

Blade of a Sword which has wounded a body, so the sword be not too much heated by the fire."

Any one can easily see that "in this Sympathetical Cure there is no need to admit of an action distant from the Patient," for there is "a real communication 'twixt the one and the other, viz., of a Balsamical substance which corporally mingles with the wound . . . *Nec Deus intersit, nisi dignus vindice nodus inciderit.*" Here Digby definitely parts company with Van Helmont and his kind, who all insisted on action of one body upon another at a distance and in whose theory God was constantly appearing—the *Deus ex machina* always in evidence.

The very great comparative success of the sympathetic powder will excite no astonishment with those who know the villainous treatment *secundum artem* of the regular surgeons of the time.

With a belief not dead till Lister killed it, and in full vigor in my day as a medical student, that pus was a good thing in itself, so long as it was "laudable pus" and not too abundant, the faculty of the seventeenth century used every effort to bring it forth—and many times, indeed, thought it sufficient to cure the wound if the surgeon had the skill or good fortune to excite a sufficient quantity of this laudable which some therefore called also healthy and benign pus; so the surgeons applied a "digestive." But they were not content to rely upon the pus-exciting medicament alone, but often applied a most celebrated vulnerary balsam which was approved by Paulus Barbette, an acknowledged master of the art of surgery—and this balsam was composed of many ingredients, turpentine, gum galbani, gum elemi and hederæ, frankincense, gum mastich, myrrh, aloes, galingal, cloves, cinnamon, nutmeg, and cubeb. And this ointment was considered both "digestive, sarcotic, and epulotic"—for the turpentine, gum elemi, frankincense, and mastich are digestive, the gum galbani, gum elemi, myrrh, aloes, cloves, and nutmeg were thought sarcotic, and aloes, myrrh, and mastich to be also epulotic.