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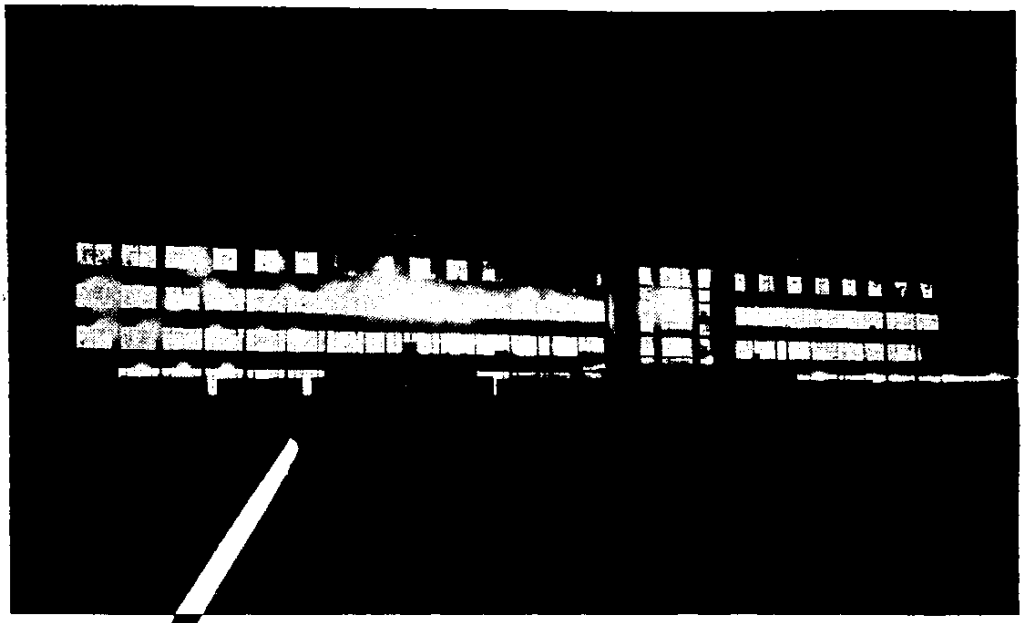

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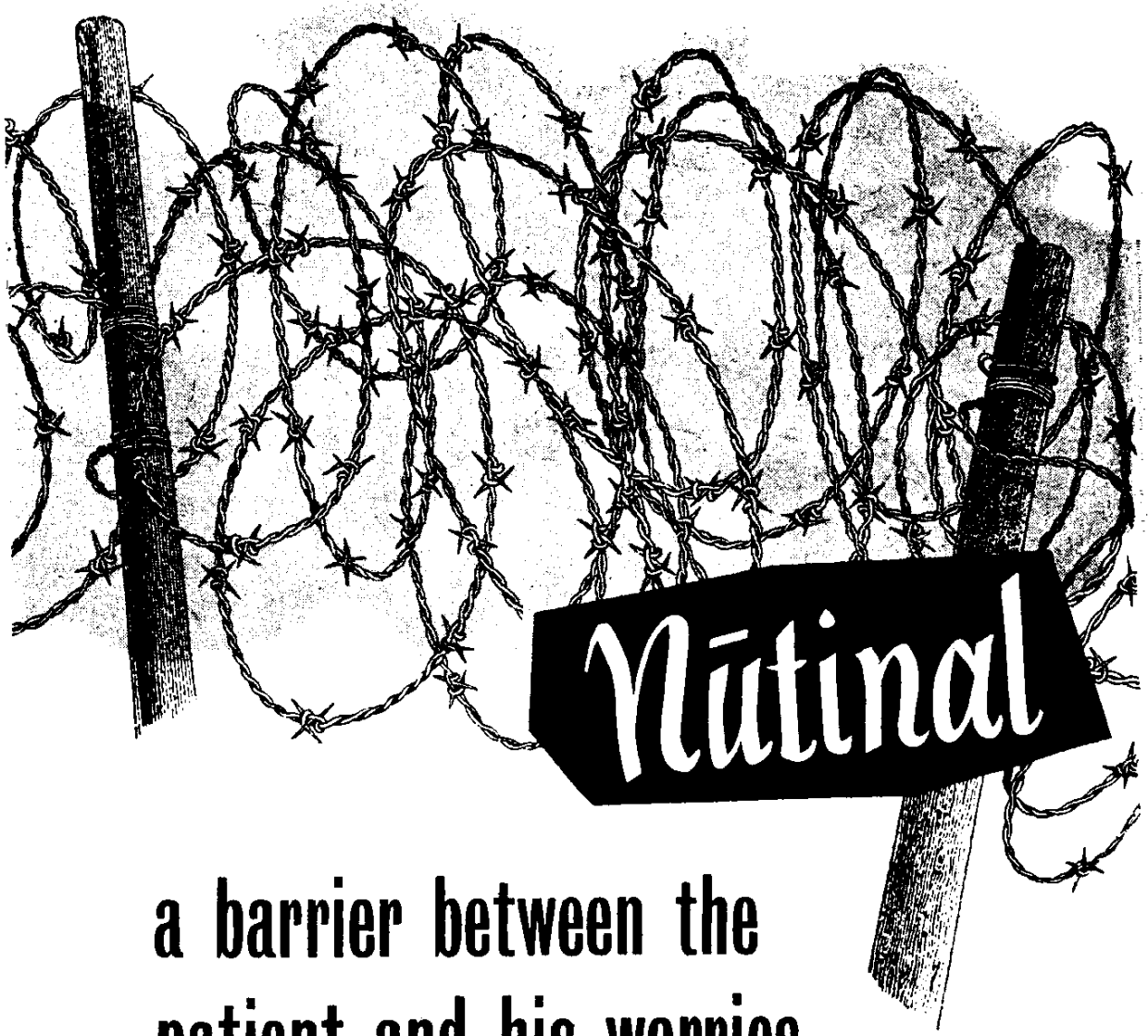

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ELIXIR

Journal of the Hong Kong University Medical Society

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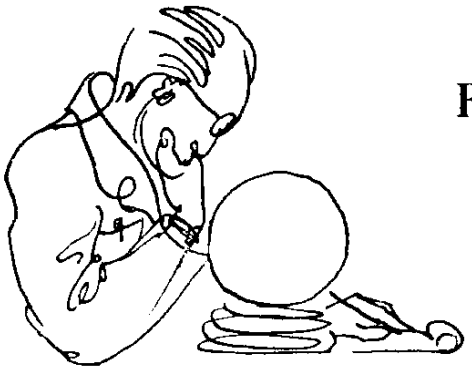


FACT, FANCY AND OPINION

ADVERTISE OR BUST

IT IS the height of folly for an editor to rail against advertisers, but some recent trends in medical advertising cry out for modest comment.

Admittedly, the problem before the drug houses is a difficult one. There are so many of them, producing, on the whole, such nearly identical pharmaceuticals, that little but the advertising game offers any opportunity for a firm to boost the sale of its products above those of a rival.

Until recently, the commonest form of propaganda (apart from straightforward advertisements in the medical press) have been the blotter, the often beautifully designed folder and pamphlet, and the small, free samples of pink pills for pale people.

Not a day passes but a vast selection of these solicitations to custom shower through the letter box. Only a moron on holiday could or would spare the time to open and study them all, and their common and rapid fate is the wastepaper basket.

It seems that the advertising advisers to the drug manufacturers have at last realized that huge sums spent on such ambassadors do no good to anybody except the post office and the advertising advisers to the drug manufacturers. To the doctor, they are a pain in the neck, because they cannot even be thrown out in bulk. They must be sorted through in case there lies, trapped between them, a long awaited letter from a favourite niece or a Final Demand Note from the friendly fellows at the Inland Revenue Department.

Some wily salesmen have taken advantage of this necessary sorting process by disguising their wares as genuine picture postcards from wish-you-were-with-us friends, or as private correspondence under the familiar Aerogramme covers. The postcards are genuine all right, even to having been posted from the appropriate exotic resort under the appropriate exotic postage stamp, – and so are the Aerogrammes. But when, with curiosity aroused, the message is read, how bitterly does the pleasant anticipation of news turn to bored disgust as the old, familiar tales of laxatives and vitamin pills unfold. This does the manufacturer no good, for whereas the usual circular is cast aside unlooked at, the angry dupe takes careful note of the name of the firm that has so shamelessly deceived him, and strikes it off his list of Christians. This reaction seems to have been realized, and the practice appears to be dying an early death.

But the least pleasant attempt to get over the unread circular problem has just come into our hands. It is a cyclostyled production of the 'Newsletter' variety – the sort of thing that has become so familiar to us under the auspices of the over-financed, under-cerebrated progeny of the United Nations (UNO, WOOHO, FAO and ODEARMENO).

This newsletter is sent by an American organization with an academically modulated name. In the accompanying letter, we are told that: 'The newsletter is being provided as a free service to the leading medical journal in each country and it is, therefore, being offered to you on an exclusive basis in yours'. Our pride thus touched, we do not pause to consider the motives behind such munificent philanthropy, but read eagerly on to discover just what sort of wonderful scoop has fallen into our empty, if undeserving, editorial hands. It is a little disappointing to discover that we are being

treated to a shallow and puerile review of the Sunday paper *Wonders of Science* sort, and we begin to feel that we are in danger of being cheated out of our own modest advertising revenue, when we find that every other item is a thinly disguised boost for one or other of the proprietary products of a well known drug house.

Not even the friendly Editorial Director's anxious enquiry concerning the subscription rates to our own journal is quite sufficient a palliative to ease our hurt at having been taken for suckers. It may be true that the great American nation has surged forward to prosperity upon the recognition of the simple fact that 'there's one born every minute', but we do like to be allowed to cherish a fond belief that the medical profession contains a slightly lower than average proportion of the breed.

There is a brighter side to the picture, however. Some European drug houses send out reproductions of their countries' works of art which it is a real pleasure to receive, and one British firm produces a most excellent, intelligent, but lighthearted magazine in which the company's name appears only once in tiny letters, and mention of its wares not at all. The goodwill created is proportionately large. And when all is said and done, where should we be without our diaries?

THE LAST SANCTION

We had determined to issue a series of articles giving the viewpoints of various men of good faith upon the serious and difficult problem of Capital Punishment.

The first of these articles had indeed been prepared for us, but had to be withdrawn due to *force majeure*.

Since then the whole issue has again come before Parliament, and as a result, most of what is to be said in the matter has recently been repeated, both here and in the English press.

As our own contribution to the debate we are therefore offering something rather different. In this issue we re-print, as a special supplement, Oscar Wilde's Ballad of Reading Gaol. Edmund Blunden comments upon the significance and the merit of the work in an introduction, and we cannot hope to add to his words, but we do believe that whatever the reader's views on the death sentence, he cannot read these verses without being stirred to a deep concern and thoughtfulness.

