed or displaced.

ST. AUGUSTIN is of opinion, that God never restored to Adam the part employed in the formation of Eve, and that our first parent continued deficient in a rib. On this Voltaire observes, it must probably have been one of the false ribs, as the loss of a true rib must have been attended with inconvenience. Perhaps, however, the whole is symbolic of the intimate union that ought to exist between man and wife.—Persons in whom a rib is found wanting, have been therefore termed Adamites.

A YOUNG man, who hardly ever quitted the side of a young lady to whom he was very much attached, observed to a friend, who joked him on the subject, “ I seek, like a true son of Adam, the rib that belongs to me ; for I am well assured that Miss —— has been made out of one of mine.”

THE ribs of the *fulica vulgaris* are double, and cross each other, forming a kind of net-work.

PROPHYLACTICS.

THE warm glow of action which terminates the fourth book of the Iliad, has been an object of admiration in all ages. The ancients thought so highly of it, that, by way of metaphor, they used to say it possessed heat enough to cure a tertian fever. Superstition, which believes every thing according to the very letter, converted this similitude into a real remedy for that disease. Sere-nus Samonicus, who wrote Principles of Medicine in Latin verse, which are frequently bound up with editions of Celsus, and who was Physician to the Emperor Gordian, has seriously promulgated this as a medical remedy. For the cure of a tertian fever, he orders the fourth book of the Iliad to be applied to the head of the patient.— This observation furnishes an additional proof, that there is nothing so absurd, or so ridiculous, which has not, at some time or other, been published by the learned : a reflection which, as Pope observes, may help to humiliate one class of mankind, and console another.

THIS same Samonicus, who was a follower of the heretic Basilides, recommends the subse-

quent amulet, or charm, to be suspended round the neck, as a cure for fever and a preventive of many diseases. Windelin, Scaliger, Kircher, and others, have puzzled themselves in endeavours to discover a meaning in that which has none. Debrío also mentions it as a magical formula. The age in which we live is too enlightened to be imposed upon by such chimeras; but it is well to guard the credulous against similar follies. The charm was thus composed:

A B R A C A D A B R A

A B R A C A D A E R

A B R A C A D A B

A B R A C A D A

A B R A C A D

A B R A C A

A B R A C

A B R A

A B R

A B

A



THE END.