

only to satisfy the creditor at the expense of the community.

The student must listen in silence to the lectures of his professor, and not make noises with his feet, hands, mouth, as turbulent students did at Toulouse and Orleans, according to the testimony of Peter Rebuffy:

Although fathers had a right to chastise their refractory sons, and for twenty hours put them in prison, teachers, the fathers of students, could not box them, because for one blow the pupil would return four, and mild treatment would more successfully bring them back to a sense of duty.

The state could not for its service interfere with students or withdraw them from their studies. This immunity was secured to them by an ordinance of Philip VI.

The student could refuse to be examined by a suspected doctor. The examination must be conscientious rather than severe.

Provisions were made to prevent professors and officers of the college, from accepting dinners at the expense of students, and in some Universities, from receiving salaries from poor students.

At Bourges, if a poor student had a law process with the crown, the king must employ a lawyer for the student as well as for himself, that the process might not be a fiction."

In 1295, Philip the fair, exempted masters and pupils of the University of Paris, from all state imposts, even for defraying the expenses of war.

Students had a right to wear short garments, *vestes breves*, and of colours to suit their fancy. While travelling they could wear arms at their side.

We professors, says Rebuffy, judge of the intellect of our pupils by their costume.

Plume in the hat—sign of levity.

Grave dress—sign of semi-wisdom.

Brilliant dress—sign of folly.

Soiled dress—sign of gluttony."

"Would you know the proper toilette of the student? Ask Simachus, the philosopher, and he will tell you—that his robe should not sweep the dust, and if it trails on the ground the mud should not be seen upon it. You should choose a gray colour—gray denotes hope."

St. Louis in 1229, passed an ordinance for protecting students who had committed some offence. Unless the nature of his offence demanded prompt redress he could not be seized and imprisoned. Unless he should defend himself he must be arrested without being struck. He must be entrusted to the ecclesiastical authority and kept till satisfaction be made to the crown.

The scholars' books, like the soldiers' arms, could not be seized by creditors.

The Jews, who in several cities, might keep stolen articles sold to them, until claimed by the lawful owners who must pay expenses, could not keep the stolen books of students.

As wives, by law of dower, had privileged right to the goods of their husbands in preference over other creditors, so students, for the interest of professors and college directors, had a similar right.

(To be Continued.)

From the Dublin Review.

Charitable Institutions of Italy— Naples.

[CONTINUED.]

With these, we must be content though but a scanty specimen of the Neapolitan confraternities. We have stated that their number exceeds a hundred and seventy; and indeed it is scarcely possible to conceive a pious or charitable object for the furtherance of which some association has not been formed. To visit the prisoner, to attend the sick, to assist the dying, to bury the dead, to protect the widow and be a father to the orphan, to guard the honour of the virtuous, to reclaim the fallen from the way of sin, to strengthen the dying Christian in his last agony by prayer, and assist the suffering soul in purgatory by pious suffrage, form the great and striking objects to which they devote themselves: but there are a thousand minor offices of charity, which can only be known in the actual working of the system. Every class in society, from the highest to the lowest, has its own institute; and all vie with each other in the zeal the tenderness with which they minister to the necessities of their less happy fellow creatures. Each labours in his own department, from the benevolent physicians who attend the sick gratuitously, the lawyers who undertake the defence of the poor, the noble ladies (a) who perform the most menial offices in the *Spedale degli Incurabili*, or that of the *Pace*, down to the humble pizzicaroli, who according to their little means, supply on stated days a portion of the patients' dinner, or the barbers, who contribute their professional mite of charity, by shaving or cutting the hair of the poorest and most helpless inmates of the hospital.

From the brief sketch of the confraternities of Naples, it will be seen, that the mode of attendance in the hospitals and other institutions, or rather the spirit by which it is actuated, is very different from that to which we are accustomed in these countries. The hospitals themselves are among the noblest in Europe. The great *Spedale degli Incurabili* was founded by Maria Longo, wife of one of the regents, in the beginning of the sixteenth century; and the Institute was approved by a bull of Leo X, dated March 11th, 1519. This benevolent lady, having exhausted all her private property in the work was not ashamed to beg from door to door the funds necessary for its completion. Having expended her entire fortune upon the hospital, she entered into a religious order, and devoted the rest of her life to the care of the sick. The present building, however, has grown out of numberless subsequent additions made at different times; and by bequests, donations of money, and grants of land and other property, its funds increased in proportion to the increasing dimensions of the building, and the growing number of patients received within its walls. Although, in common with those of the other pious

(a) Of these there are two congregations which visit the great hospital twice each week, clad in the sacco which they use, partly as a uniform, partly as a disguise.

foundations, of the city, the revenues have suffered, from the encroachments of the French Government, they at present amount to about 250,000 crowns; and even still the spirit of charity is as active as in former times. Many charitable individuals support by their annual contributions, one or more patients in the hospital. In 1821, Cotugno, the celebrated physician, bequeathed 80,000 dollars; in 1824, Signor Marchetti, a native of Messina, no less than 160,000.