For this presentation of the work, Douglas Bland has drawn seventeen illustrations with a power and a skill that add, in our view, very greatly to the impact of the words. His interpretations will not be universally accepted or appreciated, but we feel confident that they cannot be ignored.

It is hoped that this illustrated version, together with Edmund Blunden's introduction will be published later as a book.

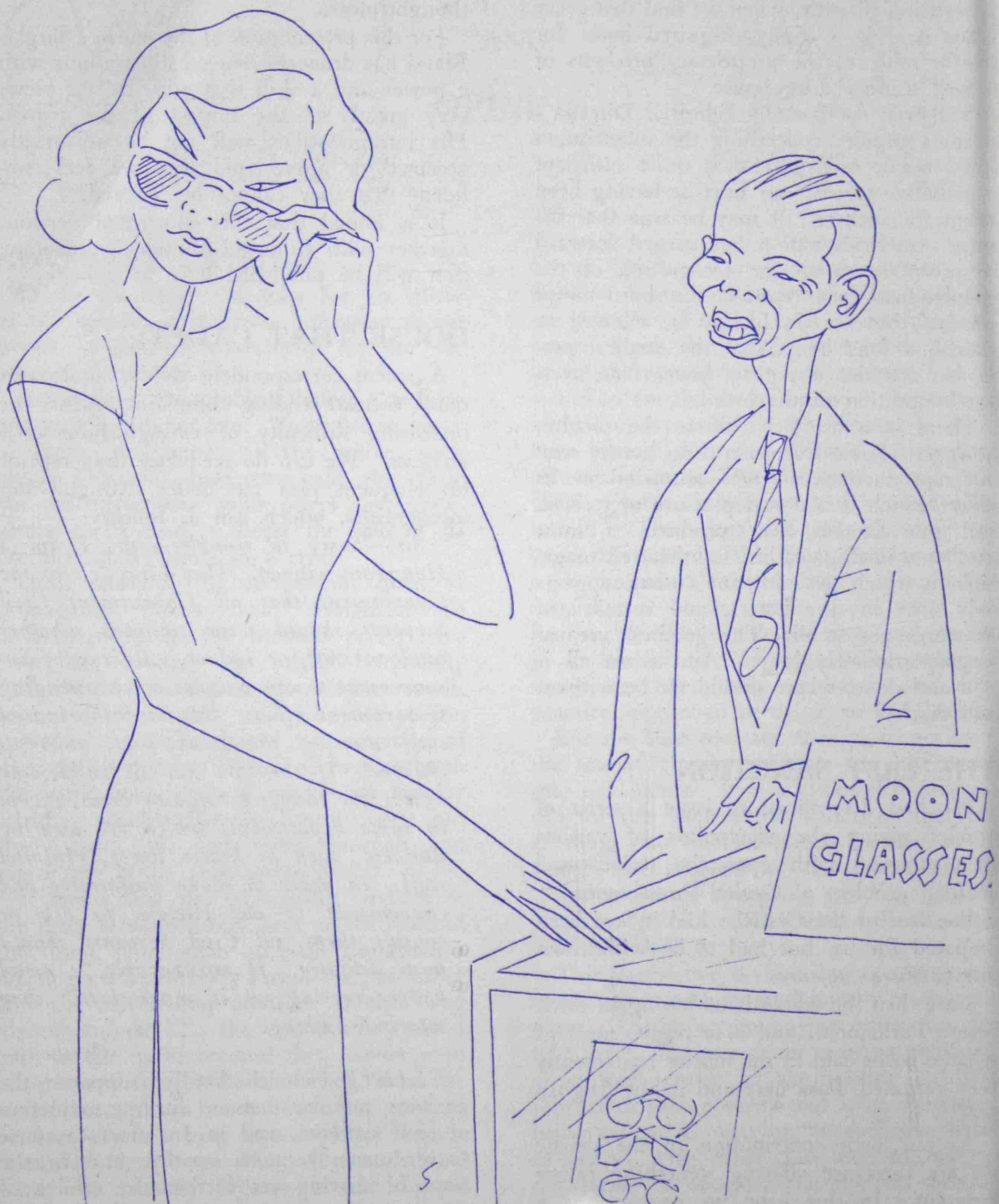
DOUSE THAT CADET!

A recent correspondent to the local press made a heart-rending complaint against the increasing difficulty of extinguishing civil servants. We can do no better than reprint his eloquent plea for better extinguishing mechanisms, which ran as follows:

Sir,—Sorry to trouble you. I am a Hongkong citizen. May I suggest to the Government that all Government Civil Servants should wear uniform whether outdoor staff or indoor. It is very inconvenient to our citizens when attending Government offices. Most of the indoor staff wearing the same coat, shirt as citizens. If they do not sit inside the offices, we cannot extinguish them, except in some departments which are wearing uniform, such as Police Force, Hospital staff. In order to make uniformity and convenience to our citizens to ask or consult them, all Civil Servants should wear uniform. If not possible, a metal badge wearing on is much better than wearing nothing.

CITIZEN.

ELIXIR wholeheartedly supports the growing popular demand for the extinction of civil servants, and in an effort to rouse Government from its apathy, and in the hope of stirring yet further the resolve of the common people, we proudly and, of course, fearlessly present amongst the following pages, our own first selection of suitable uniforms for official wear by our humble and obedient servants.


MOON
GLASSES.

INSPIRATION, VACCINATION, AND SOME POETS

INSPIRATION – if the word is not too old-fashioned to stand at the opening of an essay – is the perpetual necessity of a true poem. Without it, all preparation of knowledge, all assembling of materials is before long a pathetic monument to virtue but to misunderstanding also. The Scholar Gipsy waited for the spark from heaven to fall, and he was right, even if it never fell; for that illuminant only could kindle "thoughts that breathe, and words that burn." This fact, in truth, is like so many facts: it annoys us. At least, it will do so, if we approach the world of creative art without leaving our logic behind – not out of reach, but so, as not to be a burden.

Logically, the greatest events of human history and the most potent achievements of man's action and science should result in triumphant poems. It may happen that some of them do this directly and explicitly. If I may confine myself to English poetry, I can refer to numerous instances. Michael Drayton's imagination was stirred by the tale of the Battle of Agincourt to such a degree that his long ballad, "Fair stood the wind for France," even now, resounds magnificently into times to come. We do not worry about the military victory concerned, but the poem about heroes remains as "a musique, soldier," a glorious life in rhythmical speech. Somewhat in the same kind Thomas Campbell's lyric called forth by the Battle of Hohenlinden, which he happened to witness as a bystander, and in which his own country was not involved, goes on for ever. The mysterious drums and tramplings of fate have entered into his verses, – and how tamely Campbell could versify in his uninspired hours! Mr. Hardy had this solemn, outbursting poem of war deep in his consciousness – Thomas Hardy, the author of that great vision, first known in boyhood, "The Dynasts." This author was also unwearied in asserting that Robert Southey, the composer of such an amount of respectable and uninvigorating verse, enjoyed one specially fortunate day when he wrote the simple-seeming ballad of the Battle of Blenheim. I remember Mr. Hardy speaking of it with an enthralled perplexity: how did *Southey* succeed in such a terrific expression?

Scientific conquests, revelations, revolutions have also been the occasions of genuine poetry, now and then. No doubt the work of Sir Isaac Newton was beyond the comprehension of even the most thoughtful men outside the circle of the scientists in the Newton age. An epigram might nevertheless be struck out, as a spark of genius:

Nature and Nature's laws lay wrapt in night.
God said, Let Newton be! and all was light.

Once or twice lately critics have spoken admiringly of a larger poem, and one for which the poet had particularly undergone tuition from a Newtonian teacher: I mean James Thomson and his blank-verse oration to the Memory of Newton. It makes on me the impression of an unfeigned enthusiasm, and of an utterance which the poet could not, had he wished, keep back. Dr. Johnson recognized in Thomson a peculiar quality of profound contemplation, and so did Charles Lamb; the various works of Newton in unveiling the principles within the many-coloured scene of Nature urged Thomson to contemplate and to respond with poetical harmony.

Yet, should this comparatively unfamiliar instance be found justifiable, how do we proceed? Those scientists who read these pages may well "ask for more," and may add precise enquiries: "What poem comparable with the opportunity was written in English when Charles Darwin published his Book in 1859?" "Is there any tolerable Ode, not to say a first-rater, in honour of Michael Faraday's work in electromagnetism?" The mathematician may come to the front to assert that the elaboration of logarithms by Napier and Briggs in the 17th century fell on deaf ears so far as even Scottish poets were concerned. Charles Lamb certainly, as a young man, wrote a letter to his schoolfellow Coleridge to make the boast, "Coleridge, I have seen

Priestley!" But he meant Priestley the theologian, not the Priestley of the laboratory with his momentous investigations of the gases. No poem by Lamb, not even by the scientific-minded S.T.C., was forthcoming. In our own time some may recollect that Sir Ronald Ross tracked down the petty agents of malarial infection. Poor Sir Ronald was admittedly pained by the failure of the Press to give ample announcement to this event, and the poets did not do much better than the journalists; he himself, in these circumstances – for he was also among the poets – wrote the poems which at least sprang from the actual crusade and the feelings themselves.

These instances and these annotations cannot be supplemented in an article, but the poets should not be left just at that point. If we keep closely to the question whether they have failed rather badly to keep their minds and their sensibilities open to the offers of obvious themes from the scientific, the technical, the political world, it is within the rules of debate to say that their taking of these chances has been willing but indirect. "Leave it to me. It won't be what you would have expected; but it will be genuine." In one case (there must have been more) such an observation must have been made under the ancient rule,

As I walked by myself, I said to myself,
And myself said unto me:

for Chaucer appears to have been a competent fourteenth-century scientist as well as a poet appreciated then and appreciated now. His treatise on the Astrolabe is in prose, and "there is no more to say," except that Chaucer's poetry is apt to be suggestive of the scientific mind.

What did Chaucer not know of the sciences as they stood in his day? He was fluent in the medical ideas and applications. He made himself an expert in the "sliding science" of alchemy, and laughed at it. I am happy to believe on better authority than my own that "Troilus and Criseyde" is in part a reflection of the old astrology. Chaucer might well cry,

O god of science and of light,
Apollo!

and he might well introduce (in "The House of Fame") a theory of Sound: he ends his discourse on it typically with "Take it in earnest or in jest." But his scientific attainments only come into his best work indirectly, or in metaphysical removes. The beauty of the whole is derived from the whole outlook on life from childhood to age, wherein we all have our world as in our time and make our personal sphere even if we should be overthrown in the operation of some famous equation or analysis, spreading in importance far beyond our little world and our swiftly elapsing time.

