well known that, when combined with some rest, manipulation, to turn the foot inwards to a full degree, and massage will afford so much relief that the patient may think that a "cure" has straightway been effected.

"HYSTERIA."

Manipulation, with the strong mental impression it produces, is a very good method by which to treat cases of so-called hysterical contraction of the joints, such as the following:

CASE XXIII.—Annie M., aged 14, was brought to the out-patient room of St. Bartholomew's Hospital, with the left knee strongly flexed that the heel touched the tuber ischii. Her mother said that, fourteen days before, the child had fallen down upon her knee, and that the limb had contracted two days afterwards. A bruise was still visible over the prominent part of the internal condyle of the femur. On examination of the knee I could find neither swelling, heat, nor tenderness; in fact, the joint looked perfectly normal. Regarding the contraction as of mere nervous origin, I pretended to search for and find a particular spot in the popliteal space, and, pressing my finger strongly in, peremptorily ordered the patient to straighten the limb. She did so at once, and while the finger was still pressed upon the surface she walked round the room. The contraction did not return.

CASE XXIV.—A servant, aged 17, after she had accidentally pricked her third finger, had kept it tightly flexed on the palm for two months, and protested that she could not straighten it. Seeing there was nothing the matter, I pretended to pass electricity through it by pressing two sponges in holders (but not connected with the battery) upon it. She immediately straightened her finger, and was quite cured. Although movement under gas was not the method adopted in these two cases, they belong to a group in which that treatment is highly efficacious.

In conclusion, it remains to state that the part which the profession has to play in reference to bonesetting is obvious. A good motto for each one of us would be, "To thine own self be true." Every surgeon must give his cases full attention in all their stages. He must begin with a thorough examination, and unless he is quite sure as to the condition present he must follow the golden rule so often and so strongly insisted on by Sir James Paget, and "revise his diagnosis." He must clean the slate and go over the case a second time, and check his first impressions, for he has to remember that the same signs and symptoms may be due (in early cases) to diseases which are, both in their nature and in the treatment they require, wholly different from each other. Take, in illustration, affections of the knee. All surgeons know that, in their early stages, such widely diverse conditions as inflammation persisting after a minor injury, tuberculosis, syphilis, some forms of gout and sarcoma—others could easily be mentioned—produce exactly the same symptoms, namely, lameness, impaired movement, pain, swelling, and some degree of muscular wasting. These diseases in short, in their early stages, are so much alike that no surgeon, be he who he may, can be sure of differentiating them at sight, or even after a single examination. Indeed, in some instances the more a surgeon knows and the more carefully he examines a case the more doubtful he will feel, and the more conscious that he must examine the case afresh.

There is a story told of Sir William Gull to the effect that, on hearing that one of his colleagues had given an offhand diagnosis which proved to be right in a case which Sir William Gull himself had found very obscure, remarked: "It takes a fool to be right in such a case as that." It is sometimes necessary to suspend judgement till other symptoms either appear or remain absent—that is, till further evidence can be secured, often including a skiagram. Furthermore, do not let the practitioner use the term "recovery" in too narrow a sense, and say, in a case of fracture, that the patient is all right, merely because the bone is united. In the narrow sense that the bone is firm the patient has recovered. But, as he has pain and cannot get his heel down, to tell him that he is all right sounds to him like mockery. Again, let the surgeon remember that manipulation under gas will often remove these and similar defects, and that if he neglects this part of his plain duty the patient may be cured by a bonesetter with dramatic facility. Let the surgeon go further still, and bear in mind that manipulation will sometimes there and then remove pain and restricted movements, although it may not be possible to say on what precise condition they depended or exactly how manipulation has acted (see Cases iv and v). In obscure cases in which the

surgeon can definitely exclude the existence of serious disease the matter should be explained to the patient, and manipulation, if consent is given, should be employed.

[We are indebted to Messrs. J. and A. Churchill for permission to reproduce three illustrations from Professor Howard Marsh's *Clinical Essays*.]

REFERENCES.

¹ *Strand Magazine*, October, 1910, p. 340. ² *On Bone Setting*, Macmillan and Co., 1871, p. 15. ³ *Ibid.*, p. 37.

