"Pancreas"). This is the true Sweetbread, a delicate tender gland found only in the young calf, whilst dwindling and disappearing as the animal grows into a cow. It may be known by having no gristly tubes, or ducts, in its substance, which is gelatinous, and easy of digestion. Certain earthy salts enter into its composition. The sweetbread does not afford much nourishment of meat nature, but serves to subsidise more solid food admirably for a delicate invalid, or a weakly stomach. As it does not furnish to the body any known secretion which might exercise some general medicinal effect (on the animal substance principle) it may be eaten with impunity as a non-toxic food. Of course if cooked in an elaborate fashion, or served with a rich sauce, it is rendered a questionable dainty. As it exists only during the developmental period of the animal's life, a suggestion has found favour that its administration, whether as food or in tabloids, may because of its earthy salts be useful to rickety children, or for defective growth. Therefore an extract of this thymus gland (or sweetbread) is now made by leading chemists, and doses of it are given to children; or the raw gland, thirty grains for a dose. It is said to protect from typhoid fever.

THRUSH.

THRUSH the (*Turdus musicus*), Songthrush, or Throstle, was named "Mavis" by the Anglo-Saxons. It is a handsome well-known bird, with notes of flute-like melody, "full of rich cadences, and clear, and deep." Its flesh has long been considered excellent medicinally for a weak digestion. Horace gave it as his opinion "*nil melius turdo*;" and Martial liked nothing better than a hare followed by a dish of thrushes. In the *London Pharmacopœia* (1696), it is said: "the flesh is of good

nourishment, hotter than that of the Blackbird, and preferred by many. Roasted with myrtle berries it helps the dysentery, and other fluxes of the belly." Like the Blackbird it is a great destroyer of garden snails, cracking the shell against a stone, and swallowing its tenant.

The oil in which Thrushes and Blackbirds were cooked was thought by the Romans to be good for sciatica. The flesh of thrushes is best for eating towards the end of November, says the French epicure, because it has then become aromatic by juniper berries on which the birds have been feeding.

The *Missel Thrush* (*Merula viscivora*—mistletoe eating) feeds also on ivy berries. It bears various names in different parts of the country, as Marble Thrush, Shirlcock, Stormcock, Thricecock, Holm Screech, Squeak Thrush, and Squawking Thrush. It sings best during stormy, blowing weather. The flesh is antiepileptic, probably because of the bird living chiefly on mistletoe berries. Robert Lovell said (1661): it is of laudable nourishment. The food of the Song thrush is chiefly insects, and of the animal sort. Its song has been syllabised as "Judy, judy, judy, bopeep, bopeep, bopeep, bopeep, how d'ye do? how d'ye do?" By some this bird is known as the Winnel.

TOAD.

THE Toad (*Bufo vulgaris*), is generally thought to be a mean, loathsome creature, and is almost universally disliked. But it has its highly valuable mission as a medicine, besides serving useful ends to the gardener by devouring numerous insects, grubs, worms, and slugs. In the winter it lies dormant, often in the mud at the bottom of a ditch. It possesses no teeth, either in the

jaws or in the palate. At times the Toad changes its skin, rolling up the old cast-off coat, as soon as a new one has been formed beneath, into a ball, and swallowing it at a gulp like a big pill. The skin of this reptile is warty, and covered with small tubercles which secrete an acid fetid humour, sufficiently sharp and unpleasant to prevent a dog from carrying a toad in his mouth, and serving to give protection from the hungry jaws of animals to whom the frog is a luxurious morsel.

The flesh of the toad is far from being poisonous, and affords as wholesome nutriment as that of the frog, its thighs being constantly sold in Paris for those of frogs. Formerly the flesh when dried and powdered was given against dropsy, to promote a free flow of urine. It was likewise applied externally to the navel for restraining floodings from the womb. "Etsi" writes Schrœder (1854): "*Animal sit deterrimum, venenosum, ac abominabile, attamen non effugit usum medicum. Interne pulvere ejus hydropicorum aquas per urinam educi: desperatus quidam expertus est hydropicus qui prœter spem attentatœ necis sanitatem illo acquisivit. Extrinsecus impositur parte quâ venter est anthracibus ad eliciendum venenum.*" It was further prescribed as a topical application to cancerous ulcers.

