

French King before Phillippe I, who ascended the throne in 1060; and yet, Guibert, Abbé de Nogent,* says, "That for certain crimes, the power was withdrawn from Phillippe I., but that he often saw Louis le Gros successfully practice the touch with the sign of the Cross." Louis le Gros did not reign until 1108. William of Nangis says that St. Louis first used the sign of the Cross in touching diseased persons; but it appears, from the statement of Guibert, that St. Louis only restored the use of it. Pope Boniface VIII. in his Bull for the canonization of Louis, says, "Among other miracles, the King conferred the benefit of health upon those that were afflicted with King's Evil. It is said, that Philip of Valois cured 1400 scrofulous patients.† Francis I. touched for this distemper, at Bologna, in the presence of the Pope, in 1515, and also whilst a prisoner in Spain. Etienne de Conti, of Corbie,‡ who wrote in the fifteenth century, describes the ceremonies which Charles VI. observed in exercising the touch. "After he had heard mass, a large vase, full of water, was brought to him, and his Majesty, having prayed before the altar, and touched the sufferer with his right hand, washed it in the water, which the patients carried away, and applied upon the part, nine days, fasting." The continuator of Monstrellet, states, that he saw Charles VIII. during his visit to Rome, touch scrofulous patients, which were brought to him, cure them, and strike with wonder the astonished Italians. Francis I. touched for Scrofula, at Bologna, in 1515, in the presence of the Pope; and during his captivity in Spain, the Spaniards flocked to him to be healed, the touch not being exercised by the Spanish monarchs. The following lines allude to the subject.

Hispanos inter, sanat rex chæradas, est que
Captivus superis gratus ut ante fuit
Indicio tali, regum sanctissime, qui te
Arcent, invisos suspicor esse deo.

Jacques Moyen, a Spaniard, who had established himself in Paris, as a needle-maker, requested permission of Henry III., in 1576, to build, in one of the faubourgs of the town, a hospital for the reception of those multitudes of scrofulous persons, who,

* De Pignoribus Sanctorum.

† Butler's Lives of the Saints, (St. Edward.)

‡ History of France.

for the purpose of receiving the royal touch, came to Paris, where no asylum was provided for them; but the civil wars put an end to this benevolent project. Dionis says, that King Henry III. touched for Scrofula four times a year, and that 700 or 800 patients were presented on each occasion, many of whom were cured. The practice was continued, on the occasion of solemn ceremonies, up to the reign of Louis XV.; and Gemelli states, that on Easter Sunday, A. D. 1686, 1600 persons were touched by Louis XIV., and that the words used by the King were, "Le Roy te touche, Dieu te guérisse." The practice, which fell into disuse in the reign of Louis XV. was revived by Charles X., who touched at his coronation; upon which, Alibert remarked, "There was in this a great advantage, as stimulating the liberality of the King."

The greater number of French authors incline to the opinion, that the English Monarchs healed Scrofula by the touch, at an earlier period than the Frankish Kings, and general opinion ascribes the origin of the practice, among ourselves, to Edward the Confessor, who ascended the throne in 1041. William of Malmesbury* relates, that, "While Edward resided in a palace, near the Church of St. Peter, Westminster, he cured an Irishman, named Gillemichel, who was a cripple, and covered with running sores." He also mentions the case of a young woman, "who got an ill state of health, by an overflowing of humors in her neck, which broke out in great nobbs; that she was commanded, in a dream, to apply to the King to wash it. To Court she goes, and the King being at his devotions, all alone, dipped his fingers in water, and dabbled the woman's neck; and he had no sooner taken away his hand, but she found herself better; the loathesome scab dissolved, so that worms and purulent matter bursting out together, all the noxious humor disappeared; but the lips of the ulcers remaining wide and offensive, she continued at court till she was well, which was in less than a week's time, the ulcers being so well closed, and the skin so fair, that nothing of her former disease could be discerned." William of Malmesbury adds, that, "It was the constant report of such as knew the life of Edward, that he had healed many of the same disease while he lived in Normandy." These

* De Regibus Angliæ.

statements are repeated by Ailred, Abbot of Rievaulx, (in his work* written about the middle of the twelfth century,) by Capgrave, Hovedine, Matthew of Westminster, Brompton, Tagautius, Polydore Virgil, and others.