It would be a mistake to imagine, that, as the name seems to import, the *Spedale degli Incurabili* was exclusively for incurables. It is in fact, to open every species of disease except fever, for which there are several other hospitals. The number usually received, varies from a thousand to twelve hundred; but the building has frequently accommodated fifteen hundred individuals. All these are not only gratuitously attended and maintained during illness, but, with a charitable foresight which is worthy of imitation, are well believed, supplied, if necessary, at leaving the hospital, with a sum of money, sufficient for their maintenance, till they shall be able, without danger of relapse, to resume their ordinary occupations.

The patients are distributed into seven wards,—those of the first floor being assigned to the men, and of the second to the women. In both, the stranger will be surprised to find a separate ward for consumptive cases, but this is done, not because the medical directors of the institution entertain the popular Italian prejudice of the contagiousness of the disease, but because as long as this notion subsists, they deem it unwise and cruel, as well as unsafe, to expose the other patients to the constant apprehension of catching the contagion. With the same consideration for the feelings of the sick, and also to secure more efficient spiritual assistance, the dying and those whose cases are utterly beyond hope are removed to a separate ward. This practice is contrary to ours, and has some inconveniences as regards the dying patients themselves; but, we believe, all things considered, it is the more judicious and more humane.

The *Spedale degli Incurabili* is open to all nations, and to every creed, without distinction. A patient once received is never dismissed until he has been perfectly cured. There is at present in the hospital a bed-ridden patient (a paralytic), who has spent thirty five years within its walls; and another died lately who had been an inmate for forty years.

The government of the institution is vested in a committee of three laymen assisted by a rector, who is always an ecclesiastic, all of whom devote themselves without remuneration to this office of charity. The medical and surgical superintendence is entrusted to a numerous staff, divided into three classes,—primary physicians, physicians in ordinary, and physicians of the day. Of the latter class, two, appointed in rotation, are always in attendance to watch the condition of the patients, and to secure the strict fulfilment of the prescription of the physicians in ordinary; the rector lives in the house, and

oversees the details of the internal management. The neatness, order, and regularity of the arrangements, as well as the solicitude manifested to provide for all the wants of the patients, cannot fail to strike a visitor even at the first moment of entrance. We should add, that the hospital has a convalescent house at *Torre del Greco*, to which dropsical patients and convalescents are sent for the purer air which this delightful situation affords. This branch contains about sixty beds.

Gratifying, however, as is this charitable solicitude for the physical wants of the sick, the still more tender concern for the spiritual necessities, and the spirit of religion which breathes through all their arrangements, constitute the great charm of a Neapolitan hospital. That of the incurables, in order to secure the undivided attention of the clergy, is a distinct parish, under the independent jurisdiction of its own superior. It is attended by eight confessors, together with twelve chaplains, whose duty it is to watch by the sick, and assist the dying. Besides the stated attendance of the confessors at fixed hours, when they are assisted by the members of the clerical confraternity of the hospitals, already alluded to, and by many other pious clergymen of the city, it is an indispensable statute that there shall be constantly in attendance at least one confessor and two chaplains, whose duty it is, not alone to attend to any case where the assistance is solicited, but literally to take up their abode, day and night, in the different wards, comforting the desponding, suggesting pious thoughts to the fervent, and rousing the indifferent to a sense of religion. Altars are placed at the convenient points throughout the wards, so that each patient from his bed may have the consolation of assisting at the adorable sacrifice, which is daily celebrated. Nor are these charitable duties confined to the clergy. They are powerfully seconded by the members of the confraternities, both male and female, who visit the hospital by turns. The female wards are under the care of the Sisters of Charity, two of whom, with six nurses, remain night and day in unrelaxing attendance on the sick. They are sixty in number, and reside in a convent annexed to the hospital.

To be Continued.

FLORA'S CLOCK.—This is a term used to denote the periodical opening of flowers, whereby the hours of the day are indicated. Thus the yellow star of Jerusalem, *Tagoposon pratensis*, as well as the purple star of Jerusalem, *T. porrifolius*, close their flowers exactly at noon. The syngeneious Plants in general have periods independent of the variations of the weather. The four o'clock flower in Jamaica is well known, and so are many others. The evening primrose, *Oenothera Biennis*, opens at sunset, and closes at daybreak. The flower of the garden lettuce, which is in a vertical plane, opens at seven o'clock, and shuts about ten. The flower of the dandelion possesses very peculiar means of sheltering itself from the heat of the sun, as it closes entirely whenever the heat becomes excessive. It has been observed to open in summer at half an hour after five in the morning, and to collect its petals towards the centre about nine o'clock. The goatsbeard closes at noon; the catstar at three; the mouseear at half-past three. The prince's leaf opens at four.

The Right Hon: the Lord Mayor of London gave a splendid entertainment at the Mansion House, to the leading dissenting (from the Protestant Episcopal persuasion) Clergymen of the British metropolis on the 7th November last.

* Peter Rebuffy, "Quia forte ipsi, cum sint jam magni, redderent suis doctoribus quadrum, plus."