To the poet as a rule the first and final study is poetry, and even Science is one of the subjects on which poetry may be written, or one of the sources of interest and power in the course of a poem on another subject. It might have happened that John Keats one morning found himself freshly regarding the progress of surgery as most proper for his poetical presentment. In that event, the imagination would already have ensured that poetry and not a metrical equivalent to an encyclopaedia filled his pages. As it is, while he was a successful medical student, what he mastered that way has only served to supply imaginative touches and strokes in poems on subjects apart from medicine. They find their place naturally, – Keats the Doctor – Poet is detected when we act as commentators. In "Hyperion" I think we have him, where Saturn spoke

As with a palsied tongue, and while his beard
Shook horrid with such aspen-malady;

or again where the Titans lay

Without a motion, save of their big hearts
Heaving in pain, and horribly convuls'd
With sanguine feverous boiling gurge of pulse.

And yet perhaps the most memorable work of a scientific fact on Keats's thought is the sudden image in the sonnet on Chapman's Homer,

Then felt I like some watcher of the skies
When a new planet swims into his ken,

if (or even if not) Keats had in mind the then recent fact. "In 1779, having constructed a telescope, and begun a regular survey of the heavens, star by star, Sir William Herschel discovered, March 13th, 1781, a new primary planet, which he named the Georgium Sidus (now *Uranus*) in honour of George the Third." Starry Uranus is seen elsewhere in Keats's poetry.

What has been written so far in this paper is the consequence of a friend's quoting with delight a *line* from an eighteenth-century prize poem (Oxford); or

rather, she followed Coleridge in the "Biographia Literaria" in enjoying its ludicrous "sublime." It was,

Inoculation! heavenly Maid, descend!

But when I had wished in vain that I had my copy of this poem within reach, it occurred to me to wonder how far the poets of the late eighteenth century, or the early nineteenth, had attempted to celebrate the discovery which is chiefly ascribed to the English physician, Edward Jenner. Perhaps even now the discovery of vaccination and all the variants on it is one of the marvels of the modern world, however tedious it is to persons about to go abroad and others. There came back to my memory the statue of Dr. Jenner which, to my surprise, I found quietly overlooking the public garden in Boulogne when I was on my way through that beloved French seaport to the war in 1916. But what corresponded to that in the library of English verse?

The experiments and the faith of Dr. Jenner, world-wide in their eventual benefits, were in the first place directed against "variolous infection (small-pox)". Readers of the poets who had their say even in the days of Alexander Pope may remember that Lady Mary Wortley Montague, whom Pope did not hesitate to attack in public satire, wrote a poem on that much feared affliction. It is called "The Small-Pox, a Town Eclogue," and in spite of its being itself satirical its serious meaning is plain enough; the beauty of woman, where this curse struck, was gone at once. This poem begins,

The wretched Flavia on her couch reclin'd
Thus breath'd the anguish of a wounded mind:
A glass revers'd in her right hand she bore,
For now she shunn'd the face she sought before.
'How am I chang'd! alas! how am I grown?
A frightful spectre, to myself unknown!
Where's my complexion? where my radiant bloom,
That promis'd happiness for years to come?' . . .

Here one view, a partial view, of the terrors of small-pox was given in a poem of considerable eloquence. As for Jenner's work in rescuing mankind from the scourge, many an ode and sonnet and monody must have been written in his own age (he lived from 1749 to 1823). At the moment I cannot produce "An Ode to Hygeia on the Vaccine Inoculation" by the Rev. T. D. Fosbrooke, and there were epics on the discovery by Italian and French poets which are equally absent from my shelves. But Robert Southey is present. His "Tale of Paraguay," published in 1825, opens with an address to Dr. Jenner, dignified and honest if not in any way brilliant. Thus:

Jenner! for ever shall thy honour'd name
Among the children of mankind be blest,
Who by thy skill hast taught us how to tame
One dire disease, . . . the lamentable pest
Which Africa sent forth to scourge the West,
As if in vengeance for her sable brood
So many an age remorselessly oppress.
For that most fearful malady subdued
Receive a poet's praise, a father's gratitude.

And a personal history prompted Robert Bloomfield's poem, "Good Tidings, or News from the Farm," issued in 1804 and collected in the book called "Wild Flowers" in 1806. Bloomfield, the rural poet, had been a baby at his mother's breast when the small-pox suddenly carried off his father, and since then the same mischief had been busy in his family. "Good Tidings" opens with a reminder that small-pox was often followed, in those who survived an attack, by blindness, and the description of "the Blind Child, so admirably fair" as a usual figure in a village is poetically alive still. Childhood, after all, in its joys or in its griefs, was Bloomfield's best study; and this portrait of the "very child in every thing but sight" might almost stand as a separate poem.

But the object of "Good Tidings" was to assist in obtaining for "vaccine inoculation" a "universal adoption," and though Bloomfield desired to "escape the appearance of affectation of research" the whole work has something of the effect of a harangue with a quantity of learning introduced. It has the right things in it – the courage of Lady Montagu in causing her children to be inoculated, the death from small-pox of Prince Lee Boo, that most promising youth from the Pelew Islands, – but they are presented with more of information than imagination. Bloomfield had taken a wider view of the subject than was suitable to him; had he stuck to his village and what Jenner's science meant to its future, that must have been the inspiration for ***him***. As he says himself,

And such a victory, unstain'd with gore,
That strews its laurels at the cottage door,
Sprung from the farm, and from the yellow mead,
Should be the glory of the pastoral reed.

If anybody could have commanded the

romance of vaccination in a single and complete imaginative poem, it might be that very Coleridge who was amused by the Oxford prize-poet's petition to the Heavenly Maid. And it is remarkable that Coleridge thought this too. At about the time of the Jenner centenary, the *British Medical Journal* (30 May, 1896) contained this note:—

"Vaccination would probably strike few people as a subject in which a poet was likely to find inspiration. No less a poet than Samuel Taylor Coleridge, however, thought differently. In a letter to Jenner, dated September 27th, 1811, he writes:

> I take the liberty of intruding on your time, first, to ask you where and in what publication I shall find the best and fullest history of the vaccine matter as a preventive of the small-pox. I mean the year in which the thought first suggested itself to you (and surely no honest heart would suspect me of the baseness of flattery if I had said, inspired into you by the All-preserver, as a counter-poise to the crushing weight of this unexampled war) and the progress of its realization to the present day. My motives are two-fold: first and principally, the time has now come when the Courier (the paper of the widest circulation, and, as an evening paper, both more read in the country, and read at more leisure than the morning papers), is open and prepared for a series of essays on this subject, and the only painful thought that will mingle with the pleasure with which I shall write them, is, that it should at this day, and in this the native country of the discoverer and the discovery, be even *expedient* to write at all on the subject. My second motive is more selfish. I have planned a poem on this theme, which, after long deliberation, I have convinced myself is capable in the highest degree of being poetically treated, according to our divine bard's own definition of poetry, as *"simple, sensuous* – (that is, appealing to the senses, by imagery, sweetness of sound, etc.) – and *impassioned."* O, dear sir, how must every good and warm-hearted man detest the fashion of mouth panegyric and the fashion of smooth falsehood" . . .

The latest scholarly work on Coleridge goes to show that he usually *did* something when he spoke of doing something with his pen, even though it might be no more than to provide himself with a private reference in his note-book to the plan and the means. Oddly enough, in that matter of the opportunities opening in the *Courier,* the latest article by Coleridge hitherto identified seems to have appeared on the day which dates his letter to Dr. Jenner. As for the poem which was to be quite other than a prose piece about vaccination transferred into the rhyming vehicle, I have not met with signs of it; in "Table Talk" Coleridge tells us quite willingly of his intention ("at twenty-five") to write an epic on the Destruction of Jerusalem, and of his knowing *how* to finish "Christabel" at the risk of not sustaining its subtlety; but neither there nor in other published writings does he tell more of his Jenneriad. It may be that we shall hear a little more of it as Miss Katharine Coburn and others bring out the still vast "remains" of Coleridge and especially Coleridge the solitary, uninhibited autobiographer. I doubt if we shall be given any fragment of an Ode, Allegoric Vision, or Epic on Vaccination; for Coleridge as a poet was well summed up by his grandson and editor in an Old Testament figure – he was like Balaam's ass, and could only speak that which it was given him to speak. His Vaccinia would indeed have been a Heavenly Maid, in a magical lyric, if only she had made the timely descent into his midnight sitting-room.

EDMUND BLUNDEN.

CONTRIBUTIONS TO THE MEDICAL SOCIETY SCHOLARSHIP FUND

Since our last issue went to press we have received the following Donations to our Scholarship Fund: Dr. P. A. M. Van De Linde $18.00; Dr. Lim Tit Mooi $10.00; Mrs. B. M. Church $1,000.00; Miss Margaret E. Wilson $3.00; Prof. Frances Chang $20.00; Mr. W. C. Allwright $13.00.

These gifts are most gratefully acknowledged. The Fund's total to date is $6,845.80.

Contributions may be sent to the Circulation Manager, Elixir, c/o Department of Physiology, Hong Kong University. Cheques should be made payable to: Hong Kong University Medical Society Elixir Account.

THE BALLAD OF READING GAOL

by

OSCAR WILDE

With Seventeen Illustrations

by

DOUGLAS BLAND

And An Introduction

by

EDMUND BLUNDEN

Supplement to ELIXIR *for Autumn 1956*

He walked amongst the Trial Men
  In a suit of shabby grey;
A cricket cap was on his head,
  And his step seemed light and gay;
But I never saw a man who looked
  So wistfully at the day.

I never saw a man who looked
  With such a wistful eye
Upon that little tent of blue
  Which prisoners call the sky,
And at every drifting cloud that went
  With sails of silver by.

I walked, with other souls in pain,
  Within another ring,
And was wondering if the man had done
  A great or little thing,
When a voice behind me whispered low,
  'That fellow's got to swing.'

Dear Christ! the very prison walls
  Suddenly seemed to reel,
And the sky above my head became
  Like a casque of scorching steel;
And, though I was a soul in pain,
  My pain I could not feel.