To what extent the touch was practiced by the immediate successors of Edward, history, so far as I know, is silent, or allusion is only incidentally made to it; but, in the *Computus Hospitii* of Edward I., preserved among the Records in the Tower, the practice is mentioned, together with the sum of money which the king gave his patients at their departure. In the accounts of the Household of Edward I.,† it is said, that he had cured 182 persons. Archbishop Bradwardine, who died in 1348, and who appeals to the world for the cures performed by the royal touch in the time of King Edward III., uses very strong expressions concerning the antiquity of the practice.‡

Sir John Fortescue,§ who wrote just after Henry IV.'s accession to the crown, represents the gift of healing as a privilege which had, from time immemorial, belonged to the Kings of England; and he is so particular, as to attribute this power to the anointing of their hands, which is used at the coronation; and therefore says, that queens can have no such gift, because in their case, that part of the ceremony is left out. "However, we know," says Freind, "that Queen Elizabeth thought herself so much a King, that among other royal functions, she frequently exercised this." Laneham, in speaking of Elizabeth's proceedings at Kenilworth, says, "And also by her Highness' accustomed mercy and charitee, here cured of the peynful and dangerous diseaz, called the King's Evil, for that Kings and Queens of this realm, without other medisin, only do cure it." Shakspeare has described this belief, in the virtue of the touch, current in his time.|| According to Fabian Phillips,¶ in the time of Elizabeth, the practice cost £3000 a year. From the time of Queen Elizabeth, the number of persons presented to the sovereign increased so rapidly, that the bulk and value of the coin used was lessened.

* De Vita et Miraculis Edwardi Regis et Confessoris.

† Nicholls.

‡ In Libro de causa Dei, l. i. cap. i. corol. pars. xxxii. p. 39.

§ Defence of the Title of Lancaster, in the Cotton Library.

|| Macbeth, Act iv., Sc. 3.

¶ Treatise on Purveyance, p. 277.

In 1616, James issued a proclamation, forbidding those afflicted with the Evil from approaching him during the summer months; and in 1626, he issued a second proclamation, ordering that no one should apply to be touched who could not bring a proper certificate, that he had never been touched before.*

In the reign of Charles I., a strong impression of the efficacy of the practice pervaded the public mind. Applications for admission to the King became very numerous, and the following Proclamation was issued in consequence.

"A Proclamation for the better ordering of those who repair to the Court for the cure of the disease called the King's Evil."

"Whereas, by the grace and blessing of God, the Kings and Queens of this realm, for many ages past, have had the happiness, by their sacred touch, and invocation of the name of God, to cure those that are afflicted with the disease called the King's Evil; and his now Most Excellent Majesty, in no less measure than any of his royal predecessors, hath had good success herein; and in his most gracious and pious disposition, is as ready and willing as any King or Queen of this realm ever was, in anything to relieve the distresses and necessities of his good subjects; yet, in his princely wisdom, foreseeing that in this, as in all other things, order is to be observed, and fit times are necessary to be appointed for the performing this great work of charity. His Most Excellent Majesty doth hereby publish and declare his royal will and pleasure to be, that whereas, heretofore the usual times of presenting such persons to his Majesty for this purpose, were Easter and Whitsuntide, that from henceforth the times shall be Easter and Michaelmas, as times more convenient, both for the temperature of the season, and in respect of any contagion which may happen in this near access to his Majesty's sacred person; and his Majesty doth accordingly will and command, that from the time of publishing this Proclamation, none presume to repair to his Majesty's Royal Court, to be healed of that disease, before the Feast of St. Michael, now next coming."

"April 6, 1630."

* Nichol's Lit. Anec. vol. ii., p. 499.

Cromwell, it is said by Brown, tried in vain to exercise this royal prerogative, "He having no more right to the healing power than he had to the royal jurisdiction." The belief in the efficacy of the royal touch seems to have been greatest in the reign of Charles II. After the Restoration, the numbers flocking to Whitehall and Windsor were immense. And at that time it was stated that none ever failed of receiving benefit, "unless their little faith and incredulity starved their merits." Some are said to have been cured immediately on the very touch; others did not get rid of their swellings until they were touched a second time. In winter, the ceremony was always held at Whitehall; in summer, at Whitehall and Windsor. An exact register was kept of those who were admitted; and in twelve years, the almost incredible number of 92,107 persons were touched; and on one day, in June, 1660, 600 persons.

