

"7. You are strictly prohibited from becoming naturalized or proselytized.

"8. The term of your sojourn abroad is not specially fixed but you are permitted to extend your stay for about ten years.

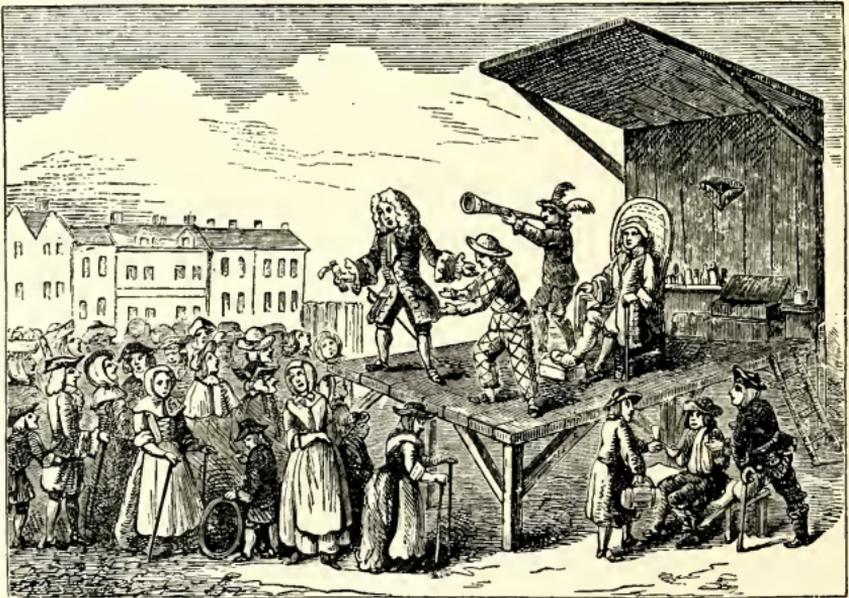
"9. When you come home at the expiration of your term you must produce a report of the particulars of your journey."

THE QUACK IN FORMER CENTURIES.

The articles on Christ as a physician and apothecary published in *The Open Court* for October and November of last year, recall the prominent position held by quacks in social life in former centuries. They appeared at fairs and on other public occasions, traveling from place to place and recommending their cures. The subjoined picture with its explanation is reproduced from the *Book of Days*.

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The Earl of Rochester whose eccentricities made him famous in the days of Charles the Second, on one occasion personated a mountebank doctor, and



A SEVENTEENTH CENTURY QUACK.

delivered a speech which obtained some celebrity. His example was followed by the legitimate comedians. Thus Leveridge and Penkethman appeared at fairs as "Doctor Leverigo and his Jack-Pudding Pinkanell," and the still more famous actor Joe Haines as "Watho Van Claturbank, High German Doctor." His burlesque speech was published as a broadside, with an engraving representing his temporary stage, which we here copy.

The scene is Tower-hill, then a rendezvous of mountebanks: Joe is represented delivering his speech, medicine in hand; beside him is a harlequin; behind, his "Jack-Pudding" sounds lustily on the trumpet to call attention to

his work. A gouty patient is seated in the operating chair; behind are boxes of medicines and phials for "retail trade." Patients on sticks hobble towards the stage; an itinerant vendor of "strong waters" keeps up the courage of one waiting his turn on the stage for cure. A mass of all kinds of people are in front, among them a juvenile pickpocket. It is a perfect transcript of the genuine mountebank's stage of the days of Queen Anne; his speech burlesques their high-flown pretensions and inflated verbosity. He calls himself "High German Doctor, Chymist, and Dentifricator, native of Arabia Deserta, citizen and burgomaster of the City of Brandipolis, seventh son of a seventh son, unborn doctor of above sixty years' experience.

"Having studied over Galen, Hypocrates, Albumazar, and Paracelsus," he says, "I am now become the Æsculapius of the age; having been educated at twelve universities, and traveled through fifty-two kingdoms, and been counsellor to the counsellors of several monarchs.

"By the earnest prayers and entreaties of several lords, earls, dukes and honorable personages, I have been at last prevailed upon to oblige the world with this notice. That all persons, young or old, blind or lame, deaf or dumb, curable or incurable, may know where to repair for cure, in all caphalalgias, paralytic paroxysms, palpitations of the pericardium, empyemas, synopes, and nasieties; arising either from a plethory or a cachochymy, vertiginous vapors, hydrocephalous dysenteries, odontalgic, or podagrical inflammation, and the entire legion of lethiferous distempers.