QUACKERY—WITH SPECIAL REFERENCE TO FEMALE COMPLAINTS.

BY

SIR JOHN BYERS, M.A., M.D., M.A.O.,

PROFESSOR OF MIDWIFERY, GYNAECOLOGY, AND DISEASES OF CHILDREN IN THE QUEEN'S UNIVERSITY OF BELFAST; PHYSICIAN FOR DISEASES OF WOMEN TO THE ROYAL VICTORIA HOSPITAL, BELFAST; PHYSICIAN TO THE BELFAST MATERNITY HOSPITAL; AND CONSULTING PHYSICIAN TO THE BELFAST HOSPITAL FOR SICK CHILDREN.

THERE is nothing more remarkable in life than the fact that, where healing is concerned, human credulity seems to learn nothing from human experience, and so it comes about that at all ages, even though it be true, as Carlyle puts it, "Quackery gives rise to nothing; gives death to all things"—it still prevails, until we have arrived now at "an epoch when puffery and quackery have reached a height unexampled in the annals of mankind."

QUACKERY IN THE PAST.

In the *BRITISH MEDICAL JOURNAL* of September 24th, 1910, as well as in the recently issued *Glenbervie Journal*, there are interesting accounts of the famous "quack of quacks," Count Alessandro Cagliostro (b. 1743, d. 1795), the assumed name of the Italian impostor, Giuseppe Balsamo—whose adventures supplied Dumas with materials for his novel, the *Memoirs of a Physician*, and who, when he visited London and Paris in 1771, sold love philtres for both sexes, and mixtures for making plain women handsome. It must not, however, be forgotten that the famous, or rather notorious, Earl of Rochester (John Wilmont Rochester, second Earl, b. 1647, d. 1680), a boon companion of Charles II, who appointed him Gentleman of the Bedchamber, and who, among the many satires on his royal master, wrote the witty and oft-quoted epigram:

Here lies our Sovereign Lord the King,
Whose word no man relies on,
Who never said a foolish thing
And never did a wise one;

practised as a quack doctor. During one of those numerous occasions in which he was expelled from Court for lampooning the King or some of his friends it is said he had a stall on Tower Hill, where, with his remedies fully displayed, he appeared under the name of Alexandro Bindo, and that he was specially consulted by women, to whom he gave advice and sold cosmetics. It is recorded that this occurred about 1677, and an old number of *Notes and Queries* represents him as saying to his audience:

I am the famed Paracelsus of the age, by name Segnior Doloso Euprontorio, son of that wonder-working Chymist lately deceased in Alsatia and famed through all Europe, Asia, Africa, and America; from the oriental exaltation of Titan to his occidental declination, who in pity to his own dear self and other mortals has by the prayers and solicitations of divers Kings, Emperors, Princes, Lords, Gentlemen, and other Personages been prevailed with to oblige the world with notice to all persons, young and old, lame and blind, that they may know where to repair for their speedy cure in all Cephalgies, Orontalgies, Paralytical Paroxysms, Rheumatisms, Gout, Fevers, Fractures, Dislocations, and all other Distempers incident to the human Body, external or internal, acute or chronic, curable or incurable. My Medicines are the Quintessence of Pharmaceutical Energy; the Cures I have done are beyond the art of the whole World.

I have an excellent hypnotical, captical, odoriferous, carminative, renovative, stiptical, corroboratory Balsam of Balsams, made of dead men's fat, rosin, and goose grease. It is the true Pharmacopoeia of Hermes Trismegistos, the true Pente-maggon of the triple Kingdom, which works seven several ways, and is seven years preparing, which being exactly completed *secundum artem* by Fermentations, Solutions, Sublimations, Rectifications, and Quiddifications in Balneo Mariæ in the crucible, becomes Nature's Palladium, Health's

Magazine, one drachm of which is worth a Bushel of March dust. For if any of you chance to have your heads cut off or your brains beat out, ten drops of this seasonably applied will recall the fleeting spirits reigning through the departed Archeus, and in six minutes will restore the departed Life to its pristine vigour with all its functions, vital, rational and animal.