In Camden's *Britannia*, a proclamation is mentioned, appointing two periods for coming to James II., to be touched; one from Michaelmas to Christmas, and the other, from Christmas to Lady-day. On the 9th of January, 1683, a proclamation was issued, to be read in all parish churches, directing that Churchwardens should keep a register of all certificates granted; and for many years, such a register was preserved in the vestry of the Church of St. Martin's, Leicester. In the Register of the parish church of Wadhurst, Sussex, there is, or was, the following entry.

"We, the Minister and Churchwardens of Wadhurst, in the County of Sussex, do hereby certify, that Mr. Richard Barham, of this parish, aged about twenty-four years, is afflicted, as we are credibly informed, with the disease commonly called the King's Evil, and (to the best of our knowledge) hath not heretofore been touched by his Majesty for the said disease. In testimony whereof, we have hereunto set our hands and seals, this 23rd day of March, 1684.

JOHN SMITH, *Vicar*.
ROBERT LONGLEY, } *Churchwardens*.
THOMAS YONGE, }

The following memoranda are copied from the Register of the Parish of Stanton, St. John, near Oxford.

"An Account of Certificates given of persons having not before been touched for the King's Evil."

"Feb. 25, 1683—4. A certificate given concerning Thomas and Amy Grant, 1686, Sept. 5. I gave a certificate for Mr. Mason's daughters, Alice and Avise, who were touched by the King, Sept. 19, as Mr. Mason told me, 1705. Nov. 25, I gave a certificate concerning Ralph Gilbert's son, Ralph, not being formerly touched for the King's Evil."

From the Report of the proceedings for high treason, taken in the reign of James II., in Scotland, on account of the Duke of Monmouth's rebellion, it appears, that the Duke was charged with having touched children for the King's Evil, and exercised the other functions of royal dignity.

The son of James II., a wanderer and a fugitive, "Long exercised in the Hospitals of Paris the only power which no one cared to dispute with him, that of healing the sick; whilst his brother-in-law, who had driven him into exile and deprived him of a Crown, was so persuaded," says Rapin, "he should do no injury to persons afflicted with this distemper by not touching them, that he refrained from it all his reign."

Mr. Barrington relates the case of an old man, who had by his evidence fixed the time of a fact, by Queen Anne's having been at Oxford, and touched him while a child, for the Evil. Barrington adds, "When he had finished his evidence, I had an opportunity of asking him whether he was really cured. Upon which he answered, with a significant smile, that he believed himself never to have had a complaint that deserved to be considered as the Evil, but that his parents were poor, and had no objection to the bit of gold. It seems to me," Barrington further observes, "that the piece of gold which was given to those who were touched, accounts for the great resort on this occasion, and the supposed afterwards miraculous cures."*

It is recorded in the newspapers that at the suggestion of Sir John Floyer, a physician of eminence, then residing at Lichfield, Dr. Samuel Johnson's mother brought him to London to be touched by Queen Anne, but it was without effect. This was on the 30th of March, 1714, when 200 persons were touched, and this

* Letters from the Bodleian Library, vol. II. p. 251.

seems to have been the last occasion on which the touch was publicly practised in England, as Queen Anne died on the 1st of August, 1714, and from the accession of the House of Brunswick, the ceremony was discontinued.

In the Appendix will be found the form of the ceremonial of touching, as practised in the reign of King Henry VII., "who," says Lord Bacon, "was a great observer of religious forms," and seems to have been the first of our Kings that established the particular ceremonial which was afterwards used. In succeeding reigns these ceremonies were somewhat changed, as will be seen by a reference to the forms of Charles I. and II. In the reign of Queen Anne, the ceremony underwent further alteration, and the service, at that time used, may be found in the Book of Common Prayer printed at Oxford in 1719.

The pieces of gold first used, were not coined for the purpose, as those in later times were, but were the current coin known as an Angel Noble; on one side of which, an Angel is impressed. The inscription on its reverse, was originally, "*Jesus autem transiens, per medium eorum ibat:*" but in the reign of Elizabeth, it was superseded by the following: "*A Domino factum est istud et est mirabile in oculis nostris,*" for which were substituted in the reign of Charles II. the words, "*Soli Deo Gloria.*"

It was supposed that the gift could only be exercised by one who was a King by divine right; and Carte brought discredit upon his history by giving an account of Christopher Lovell's recovery from a grievous attack of King's Evil at Avignon, after the exercise of the touch by the Pretender, in August, 1716. In the succeeding January, he was quite well. Carte, it is true, was puzzled about the cure, because it was performed by a person who was not an anointed King, but when Prince Charles Edward was at Holyrood, in October, 1745, although he only claimed to be Regent and Prince of Wales, he touched a female child for the Evil, who it is said was well in twenty-one days.*