The natives of Surinam certainly eat the Toad, and make soup of it for the sick. In the *London Pharmacopœia* (1696), it is ordered that the ashes of a toad be hung about the neck as an amulet to cure bed wetting, or the not holding of the water. Wierus (1560) said the powder of a dried toad, taken half a teaspoonful at a time, cures diseases otherwise intractable, carrying away the water of dropsies by urine; and the ashes of them burnt is better. In old days the Toad was believed to be a powerful stayer of bleeding; it was thought that

any loss of blood would instantly stop if the sufferer handled a toad which had been transfixed by a piece of wood, and dried in the shade, or smoke, "horror and fright constrained the blood to run into its proper place for fear of a beast so contrary to humane nature."

Helmontius praised "*ossiculum brachii bufonis*"; toads, he says, were made into a powder called "Pulvis Œthiopicus" and much used internally, as well as externally, in cases of dropsy, and small-pox. Laid on the back of the neck alive, or dried, they were supposed to stop bleeding at the nose (perhaps by the contact of cold over the nuchal spine, just as a cold key acts when applied in the same way). Aubrey gives a process for preparing the toad when employed internally, directing that twenty great fat toads are to be stewed slowly while alive, in a pipkin on the fire; the calcined remains are to be again heated, and then finely powdered. Sir Kenelm Digby praised the virtues of toads, and ordered them for quinsy, bleeding at the nose, and above all as a most valuable remedy in king's evil, and scrofula. Within the last fifty years toad doctors were to be found visiting most country fairs, often selling bags containing the legs torn from the body of a living toad for six or seven shillings each. In old times when the art of black magic was exercised in this country one proceeding was to take a large toad, to baptize it with the name and surname of the person whom the desire was to curse; then to make it swallow a consecrated host whereon the formulæ of execration had been pronounced; the toad was next bound with some of the hairs of the victim, on which the operator had previously spat; and the whole was buried, either beneath the threshold of the bewitched person's door, or in a place which he was bound to pass over daily. The

best time for its use was supposed to be after the toad had lain dormant for a month, because the venom would then be most active, besides the advantage of catching him asleep, when he would not be so likely to throw off the toxic principle contained in his skin.

The life of James the Sixth of Scotland was once attempted by a woman named Agnes Sampson, who confessed at her trial that in order to compass the king's death she had hung up a black toad for nine days, and collected the juice which fell from it.

Dr. Leonard Guthrie has given an interesting account of a wicked Italian woman whose husband was dying from dropsy of the heart. He took so long about it that his wife became tired of the delay, and thought she would help him on; accordingly she caught a toad, and put it in his wine so that he should drink the draught, and die; but instead of dying he, to her astonishment, and disgust, completely recovered. This is precisely what the woman might have expected if she had only known the researches of modern physic, since the active principle of the secretion from a toad's skin is phrynin, with an effect much resembling that of digitalis (fox-glove) which is *par excellence* the remedy for dropsy depending on heart disease. A tincture for the purpose is made (H.) by treating with proof spirit of wine the secretion from the skin glands as obtained by irritating the animal. Professor Newton of Cambridge related (*Lancet*, March, 1888), that during a portion of last century live toads were applied as a supposed cure, or for affording relief, to cancerous breasts. The process was described by Mr. Patfield, a medical eye-witness (1776), to Dr. Lyttleton, then Bishop of Carlisle. The toad was put into a linen bag, all but its head, and that was applied to the sore, which the animal sucked

greedily. A woman supposed to be cured in this way was said to have toads on her, day and night, for five weeks without intermission. Concerning the Princess of Wales, in the reign of George the Third it is told in the "Handwriting of Junius," "nothing keeps her alive but the horrible suction of toads." White, *Selborne letters* (1768), did not for a moment credit the truth of this supposition. There is a superstition in Cheshire that whooping cough may be cured by holding a toad for a few moments with its head inside the mouth of the person affected ; the toad catches the disease, and dies.

