go fishing. That the eating of snakes afforded a receipt for growing young was a prevailing notion in Massinger's day (1656), who wrote in his play, *Old Law* :—

> "He hath left off o' late to feed on snakes;
> His beard 's turned white again."

Viper fat is still used in agricultural districts for cuts, sprains, and bruises.

"Snake pennies" are yearly levied from most of those cottagers who inhabit the New Forest for their right of cutting peat and turf as fuel in the waste of the Forest.

WASP.

THE Common Wasp (*Vespa*), though generally obnoxious to man and persecuted by him, is a creature of untiring energy and industry. Our British wasps are of two distinct kinds, the Social wasp, and the Solitary wasp, which is frequently called "Sand wasp," or "Mason wasp," and does not often come into our houses. It is with the Social wasp we are more familiar, and of which we are so apprehensive, though this may be tamed and made a pet of, as Sir John Lubbock has shown. The Social Wasp will rarely attack unless provoked; yet it is not an easy matter to maintain an attitude of composure or indifference when the creature is buzzing about one's head, splendidly painted though it be with bars of gold and black. Wasps catch living insects in large numbers, especially flies. It has been observed in France that butchers are very glad to have wasps attend their stalls for the sake of their usefulness in driving away the flesh fly; and in some parts of the United States (say Kirby and Spence) farmers are so well aware of the hornet's utility (first cousin to the wasp) in the same respect that they suspend in their sitting room a nest of these insects, which prey upon the

flies without molesting the family. The sting of the wasp is saw-like, but notched backward; once thrust into the flesh it cannot be withdrawn, and the animal dies through its own vindictiveness.

When fatal stinging by wasps occurs, if the head has been attacked it becomes much swollen, then unconsciousness supervenes from effusion within the head on the brain, and death occurs therefrom as well as by reason of the shock. For the relief of such congestion when occurring as a distinct illness a tincture of wasp venom, diluted, and in small doses, is an efficient remedy, as well as for serous effusion within the heart bag, for simple erysipelas, and for nettle rash. Sweet oil is a capital remedy to apply when stung, or the juice of a freshly-scraped onion. The Wasp bears the rustic names "Whamp," "Wosbird," and "Wops;" also "Appledrane" in Devon.

Sweets of all sorts, including ripe fruits, are very attractive to this insect; likewise cakes, bread, and even meat; whatever man can eat that wasps can eat. "From bees," says Vincent Holt, our courageous advocate of edible insects, "we derive a delicious sweet in the form of golden honey; from wasps we may, if we choose, derive an equally delicious savoury. What disciple of Old Izaak Walton, when he has been all the morning enticing the wily trout with luscious wasp-grubs baked to a turn has not suspected a new and appetising taste imparted to his mid-day meal of bread and cheese or a sandwich? Perhaps this repast has travelled to the scene of action in the same basket with the rich cakes of grubs; or it may be that the fish are biting too well to allow time for a thorough hand-washing, and rapid mouthfuls are snatched from the lunch in the intervals between the bobbing of the float,

and the baiting again with nibbled grubs? At any rate it will sometimes so happen to every fisherman to get the taste and smell of cooked wasp grubs with his meal, and I have never noticed that it in any way spoilt his appetite. Attracted by the said taste and smell, I have myself spread the baked grubs upon my bread, and found their excellent flavour quite sufficient to account for the fondness of the trout for this particular bait." "The saccharine fluid with which wasps feed their infant grubs is entirely composed of vegetable juices drawn from ripe fruits and flowers. Let us then welcome among our new dishes wasp grubs baked in the comb. The number of wasps' nests taken and destroyed in a prolific season is something extraordinary! I have known as many as sixteen or twenty nests to be taken by a gardener within a very short radius round his house. What a waste of good wholesome food is perpetrated, therefore, when cake after cake laden with fat grubs is stamped under foot or thrown away!" Our author gives as a "menu" the following suggestive list of curious courses:—

Slug Soup.
Boiled Cod, with Snail Sauce.

Wasp Grubs fried in the Comb.
Moths Sautés in Butter.
Braised Beef, with Caterpillars.
New Carrots, with Wire-Worm Sauce.

Gooseberry Cream, with Sawflies.
Devilled Chafer Grubs.
Stag-Beetle Larvæ on Toast.

Dr. Salmon taught that powdered wasps are to be used in all cases where sows' or hogs' lice are advised, and with the same success. Gilbert White tells of an idiot boy who preyed upon wasps, honey bees, and humble bees wherever he found them; he had no

fear of their stings, but would seize the insects, *nudis manibus*, and at once disarm them of their weapons, then sucking their bodies for the sake of their honey-bags. He was a very *merops apiaster*, or bee bird, and would even overturn hives for the sake of the honey. The Wasp grubs are fed by their nurses, who disgorge for the purpose from their stomachs a mass consisting of insects, fruit, sugar, meat, or honey.