Valentine Greatrakes, born in 1628, acted as Clerk of the Peace for the County of Cork. He wrote an account of himself, in 1666, in which he says, "About four years since, I had an impulse, which frequently suggested to me that there was bestowed on me

* Constable's Miscellany, History of the Rebellion.

the gift of curing the King's Evil, which for the extraordinariness thereof, I thought fit to conceal for some time, but at length I told my wife; for whether sleeping or waking, I had this impulse; but her reply was, that it was an idle imagination. But to prove the contrary, one William Maher brought his son to my wife, who used to distribute medicines in charity to the neighbours; and my wife now came and told me that I had now an opportunity of trying my impulse, for there was one at hand that had the Evil grievously in the eyes, throat, and cheek; whereupon I laid my hands on the places affected, and prayed to God for Jesus sake to heal him. In a few days afterwards, the father brought the son with the eye so changed that it was almost quite whole; and to be brief, (to God's glory I speak it), within a month he was perfectly healed, and so continues."

His fame soon spread. The clergy of the diocese became alarmed, and he was cited by the Dean of Lismore before the Bishop's Court, by which he was forbidden to exercise his gift for the future. This he disregarded, and his fame having reached England, Flamstead, the astronomer, went over to Ireland to be touched by him, but was not cured. He was sent for to cure the Viscountess Conway of an inveterate head-ache, in which he also failed. The King invited him to London, and the Royal Society expressed the opinion that his success depended on a sanative contagion in Mr. Greatrakes' body. After his return to Ireland his reputation was not sustained. Greatrakes concludes his own narrative by saying, "Whether I have done my duty as a Christian in employing that talent which God had entrusted me withal, to the good of people distressed and afflicted, or no, judge you and every good man. Thus far I appeal to the world whether I have taken rewards, deluded or deceived any man."

Greatrakes was a man of unquestionable probity, and always refused to accept any reward for his gifts, and a person so scrutinising as the Honourable Mr. Boyle, has vouched for the great number of cures which he performed.

A belief long prevailed that a seventh son of a seventh son, and a ninth son of a ninth son, with no intervening daughter, could cure the Evil by touching the patient, and it appears from a work* which was published at Aix in 1643, that the practice of touching by the

* *Traite de la Guérison des Ecrouelles, par l'Attouchement des Septenaires.*

seventh son of a seventh son was then frequent, and the belief in its power general.

There still is, or lately was, in Devonshire, a farmer who is a ninth son of a ninth son, and supposed in consequence of his birth-right to be endowed with extraordinary powers of healing; he *strikes for the Evil* one day every week. And an intelligent surgeon informs me that some of his cures in scrofulous cases "are really astonishing." His fame is high in his district and he takes care to preserve his credit by not undertaking the cure of all cases.

Such is a succinct account of the practice of the Touch for the cure of Scrofula, and very remarkable it is. And no less remarkable is the decisive testimony in its favour of men of unquestioned probity and high attainments.

In Dr. Thomas Allen, of Caius College, Cambridge, Physician in Ordinary to Charles II., who published a Treatise, which he entitled, "The Excellency, or Handywork of the Royal Hand," in Richard Wiseman, Sergeant-Surgeon after the Restoration, one of whose chirurgical treatises is entirely devoted to the King's Evil, and in John Brown, who was Surgeon in Ordinary to Charles II., and whose curious book is said to be "to the King's great liking and satisfaction," we have writers who narrate contemporary events, and who from their position were peculiarly qualified to describe the effects which resulted from the touch in their time.

Wiseman and Brown speak to numerous cures of which they were eye-witnesses; and Wiseman, whose name as an accurate observer and skilful surgeon, deservedly ranks amongst those who have raised the character of surgery in this country, and whose Treatise on Scrofula shows that he fully understood the disease, says: "His Majesty cureth more in any one year than all the chirurgeons of London have done in an age;" and in another part of his work; "I myself have been a frequent eye-witness of many hundreds of cures performed by his Majesty's touch alone, without any assistance of chirurgery, and those many of them such as had tired out the endeavours of able chirurgeons before they came thither. It were endless to recite what I myself have seen and what I receive acknowledgements of by letter, not only

from the several parts of this nation, but also from Ireland, Scotland, Jersey, and Guernsey."