Strawberry growers in the environs of Paris encourage toads among the plants so as to get rid thereby of the insects ; one of which toads being taken up by a gardener, and held depending by its hind legs ejected into the man's eyes a fluid which gave the sensation of boiling oil. He had to be led home ; and on the next day violent inflammation of his eyes, with matter formed beneath the lids, set in, which could be subdued only by the most energetic treatment.

> "Croak, said the Toad ! I'm hungry I think :
> To-day I've had nothing to eat, or to drink :
> I'll crawl to a garden, and jump through the pales,
> And there I'll dine nicely on slugs and on snails."

In Sir Kenelm Digby's *Discourse on Sympathy* (1658), he wrote : "In time of common contagion they use to carry about them the powder of a toad, and sometimes a living toad (or spider) shut up in a box ; or else they carry arsenick or some other venomous substance serving to draw into it the contagious air which otherwise would infect the party." Also a notion of the fascinating powers exercised by the toad was formerly widespread. Cardan, of learned repute, wrote (*de rerum varietate*) "*fascinari pueros fixo intuitu magnorum bufonum, et maxime qui e subterraneo specu, aut sepulchris prodierint,*

atque ob id occulto morbo perire, haud absurdum est." It was said "there could be found in the heads of old and great toads a stone they call borax, or stelon, which being used as rings gave forewarning against venom; these stones always bear a figure resembling a toad on their surface." Lupton says (1635), a toad stone called Crepandia, touching any part envenomed by the bite of a rat, wasp, spider, or other venomous beast, eases the pain, and swelling thereof." It was alleged there were two kinds of this miraculous stone, of which the white was the best. Lupton instructs "you shall knowe whether the tode stone be the ryghte or perfect stone or not; holde the stone before a tode so that he may see it, and if it be a ryghte and true stone the tode will leape towards it, and make as though he would snatch it; he envieth so much that none should have that stone." If swallowed it was a certain antidote against poison; and it was usual to take it, by precaution, before eating. Some authorities add that if the stone be put into vinegar the toad will swim therein, and move its legs (probably effervescence is set up and causes some disturbance of the alkaline stone; or perhaps the stone was a lump of amber, containing some large insect). The toad stone was thought in the Highlands to prevent the burning of houses, and the sinking of boats; also, if a commander in the field had one about him either he would be sure to win the day, or all his men would die on the spot.

In like manner a "hag stone" was a stone with a hole in it to hang at the bed's head, being thought to have the power of preventing the nightmare as caused by a hag, or witch, sitting on the stomach. In reality the toad stones were frequently manufactured from fused borax, and other materials.

During Sir Walter Scott's time the toad stone was a noted amulet lent out only on a bond for a thousand marks, to protect mothers, and their new-born infants from the power of hostile fairies. It was semi-transparent, of a dark grey colour, and seemingly siliceous, being set in a massive silver thumb ring, and believed to be a specific in cases of diseased kidney. It was immersed for a while in water which was drunk by the patient.

"For getting the stone called Crampadine out of the toad it was a good way to put a great, or over-grown toad (first bruised in divers places) into an earthen pot, and put the same into an ants' hillock, and cover the same with earth; which toad at length the ants will eat, so that the bones of the toad, and the stone, will be left in the pot, which Mizaldus hath many times proved."

Frank Buckland declared "these toad stones are in reality the teeth of the fossil fish, *Acrodus nobilis*, being called "bufonites" by the quarrymen, out of the oolite formation. In Cheshire the toad stone was "whin stone," and in Suffolk a toad is "natter jack."