WAX.

Bees' wax, or *Cera flava*, is a secretion from the ventral scales of bees, with which they construct their comb. Chemically it contains cerin and myricin, being a softening and soothing medicament when made into an emulsion with mucilage or yolk of egg. Given thus for diarrhœa or dysentery, where ulceration of the membrane which lines the bowels is suspected, it has proved very useful. But its principal service is externally as a protective application, and it therefore is a constituent of all cerates made with this view. The vapour given off from wax placed on red hot iron has been inhaled for consumption of the lungs. Theophrastus Paracelsus (1525) ordered: "To make oyle of wax, take new yellow waxe as much as you shall think good and melt it on the fire, then poure it into sweet wine and wring it between your hands; then melt it againe and pour it into wine againe; and this you shall doe five or six times at the least, and everie time you must have fresh wine; then at the last you shall put it into a retort of glasse well luted, with his receiver, and distill it in sand, and there will come forth a faire yellow oyle, the which will congeale like pap when cold. You shall understand that for everie pound of waxe yee shall put thereto foure ounces of the powder of brickes into the

glasse. Raymonde Lullie greatly commendeth this oyle, approving it to be rather a celestiall or divine medicine than humane, for because this in wounds worketh most miraculously which for his marvellous commoditie is not so well to be used of the common chirurgion ; because this precious oyle healeth a wound bee the same never so bigge or wide, being aforewide stitched up, in the space of eleven dayes or twelve at the most. But those that are small this oyle healeth in three or four dayes by annoynting onely the wound therewith and laying thereon a cloath wet in the same. Also for inward diseases this oyle worketh miracles ; for if you give one dramme at a time to drinke with white wine it stayeth the shedding of the hayre either on the head or beard by annoynting the place therewith. Moreover, it is excellent in provoking of urine which is stopped ; it helpeth stitches or paines in the loines if you drink the foresaid quantitie with white wine. It helpeth the cold gowt or sciatica, and all other griefes comming of cold. Yee shall understand that if you rectifie this oile it will congeale no more ; but then it will bee too hot to take inwardly, for it pierceth marvellously, and is good to bee mixed with other medicines to cause them to pierce the better."

In the *Storehouse of Medicines* (1650), is prescribed, "An excellent good oyntment for the gout : take a quart of strong ale and put it into some earthen pot or pipkin, and cover it close, and boyl it until it be consumed from a quart to four or five spoonfulls ; and let the party grieved anoynt his grief well therewith before a good fire; then take dregs of strong ale, and unwrought wax, and a few crums of rie brede, and boyl them all together until they be thick like a plaister ; and then spread it upon a piece of red woollen cloth that is

new and lay it to the place grieved as hot as possibly it may be suffered, and this will cure him in a short space." Rie, spoken of here, or rye (Secale), was at one time an article of common diet in this country. From its meal, which nearly resembles that of barley in chemical composition, are made the dark, sour breads of Northern Europe and Holland. The grain is apt to be attacked with a peculiar fungus which has powerful medicinal properties; and when rye affected with this smut is made into bread it causes a dry mortification of the limbs. The seed then becomes horned or slightly curved, and the grains, being medicinal, go by the name of "Ergot." In one family consisting of eight persons, seven lost one or more limbs from eating bread made with this spurred rye. The Ergot has a powerful effect on the blood vessels which carry blood to the extremities. Its tincture given in much reduced doses does admirable service therefore for chilblains, and for defective circulation, as in senile gangrene, also to arrest bleedings. It will likewise relieve dizziness and cold headache from a similar cause. Again, for difficult urination from paralysis it has effected fine cures.

WHALE.

THE Whale (*Balæna mysticetus*), being really a mammal and not a fish, affords flesh which may be cooked in various ways to make a wholesome and delicious article of diet. A large quantity is consumed every season by men engaged in taking the immense creature. From some of its parts may be prepared an excellent imitation of turtle soup, other parts resemble beef, and still others are almost as tender and white as chicken. The meat can be sold for half the price of our colonial tinned beef.

Nevertheless, Robert Lovell (1661), declared the flesh to be, "the hardest of all fishes, difficultly concocted, excrementitious, of evil juyce, and therefore to be eaten salted." In the fourteenth century high prices were paid in Lent for succulent morsels of the whale and the porpoise. The skin of the Whalebone whale, if boiled down to a jelly, makes a dish fit to set before a king. According to an old belief widely spread in Europe, dolphins will bring to the banks of rivers any dead human bodies found floating down them; "And," says M. Beneden, "the fable of Jonah reproduces this popular belief."