Just in the same way as the modern quack, but with a bombastic literary finish suitable to the age he lived in, this "patron of wit," as Dryden styles Rochester in the preface in which he dedicates to him his "*Marriage à-la-Mode*," enumerates some of his cures, such as "*Dolor in the Os Sacrum*," Cramp in the Tongue, etc., and he even emulates some of the modern impostors who are fond of publishing the names of titled people as being among their *clientèle*, by saying he has cured the Emperor of Morocco, who was actually seven years ill of the plague, and whom he made right in forty-two minutes, "so that he danced the Saraband, Flip-flap, and Somerset."

Finally, he tells the audience he is addressing, after the manner of his modern prototypes, that he has devoted himself wholly to serve the public (who would attribute to him selfish motives!), and that when he is not on Tower Hill he may be found (evidently for paid consultation) at the Golden Ball in Fop Alley.

It is noteworthy, however, that much earlier in the world's history quackery was very rampant, even as far back as the ninth and tenth centuries. At that time there was a famous Arabian School of Medicine at Bagdad, of which Rhazes, who first accurately described measles and small-pox, was one of the most distinguished teachers. Rhazes was born in Persia, and did not settle in Bagdad until he was 30, where he subsequently became what we may call Director of the Hospital in Bagdad. There his remarkable lectures on medicine attracted students from all parts. In Freind's *History of Medicine* (1727) there is a translation of some remarks of Rhazes on the impostors of his days, and an abbreviation of this interesting notice of the quackery of the ninth century appears as follows in Wootton's *Chronicles of Pharmacy*:

There are so many little arts used by mountebanks and pretenders to physic that an entire treatise, had I mind to write one, would not contain them. Their impudence is equal to their guilt in tormenting persons in their last hours. Some of them profess to cure the falling sickness (epilepsy) by making an issue at the back of the head in the form of a cross, and pretending to take something out of the opening which they held all the time in their hands. Others give out that they will draw snakes out of their patients' noses; this they seem to do by putting an iron probe up the nostril until the blood comes. Then they draw out an artificial worm made of liver. Other tricks are to remove white specks from the eye, to draw water from the ear, worms from the teeth, stones from the bladder, or phlegm from various parts of the body, always having concealed the substance in their hands which they pretend to extract. Another performance is to collect the evil humours of the body into one place by rubbing that part with winter cherries until they cause an inflammation. Then they apply some oil to heal the place. Some assure their patients they have swallowed glass. To prove this they tickle the throat with a feather to induce vomiting, when some particles of glass are ejected which were put there by the feather. No wise man ought to trust his life in their hands, nor take any of their medicines which have proved fatal to many.

WHY IS QUACKERY SO PREVALENT AT PRESENT?

It is indeed a remarkable condition of matters, which surely calls for some explanation, that quackery is so prevalent at present, despite the enormous progress of medicine in modern times (due largely to the experimental method), and notwithstanding the better education of the intelligent classes of the people in the laws of health.

That quackery is so rampant now is due to the combination of a variety of causes:

1. We live in an age in which advertising has been reduced to a fine art. By this method the public have brought before them constantly in newspapers, magazines, almanacks, special pamphlets, as well as by means of posters in cities and along railways and roads, and, indeed, wherever people congregate, cures for every ill that flesh is heir to. Further, the alleged effects of these remedies are often illustrated, and, in order to get at the cupidity and modern betting tendencies of certain classes, a competition is at times advertised with large cash prizes, to be won by those who show in themselves the most marked effects of the vaunted remedies. In former times the quack had to meet and shout down his rivals in the market-place—as

Rochester did in Tower Hill—but now advertisement gets cheaply and quickly at an immensely larger number of the public. It has become a specialized line of business, and if one wishes to put upon the market a pill, a powder, a liniment, or a hair wash, the success of each depends really upon the sum spent in booming it. In his early years in London, while he was "devilling" unsuccessfully for a musical critic and beginning a passion play in blank verse, George Bernard Shaw (we are told in the *Review of Reviews* for April) received his greatest fee—five pounds—for a patent medicine advertisement.