M. Sequin (1860) wishing to ascertain for himself the truth of the assertion that toads will live for an indefinite length of time imbedded in solid rock, enclosed some toads firmly in plaster, and left them for years in the middle of the blocks. At various intervals of time he broke the blocks, and found some of the toads still alive, one after ten years, another after twelve years, and another after fifteen years. Two of the toads still within their blocks were presented by M. Sequin when he was very old to the Academy of Sciences for future testing, and they were accepted.

Dr. Laville in *L'art Medical* (1867), recommended the venom of the toad as of strong medicinal power in such diseases of the great nervous centres as epilepsy, rabies,

paralysis, and somnambulism He reported his labours first to the Medical Congress at Bordeaux, in 1854. Bartholomew Anglicus (1250), wrote: "In Ireland, is no serpent, no frogs, nor venomous addercop; but all the land is so contrary to venomous beasts that if the earth of that land be brought into another land and sponge on the ground it slayeth serpents, and toads; also venomous beasts flee Irish wool, skins, and fells. And if serpents, or toads be brought into Ireland by shipping, they die anon." Popular tradition says this is because of the curse of St. Patrick.

In the *Chinese Pharmacopœia* a toad's flesh is ordered for curing diarrhœa; also the bat is thought to confer long life on those who eat it, whilst its blood and bile will cure syphilis; the powdered scorpion dried, is a cure for rheumatism and syphilis; the brain of a horse will make the hair grow; its heart dried and powdered strengthens the memory; its bones overcome sleeplessness, but they must come from a white horse. The marrow from an ass's bones introduced into the ear during sleep will cause deafness; the horn of the rhinoceros will prevent somnambulism; the urine of the tapir is an antidote against being poisoned by copper, and the excrement of bats is to be used in the preparation of certain pills.

The ignoble name of Toady, or Toad-eater, signifies a person mean enough to eat moral dirt, submitting to abject degradation for the sake of favour, or a good dinner. It was first given to a gluttonous parasite so as to test his measure of stomach complaisance. One of his patrons had a toad cooked, and set before him, which he both ate and praised in his usual servile way. The little black slaves who formerly bowed down before the grandees of Spain were called by their owners "*mi todita*," my factotum, my toad-eaters. According to

a very old belief there is a violent antipathy between a toad and a spider, and that they venomously destroy each other, says Sir Thomas Brown, is very famous; "moreover, solemn stories have been written of their combats, wherein the victory is generally ascribed to the spider." Herrick gives the following charm against love:—

> "If so be a toad is laid
> In a sheep's skin newly flayed,
> And that tied to man, 'twill sever
> Him and his affections ever."

The Natterjack (*Bufo calamita*) is a smaller variety of the toad, common in some localities, and known by its olive tint of skin, with a pale yellow stripe running down the back. Toads, as is reported, will by no means come nigh unto the plant Rue, and an old writer admonishes "Be sure you wash your Sage for fear the toads, who, as I conceive, come to it to discharge their poyson, should leave some of their venom on the herb." It has been stated about Carp that at the beginning of spring numbers of the fish are found in well stocked ponds, not seldom, floating dead, and each with an enormous toad fixed on its head, the grip of the incurved front paws being closely applied against the eyes of the carp. Whether the venom of the reptile causes this mortality or not, is uncertain. Mr. N. F. Davey suggests that the sluggish carp basking on the bank is mistaken by the amorous male toad for its mate.

Toads, said Robert Lovell (1661), hate salt, and stinks; the cat, the mole, and the spider. "Like a toad under a harrow, I don't know which way to steer" is a saying of the Cornish peasant. A Lincolnshire lady showed Dr. Johnson a grotto she had been making, and asked him didn't he think if would be cool and pretty

to inhabit in summer. "I think it will, madam, replied he, for a toad!" The older poets clothed the toad in a garment "ugly and venomous;" whilst Milton likened Satan to this generally detested animal.