From the head of the Cachalot or *Spermaceti* whale is procured that peculiar useful medicinal substance which gives this species its name. The upper jaw has a large cavity containing an oily liquid which congeals after removal from the killed animal into a yellow mass, then the oil is expressed off and this residual cake is purified in water. If needed in powder, spermaceti is triturated in a mortar with a little alcohol. In the *German Pharmacopœia*, it is ordered to be rubbed up with white sugar. When mixed with white wax and olive oil it makes a bland cooling ointment (which is not apt to become rancid), for dressing wounds and abrasions; "Telling me the sovereign'st thing on earth was parmacity for an inward bruise" (1 *Henry IV.*, Act i. Sc. 3). Spermaceti made into an emulsion with yolk of egg or almond oil is a popular remedy for raw sore throats, and bronchial cough; also for an irritated state of the membrane lining the bowels, or the urinary passages. Spermaceti is nearly pure *cetin*, and contains an alcohol, *ethal*. It may be given as a powder mixed with sugar, one part to three. Ambergris (which *see*) is likewise a product of the Spermaceti whale. It is

remarkable that, though an animal of enormous size, the Whale does not live generally on fishes, but on small molluscs, zoophytes, and the lowest marine creatures. Whalebone is not really bone, but the substitutes for true teeth, which the Whale does not possess. These plates form a fringe suspended from the upper jaw, and act as a sieve when the big mouth is closed, letting the water pass through whilst the small gelatinous and molluscous creatures are retained as the whale's food.

Three qualities of meat are said to be furnished by the Whale; the first resembling mutton, the second imitating pork, and the third representing beef. The milk of all whales is rich and thick. A ton of oil has been got from the tongue of a single whale. "Zo fat's a whale" is a Devon proverb. There are carnivorous (flesh-eating) whales, such as the Pike whale, and the large Rorqual.

WHELK.

THE Whelk (*Buccinum undatum*) of our deep sea waters is plentiful, and in Scotland is the Buckie: "A roaring Buckie, in which the roar of the ocean resides." The Waved whelk is almost identical with the *Murex*, from which Tyrian purple was made of old, and a variety whereof, the *Purpura lapillus*, is common on our English coasts, as on those of the Mediterranean. The entire mollusc (*Murex purpurea*) is used medicinally in trituration (H.).

Colouring matter may be squeezed out of the Whelk, this being at first almost colourless; but by the action of light it shortly becomes of a citron tint, then pale green, next emerald green, azure, red, and finally, in about forty-eight hours, of a magnificent purple hue;

but it must not be allowed to dry during the exposure. The colouring matter, which is not soluble in water, alcohol, or ether, may be rubbed up into a powder with sugar of milk. If given in large doses to provers it causes congestion of the womb, by stimulating that organ too powerfully, together with pain in the breasts, and a sense of sinking at the stomach as reflected from the womb, also a frequent desire to pass water, especially by night, with much limpid watery urine. Wherefore, in small reduced doses the triturated powder is of signal remedial service for engorgements of the neck of the womb, and for insipid diabetes with profuse urination (but no sugar in the urine). Drs. Jacobson and Blainville found uric acid in these shell-fish as produced by a sac or bag within them, similar to the organ which secretes uric acid in snails and other molluscs. It is supposed to be the first rudiment of a kidney. Dr. Prout transformed uric acid into a purple of great beauty, which he termed "purpurate of ammonia," and which Liebig has called "murexide." The ancient Tyrian purple, so magnificent of colour that it was worn only by kings and nobles, was the product of a marine whelk. Pliny supposed that the purple liquor from which the dye was made had its discharge from the mouth of the Murex, on which account the fishermen were careful to catch it alive. Horace says of those taken at Baia, "*Murice bajano melior*"; and Martial has written:—

> "Non nisi vel cocco madidâ, vel murice tinctâ
> Veste nites; et te sic dare verba putas."

At Jaffa is found the *Purpura patula*, a snail which is sought by the native Christians on fast days. When this creature is punctured there issues a greenish liquid which changes to purple if exposed to the sun.

Likewise, as stated above, on our British shores may be commonly found a shell looking like a small whelk, with a smooth whitish surface having well-marked reddish bands upon it, which is our *purpura*, one of those shells which went to form the famous Tyrian dye. Its "purple" is secreted, one drop at a time, in a small sac close to the throat. If a strip of linen be stained with it through a quill pen, and be exposed to the sunlight, its colour also goes through changes from light-green, yellow, blue, red, deeper and deeper to a rich purple.

WOMAN.