INTRODUCTION

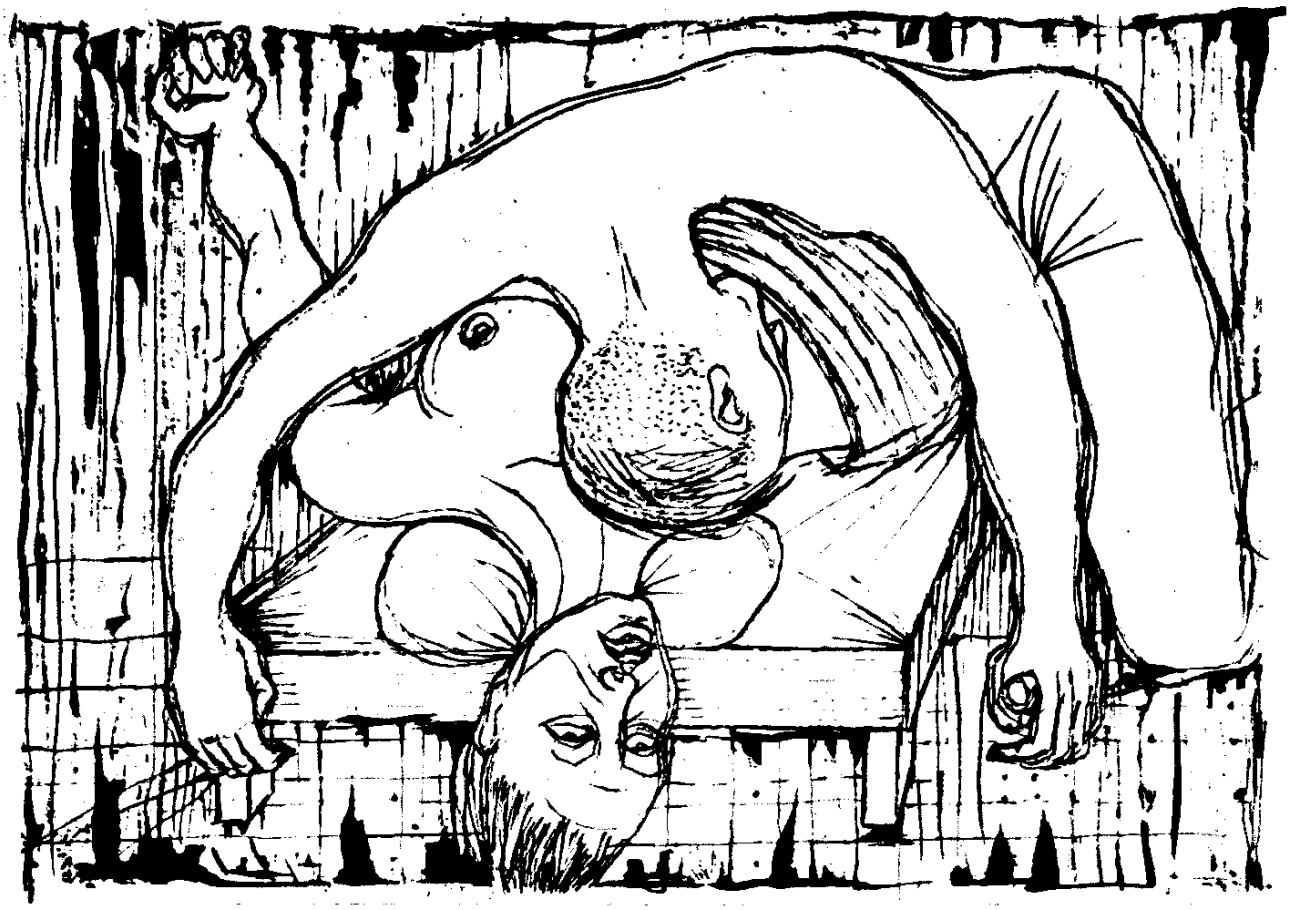
THOUGH THERE IS more in the poetry of Oscar Wilde than is usually acknowledged, and though many of his earlier pieces show him as a lover of natural beauty and not a seeker after fantastic illusions, yet he can hardly be regarded on the whole as one who thinks that poets are the unacknowledged legislators of the world. His sonnets now and then expressed some general opinion or principle, as though he followed Wordsworth or Matthew Arnold in such purposeful use of verse, but he became chiefly aesthetic and theatrical in his lyrics.

Even so Wilde studied the art of poetry with unusual constancy, for probably the dearest hope he ever had in his private world was to excel in this kind of writing. When at length he was moved and compelled by an encounter with one of the saddest things in life to tell the world how it struck him, his technical understanding and dexterity were prompt indeed. *The Ballad of Reading Gaol* is said to be indebted in metrical effects and others to older masterpieces, but there is no deficiency to be ascribed to it for that: the artist had learned his trade. In this instance he may have remembered without any conscious purpose of copying the *Eugene Aram* – a ballad still admired in my young days by all and sundry – of that student of the soul in torment, Thomas Hood. The more noteworthy thing is the insistency and clarity with which Wilde completes his long poem. These lengthy compositions, where all is so exactly chosen in word and suggestion, demand of course uncommon physical application.

It seems that some good angel ensured Wilde's staying the course until his noble *Ballad* was achieved. He was an outcast when he wrote it, not long after his release from prison, and once it was all safe in black and white he gave up trying to do much about himself or literature. We must allow him the apology at least that to present such a theme with passion and imagination as he did was an exhausting ordeal. Rising to the occasion is not always just a pleasant performance.

The Ballad of Reading Gaol was evidently a poem with a greater purpose than the deliverance of Wilde's own spirit from his tribulations, or the artistic novelty. If ever this man – and I believe he largely was – was of noble nature, it was in this attempt to make us aware of the many gulfs which open round us all when a sentence of death is pronounced. It is unnecessary to collect the criticisms upon those parts of the poem where the thought is not so sound, perhaps, as the feeling. I do not yet well follow Wilde's mind in the assertion that law is a failure and its penalties disastrous, or that "each man kills the thing he loves"; but the *Ballad* is as it were a dramatic monologue and the speaker is certainly entitled to be as emotional as he wishes. Only, it is not the time for epigram, nor for small satire. The Ballad can afford to have faults, if it has them; and it may once more be referred to, as I remember it was before the first World War threw lesser tragedy and execution into the shade, as an essential modern poem. It may not itself be an argument for or against capital punishment, but it gives the subject such prominence that its readers must proceed to their own thoughts.

Early editions of the poem were rather inappropriately exquisite in appearance, but poetry has been often helped in circulation by just that prettiness. I have seen no illustrated edition before the present, in which we have (so it seems to me) two works, the *Ballad* itself, and a series of equally powerful and even more terrifying inventions on the same theme by our living artist Mr. Bland. The fact that the artist has rather seen things for himself upon a preliminary hint than translated text into picture is quite in accordance with what Oscar Wilde wished in the matter.



THE BALLAD OF READING GAOL

1

HE did not wear his scarlet coat,
For blood and wine are red,
And blood and wine were on his hands
When they found him with the dead,
The poor dead woman whom he loved,
And murdered in her bed.

I only knew what hunted thought
  Quickened his step, and why
He looked upon the garish day
  With such a wistful eye;
The man had killed the thing he loved,
  And so he had to die.

YET each man kills the thing he loves,
  By each let this be heard,
Some do it with a bitter look,
  Some with a flattering word.
The coward does it with a kiss,
  The brave man with a sword!

Some kill their love when they are young,
  And some when they are old;
Some strangle with the hands of Lust,
  Some with the hands of Gold:
The kindest use a knife, because
  The dead so soon grow cold.

Some love too little, some too long,
  Some sell, and others buy;
Some do the deed with many tears,
  And some without a sigh:
For each man kills the thing he loves,
  Yet each man does not die.

He does not die a death of shame
  On a day of dark disgrace,
Nor have a noose about his neck,
  Nor a cloth upon his face,
Nor drop feet foremost through the floor
  Into an empty space.

He does not sit with silent men
  Who watch him night and day;
Who watch him when he tries to weep,
  And when he tries to pray;
Who watch him lest himself should rob
  The prison of its prey.

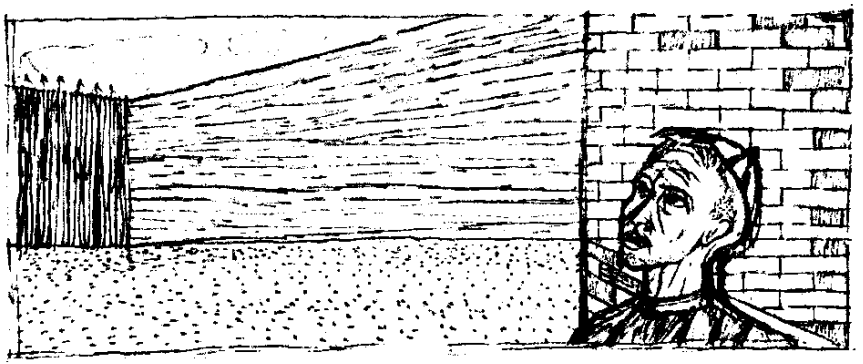
He does not wake at dawn to see
  Dread figures throng his room,
The shivering Chaplain robed in white,
  The Sheriff stern with gloom,
And the Governor all in shiny black,
  With the yellow face of Doom.

He does not rise in piteous haste
  To put on convict-clothes,
While some coarse-mouthed Doctor gloats, and notes
  Each new and nerve-twitched pose,
Fingering a watch whose little ticks
  Are like horrible hammer-blows.

He does not feel that sickening thirst
  That sands one's throat, before
The hangman with his gardener's gloves
  Comes through the padded door,
And binds one with three leathern thongs,
  That the throat may thirst no more.

He does not bend his head to hear
  The Burial Office read,
Nor, while the anguish of his soul
  Tells him he is not dead,
Cross his own coffin, as he moves
  Into the hideous shed.

He does not stare upon the air
  Through a little roof of glass:
He does not pray with lips of clay
  For his agony to pass;
Nor feel upon his shuddering cheek
  The kiss of Caiaphas.



2

SIX weeks the guardsman walked the yard,
In the suit of shabby grey:
His cricket cap was on his head,
And his step seemed light and gay,
But I never saw a man who looked
So wistfully at the day.

I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
Which prisoners call the sky,
And at every wandering cloud that trailed
Its ravelled fleeces by.

He did not wring his hands, as do
Those witless men who dare
To try to rear the changeling Hope
In the cave of black Despair:
He only looked upon the sun,
And drank the morning air.

He did not wring his hands nor weep,
  Nor did he peek or pine,
But he drank the air as though it held
  Some healthful anodyne;
With open mouth he drank the sun
  As though it had been wine!

And I and all the souls in pain,
  Who tramped the other ring,
Forgot if we ourselves had done
  A great or little thing,
And watched with gaze of dull amaze
  The man who had to swing.