"This is Nature's palladium, health's magazine; it works seven manners of ways, as Nature requires, for it scorns to be confined to any particular mode of operation; so that it effecteth the cure either hypnotically, hydrotically, cathartically, poppismatically, pneumatically, or syndochically; it mundifies the hypogastrium, extinguishes all supernatural fermentations and ebullitions, and, in fine, annihilates all nosotrophical morbid ideas of the whole corporeal compages. A drachm of it is worth a bushel of March dust; for, if a man chance to have his brains beat out, or his head dropped off, two drops—I say two drops! gentlemen, seasonably applied, will recall the fleeting spirits, re-enthone the deposed archeus, cement the discontinuity of the parts, and in six minutes restore the lifeless trunk to all its pristine functions, vital, natural and animal; so that this, believe me, gentlemen, is the only sovereign remedy in the world. *Quaerenda pecunia primum*. Down with your dust."

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A famous quack flourished in London at the same time. This was Dr. Graham, who opened what he called a "Temple of Health," in the Adelphi, in which he expatiated on the advantages of electricity and magnetism. He says in one of his advertisements that he will explain "the whole art of enjoying health and vigor of body and mind, and of preserving and exalting personal beauty and loveliness; or in other words, of living with health, honor, and happiness in this world, for at least a hundred years."

One of the means for ensuring this was the frequent use of mud-baths; and that the doctor might be observed to practise what he preached, he was to be seen, on stated occasions, immersed in mud to the chin; accompanied by a lady to whom he gave the name of Vestina, Goddess of Health, and who afterwards became celebrated as the wife of Sir William Hamilton, and the great counsellor and friend of Nelson. At this time she had only recently ceased to be a nursemaid; but her beauty attracted general attention in Lon-

don. It is to be remarked that while she remained in the mud-bath, she had her hair elaborately dressed in the prevailing fashion, with powder, flowers, feathers, and ropes of pearl; the doctor appearing in an equally elaborate wig.

From the Adelphi, Graham removed to Schomberg House, Pall Mall, which he christened the "Temple of Health and Hymen," and fitted up with much magnificence. The admittance was five shillings, yet the place was crowded by a silly audience, brought together by his audacious puffs and impudent lectures.

BUDDHIST SOCIETIES IN EUROPE.

It is interesting to notice that Buddhism begins to take a strong hold on the minds in Europe, especially in Germany and in England. In Germany there are two Buddhist societies, the Pali-Gesellschaft and the Maha Bodhi. The former publishes in German the *Buddhistische Welt*, the latter the *Buddhistische Warte*. The Maha Bodhi society has the endorsement of Mr. Dharmapala and favors a more progressive conception of Buddhism. It is a secession from the former for various reasons, some of them of a personal nature, and represents a great number of well-known thinkers and authors, among them Professor Zimmermann, who is the author of a Buddhist Catechism, published under the name of Subadra Bikshu; Mr. Charles T. Strauss formerly of New York; Mr. Karl Seidenstücker, translator and publisher of many Buddhist books, and others.

The Buddhist Society of Great Britain and Ireland, who publish a periodical under the name of *The Buddhist Review*, have of late published an appeal in which they characterize the present situation thus:

"For the past three and a half years the Buddhist Society of Great Britain and Ireland has been laboring in London, in order to present to the western world a more definite knowledge of the precepts of the Buddha, enunciated by him on the banks of the Ganges just twenty-five centuries ago. Born in an age of ritual, that profound philosopher, who 'preached the truth without making any distinction between exoteric and esoteric doctrine,' and had 'no such thing as the closed fist of a teacher who keeps some things back,' boldly swept aside the refinements of speculation which obscured the path of righteousness, and proclaimed for all mankind his Four Noble Truths, the last of which laid down the Noble Eightfold Path of right views, aims, speech, conduct, livelihood, effort, mindfulness and concentration.

"Anticipating the very latest discoveries of western science, he saw on all sides transience and the working of the law of cause and effect, and thereon he based his plain and simple teaching.

"Within a comparatively short space of time his system overspread the continent of Asia, winning its way without the exercise of force or the shedding of a single drop of blood. His message of universal compassion and destruction of suffering turned countless thousands of barbarians into marvels of patience, and to-day nearly one-third of the human race look to his word for guidance.

"The Buddhist Society of Great Britain and Ireland, entirely unsectarian in its constitution, seeks not to make mere converts, but to proclaim the truth and beauty of this grand religion, and is confident that Buddhism properly and systematically understood offers a remedy for many of the evils of our western