PREFACE.

In our eager boyish days, when a travelling exhibition of wild beasts came to visit the neighbourhood, with an imposing procession of elephants, camels, monkeys, lion-tamers, gilded cars, and other multiform fascinations, its lively brass band on the boards outside, and its voluble showman on the front steps, were, to our thinking, indispensable attractions before we sought zoological instruction within the big tent.

But, of course, a doctor's medicinal menagerie is a much more serious affair; and far be it from us to announce the arrival thereof with beat of drum, or flourish of trumpet, in any such mountebank fashion! None the less we take leave to temper the grave occasion with some light prefatory patter before becoming didactic, and solemn, in the body of our book.

> "Dicit enim citius, meminitque libentius illud
> Quod quis deridet, quam quod probat, et veneratur."
>
> "Men see a joke when to a sermon blind:
> And laughter's lessons long possess the mind."

"*Risus enim Divum, atque hominum est æterna voluptas.*" "All the world allows that laughter is an eternal delight of both gods and men."

"Tickle even the dull earth with a hoe," said Douglas Jerrold, "it will laugh with a harvest."

In the first place we would note that many of the curative Animal Simples now advocated take the place of appetising foods more readily than the medicinal form of draught, powder, or pill. It was a famous old aphorism of Arnoldus (1275), that "the wise and pious doctor gives physic only on necessity, first trying medicinal dyet before he proceeds to medicinal cure." "*Prudens, et pius medicus cibis prius medicinalibus quam medicinis puris morbum expellere satagat*": "*modestus et sapiens medicus nunquam properabit ad pharmacum nisi cogente necessitate.*" Likewise "of old," quoth Lemnius (1566), "in this our island there was no use of physick amongst us, and but little at this day; the country people use kitchin physick; and common experience tells us that they who make least use of Apothecaries' physick live freest from all manner of infirmities." "Some think physicians kill as many as they save," wrote quaint old Burton. "Who can tell, *quot Themison ægros autumno occiderit uno*," "how many unfortunate victims the complex pharmacy of Sir Benjamin Bolus sends to the shades in a single season?" "A few simples, well prepared, and understood, are better than the heap of nonsense, confused compounds, which are in Apothecaries' shops ordinarily sold."

"Vivere naturæ si convenienter amarent
Mortales, medicâ nil opus esset ope."

"In Arcady, where nature holds the sway,
Doctors and druggists find no parts to play."

Many of the Animal Simples to be herein discussed will be therefore regarded from a dietetic as well as from a medicinal point of view. The Schola Salernitana (1600) fully recognized in its day how important it is for the physician to regulate the diet of his patients, particularly with respect to meats, which are known to contain principles of food and physic combined.

"Quale, quid, et quando, quantum, quoties, ubi dando,
Ista notare cibo debet medicus dietando."

"What, of what kind, and when, how much, how oft, and where,
Food may be had, to teach sick folk should be the doctor's care."

"Victuals and drink," says Poorgrass (Thomas Hardy), in a pleasant masticating manner, "is a cheerful thing, and gives nerves to the nerveless, if the form of words may be used. 'Tis the gospel of the body, without which we perish, so to speak it."

Next we would seek to dispel beforehand such prejudices as might otherwise occupy the minds of our readers against certain edible clean-feeding *insects*, eminently delicate, and remedial, which, together with their grubs, and pupæ, have failed hitherto to gain favour as food, or medicine.

Respecting these we take up our parable boldly, and Vincent Holt is our inspired prophet. Writing about them (in *Why not eat Insects?* 1885), he humorously puts it, "Whilst confident that the caterpillars, the grubs, the chafers, and the butterflies will never condescend *to eat us*, I am equally sure that on finding out how good they are (and what excellent virtues they possess), we shall right gladly determine to cook and *eat them!* Moreover, what a welcome change it will be to the labourer's wearisome meal of bread and bacon day after day for him to get a savoury mess of fried cockchafers, or of dainty grasshoppers done on toast! In these respects the birds are much more sensible than ourselves: they well know the value of the fat chafer as food. With what joy the jaunty rooks pounce upon its luscious grubs when they follow the plough with long strides over the upturned lea! What a feast the wise creatures obtain when aloft on the wing by devouring the fledged beetles swarming in the tall tree tops!"