WOMAN (*Mulier*) physically, whilst between the ages of fifteen and fifty in this country, exercises a singular influence at monthly periods on the organized materials which she handles as food in cooking, and the animals which she tends. Moses in wise practical knowledge of this important fact ordained stringent exclusions by the Levitical law on women at the times of their "flowers" (*Leviticus* xv.). Pliny wrote in his *Natural History*: "There is no limit to the marvellous powers attributed to females. During the monthly period if a woman walk round a field of wheat in scanty attire, the caterpillars, worms, beetles, and other such creatures will fall from the ears of corn; if she touch young vines they become irremediably injured, whilst rue and ivy if likewise handled will instantly die. Bees will forsake their hives if she approaches them, and linen boiling in a cauldron will turn black at her touch." Also, both Pliny and Tacitus aver that nothing but the female flux at such times will act upon the bitumen found in Judæa. Both savage and classical peoples have entertained these same remarkable notions about the

touch of "floral" women. In Portugal it is firmly believed that a woman under the recurrent epoch will taint oil or wine by handling either of these, insomuch that if attempting to do so she is hooted out of the vineyard or oil mill. Wine and olives when subject to such a casualty are found to be spoilt and of a darker colour than usual. In the *British Medical Journal*, April 13th, 1878, the question was raised about the salting of meat by a "floral" woman, and it was stated as a well-known collateral fact that a sow when she is bremming, or "floral," will not take the salt; and a number of hams at a given place were tainted through the thoughtlessness of the cook in curing them during her own period. Dr. William Story bore witness to this as of undoubted truth, also that meat cured by a man labouring under venereal disease will be spoilt as much as if manipulated by a woman with the "flowers," as Scripture puts it. And yet, marvellous to say, many medical writers have attributed certain assured remedial properties to the periodical flux of women; though Pliny and other former writers, as well as popular belief in the present day, have declared it to be poisonous and harmful. For all bites of Centipedes the Portuguese people and Negroes apply the monthly flux, and the remedy is implicitly believed-in by everyone concerned.

Dried and powdered "after-birth" was formerly used against epilepsy; and the secundines voided from the womb immediately after parturition were given for the same purpose. The blood of innocent maidens was employed of old as a remedy against leprosy.

The question being raised (in August, 1878) as to whether butter making and meat salting are prejudiced by the manipulations of a woman at the floral times, the *Lancet* pronounced that women in Somersetshire,

Dorsetshire, and Wiltshire are careful not to salt meat under such conditions; but that probably the custom originated in some forgotten religious usage, or through a piece of obsolete folklore. Butter prepared in Scotland by a woman thus indisposed was found to be uneatable. The Hindus are quite alive to the pernicious influence of a woman at her monthly times on food which she handles, or other perishable matters; and they prohibit the contact. Ewald, in his *Antiquities of Israel*, relates that, "The monthly period of women brought with it the second grade of uncleanness, which lasted the space of seven days. Everything on which the woman sat or lay during this time, and everyone who touched such things, incurred the uncleanness of the first grade."

WOODLOUSE.

THE Woodlouse (*Oniscus asellus*) is not the Hoglouse, with which it is often confounded, and which *see*. By being discovered somewhat larger than the Pill Millepede (Armadillo), and with its body not capable of becoming contracted into a ball, whilst the tail is furnished with two prominent lateral styles, this Woodlouse may be at once distinguished. It is very common amongst old wood and dry walls throughout Europe; hence it gets the title, "*Murarius*," which it often bears, as well as "*Asellus*" (a little donkey) in allusion to the dull, brownish-grey colour. In former times it was known as "Lugdor" and "Socchetre;" and in common with the hoglouse it is familiar to rustics as "Churchlouse," "Carpenter," "Chinch," or "Cheslip."

Vincent Holt praises Woodlouse sauce highly, and thinks it equal if not superior to that of shrimps. "Take," he says, "a quantity of the finest woodlice

to be found (no difficult task, as they swarm under the bark of every rotten tree), and drop them into boiling water, which will kill them instantly but will not turn them red, as might be expected. At the same time put into a saucepan a quarter of a pound of fresh butter, a teaspoonful of flour, a small glass of water, a little milk, some pepper and salt, and place it on the stove. As soon as the sauce is thick take it off and put in the woodlice. This is an excellent sauce for fish. Try it!" The learned Bonnet relates that a young woman who had swallowed some of these animals alive, as was usually done, afterwards threw up a prodigious number of them, little and big, which must have multiplied in her stomach. The Woodlouse is supposed to exercise remedial actions similar to those with which the hoglouse is credited, because possessing the same constituents, but not of equal force or certainty. Woodlice, as found on some of our rocky coasts, are eaten with avidity by the Basse fish, or Lupus, which ventures to the shore in a tempest, and eagerly snaps up these insects washed afloat by the waves.

WOOL OIL.

Wool Oil is the purified fat of lambs' wool, and is found to be more nearly identical than any other animal grease with the fat of the human skin and of the hair-glands; so that when applied as an unguent it readily penetrates the skin, making it soft, smooth, and pliable. Moreover, it has the advantage of being readily miscible with water. Thus this Wool Oil is now regarded as the only trustworthy basis for ointments which need to be quickly absorbed, whilst it is singularly free from all irritating properties, or those of a corrupt septic nature. Chemically, it is the prepared cholesterin fat of lambs'

wool. If locally applied to piles, even in severe cases, it proves decidedly beneficial.