"Him they found
Squat, like a toad, close at the ear of Eve."

Chemists find in the venom of the toad "methylcarbylamine," and "isocyanacetic acid," besides the active principle phrynin, "which is quickly fatal to dogs and guineapigs if injected under their skin." Juvenal tells of the lady who

"Squeezed a toad into her husband's wine."

And Prior has sung:—

LUBINUS MORIENS.

"On his death-bed poor Lubin lies:
His spouse is in despair:
With frequent sobs, and mutual cries
They both express their care.

"A different cause, says Doctor Sly,
The same effect may give:
Poor Lubin fears that he may die,
His wife that he may live.

"Sub exitu Lubinus in toro jacet:
Desperat uxor interim:
Suspiriisque, lacrymisque mutuis
Ambo dolores exprimunt.

"Diversa causa gignit effectus pares,
Mussat sacerdos callidus:
Mortis metu Lubinus anxius gemit,
Ne vivat uxor anxia est."

Another old rhyme tells of the toad as amenable to the voice of the charmer.

"I went to the toad that lies under the wall;
I charmed him out, and he came at my call."

"Bufonem accessi sub pariete semper agentem;
Vocibus elicui magicis, venitque vocatus."

The Chinese eat toads, believing them to strengthen bone, and sinew.

Gilbert White remembered that a quack in his village swallowed a toad to make the country people stare, and that he afterwards drank oil. Sir Joseph Banks to prove the harmlessness of the animal continually held one in his hand, and applied it to his face and nose.

An old English name for the Toad was Paddock (Anglo-Saxon, *Pada*); Robert Herrick has made use of the same in his sweet "grace" for a child:—

> "Here a little child I stand,
> Heaving up my either hand;
> Cold as Paddocks though they be,
> Here I lift them up to Thee,
> For a benizon to fall
> On our meat, and on us all!
> Amen."

Among New Englanders a person of supreme importance is "the biggest Toad in the puddle"; and "Toad-sticker" is a soldier's name for a sword.

TRIPE (*see* MISCELLANEOUS).

TURKEY.

THE Turkey (*Meleagris gallo paro*), is familiar to us as a domesticated farmyard bird; it hails from America, having been originally found wild there, and nowhere else. In common with tobacco the bird was quickly adopted in Eastern lands (to which they alike travelled through Europe), not having been known to the mediæval poulterers of Southern Europe, or once mentioned by them. No pre-Columbian writer on poultry has given a description applicable to the turkey. The birds were imported to this country by merchants, who, through regard to their more ancient and important

ventures, were commonly called Turkey Merchants in the sixteenth and seventeenth centuries. But turkeys did not necessarily come from Turkey any more than Turkey corn, which was in the same way brought first from America. At present it is universally allowed that we are not more certainly indebted to China for tea than to the western hemisphere for tobacco, turtle, and turkey. The month of October was commonly known to the Indians as "turkey month" from the flocks which then frequented the woods to feed on the mast, etc. The wild turkey was kept in Windsor forest as a game bird in the time of George the Third, but has long since disappeared. Young turkeys are so stupid that they have at first to be taught by the farm servants how to pick up their daily food; they will not fatten unless having free access to pebbles, many of which are found in their gizzards.

By the middle of Elizabeth's reign turkeys had become comparatively common at luxurious English tables. They began to appear as a Christmas dish about 1585. The fowl being named Turkey in London was likewise styled in Paris *poulet d'Inde*, or *dindon*; through the same misconception as to its origin. A story is told of some gluttonous invalid who, when becoming convalescent, was allowed by his careful physician, in writing, as a simple dinner, *une cuisse de poulet.* But scarcely had the doctor taken his departure when the patient caught up the prescription, and, cleverly imitating the physician's hand, added "*d'Inde*" after *poulet.* This order being duly obeyed by the cook, the gourmand had his reward in a big meal, and a laugh at his doctor. So says Jeaffreson in his *Book About Doctors.* The turkey-cock goes also by the names Gobble cock, Gobbler, Tulky, Lolly cock (in Devon), and Ganny. Some suppose it to