"Men's stomachs," says Dolly Winthrop, the village nurse in *Silas Marner*, "are made so comical they wants a change; they do, I know; God help 'em!"

Sextus Placitus (1535) has taught that Idpartus, an Egyptian king, sent to Cæsar Octavianus this message of health: "I ween that thou never camest to know Leechdoms such as those which we

obtain from Æsculapius; and for that I wist thee worthy to wit of leechcrafts of wild beasts, as far as is well said." "Pythagoras held opinion" (tells Gratiano in *The Merchant of Venice*) "that souls of animals infuse themselves into the trunks of men." Cornelius Agrippa in his Occult Philosophy supposes we have learnt the use of numerous remedies from animals; "the sick magpie puts a bay leaf into her nest, and is recovered; the lion, if he be feverish, is delivered by the eating of an ape."

So, ladies, and gentlemen! now's your time! hale and hearty; or sick and sorry! there are Animal Simples enough and to spare for curing all your ailments! We shall first afford you a little amusement outside on the stage, and then take you with earnest purpose through the menagerie. So! hi! hi! hi! gather round! tumble round! and you shall see what you shall see!! Is any one weak in the back, or shaky in the limbs? Here you have strong marrow, fresh from the spine of the ox! "Who 'll toll the bell? I, said the bull, because I can pull: I 'll toll the bell!" Is your only son consumptive, and racked by a cough which seems to forebode a coffin? Our cod-liver oil will give him a fresh life! Our milk of the jenny ass will make him wax fat, and kick, like Jeshurun in the psalms of David! Our slug broth will heal his lungs and renew his strength like the eagle's!

"What are little boys made of? made of? snips, and snails; and puppy dogs' tails: that's what little boys are made of!" Is your pretty daughter inclined to grow fat, and ungraceful? A thyroid gland from the throat of a sheep will cause her to skip like a lambkin! Has your small family caught the infection of whooping cough! Give them owls! tu whit! tu whoo! and a ride on the Russian bear at the Zoo; or cochineal insects, as Goldsmith tells, and a coral to suck at with silver bells!

For dropsy from trouble of heart we supply a toad in the hole; and cockroaches ground into powder for white of egg in your water! They who suffer from corns will be sent to the ant for her juice, whilst the sluggard and drone will be taught by a text to "consider her ways, and be wise." To keep sailors from drowning we give them a caul to be saved; and a lick (from a dog) with a promise of cure, to beggars who pains from their sores endure! For the falling sickness we've magpies dried; and for toothache a ladybird stuffed inside! For a nursing mother her breasts to fill we have whiting soup, or an earthworm pill! And flesh of swine; (but apply its skin to your throat, if sore, with the fat side in!)

A kingfisher hung by the heels will point with its beak to the wind; or fried (when it blows from the north-north-west) will restore one wrong in his mind! Goosegrease an "open sesame"

gives for an easy use of the w.c.; or to have a sparrow pudding for dinner relaxes sooner than senna tea! "This little cock sparrow shall make me a stew! and his giblets shall give me a little pie too!"

Such, my worshipful dames, and masters, are some of the Animal Simples we hold for your bodily good. And when at the last the doctor comes, solemnly bidding you make your will, split pigeons we put to your feet, and we keep you alive in a fleece from the slaughter-house. Like Surgeon Dobbs, and his good nag Nobbs, which was frozen stiff, and taken for dead; he flayed it alive for the sake of its hide, but then it revived in front of the fire; so some sheep were killed, and the steed sewn up, red and raw in their reeking skins; when, strange to tell! they grew to its flesh; and Surgeon Dobbs had *a woolly horse*; such a wonderful creature as never was known, before, nor since!!

Then hurry up! neighbours and friends, young and old, rich and poor! be in time! be in time! the Show is about to commence! Mr. Merryman, having now gone through his antics, will promptly retire behind the curtain; and the grand Panjandrum himself, with the little round button at top, will lead you through the caravans! So, prick up your ears! keep clear of the bars! and gather in front of the first cage!!