2. But mere advertisement of a remedy could not succeed were it not that we are living in an epoch in which the vast majority of mankind is extremely gullible; in other words, the advertisement seed falls upon a very receptive soil. The man in the street is really only half educated, or he has that superficiality which is not accompanied either with the critical faculty (that is, the power of seeing things in their due proportion), or with that inestimable but rare gift—common sense. Among the mass of mankind there is now no steady, continuous thinking, based upon reading, observation, reflection, and experience. They have no time, apparently, outside their ordinary work and amusement, for cultivating the judicial quality and the power of analysis. They never dip beneath the surface of things or reflect, but simply accept as gospel the advertisements of the so-called "cures" that are constantly being placed before them, and which are so cleverly worded as to appeal to their vanity and to their conceit and too often to their greed. To such people the continued appearance of such advertisements is in itself convincing, while it only raises doubt among those who have a scientifically trained mind.

3. The extraordinary change that has taken place in the last half-century in the rush of the inhabitants from the country to the towns has had a very disastrous effect on the people. They have not the same robustness of health as formerly, they are more neurotic, querulous, and introspective, and far more liable to resort to any remedy which is advertised for every or for any ailment.

4. The world's history affords many instances of the fact that when people begin to lose faith in the religion in which they were brought up, all sorts of superstitions and beliefs in magic and quackery often follow, as was the case in ancient Rome and in modern France at the period of the Revolution. At the present time, the replacement of some of the ordinary forms of religious belief by such systems as faith healing and Christian Science, is having the same effect; and it is also a curious circumstance that when the better classes become sceptical about medicine they generally take to some of these or other systems (such as psychotherapy), often whichever is at the precise moment the fashion.

5. Finally, there can be no doubt that the development of what has been called the school of "expectant medicine," about 1860 to 1880, of which Sir William Gull was the great leader, and the marked surgical progress in more recent times, as well as the greater belief in the prevention than in the treatment of many diseases, have all tended indirectly to increase the growth of quackery, the exponents of which know well that there are many people suffering from maladies—real or apparent—who will take anything which gives even a chance of cure or recovery, or which merely promises relief.

WOMEN AND QUACKERY.

It will be generally admitted that, taking them as a whole, women are more imposed upon by quacks than men are, and there are many reasons to account for this fact.

1. Women are by their nature more confiding and less wary than most men. They do not suspect the trickery that is being often practised on them, and they are easily deceived by the specious advertisements of the quack, much in the same way as they too often are by the prospectus of the company promoter, who promises them a high return for their invested money, just as the quack assures them of the certainty of his boasted remedies to cure. They do not reflect that if the quacks could accomplish one half they promise there would soon be no sick people at all in the world.

2. Owing to their highly developed nervous system, many women are specially prone to functional nervous

PERKINS'S METALLIC TRACTORS.
After Gillray (1801).

disorders, so well known to the gynaecologist, which are the special prey of the quack, and it is in these conditions that he often seems to score his greatest successes; and such is the influence of the mind over the body in these functional derangements that patients and their friends are prepared to use any remedy or almost any course of treatment that they may see skilfully advertised and to give it the credit of curing ailments which may be entirely neurotic.

3. Women in many cases have a natural desire to keep their ailments secret, and instead of consulting the regular practitioners of medicine they are often content to take, without any personal examination at all in order to ascertain what really is the matter with them, the nostrums of the quacks which they see so constantly advertised in the papers and magazines they read. Further, especially among the uneducated, there is a tendency to expect results far too quickly; hence, if what their doctors prescribe for them does not soon remove their complaints, they quickly resort to other remedies, generally of a quack nature.

4. As is only natural, women are very anxious to preserve a good personal appearance, and, as a result, we have the most wonderful and varied proprietary nostrums advertised and used for obesity, for skin diseases, and for preserving and increasing the luxuriance of the hair, and for improving the complexion of the skin.

5. Finally, it is extraordinary how a certain class of women will rush to quack remedies for the cure of what are called "female irregularities," due often to morbid conditions; while others of a much lower type hope to get rid of what is in truth a physiological amenorrhoea.

QUACK REMEDIES USED BY WOMEN.