be the "turkey red" bird because of its deep red wattle, or joblock. Though inferior in plumage to the swan, or the peacock, the turkey excels each of these in texture and flavour of meat. Robert Lovell (1661) wrote of its flesh, "When young it recovereth strength, nourisheth plentifully, kindleth lust, and agreeth with every temper and complexion, except too hot, and troubled with rheumes, and gouts." On Thanksgiving day in the American United States every patriotic citizen eats turkey with cranberry sauce; and pumpkin pie. A proverb prevails there "As poor as Job's turkey, which had to lean against a fence to gobble." "The flesh," wrote Dr. Salmon (1696) "is most excellent food and of great nourishment. You may concoct broth, ale, or jelly of it against consumptions, for it restoreth strength plentifully, and agrees with all dispositions." Turkey pies of prodigious circumference and weight were made by the early English. Dr. Lister, physician to Queen Anne, stated that in the diocese of Durham a hundred squab turkeys were put into a single pie for the regalement of the Bishops' clerical visitors. What would they have thought of the old dame mentioned in Folk Lore, who lived far more simply, but none the less suffered from rheumatism, for the relief of which she had herself confirmed several times under the hands of her bishop?

In a "constitution," set forth by Cranmer, 1541, the "turkey cocke" was named as one of the "greater fowles," whereof an ecclesiastic was to have but "one in a dishe."

It is almost unquestionable that the name "turkey" (cock, or hen), was originally applied to that bird which we know as the Guinea fowl (*Meleagris*). Some think that by distinction the title "turkey" clave to the

bird from the New World because of its repeated call note "turk," "turk," "turk," "whereby it may be almost said to have named itself." To "talk turkey" there is to indulge in grandiloquent words; to "walk turkey" is to strut; and "never said turkey" is applied to a person wanting in hospitality.

TURTLE.

THE Turtle and Tortoise belong in common to the Testudinata. From the Hawksbillturtle, *Chelonia imbricata*, the tortoise-shell of commerce is obtained; whilst it is the Green turtle, *Chelonia mydas*, which is best known to epicures because of the delicious rich soup made from its flesh.

Horace described the creature as "*grata testudo dapibus deorum*," food fit for the gods. It comprises calipash, the large shield of the back, called by naturalists carapace; and calipee, the shield of the belly, known to naturalists as plastron; also turtle steak, and turtle fin. When plainly cooked turtle flesh is easy of digestion, but not equally so in the form of the highly esteemed soup. Serapion, a chief of the Empire School of Medicine (ninth century) prescribed turtle's blood, with crocodiles' dung, in epilepsy. The Romans reckoned the blood of the tortoise good for inflamed eyes. In its origin the turtle was clearly a West Indian dainty discovered by the buccaneers; and it must have been great master mariners like Drake, Hawkins, and Frobisher, who first taught the burgesses of London how to dress turtle. Dr. Pareira has described it as an appetising and wholesome aliment, nutritive, and easily digestible, yielding by decoction highly restorative broths which are much to be valued in consumptive and other ailments requiring concentrated light support.

> "Beautiful soup! Who cares for fish,
> Game, or any other dish?
> Who wouldn't give all else for two-p
> 'ennyworth only of beautiful soup?"
> —*Alice and the Mock Turtle.*