Certain it is that most of the creatures we shall straightway describe are endowed in their bodies with dual powers,—alike for evil, and good!

"When Adam named the various animals
In Paradise, he little could have reck'd
Their double qualities, for weal, or woe,
To kill, or cure! Six thousand years must pass
Ere these would be revealed, to serve as guides
In future medicine! thus, the dog, to wit,
When rabid bites and maddens; none the less
In kindlier mood it licks and heals a sore!
Thus too the angered snake wounds mortally
By its envenomed fang: yet when at rest
It owns remedial virtues, and its bile
Innocuous antidotes the bane! So, man
Frenzied by passion, or debased by drink,
Does deadly mischief to his fellow man:
But pure of life, and using *simple* means,
Works God-like good, a saviour of his race."

Furthermore, that various bodily effects besides those of a medicinal sort are exercised upon mankind by numerous animals has long been commonly allowed. For instance, in New England an injunction to rheumatic patients is that they shall take the cat to bed with them. This creature, as is well known, possesses, especially if black, a large amount of curative electricity. It was worshipped by the Egyptians, chiefly because of the supposed close resemblance between its eyes and the moon: each of the twain being most active at night, whilst subject to changes of phase, varying from the crescent to the full. Their name

for the animal—"Pasht," as signifying the face of the moon, was the origin of our familiar "Puss."

About Fifeshire, again, the Scotch folk believe that for a dog to lick a wound, or a running sore, is a certain means of cure; also that the breath and smell of a cow will serve to dispel consumption. To be straightway wrapped in a fleece taken hot from the carcase of a fresh-killed sheep will sometimes rescue a moribund sufferer. The timely use of a spider's web will stay dangerous bleeding from a cut or wound. By the repeated barkings of a dog at night, and the way in which the animal then looks, may be surely predicted the issue of an illness: if upwards, a recovery is to be expected; but if with a downcast head, imminent death must be feared.

So also continual association with this or that animal will often bring about a likeness in feature and disposition between it and its human companion. Familiar examples of which fact are to be seen in the slow, ponderous, bovine gait, the patient eye, and steady endurance of one who tends oxen; or the elongated visage, the spare frame, and the spindle shanks of a man devoted to horses.

One of our leading novelists has advanced the supposition that in many cases dogs have lived as men, and cats as women, in a former state of existence.

"And herewith, as said Paracelsus, will we finish this preface, and write of the names of the Simples which are occupied in this arte."

"Et refellere sine pertinaciâ, et refelli sine iracundiâ semper parati sumus."

"Prepared we are unflinchingly to stand our ground,
Or yield without offence where faulty found."

"What experiences soever we have digged out of hard stones, blowne out from hot fire, raked out from foule ashes, with great cost, and greater trouble, that hast thou here, gentle reader, in our book to see, and in our shops to use, at thy ready commandment."

If so be it is remembered that some few topics which receive our present consideration have been treated of before among "Herbal Simples," this is not without a sufficient reason. For instance, Honey, though it was reckoned of a vegetable character as gathered from flowers, is far more properly an animal product secreted by bees. Again, Snails were incidentally described with reference to the herbs they feed upon; though indeed they are undoubtedly of an animal sort when taken as curative simples. Likewise the Eggs of Poultry, which were specially mentioned in association with culinary herbs, have seemed to need a fuller notice because of their animal virtues. So that these several creatures, together

with others of a corresponding two-fold nature, may justly claim resumed attention in our following Manual.

"Hæc placuit semel: decies repetita placebit."
"What once has pleased, ten times renewed will please."

It will be further observed that not a few of the preparations advised to be made from Animal Simples are distinguished by the symbol (H.). This signifies that, being uncommon in character, and of strength reduced on principle, they can only be procured from a Homœopathic Chemist.

But, "A Jove principium!" "let us first begin with a prayer," as taught by pious Burton, "and then use physick": "not one without the other, but both together." "I would wish," he devoutly adds, "all such as prescribe medicines to commence with "*In nomine Dei*," "in the name of God," as if before a sermon."

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