The quack remedies used by women may be divided into two classes:

A. Those that can easily be procured through chemists or special agents; and

B. Those that—according to the advertisements—can be obtained by direct application to certain people who call themselves "specialists," etc., and who promise remedies "speedy," "infallible," and "certain."

A. Quack Remedies or Patent Medicines to be Obtained through Chemists or Special Agents.

For the purpose of this paper I have had careful inquiries made as to the quack remedies that are most frequently asked for by women, and the following chart gives, in a tabular form in the order of frequency, the nostrums applied for and the conditions for which they are usually asked:

Complaints.	Quack Remedies.
1. Headache and neuralgias...	Kaputine, Daisy powders, Mack's powder, Fox's powder.
2. Special female complaints (including anaemia)	Pink pills, Welch's female pills, Towle's pennyroyal and steel pills, Blancard's spiol and steel pills, Raspail's female pills, Mayhew's pills.
3. Cough preparations ...	Veno's, Peps, Owbridge's, Kay's, Powell's, Chlorobalsam, Liqafuta.
4. Piles and itching (pruritic troubles)	Zam-buk, Pazo, Hemotora, Cuticura, Doan's ointment.
5. Eczema and skin eruptions	Zam-buk, Antexema, Cuticura, Eczoline.
6. Indigestion and liver troubles (usually means constipation and flatulence)	Beecham's pills, Bile beans, Seigel's syrup, Holloway's pills, Eno's fruit salt, Guy's tonic, Woodcock's pills, Pink pills.
7. Obesity cases ...	Antipon, Marmola.
8. Tonics (usually spoken of as "something to build up the system")	Phosferine, Pink pills, Guy's tonic.

Remedies are often asked for to cure asthma (for which there are many patent medicines), and other nostrums inquired for are hair restorers, catarrh cures, and rheumatism remedies, but not in the same volume as the above groups.

A. Remedies to be Obtained by Direct Application to Certain People.

It is one of the most scandalous features of modern life to see how many advertisements appear for "Ladies" in

the form of "remedies," "mixtures," "methods," "pills," "tablets," etc., to get rid of "irregularities" and "suppressions," and which, from the fact that they are vaunted as being in many of the cases "positive," "reliable," "speedy," "safe," "guaranteed," are certainly often used with criminal intent.

THE FOLLY OF QUACKERY IN THE CASE OF WOMEN.

In the admirable book, *Secret Remedies: What They Cost and What They Contain*, the British Medical Association has brought before the public a series of facts based on careful analysis, which show how the public is bamboozled as to what they contain and as to the price they pay for these patent remedies. Further, many of them have deleterious materials which may be positively harmful to those using them, while they are taken simply for symptoms without any attempt being made to diagnose the real underlying cause of such symptoms. Two illustrations from female complaints will illustrate these statements. There is nothing for which quack remedies are asked more frequently by women than headache, and yet every careful medical man knows what thorough examination is needed to find out the particular cause of this symptom in any given case; as Howard Kelly puts it in his *Medical Gynecology*, "He who would treat headaches successfully must in every case look deeper than the throbbing, aching head, and search for the underlying cause or causes. Indeed, it is chiefly in this way that the intelligent and trained practitioner differs from the quacks who advertise their nostrums in the daily papers. While the practitioner investigates and removes causes, and so often cures the ailment, the parasite upon the profession treats all cases alike, considers headache a disease *per se*, and for the sake of his ten or twenty cents gain supplies a remedy which he swears will cure the malady, in reality giving temporary relief by benumbing the brain. This he does even at the risk of life itself, without any conscience at all, trusting to the lax administration of our criminal laws if he should be arraigned for murder. The nostrum vendor is thus on a par with those brutal savages who waylay and slay their hapless victim for the purpose of stealing so trifling an article as his penknife or a few pennies in his pocket." Further, in speaking of the coal-tar preparations, he writes: "Valuable when used judiciously, but dangerous in careless hands—that is, in the hands of the patient herself or of the quack advertiser. The cases now and then coming to light before coroners' juries are but a small index of the numerous deaths from this cause to be laid at the door of the quacks."