In the *Rich Storehouse of Medicines* (1650), the following is given as "A good medicine to staunch the bleeding of the piles: take black wool and black sope and bind them to the place grieved, and this will presently help without all doubt; for it hath been duly proved. Or, take black wool and good ink (made with copperas and galls), and wet the wool in the ink, and then apply the same to the sore, and it helpeth." The "copperas" here ordered is not copper in any form, but the sulphate of iron under a perverted name. Of old this was thought, "A good medicine to take away the pimples out of one's face and the high colour, be it never so far spent and gone: take white coporas calcined in the fire a pretty while and powdered fine, and put them in a saucer of fair running water, and set it to warm on the coals (as hot as ever you can suffer it), and anoynt the pimples that are in your face therewith, or any other place of your face which is high coloured or red, and in using of this often it will help you. Also for the morphew, whether it be white or black." "*Mort feu*," "dead fire," tawny spots on the face.

Concerning Copper itself, this metal exercises such an assured and valuable influence against cholera and choleraic diarrhœa that it is well worth an incidental notice. There is abundant evidence of the fact that during the prevalence of cholera epidemics the workers in copper have remained singularly exempt from attacks, whilst others who have worn a plate of copper next the skin have likewise escaped. In 1883, Dr. de Noé Walker found during an epidemic of cholera which was ravaging Tuscany, that among a hundred and fifty souls at the copper-smelting furnaces in Prato, not only no case of

real Asiatic cholera occurred, but not even a sporadic case; not one of them was affected by even a slight gastric disturbance. Even one workman, through having his garments dusty with copper, served thereby to protect the other members of his household. Provers who have taken poisonous doses of copper have suffered from frequent vomiting, griping, and purging, with a patchy, red tongue, constriction of the chest, coldness of the extremities, a small frequent pulse, and cramps in the legs, all the symptoms, indeed, of a choleraic attack. The third decimal trituration (H.) of copper is an admirable preventive when an epidemic of cholera is prevailing; and "every soldier and sailor should then be made to wear, by day and night, a thin plate of copper fastened next the skin over the abdomen, or, if more convenient, across the loins.

In Pettigrew's *Medical Superstitions* it is shown how a true curative virtue may have underlain former remedial means now regarded as senseless and exploded. During the prevalence of cholera in Austria, Germany, and Italy, an amulet was superstitiously worn at the pit of the stomach in contact with the skin. He tells us one of these was sent to him from Hungary, and it was found to consist merely of a circular piece of copper, two and a half inches in diameter, without any characters impressed upon it. These amulets were adopted pretty generally in Naples. Dr. Salmon (1690) said about the "quintessence of copper," a medicine then prepared with elaboration: "*Sufficit hoc tibi; unum quod omnibus morbis accommodari potest*; it is the only remedy against leprosie for it cleanses and purifies the blood, it heals all excoriations of the skin, wounds, ulcers old and new, only by anointing." And recently, in singular confirmation of the same curative action, Dr. Clapton, of St. Thomas's

Hospital, noticed that workers in copper, though having to complain of habitual lassitude and giddiness, whilst of sallow aspect and dyspeptic, nevertheless showed a remarkable rapidity of healing when anyhow wounded; and there is no known instance of cholera having attacked them even during the worst epidemics. The sulphate of copper in much reduced doses proves specially useful in epilepsy, spasmodic nervous asthma, albuminous urine, colic, and some forms of paralysis. Concerning cholera it has been observed by both English physicians and Hindus generally that this disease prevails most when there is a change of the moon, whether from the crescent or from the wane. The influence of this planet over various diseases has been much remarked by doctors in tropical regions. Lord Bacon always fell into a syncope during a lunar eclipse, and animals have at all times been considered greatly under the influence of the moon. Captain Burton (*Arabian Nights*) says he has seen a hale and hearty Arab after sitting an hour in the moonlight look like a man just risen from a sick bed; and he knew an Englishman in India whose face was temporarily paralyzed by sleeping with it exposed to the moon. Bright open sunshine is, on the contrary, admirably restorative to the sick and weakly. "In Java," quotes Old Burton (*Anatomy of Melancholy*), "it is so hot that they that are sick of the poxe lye commonly bleaching in the sun to dry up their sores." Southey records the use of burning glasses as a solar cautery to cure ulcers; and M. le Comte (1750), surgeon at Arcueil, succeeded in healing a cancer of the under lip by the actual cautery of the solar fire. Ulcers, otherwise intractable, of long existence on the legs, have been recently brought to the desired healing by daily exposure to warm, bright, clear sunshine. It is said

of Methuselah, "all whose days were nine hundred and sixty-nine years," that he lived always in the open air. He may well be supposed to have taken the best means for preserving health. None the less the Romany (Gipsy) "will throw wide open the tent's mouth, and enjoy the light he loves most of all, the moonlight; 'chonesko dood' he calls it."