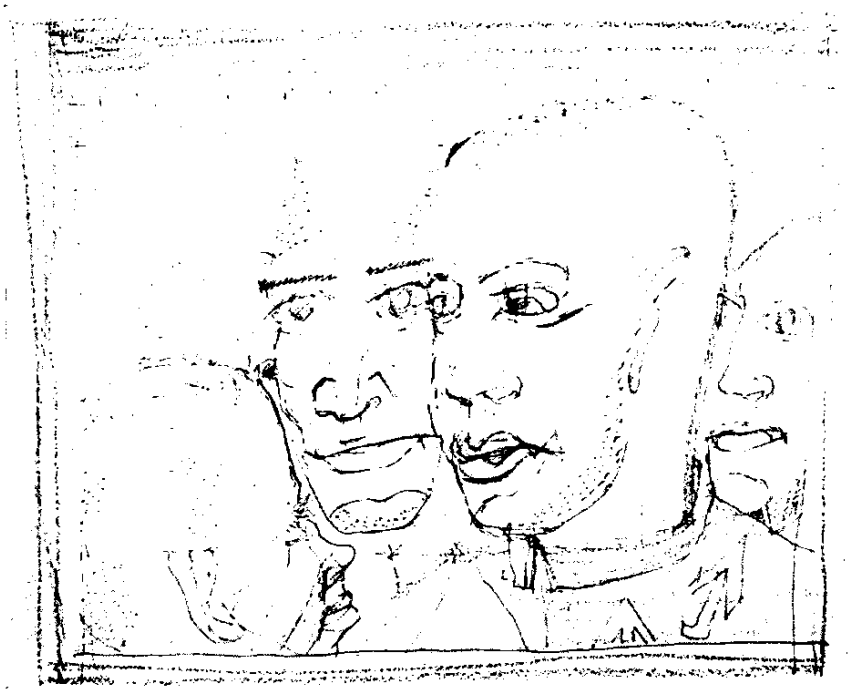
For strange it was to see him pass
With a step so light and gay,
And strange it was to see him look
So wistfully at the day,
And strange it was to think that he
Had such a debt to pay.

FOR oak and elm have pleasant leaves
That in the spring-time shoot:
But grim to see is the gallows-tree,
With its adder-bitten root,
And, green or dry, a man must die
Before it bears its fruit!

The loftiest place is that seat of grace
For which all worldlings try:
But who would stand in hempen band
Upon a scaffold high,
And through a murderer's collar take
His last look at the sky?

It is sweet to dance to violins
When Love and Life are fair:
To dance to flutes, to dance to lutes
Is delicate and rare:
But it is not sweet with nimble feet
To dance upon the air!

So with curious eyes and sick surmise
  We watched him day by day,
And wondered if each one of us
  Would end the self-same way,
For none can tell to what red Hell
  His sightless soul may stray.



At last the dead man walked no more
  Amongst the Trial Men,
And I knew that he was standing up
  In the black dock's dreadful pen,
And that never would I see his face
  For weal or woe again.

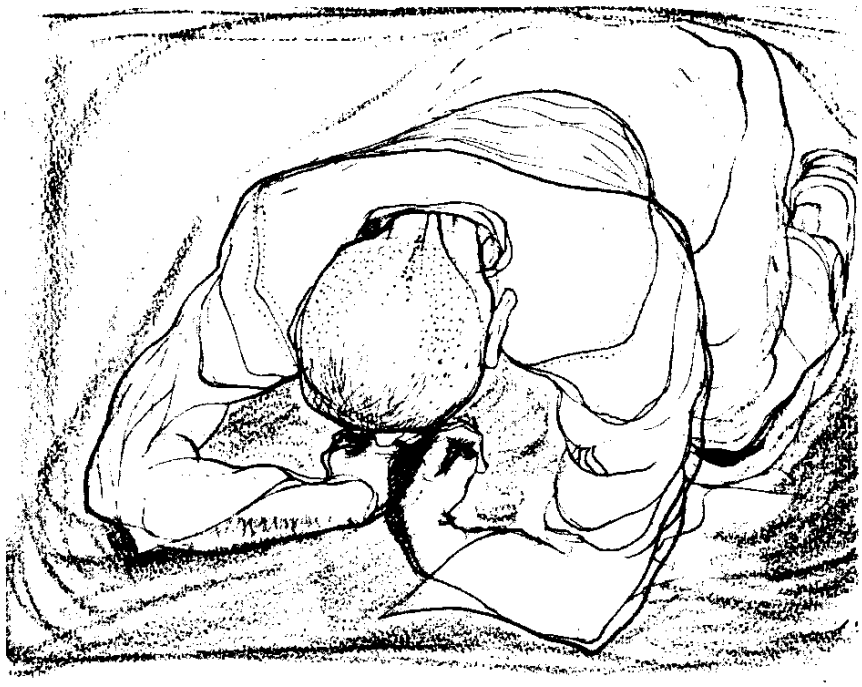
Like two doomed ships that pass in storm
  We had crossed each other's way:
But we made no sign, we said no word,
  We had no word to say;
For we did not meet in the holy night,
  But in the shameful day.

A prison wall was round us both,
  Two outcast men we were:
The world had thrust us from its heart
  And God from out His care:
And the iron gin that waits for Sin
  Had caught us in its snare.

3

IN Debtors' Yard the stones are hard,
And the dripping wall is high,
So it was there he took the air
  Beneath the leaden sky,
And by each side a Warder walked,
  For fear the man might die.

Or else he sat with those who watched
  His anguish night and day;
Who watched him when he rose to weep,
  And when he crouched to pray;
Who watched him lest himself should rob
  Their scaffold of its prey.



The Governor was strong upon
  The Regulations Act:
The Doctor said that Death was but
  A scientific fact:
And twice a day the Chaplain called,
  And left a little tract.

And twice a day he smoked his pipe,
  And drank his quart of beer:
His soul was resolute, and held
  No hiding-place for fear;
He often said that he was glad
  The hangman's day was near.

But why he said so strange a thing
  No warder dared to ask:
For he to whom a watcher's doom
  Is given as his task,
Must set a lock upon his lips
  And make his face a mask.

Or else he might be moved, and try
  To comfort or console:
And what should Human Pity do
  Pent up in Murderer's Hole?
What word of grace in such a place
  Could help a brother's soul?

With slouch and swing around the ring
  We trod the Fool's Parade!
We did not care: we knew we were
  The Devil's Own Brigade:
And shaven head and feet of lead
  Make a merry masquerade.

We tore the tarry rope to shreds
  With blunt and bleeding nails;
We rubbed the doors, and scrubbed the floors,
  And cleaned the shining rails:
And, rank by rank, we soaped the plank,
  And clattered with the pails.

We sewed the sacks, we broke the stones,
  We turned the dusty drill:
We banged the tins, and bawled the hymns,
  And sweated on the mill:
But in the heart of every man
  Terror was lying still.

So still it lay that every day
  Crawled like a weed-clogged wave:
And we forgot the bitter lot
  That waits for fool and knave,
Till once, as we tramped in from work,
  We passed an open grave.

With yawning mouth the yellow hole
  Gaped for a living thing;
The very mud cried out for blood
  To the thirsty asphalte ring;
And we knew that ere one dawn grew fair
  Some prisoner had to swing.

Right in we went, with soul intent
  On Death and Dread and Doom:
The hangman, with his little bag,
  Went shuffling through the gloom:
And I trembled as I groped my way
  Into my numbered tomb.

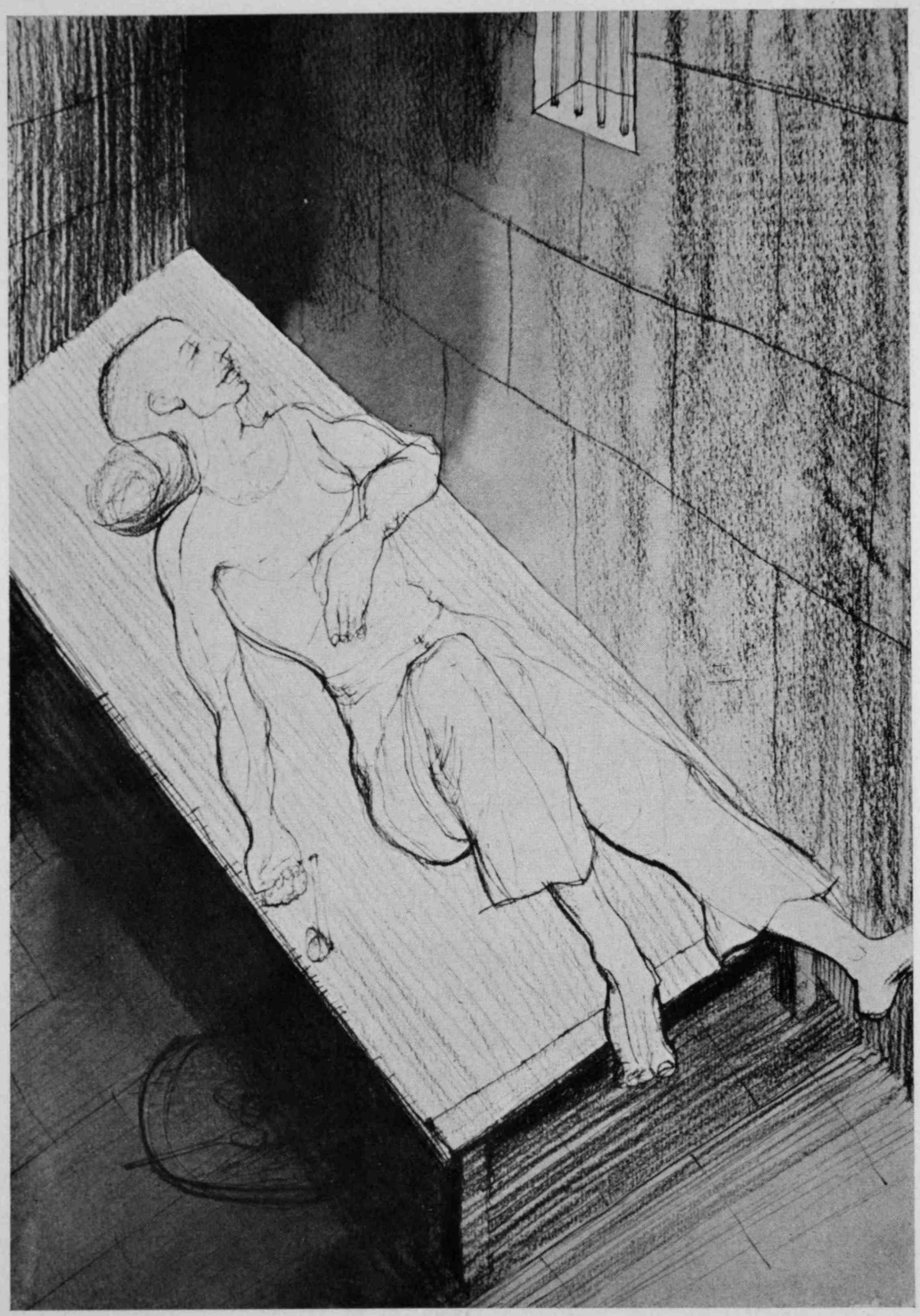
THAT night the empty corridors
  Were full of forms of Fear,
And up and down the iron town
  Stole feet we could not hear,
And through the bars that hide the stars
  White faces seemed to peer.

He lay as one who lies and dreams
  In a pleasant meadow-land
The watchers watched him as he slept,
  And could not understand
How one could sleep so sweet a sleep
  With a hangman close at hand.