The other illustration is from the so-called "female irregularities," for which there are so many quack nostrums. Every skilful medical practitioner knows that the abnormalities of menstruation cover a large field of gynaecology, and that to prescribe remedies for such "irregularities" before finding out on what cause they depend is the purest charlatanism, and may do positive harm—putting aside altogether the criminal cases where quack remedies are taken in the hope of procuring abortion.

THE SUPPRESSION OF QUACKERY.

The suppression of quackery may be brought about in three ways:

1. By doing everything to advance the progress of medical science and to improve the art of healing.

2. By educating the public as to the folly of quack nostrums, particularly in the direction of the exposure of "secret remedies" by scientific analysis as to what they contain and what they cost, as is being so admirably carried out by the British Medical Association; and

3. By demanding that there should be legislation on the subject which might follow the lines indicated by the Executive Committee of the Association of County Councils in Scotland, who have recommended their association to adopt a resolution to the effect that the Sale of Food and Drugs Acts should be amended and extended so as to provide:

(1) That for medicines which are supplied otherwise than upon medical, dental, or veterinarian prescriptions, no condition of sale short of the publication on each packet of medicine of the name and quantity of each of its constituents should be permitted.

(2) That the label should be made to constitute a warranty; and that a false description, whether on the label or main advertisement, should be made an offence; and

(3) That the provisions of the Sale of Food and Drugs Acts should be applied to proprietary medicines.

SKIN DISEASES AND COSMETICS.

BY

GEORGE PERNET, M.D.,

LONDON.

"SKIN troubles immediately relieved and permanently cured." So ran the advertisement in a bath-room of a health resort. There is the secret *in nuce* of all miracle-mongers—the guarantee of cure in any and every case, a talisman made use of by all Cagliostro, thaumaturgists, prophets, and arch-quacks, to employ a Carlylean phrase. Those who saw the *Doctor's Dilemma* will remember the practitioner who had been wholly successful by adding the simple words "cure guaranteed" to his scale of fees.

All this is as old as the hills, and no doubt the same kind of thing will be found inscribed in cuneiform characters on Babylonian bricks and on the ancient monuments of Crete now being brought to light. Indeed, in the case of the latter it is said that a French archaeologist, when he saw the frescoes discovered by Mr. Arthur Evans, exclaimed, "Mais ce sont des parisiennes." Marcel-waving, a mode of hair dressing, was an everyday affair in Minotaurian palaces, just as the three-decker skirt, another recent re-discovery, is depicted on Egyptian monoliths.

In all this question of quackery it is important to bear in mind that in ancient civilizations, side by side with what might be called the regular practitioners, who had devoted time and trouble to the study of the art of medicine, there was a motley crowd of magicians, sorcerers, thaumaturgists, epileptics, fakirs, and camp-followers of divers kinds, who exercised a great influence over the public, just as they do—less picturesquely, it is true—at the present time. Think, for instance, of the pilgrimages to Thessalian Tricæ and to the still more celebrated Peloponnesian shrine of Epidauros. Again, Cos had its sanctuary. In the native tale of Hippocrates the medical man competed with the priests of Asklepios. In the *Mimes* of Herondas, a papyrus first discovered and translated by Mr. Kenyon, of the British Museum, there is a poem devoted to the offering and sacrifice of the women to Asklepios, for Herondas had lived apparently for some time on the island of Cos.¹

In North Africa, Morocco, talismans and amulets are part and parcel of the stock-in-trade of santons for curing and warding off evils. In Mohammedan countries precious stones cure diseases, such as the itch and leprosy. Coral and topaz taken internally are remedies for the latter complaint.²

We may smile at all this, but it must not be forgotten that the same superstitious attitude of mind is simply rampant in the London of the twentieth century. There is no progress really—merely undulatory oscillations about a line. Whether the line be called a norm, be straight, or a circle, like a snake swallowing its own tail, matters not. The fact is that quackery is part and parcel of humanity. Hence the only way of abolishing quackery is to abolish the human race. The French Revolution went some little way in that direction, but even then the ineradicable belief in the impossible was triumphant in the very process of wholesale decapitation.

Now quackery and thaumaturgisms of all kinds are in a ten times stronger position than they were. They are organized on a strong financial basis, and without the huge sums laid out on their advertisement, the newspaper would be in a parlous condition.