A noted *Sunlight Cure* is now carried out, by Herr Rikli, in the Austrian province of Veldes, sixteen hundred feet above the sea. The patient rises with the sun, and, taking with him some light food for the day, goes barefooted up a neighbouring hill. He doffs his clothes, one by one, as he ascends the hill until he appears at the top quite naked. Throughout the day he occupies himself in getting sun baths, notably a blazer at noon; and at sunset he goes to bed. The beneficial effects of this treatment on growth, and renovation of tissues, in the weakly, pale, and wasted, are found to be most marked.

"A Sunbeam," said the motto of Saint Augustine, "passes through pollution unpolluted"—"*Lux, etsi per immunda transeat, non inquinatur.*"

Reverting to Wool Oil, from which a long digression has been made, Waterton relates a quaint legend to this effect: "The cormorant was once a wool merchant, and entered into partnership with the bramble and the bat. Unitedly they freighted with wool a large ship, which was presently wrecked and went down with her cargo, so that the firm became bankrupt. Since which disaster the bat slinks about at midnight to avoid his creditors; the cormorant is for ever diving into the deep to discover their foundered vessel; while the bramble seizes hold of every passing sheep to make up his loss by stealing the wool."

Burton tells in his *Anatomy of Melancholy*: "That which is conducive to one man in one case, the same is opposite to another man in another. An ass and a mule went laden over a brook, the one with salt, the other with wool; the mule's packe was wet by chance, the salt melted, his burthen the lighter, and he thereby much eased; he told the asse, who, thinking to speed as well, wet his packe likewise at the next water, but it was much the heavier—he quite tired! So one thing may be good and bad to several parties upon divers occasions." In *Saxon Leechdoms* we learn that Sextus Placitus (1535) recommended for, "doing away with callosities and warts to take wool and wet it with bitche's stale (urine); bind it on the warts and on the callosities (corns), quickly they die away." Black wool was formerly in favour against deafness. In *A Thousand Notable Things* black sheeps' wool was advised mixed and chafed by the fire with fresh butter, and the deaf ear stopped therewith at night, and this "used nine or ten nights together, it helpeth the deafness perfectly." But the "classic" lore of the nursery excludes ill-behaved children from the benefits of this particular wool. Thus we read:—

"Pravis pueris quod accidit."

"Bis salveto, ovium phalanx nigrorum!
Lanam, delicias meas, habetis?
O quidni duo sacculos habemus!
En, unum dominæ, alterum magistro!
Sed, pravus puer est in angiportu,
Et pravis pueris nihil feremus."

"Ba! Ba! black sheep,
Have you any wool?
'Yes, master, that we have,
Two bags full!
One for our master,
And one for the dame;
But none for the naughty boy
That lives in the lane.'"

Linsey Woolsey is a sort of coarse cloth spun by the cottagers' wives from the bits of wool which they have picked up on the common.

"To go a woolgathering": "*Dare le cervella a ripedulare*"; "*tu fac apud te ut sis,*" is an expressive old saying. At the time of Pope's *Narcissa* (Mrs. Oldfield, the actress, who died in 1731) it was compulsory to bury in woollen, (double "u," double "o," double "l," being a comfortably warm word). Yet he makes her say:—

> "Odious in woollen, 'twould a saint provoke!
> (Were the last words that poor Narcissa spoke).
> No! let a charming chintz and Brussels lace
> Wrap my cold limbs and shade my lifeless face!
> One would not, sure, be frightful when one's dead!
> And, Betty! give the cheeks a little red!"
>
> —*Moral Essays.*

An Act of Parliament was then in force, since August 1st, 1678, entitled "An Act for burying in Woollen." Blankets took their name from one Theodore Blanquet, who established the first manufactory for this cosy article at Bristol about 1340.

Gilbert White noticed that confusion and bleating arise after ewes and lambs are shorn, neither the dams nor the young being able to distinguish one another as before; and this embarrassment seems to be due not so much to the loss of the fleece, which may occasion a change in their appearance, as from the effect of that *notus odor* or familiar smell discriminating each individual personally. After sheep have been washed there is the same confusion. The beneficial effects of woollen clothing over that of linen or cotton fabrics have been thoroughly demonstrated by Dr. Jaeger, whose leading maxims are that, "Health is fragrance," and "Disease is stench." His guiding principles teach that garments of pure wool, being oily, cannot absorb and retain watery fluids, which are always the vehicle for

stinks and disease. Oils and fatty fluids, on the contrary, absorb only fragrant ingredients from the air, or the body, and do not evaporate from woollen clothing. But linen habiliments wet with perspiration or rain, have retained the noxious odours of the body, which are re-absorbed ; furthermore, they dry slowly and cause chills by evaporation. To carry out the Jaeger system the entire clothing must be woollen alone, any outer garments made wholly or partially of vegetable fibre will stultify the main principle. Camel-hair wool is specially commended because of its musk-like odour and its soothing qualities. "It does excellent service," says Dr. Jaeger, "in cases of rheumatic and nervous complaints, neuralgia, toothache, headache, and earache." The Arabs look with contempt on our flannel clothing, standing up stoutly for that of camel-hair.