And the statements of Wiseman with respect to the great number of strumous persons that flocked to Whitehall, are confirmed by actual Returns. These statements serve to show the prevalence of the belief, its influence upon the population, and its encouragement by men of professional eminence; and whatever exaggeration there may have been in the narration of the cures effected, it would be unphilosophical to deny altogether the alleged results, simply because we may be unable to offer a satisfactory solution of any agency by which those results can have been produced.

It might harmonize with that sceptical temper which will admit nothing that it cannot explain, to treat a belief in the cures attributed to the royal touch as altogether the offspring of credulity nourished by accident or contrivance, and fostered by adulation and party zeal. But however much any of those influences may have contributed to originate and propagate a belief in the virtue of the touch, the conclusion must be conceded, that cures frequently followed the practice, although they may not have resulted from the imposition of the King's hand.

The long continuance of the practice of touching scrofulous patients, the numbers that were touched, and the prevalent belief in the efficacy of the practice, are phenomena which, it seemed to me, I could not disregard in a Treatise on Scrofula.

It belongs to the divine, rather than the physician, to dwell upon the religious character of the ceremony, except in so far as the religious ritual may have operated upon the imagination of the patient, and by increasing his confidence in the means employed, multiplied the chances of his recovery.

Galen says that confidence and hope do more good than physic, and he cures most, who best acquires and retains the patient's steadfast confidence. And Bacon, in the advancement of learning, whilst treating of the reciprocal action of body and mind, says: "All wise physicians, in their prescriptions of their regimens to their patients, do ever consider *accidentia animi* as of great force to further, or hinder remedies or recoveries; and more especially it is an enquiry of great depth and worth concerning imagination, how and how far it altereth the body proper of the imaginant."

I have a perfect reliance on the probity of Wiseman, who was a witness to facts which he had himself observed; and I have a full belief in the substantial accuracy of his statements; but I do not, therefore, concede that the cures which followed the royal touch were the result of any virtue inherent in the Sovereign; nor was the larger proportion of those cures altogether the effect of the confidence of the patient in the remedy, operating on the bodily frame through the influence of the imagination: although it is possible that some cures may have been thus wrought, and that more may have been thus accelerated. But I believe that, in the great majority of instances, the cures which followed the royal touch, resulted from agencies, which operate in the present day with the same power they did in former times.

The truth is, that of the scrofulous patients who suffer from enlarged glands in the neck, nine out of ten do get well under almost any rational plan of treatment. The tendency to improvement is most remarkable in spring and summer months, those being the seasons of the year at which a large portion of the persons touched by Charles II. were presented to his most gracious Majesty, and who, whether touched or not, might be reasonably expected to be much better by the end of summer. Ignorant as even many professional persons were at that time of the natural history of the disease, it was not surprising that they should attribute the cures which followed the touch to the ceremony itself. But with increased knowledge, we may form other judgments, and can, without presumption, refer those cures to other causes than the imposition of the King's hand.

CURATIVE TREATMENT BY ORDINARY MEANS.

It is not my purpose to enter into any formal estimate of the virtues of each of the many agents which have been employed in the treatment of Scrofula, because to do so would be an unprofitable use of time. Many of them may have suited the peculiar circumstances of particular cases, but few of them afford any experience or even promise of usefulness, as general remedies. To give the catalogue of those treated of by Hufeland, will be to demonstrate the correctness of that opinion, because if any of them pos-

sessed the remedial powers ascribed to them, the very lengthened catalogue of remedies to which I shall refer, would be unnecessary. It includes Food, Air, Exercise, Frictions, Cleanliness, Tepid-bathing. Emetics, Purgatives, Antimony, Mercury, Baryta, Muriate of Lime, Bark, Iron, Aromatic and stimulating Tonics, Hemlock, Opium, Henbane, Belladonna, Dulcamara, Digitalis, Assafoetida, Burnt Sponge, Alkalies, Absorbents, Guaiacum, Coltsfoot, Bitter Extracts, Mineral Water, Sea Water, Enemata, Issues, Baths.

Although it is unnecessary to consider how well each remedy I have enumerated deserves the commendation which has been lavished on it, because upon the worthlessness of many of them, all are agreed, yet as there some of those remedies which have been, and indeed still are, so generally employed in the treatment of Scrofula, and as by some persons, they are still conceived to possess specific virtues, it is our duty to offer some remarks upon the claims they possess to our favourable opinion.