Now when we look at the enormous field, which includes morbid cutaneous conditions and cosmetic treatment, is it to be wondered at that there should be on the market so many preparations offered as panaceas for anything between a pimple and a superfluous hair.

Blood mixtures, all of the same kind—namely, an old and trusty friend, pot. iod.—as well as the "I cure fits" remedies (K Br), do indeed bring grist to the mill of the followers of Hippocrates in the shape of iodide and bromide

rashes. And the same may be said of a variety of topical applications for cutaneous ills, which often serve to produce a dermatitis, both extensive and acute.

Hair-washes and hair-dyes are not infrequently productive of similar complications. But what would you, my good sirs? Are not we an educated people? But are we any wiser? I trow not. I think it was Cavour who said to the praters of progress, "Yes, let us admit that humanity progresses," but, he added, "Man remains the same." And whether the individual consult the *palmiste* (whatever *palmiste* with an "e," means—a good many things I should say) of the West End, or an old woman at an area gate, the mental attitude is the same.

As to the hair, the applications are numerous, at any rate have many names. Here again, hair-dyes are very ancient. The East, Egypt, Greece, Rome, know and knew a good many things on this score. The admired Venetian tint of hair was artificial.

One of the lotions recommended for dyeing the hair a fine gold in the time of Leonardo da Vinci contained the following ingredients: Maize juice, decoction of chestnut, saffron, ox bile, swallow droppings, ambergis, calceinèd bears' claws, and oil of tortoise. A charming mixture wherewith to bewitch the male. Oh, the eternal feminine!

Henna forms the basis of many harmless preparations. But there are also two-edged swords in the shape of products made from the everlasting refuse of gasworks. The sun seems to have stored up its radiant energies for aeons in the plants of the Carboniferous epoch in order to beautify certain representatives of the order primates.

In Roman times, for instance, epilation was commonly carried out, and the epilator employed beautiful forceps for that purpose. The same thing obtains in North Africa and the East, to some extent to cut the ground from under the feet of parasites, for the same reason that shaving the pubes is practised by the Arabs.

Nowadays, any young person who has failed at most things takes up electrolysis or purveys depilatory powders, the latter chiefly an arsenical preparation, the well-known *rusma*, but they call the stuff by other names. Then there are complexion preparations, usually known remedies, but always advertised under fancy labels. An old one was made up as follows (Leonardo da Vinci period³) for sunburn and pimples of the face: Asses' milk mixed with the milk of a red goat, asparagus ends, and white lily bulbs. This was rubbed into the face with a piece of bread, whilst the lady recited a short prayer three times in succession.

The make-up employed by Caterina Sforza consisted of two and a half ounces of carbonate of lead and an equal quantity of tartrate of potash, with five ounces of a compound of perchloride of mercury and silver, to which was added tragacanth and Sari powder. This was well mixed and placed in the abdominal cavity of a Pisan pigeon after careful evisceration and cleansing with spring water. The next step was to cook the pigeon in a saucepan, into which was poured water that had been used to make an infusion of adder. The liquid ultimately obtained was to be applied to the face at bedtime.

Now this is the sort of preparation that our contemporary complexion beautifiers ought to advertise. It would be a success, especially among the crowd that believes what it reads in the papers—the web-footed population I think a clever American writer, Mr. George Ade, has dubbed them.

As regards electrical applications, x rays, light, and so forth, I may say I have seen some instances of curious complications brought about. In one case a lady had had, for her chin and lips, x rays, high-frequency currents, various coloured lights, both in the West End area and at health resorts, leading to a kind of condition I had never seen before, and which proved particularly obstinate to rational treatment.

A good many more points could be touched upon. In conclusion, the difficulties in the way of putting an end to quackery are insuperable. Man is not prepared to do without it, and he never will, unless a fresh species of *homo* arises as a sport or on the de Vries principle, and escapes death at the hands of the compact majority.

REFERENCES.

¹ See also Quillard, *Les Mimes d'Herondas*. ² Raynaud, *Étude sur l'hygiène et la médecine au Maroc*, 1902. ³ Dmitry de Merikowsky, *Leonardo da Vinci*.