But there is no sleep when men must weep
  Who never yet have wept:
So we — the fool, the fraud, the knave —
  That endless vigil kept,
And through each brain on hands of pain
  Another's terror crept.

Alas! it is a fearful thing
  To feel another's guilt!
For, right, within, the Sword of Sin
  Pierced to its poisoned hilt,
And as molten lead were the tears we shed
  For the blood we had not spilt.

The warders with their shoes of felt
  Crept by each padlocked door,
And peeped and saw, with eyes of awe,
  Grey figures on the floor,
And wondered why men knelt to pray
  Who never prayed before.

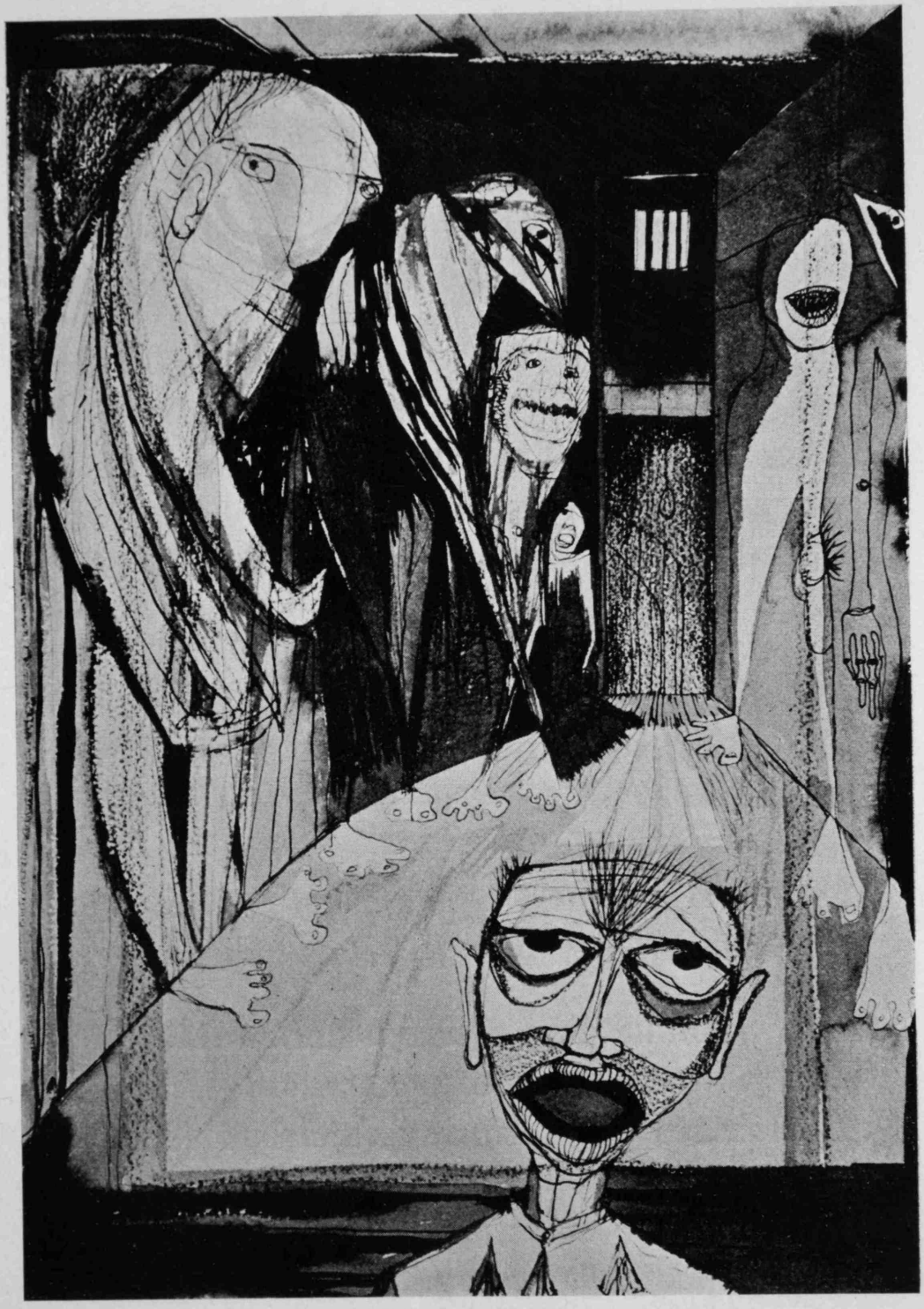


All through the night we knelt and prayed,
  Mad mourners of a corse!
The troubled plumes of midnight shook
  The plumes upon a hearse:
And bitter wine upon a sponge
  Was the savour of Remorse.

THE grey cock crew, the red cock crew,
  But never came the day:
And crooked shapes of Terror crouched,
  In the corners where we lay:
And each evil sprite that walks by night
  Before us seemed to play.

They glided past, they glided fast,
  Like travellers through a mist:
They mocked the moon in a rigadoon
  Of delicate turn and twist,
And with formal pace and loathsome grace
  The phantoms kept their tryst.

With mop and mow, we saw them go,
  Slim shadows hand in hand:
About, about, in ghostly rout
  They trod a saraband:
And the damned grotesques made arabesques,
  Like the wind upon the sand!



With the pirouettes of marionettes,
They tripped on pointed tread:
But with flutes of Fear they filled the ear,
As their grisly masque they led,
And loud they sang, and long they sang,
For they sang to wake the dead.

'Oho!' they cried, 'The world is wide,
But fettered limbs go lame!
And once, or twice, to throw the dice
Is a gentlemanly game,
But he does not win who plays with Sin
In the secret House of Shame.'

No things of air these antics were,
That frolicked with such glee:
To men whose lives were held in gyves,
And whose feet might not go free,
Ah! wounds of Christ! they were living things,
Most terrible to see.

Around, around, they waltzed and wound;
Some wheeled in smirking pairs;
With the mincing step of a demirep
Some sidled up the stairs:
And with subtle sneer, and fawning leer,
Each helped us at our prayers.

The morning wind began to moan,
  But still the night went on:
Through its giant loom the web of gloom
  Crept till each thread was spun:
And, as we prayed, we grew afraid
  Of the Justice of the Sun.

The moaning wind went wandering round
  The weeping prison-wall:
Till like a wheel of turning steel
  We felt the minutes crawl:
O moaning wind! what had we done
  To have such a seneschal?

At last I saw the shadowed bars,
  Like a lattice wrought in lead,
Move right across the whitewashed wall
  That faced my three-plank bed,
And I knew that somewhere in the world
  God's dreadful dawn was red.

At six o'clock we cleaned our cells,
  At seven all was still,
But the sough and swing of a mighty wing
  The prison seemed to fill,
For the Lord of Death with icy breath
  Had entered in to kill.

He did not pass in purple pomp,
  Nor ride a moon-white steed.
Three yards of cord and a sliding board
  Are all the gallows' need:
So with rope of shame the Herald came
  To do the secret deed.

We were as men who through a fen
  Of filthy darkness grope:
We did not dare to breathe a prayer,
  Or to give our anguish scope:
Something was dead in each of us,
  And what was dead was Hope.

For Man's grim Justice goes its way,
  And will not swerve aside:
It slays the weak, it slays the strong,
  It has a deadly stride:
With iron heel it slays the strong,
  The monstrous parricide!

We waited for the stroke of eight:
  Each tongue was thick with thirst:
For the stroke of eight is the stroke of Fate
  That makes a man accursed,
And Fate will use a running noose
  For the best man and the worst.

We had no other thing to do,
  Save to wait for the sign to come:
So, like things of stone in a valley lone,
  Quiet we sat and dumb:
But each man's heart beat thick, and quick,
  Like a madman on a drum!

With sudden shock the prison-clock
  Smote on the shivering air,
And from all the gaol rose up a wail
  Of impotent despair,
Like the sound that frightened marshes hear
  From some leper in his lair.

And as one sees most fearful things
  In the crystal of a dream,
We saw the greasy hempen rope
  Hooked to the blackened beam,
And heard the prayer the hangman's snare
  Strangled into a scream.

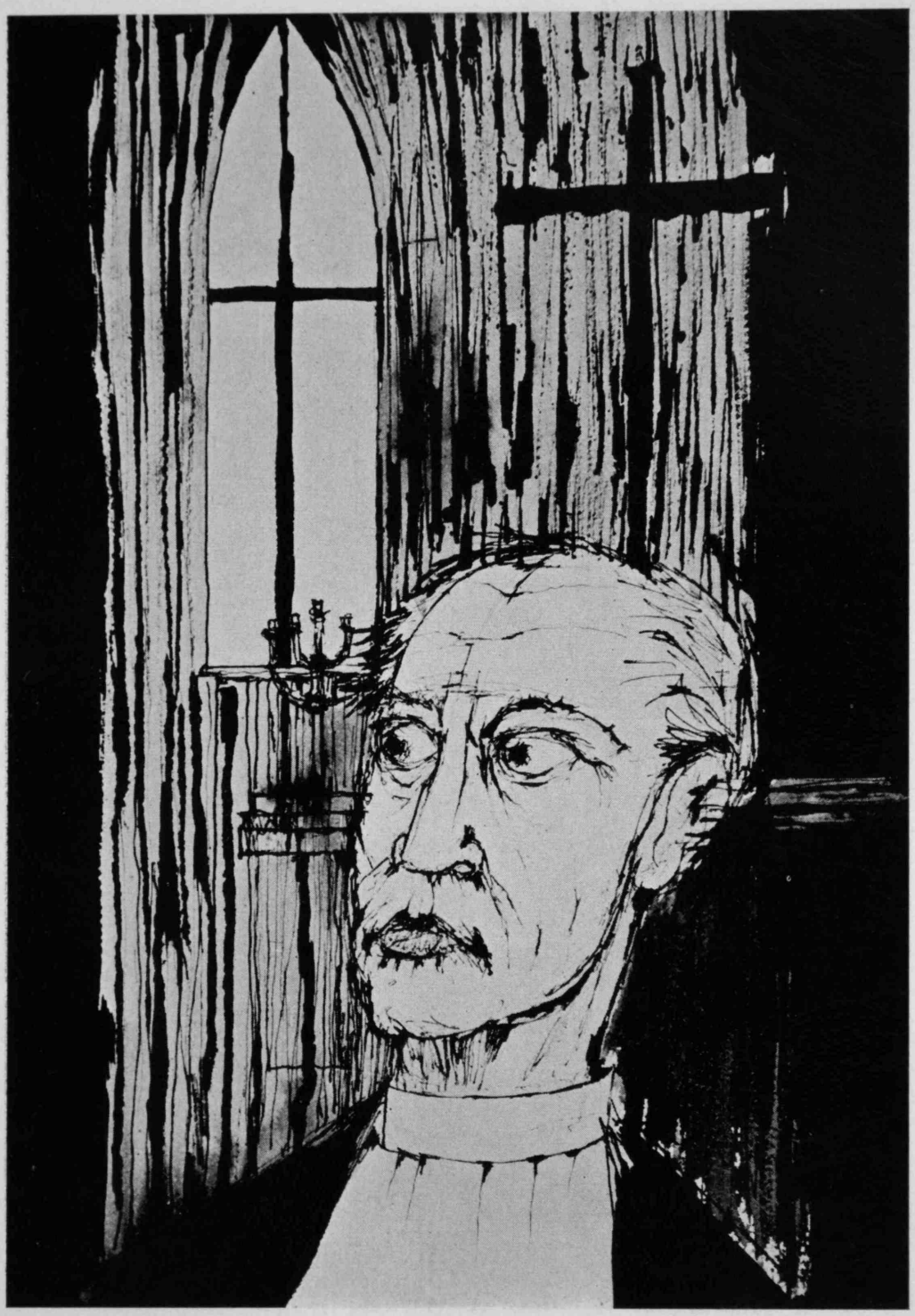
And all the woe that moved him so
  That he gave that bitter cry,
And the wild regrets, and the bloody sweats,
  None knew so well as I:
For he who lives more lives than one
  More deaths than one must die.