"All wool, and a yard wide," is a Yankee simile for thorough-going genuineness.

Wool-sorters are particularly liable to what is known as splenic fever (or a general blood-poisoning, often fatal), from their contact with the wool of animals which have died from such disease ; likewise from inhaling the infectious wool-dust. This malady was first noticed in the Bradford worsted district after the introduction of alpaca, and mohair, as textile materials, in 1857. Its attacks are due to the highly contagious microscopic germ of "anthrax," as discovered by Pollender, in 1849. Strict disinfection of the wool and hides imported into this country must therefore be held imperative.

WORMS.

EARTH-WORMS (*Lumbrici terrestres*) include the Lob or Dew-worm, the Cockspur, and the Ringtailed brandling.

The maiden Dew-worm has a very square tail, a small head, a long body, and no joints in the middle. An old name for the Earth-worm was "Mad."

In *Saxon Leechdoms* it was prescribed against erysipelatous inflammations, to "take an Earth-worm, rub it thoroughly fine, add vinegar to it, bind it on, and smear therewith." This worm is called "Amumadakr" because erysipelas is usually cured by it: "*His lumbricis probari et curari soleat, cum applicati macrescant et moriantur.*" Also "against bursting of erysipelatous imflammation let the man sit in cold water till the sore becometh numbed; then get him up, then strike four scarifying slashes about the pocks on the outside, and let the lymph run as it will." In *A Thousand Notable Things* (1630), it is told that "Earth-worms slit and cleansed, and washed from their slimy and earthy matter (half a dozen of them at least), and cut in pieces or chopped, and a good mess of pottage made thereof from oatmeal and water, and so much every day eaten by them that have the black jaundice for the space of twelve days or longer, no doubt it will perfectly cure them thereof, though it be never so long rooted, and though it be past cure. It hath helped some in four or five days." "There is not a safer remedy to kill worms in children than to take six, or eight, or ten red Earth-worms, and let them purge in baysalt; then slit them open and wash them in fair water, and dry them in an earthen pot or dish. And when they are dried let them be beaten to powder, and so give them to the child in the morning fasting, and let them eat nothing for one hour's space; and the worms will void with the excrement." This is on the proverbial principle of setting a thief to catch a thief. "The Earth-worm" (*Lumbricus terrestris*), says Dr. Laville, "is a perfect poison to the human *lumbrici*, and consequently

cures convulsions produced by the worms. One may call it the true vermifuge of the poor. The human *lumbricus* may be prepared and employed in the same way ; the dose of its powder, made from the worm after being washed and dried, is a tablespoonful in half a glass of red wine in the morning whilst fasting." "Earth-worms fried in goosegrease, and a little thereof dropt warm into a deaf or pained ear doth help the same. You must use half a dozen at the least." "For convulsions," wrote Robert Boyle, "in children, take earth-worms, wash them well in white wine to cleanse them, but so as they may not die in the wine ; then, upon hollow tiles or between them, dry the worms with a moderate heat, and no further than that they may be conveniently reduced to powder, to one ounce of which add a pretty number of grains of ambergrise, both to perfume the powder, whose scent of itself is rank, and to make the medicine more efficacious. The dose is from one drachm to one and a half drachms in any convenient vehicle."

Earth-worms, as Dr. Quincy taught (1728), "are good in inflammations, and tubercles of the lungs ; and are particularly used in affections of the Reins, and Urinary passages, which they cool and cleanse very much. There is an oil made from them in the shops which retains as much of the virtues as any such preparations are capable of ; but they are accounted of much the same nature as the snails, though they contain more of the earthy or nitrous salt than snails, which makes them afford parts more penetrating and detersive."

Among the Chinese, Earth-worms are given to purify the blood. In the *Rich Storehouse of Medicines* (1650) as, "An excellent good medicine for deafness in the head, take earth-worms and fry them with goosegrease,

and drop a little thereof warmed into the deaf or pained ears, and this will help the same; but it must be used nine or ten times at the least." *Probatum est.* Also, "For a most perfect and ready way how to know the king's evil, whether it be the same disease or not, take a ground Worm and lay it alive upon the place grieved, then take a green dock leaf or two and lay them upon the worm, and then bind the same about the neck of the party diseased at night when he goeth to bed, and in the morning when he riseth take it off again, and if it be the king's evil the worm will turn into a powder or dust; otherwise, the worm will remain dead in its own prior form as it was before alive. This hath been truly proved by G. L. Furthermore, the powder of earth-worms, and axunge, grounswell, and the tender toppes of the boxe tree, with olibanum, all these being made up and tempered together to make an emplaster, he counselleth to bee applyed to sinnewes that are laid open." The Honourable Richard Boyle advises again (1696) as, "A good medicine to increase milk in nurses, take Earth-worms, wash them well, freeing them carefully from their excrements and from all adhering earth and filth; then dry them so as they may not stink and yet be pulverable. Of these reduced to powder give half a drachm for a dose, in wine or any other proper vehicle." In the *Medical Times and Gazette*, May 21st, 1859, about earth-worms increasing the flow of mother's milk, it was stated: "Ætius in *Tetrabiblos* says, 'take about five or seven worms of fishermen, which are found in the mud of rivers (and are called *Lumbrici*), bruise them and add to them boiled dates, and mix them all together. Give this compound in beer to the woman on an empty stomach daily, and in about ten days you will be surprised at the quantity and excellence of the

