

use of this the crusts are loosened, which may then be removed by the use of sternutatories."

Celsus went further than this, and advised a method which some rhinologists practice to-day as a new and original plan of treatment. This consisted in saturating pledgets of cotton with various medicaments and placing them in the nostrils, to be retained there for a time and then removed. This treatment was to be repeated twice a day in winter and three times a day in summer. Celsus described even, although he did not endorse, the use of the actual cautery in certain cases of ozena—a method which also has its advocates among some present day rhinologists.

As a modern but graphic reference to this disease—though decidedly ancient in style of description—might be mentioned a reference in Zola's novel, "L'assomoir," in which he says of one of his characters: "She smells in her nose as if she had been sucking her feet."

Possibly a passage in the Talmud refers to ozena when it says "that the polyp shows itself by a bad smell in the nose."

Galen, who flourished a hundred and fifty years after Celsus, divided diseases of the nose into two classes, polypi and ozena, and the latter he described as a "disease attended by deep ulceration in the nostrils, emitting a breath of a bad odor."

Then came a long interregnum. Roman civilization had reached its climax, and with its decline and fall and relapse into darkness, sorcery and superstition, medical science ceased to advance. A retrograde movement set in, and the medical writings of the period were filled with descriptions of amulets (similar, perhaps, to the electric belts of to-day) and incantations, jumbled together with what was not forgotten of the learning of the ancients. Even Pliny recommends as a prescription, that "a man whose nose stinks should kiss the nostrils of a he-mule; and that a woman in a similar condition should kiss the nostrils of a she-mule."

It was not until the middle ages that marked progress was resumed, and in this probably the Arabs took the lead, collecting and translating all that was possible from ancient lore, and fusing it with the crude ideas of their own. The Italians, too, entered the race, the school of Salerno leading the way. Sometimes in their etiology these wise men broke out into rhyme as in Ordranax's translation of:

"DE RANCIDINE VOCIS:"

"Oil and raw apples, nuts and eels, 'tis said,
With such catarrhs as settle in the head,
And leading to a long intemperate course
Of life, will render any person hoarse."