

which is under the management of native doctors, on a settle behind the building may be seen ranged under the name of the patient, or number of his bed duplicates of the medicine given, or the exhausted matrix of decoctions, so that, should the patient die with symptoms not understood, the medicine or detritus may be examined, to see that it contained no deleterious or poisonous ingredients.

Happily for the Chinese nearly all their medicines are inert—as pearls, tiger's bones, rhinoceros horns, fossil bones and numerous other articles as inert are used, which are absolutely without any medicinal virtue. Were it otherwise it would require no gift of prophecy to predict that the whole land would soon be a graveyard, and its teeming cities would be turned into desolation. Of obstetrics as a science they are entirely ignorant, wearying and exhausting the patient by absurd and ridiculous positions, often risking the mother's life by giving her disgusting draughts, and at last abandoning the case, rendering many a home desolate or marring the maternal prospects, when the most elementary knowledge of the subject would have overcome all difficulties and saved the life of one or both. In this department also prejudice is fast breaking down, and in cases of difficulty a European surgeon will be sent for. It is then, when they see how simply, and without exposure, the case is dealt with that their admiration for the foreign doctor is shown, and they make no scruple to speak of their own in terms far from complimentary.

Incredible as it may seem, this state of matters has existed for ages, and considering the state of personal filth and the unhygienic conditions in which they live, so far as can be gathered from their own authorities or from personal observation, the rates of mortality in China will bear favorable comparison with Western nations.

This in a great measure is to be accounted for by the simple manner in which they live, their diet being chiefly vegetable combined with fats, the absence of spirituous liquors, and their places of business having only three walls, the fourth side being only a temporary structure, which can be taken away or replaced at pleasure.

It has often been remarked by European practitioners the absence of acute inflammatory diseases amongst the Chinese, and many profound speculations have been offered to account for this fact, many attributing it to their mode of living, their

abstemious habits, their vegetable diet carefully prepared, and to their never drinking cold liquids all their drink being tea, the national beverage freshly made and carefully decanted. Perhaps the whole of these, added to their sanguine temperament, renders them almost free from those acute inflammatory disorders which swell the rate of mortality in Western cities.

The principal diseases from which they suffer are intermittent and remittent fevers, congestions of liver and spleen, chronic rheumatism—their cities are never entirely free from small-pox. Skin diseases may be studied at the corner of every street, and few homes are without the necessity of employing an oculist. Vesical calculi are very common. Elephantiasis Arabum is found in some districts, and leprosy is sometimes met with. That the minds of men whose calling is to relieve sufferings so great and diseases so formidable should have been satisfied to grope so long in darkness is indeed wonderful. Age after age the process of the deception has gone on, one generation after another has followed in the abyss of mental delusion, and never yet has there been found a mind among all the myriads of physicians which could break through the trammels of venerable ignorance, in order to strike out a new path towards scientific and rational medicine as it has been developed by the labors of physicians in the West. Why is this? The answer is to be found in the teaching of their religion, and in the prejudices of the literati or governing classes against the innovations of foreigners. Their religion may be briefly defined as ancestral worship. A Chinaman can never be wiser or better than his forefathers and it is wickedness and presumption for him to improve on their methods or alter their decisions and when he is asked why he does such a thing, or does it in such a way he will not show that it is the best way in which the thing could be done, but will at once find refuge in their oft-repeated phrase "old custom." To introduce new ways would be for him irreverence, and new modes of thought high treason to the dead. The teachings of the literati have also engendered amongst the Chinese an intense horror of touching a corpse and a great reverence for the person of the dead. He believes as he is buried so he exists in the spirit world, and to mutilate the body, or even desecrate the grave, is to disturb all the sacred relationships that exist between the world of spirits and this mundane sphere. The body if defaced the