milk found.' The author of *Gynæciorum* likewise recommends a similar administration of *lumbricorum vivorum*, two scruples; *tere, et cum mellis cyathis duobus libat, ut non cognoscat.*" "The *Lumbricus terrestris* proves very diaphoretic, diuretic, and anodyne," wrote Mr. R. Bradley in *Lectures on Materia Medica* (1730).

Another old authoritative recipe says: "For the piles, take the powder of earth-worms and incorporate it with as much hen's grease as will serve to make it up into an oyntment, and apply this to the part affected, whose pains it usually much and safely mitigates."

In the *Lancet*, April 5th, 1884, Dr. H. F. Walker, of New York, stated that it is well known to settlers on virgin soil in the United States that no earth-worms are found in the first tillage of the ground; even in the natural meadows called "Beaver meadows," no earth-worms are at first seen. After settlement has been established they are found earliest in the vicinity of the stable yard, then in portions of soil enriched by stable manure, and at length they appear in all soils, whether cultivated, or simply pastured by domesticated animals. Frontier Settlers in the Mokako (Dominion), which is wild land unsurveyed for settlement, have told Dr. Walker that until a place has been inhabited by man for five years it is useless to look for the Earth-worm. Vincent Holt says that the Wire-worm (Skipjack) larva is an excellent edible substitute for the shrimp. He has suggested as a capital dish, "Fried cockchafers with wireworm sauce," or as the menu may term it for fastidious guests, "fried melalonthœ with elater condiment." Respecting the silk-worm (*Bombyx mori*), of which the Chinese eat the chrysalids, it may be said that a Norfolk remedy for nose bleeding consists in wearing a skein of scarlet silk tied with nine knots

in front round the neck. And the fact is vouched for (*British Medical Journal*, October 1st, 1881), that to cover the face with a piece of common black silk (which the sufferer may always carry with him) whenever feeling an epileptic fit coming on will certainly prevent its development. This is the reliable device of an old Frenchman.

Itinerant worm doctors who patter at night in the commoner streets of large manufacturing towns, such as Manchester and Liverpool, fill their sample bottles generally from the intestines of lambs or sheep at a slaughter-house. One of these worthies prided himself on the cunning dodge of substituting a black leather shoe-lace suspended in water, and labelled, "A black worm passed yesterday from the stomach of a man aged forty-five years." Half the poor persons in that part of the country came to see this wonder, and "not one on 'em ever knowed but what it was a worrum. I never layed out a ha'penny better in my life."

> "Therefore the vulgar did about him flocke,
> And cluster thick into his leadings vaine,
> (Like foolish flies about a honey crocke),
> In hope by him great benefite to gaine."

The Earth-worm bores into the ground with its tail, head upwards, then contracts and shortens its body, making it bigger; and in this way enlarging the tunnel, which is at the same time hardened by a coating of slime. It thus works down to some considerable distance in the earth. Its power of reproducing portions of the body after mutilation is astonishing. "When earth-worms lie out a-nights," says Gilbert White, "on the turf, though they extend their bodies a great way, they do not leave their holes, but keep the end of their tails fixed therein so that on the least alarm they can retire with precipitation under the earth." The food of the

earthworm is wholly vegetable, and it is quite a mistake to suppose that this creature preys on the dead in churchyards, or devours other animal matters. Izaak Walton tells lovingly, in his *Compleat Angler* (1653), of, "Old Oliver Henley, a noted fisher, both for trout and salmon, and now with God, who used secretly to keep as bait a few worms in a small box in his pocket, having anointed the box with two or three drops of the oil of Ivyberries made by expression or infusion; whereby the worms incorporated a kind of smell that was irresistibly attractive, enough to force any fish within the smell of them to bite."

"Hic alias poteram, et plures subnectere,
Sed jumenta vocant, et sol inclinat; eundem est!"
—*Juvenal, Satire* 3.

"Many such Simples, much more could I say,
But that for provender my cattle stay;
The sun declines and I must needs away!"

At the East India House the fellow-clerks of Charles Lamb occupied seats known to them as "COMPOUNDS." He wittily styled his companions—(that which we now conclude)—

"A Collection of Animal SIMPLES."

HIC FINIS EST FANDI.