4

THERE is no chapel on the day
On which they hang a man:
The Chaplain's heart is far too sick,
Or his face is far too wan,
Or there is that written in his eyes
Which none should look upon.

So they kept us close till nigh on noon,
And then they rang the bell,
And the warders with their jingling keys
Opened each listening cell,
And down the iron stair we tramped,
Each from his separate Hell.

Out into God's sweet air we went,
But not in wonted way,
For this man's face was white with fear,
And that man's face was grey,
And I never saw sad men who looked
So wistfully at the day.

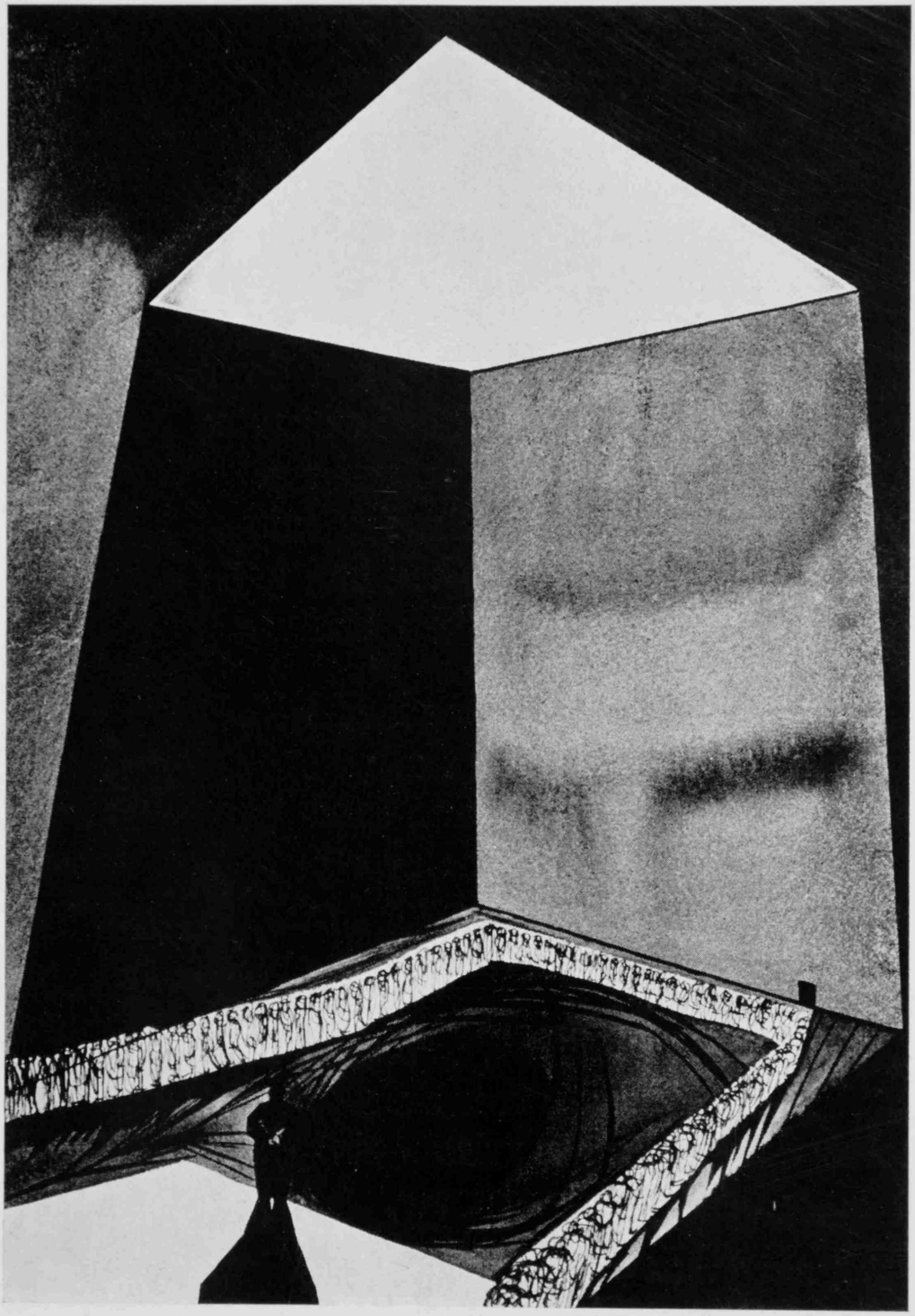


I never saw sad men who looked
  With such a wistful eye
Upon that little tent of blue
  We prisoners called the sky,
And at every happy cloud that passed
  In such strange freedom by.

But there were those amongst us all
  Who walked with downcast head,
And knew that, had each got his due,
  They should have died instead:
He had but killed a thing that lived,
  Whilst they had killed the dead.

For he who sins a second time
  Wakes a dead soul to pain,
And draws it from its spotted shroud,
  And makes it bleed again,
And makes it bleed great gouts of blood,
  And makes it bleed in vain!

LIKE ape or clown, in monstrous garb
  With crooked arrows starred,
Silently we went round and round
  The slippery asphalte yard;
Silently we went round and round,
  And no man spoke a word.



Silently we went round and round,
  And through each hollow mind
The Memory of dreadful things
  Rushed like a dreadful wind,
And Horror stalked before each man,
  And Terror crept behind.

THE warders strutted up and down,
  And watched their herd of brutes,
Their uniforms were spick and span,
  And they wore their Sunday suits,
But we knew the work they had been at,
  By the quicklime on their boots.

For where a grave had opened wide,
  There was no grave at all:
Only a stretch of mud and sand
  By the hideous prison-wall,
And a little heap of burning lime,
  That the man should have his pall.

For he has a pall, this wretched man,
  Such as few men can claim:
Deep down below a prison-yard,
  Naked for greater shame,
He lies, with fetters on each foot,
  Wrapt in a sheet of flame!

And all the while the burning lime
  Eats flesh and bone away,
It eats the brittle bone by night,
  And the soft flesh by day,
It eats the flesh and bone by turns,
  But it eats the heart alway.

FOR three long years they will not sow
  Or root or seedling there:
For three long years the unblessed spot
  Will sterile be and bare,
And look upon the wondering sky
  With unreproachful stare.

They think a murderer's heart would taint
  Each simple seed they sow.
It is not true! God's kindly earth
  Is kindlier than men know,
And the red rose would blow more red,
  The white rose whiter blow.

Out of his mouth a red, red rose!
  Out of his heart a white!
For who can say by what strange way,
  Christ brings His will to light,
Since the barren staff the pilgrim bore
  Bloomed in the great Pope's sight?

But neither milk-white rose nor red
  May bloom in prison-air;
The shard, the pebble, and the flint,
  Are what they give us there:
For flowers have been known to heal
  A common man's despair.

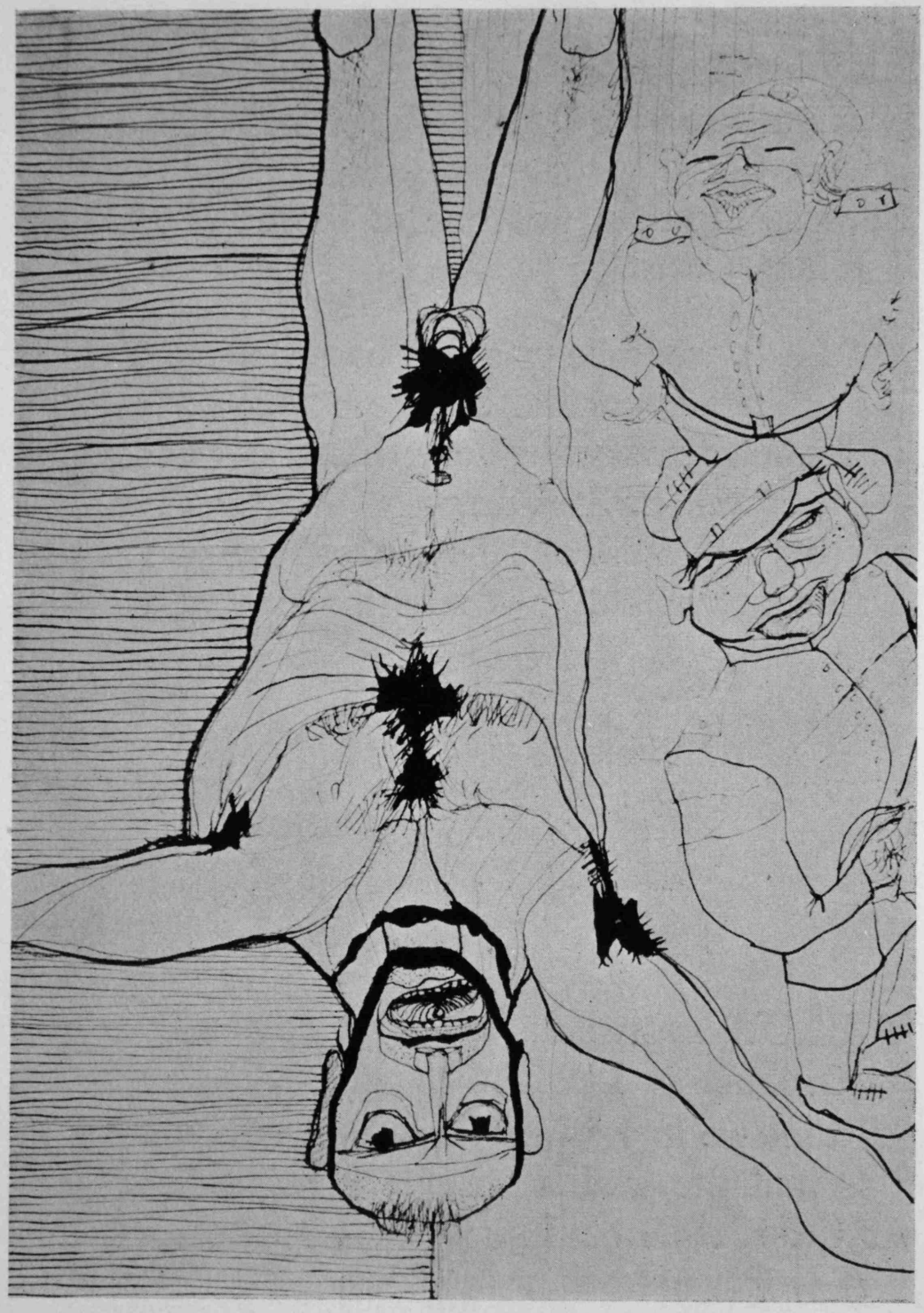
So never will wine-red rose or white,
  Petal by petal, fall
On that stretch of mud and sand that lies
  By the hideous prison-wall,
To tell the men who tramp the yard
  That God's Son died for all.