The Green Turtle is plentiful about the Island of Ascension; it lives upon vegetable substances, mostly algæ, and furnishes a very pure limpid oil, which is employed for burning in lamps, and other such purposes. The Llaneros of South America prefer to eat turtles in darkness, for the reason that the choicest bits would not be relished if seen. The flesh contains much less fat than is supposed. It consists of three parts water, and in the remaining solids fat occurs only in the proportion of one half. The flesh when cooked is rich in gelatine, poor in fibrin, and yields little or no osmazome. The fatty tissue, or green fat, is of a greenish yellow colour; on which account the animal bears the name, Green turtle. The softer parts of the shields, and fins, are when cold cut into squares, or oblong pieces, which constitute the favourite morsels in turtle soup, and are often erroneously supposed by turtle-eaters to be green fat. In some places the livers of turtles are esteemed as delicacies. "They who feed much on them," says Sir Hans Sloane, "sweat out a yellow serum, especially under the armpits; the green fat will communicate a green colour to the urine." In *Tabella Cibaria* (1820), the author regets that the turtle was unknown to the ancients, and that the pens of Martial, Juvenal, and Horace, failed to describe the three-fold qualities found in the exquisite flesh of this fine amphibious reptile. "How harmoniously," says he, "Calipash and Calipee, suggestive powerfully of Grecian origin, might have begun Hexameters, or ended Iambic lines!"

> "Calipash hinc gustum languentem provocat, inde
> Novum ministrat appetitum calipee."

In "The stone and its cure" (*History of Barbadoes*, by Richard Lygon, gent.), we read, "after the stoppage of urine for more than fourteen days, the following medicine did not only break, but brought away all the stones and gravel; and about three weeks after the like pains returning, the same medicine had the like effect within ten hours from the taking thereof: "Take the pizzle of a green turtle, or tortoise, which lives in the sea; dry it with a moderate heat; pound it in a mortar to powder; and take of this as much as will lye upon a shilling, in beer, ale, white wine, or the like; and in a very short time it will do the cure. These are to be had easily, both at the Charibee, and Lucaick Islands, where the fishes abound."

In New York the turtle is very plentiful during the summer; and when the supply is in excess of the demand they keep the Chelonidæ afloat, and feed them with cabbage, celery, lettuce tops, and the rinds of water melons. The creatures bask in the summer heat, which can scarcely be too high for them, since a temperature under forty degrees kills the turtle. They are chiefly got from the island of Florida, where the natives are born fishermen, turtle-hunters, and divers for sponge, or coral. It was probably during the first years of the eighteenth century turtle became a standing dish at civic banquets. Its costliness, and delicious character soon led to imitations by middle-class cooks, first with sturgeon, or "fish turtle," and afterwards by calves' head as "mock turtle," which is prepared with the scalp integuments. Sir Hans Sloane highly praised turtle soup, though he deprecated any free indulgence in the liver of the animal. Mrs. Rundell in her famous *Cookery Book*, and the American cookery books are unanimous in this, ordered the addition

to the seasoning of turtle soup of "as much curry powder as will lie on a shilling." A late Duke of Norfolk, having a tender regard for the British workman, who was scarcely grateful for the consideration, advised him to take for supper a pinch of curry powder in some hot water, which would "send him to bed warm, and comfortable."

To make plain turtle soup, soak dried turtle for twenty-four hours; then put a pint of water to a quarter of a pound of the turtle, and boil for twelve hours, adding only salt, with three pints of good stock.

"Once," said the Mock turtle, "I was a real turtle!!!" "These words were followed by a very long silence." —*Alice in Wonderland.*

> "See how eagerly the lobsters, and the turtles, all advance;
> They are waiting on the shingle: Will you come and join the dance?"

It is said that a turtle will live twenty-five years. Southey learnt that "lepers from Portugal went to one of the Cape de Verds to be cured by eating turtles, and washing themselves in their blood."—*Herrera.*

URINE.

In his *Commonplace Book*, Southey has taken note of Michael Schupach, a urine doctor in the village of Langnau, Switzerland, who had among his patients there in 1776 two ambassadors, and several other persons of distinction; besides those who came in such numbers that he was obliged to erect buildings for their accommodation. How they were treated, whether through inspection of their urine, or by taking urinary medicines, is not stated.

Human healthy urine has been constantly credited with medicinal and curative virtues. It contains from