As might be expected, in the absence of any medicine possessing an undoubted specific influence over the disease, an eager desire has always been manifested to discover some remedy upon which general reliance might be placed, even though its power to control the disease should not be absolute. I shall first proceed to show that we know no such general remedy, still less any specific in Scrofula; although even a specific virtue has been claimed for many agents.

The agents which I propose to consider, are Mercury, Iodine, the Murates of Baryta and Lime, Burnt Sponge, Alkalies, Cod Liver Oil, Sea-side influences and Season, and, incidentally, those which are associated with general plans of treatment, such as Emetics, Purgatives, Alteratives.

MERCURY.

There is probably no medicine, not even Iodine, which has enjoyed a larger amount of public favour than Mercury in the treatment of Scrofula. It was the sheet anchor of Akenside, of Bordeu, of Portal, of Hufeland. And for a time, almost every form of this medicine has enjoyed public confidence;

but Colomel, Corrosive sublimate, and the Black sulphuret, or Ethiop's mineral, have been the most extensively employed.

The principle upon which the curative power of Mercury is conceived to rest, has been as varying as the remedy which has been used. Hufeland thought the forms of Mercury exercised a specific irritation upon the lymphatic system, that they neutralised the scrofulous irritation in virtue of a general law of the economy, "that different modes of irritation mutually destroy each other," that they increased the absorbent and secreting power of glands, "as is proved by the resolution of scrofulous tumors," and that they corrected the acrimony of the lymph by a semi-chemical action. He thought there was no medicine which could be put in comparison with Mercury, for the promptitude with which it dissipates scrofulous symptoms, and particularly tumid glands.

Hufeland thought Mercury should not be carried far enough to induce salivation, because whatever enfeebles is injurious; but he admitted that this rule was not without exceptions. Thus he says, "The reare cases, namely, where the engorgements are very rebellious, where the best practitioners concur in the opinion that it is useful to carry the use of Mercury even to salivation, for the purpose of ascertaining with certainty that the lymph is sufficiently impregnated with mercurial particles, and that a sufficient revolution has been produced in the system."

Girtanner was opposed to the use of Mercury, on the grounds, that irritants of the lymphatic system could not be properly administered in an affection where that system was already greatly irritated; and that, therefore, they ought to be altogether rejected in the treatment of Scrofula.

Into the theories of the *modus operandi* of Mercury in Scrofula, I have no wish to inquire, because I am sure the inquiry would lead to no satisfactory results. I do not know the *modus operandi* of Jalap or Ipecacuanha; but this fact I know, that given in sufficient doses, the one is usually a purgative, the other an emetic. The opinion that an irritation of the lymphatic system may be appropriately treated by means of stimulants of this same system, is said to be inconsistent with sound principles of med-

ical science, but we do not know that in Scrofula there is irritation of the lymphatics; we do not know that Mercury excites such irritation; we do not know, either, that Mercury cures Scrofula; and even if it did, there is no agreement as to the plan upon which it should be administered.

I will not occupy time by considering the theories which have been invented to explain the action of Mercury, as the best of the remedies employed for the cure of Scrofula; but I will simply deny that it is an agent upon which we can rely for the cure of Scrofula. In the sense of a remedial agent, capable alone, and under ordinary circumstances, of removing Scrofula from the constitution, Mercury is not, I believe, entitled to any confidence; but in the sense of an agent to be variously associated with other medicines, according to the symptoms of the disease, there is no doubt but that it will be found useful in many cases of Scrofula. In some instances, in virtue of a purgative, in others of a general alterative influence. But I am satisfied that when so administered as to lower the general powers, whether by profuse purgation, or by salivation, its influence is usually, if not always, injurious.

Although the Ethiop's mineral has enjoyed most reputation abroad, I believe that the form of Mercury which answers best in the treatment of Scrofula, is the Bichloride; and I am fully convinced, that in very minute doses, a twentieth of a grain twice a-day, for instance, combined with the Syrup of Sarsaparilla, it does not yield in efficacy to Iodine, Baryta, or other medicines, which at present enjoy a more extensive reputation.

IODIDE.

A very few years ago, (after the publication of the third Memoir of Coindet,)* it was almost a heresy to express any doubt of the absolute power of Iodine over Scrofula; and even at this moment, there are many persons who regard it as little less than a specific in this disease.

Indeed, in 1829, Lugol says "that the experiments he had made on Iodine are so satisfactory, that the remedy against Scro-

* Bibl. Univ. des Sciences, t. xvi., p. 140, (1821.)