YET though the hideous prison-wall
  Still hems him round and round,
And a spirit may not walk by night
  That is with fetters bound,
And a spirit may but weep that lies
  In such unholy ground.

He is at peace — this wretched man —
  At peace, or will be soon:
There is no thing to make him mad,
  Nor does Terror walk at noon,
For the lampless Earth in which he lies
  Has neither Sun nor Moon.

They hanged him as a beast is hanged:
  They did not even toll
A requiem that might have brought
  Rest to his startled soul,
But hurriedly they took him out,
  And hid him in a hole.

The warders stripped him of his clothes,
  And gave him to the flies:
They mocked the swollen purple throat,
  And the stark and staring eyes:
And with laughter loud they heaped the shroud
  In which the convict lies.



The Chaplain would not kneel to pray
  By his dishonoured grave:
Nor mark it with that blessed Cross
  That Christ for sinners gave,
Because the man was one of those
  Whom Christ came down to save.

Yet all is well; he has but passed
  To Life's appointed bourne:
And alien tears will fill for him
  Pity's long-broken urn,
For his mourners will be outcast men,
  And outcasts always mourn.

5

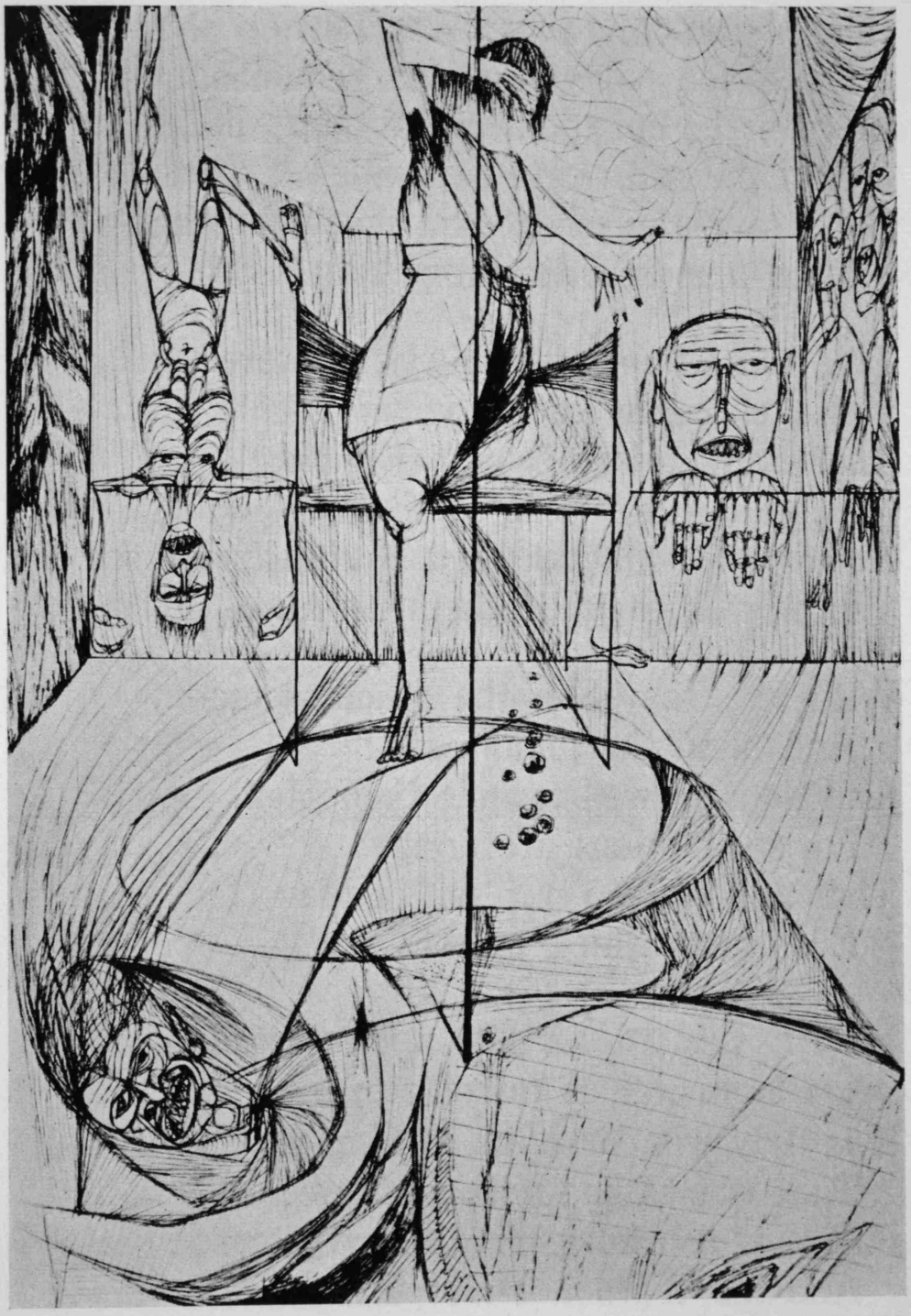
I KNOW not whether Laws be right,
  Or whether Laws be wrong;
All that we know who lie in gaol
  Is that the wall is strong;
And that each day is like a year,
  A year whose days are long.

But this I know, that every Law
  That men have made for Man,
Since first Man took his brother's life,
  And the sad world began,
But straws the wheat and saves the chaff
  With a most evil fan.

This too I know — and wise it were
  If each could know the same —
That every prison that men build
  Is built with bricks of shame,
And bound with bars lest Christ should see
  How men their brothers maim.

With bars they blur the gracious moon,
  And blind the goodly sun:
And they do well to hide their Hell,
  For in it things are done
That Son of God nor son of Man
  Ever should look upon!

THE vilest deeds like poison weeds,
  Bloom well in prison-air;
It is only what is good in Man
  That wastes and withers there:
Pale Anguish keeps the heavy gate,
  And the Warder is Despair.



For they starve the little frightened child
  Till it weeps both night and day:
And they scourge the weak, and flog the fool,
  And gibe the old and grey,
And some grow mad, and all grow bad,
  And none a word may say.

Each narrow cell in which we dwell
  Is a foul and dark latrine,
And the fetid breath of living Death
  Chokes up each grated screen,
And all, but Lust, is turned to dust
  In Humanity's machine.

The brackish water that we drink
  Creeps with a loathsome slime,
And the bitter bread they weigh in scales
  Is full of chalk and lime,
And Sleep will not lie down, but walks
  Wild-eyed, and cries to Time.

BUT though lean Hunger and green Thirst
  Like asp with adder fight,
We have little care of prison fare,
  For what chills and kills outright
Is that every stone one lifts by day
  Becomes one's heart by night.

With midnight always in one's heart,
And twilight in one's cell,
We turn the crank, or tear the rope,
Each in his separate Hell,
And the silence is more awful far
Than the sound of a brazen bell.

And never a human voice comes near
To speak a gentle word:
And the eye that watches through the door
Is pitiless and hard:
And by all forgot, we rot and rot,
With soul and body marred.

And thus we rust Life's iron chain
Degraded and alone:
And some men curse, and some men weep,
And some men make no moan:
But God's eternal Laws are kind
And break the heart of stone.

AND every human heart that breaks,
In prison-cell or yard,
Is as that broken box that gave
Its treasure to the Lord,
And filled the unclean leper's house
With the scent of costliest nard.

Ah! happy they whose hearts can break
  And peace of pardon win!
How else may man make straight his plan
  And cleanse his soul from Sin?
How else but through a broken heart
  May Lord Christ enter in?

AND he of the swollen purple throat,
  And the stark and staring eyes,
Waits for the holy hands that took
  The Thief to Paradise;
And a broken and a contrite heart
  The Lord will not despise.

The man in red who reads the Law
  Gave him three weeks of life,
Three little weeks in which to heal
  His soul of his soul's strife,
And cleanse from every blot of blood
  The hand that held the knife.

And with tears of blood he cleansed the hand,
  The hand that held the steel:
For only blood can wipe out blood,
  And only tears can heal:
And the crimson stain that was of Cain
  Became Christ's snow-white seal.

6

IN Reading gaol by Reading town
  There is a pit of shame,
And in it lies a wretched man
  Eaten by teeth of flame,
In a burning winding-sheet he lies,
  And his grave has got no name.

And there, till Christ call forth the dead,
  In silence let him lie:
No need to waste the foolish tear,
  Or heave the windy sigh:
The man had killed the thing he loved,
  And so he had to die.

And all men kill the thing they love,
  By all let this be heard,
Some do it with a bitter look,
  Some with a flattering word,
The coward does it with a kiss,
  The brave man with a sword!

DOCTRESS KOO AND THE HELL BENT PANS

In his preface to MODERN ENGLISH CONVERSATION, the author, Mr. Edwin Lo-Tien Fang, remarks of his work: 'As it is entirely a by-product of personal experience of several years ago, there may be some artistic, medical and other technical terminology that lags behind the rapid progress of scientific inventions in the past few years, and therefore needs to be changed'.

Our readers will surely agree, however, that this present extract is as skilful and happy an obstetrical essay as could be found in any text.

Mrs. Cheng: Good afternoon, Mrs. Pan. How do you do? I was overjoyed to hear that you had given birth to a baby. I have just arrived from Hangchow and hurry here to see you and your little darling.

Mrs. Pan: So much obliged to you, Mrs. Cheng. How are you and your beloved parents? Have you got the letter I wrote you last month?

Mrs. Cheng: Thanks, they're hotsy totsy. I got your letter some ten days ago. But how old is your baby? May I have a look of it?

Mrs. Pan: Sure. It's asnore in the cradle; it is a little more than three weeks old. You see it's a male.

Mrs. Cheng: Angelic! It looks so much like a live wire, it takes much after Mr. Pan. It must be a great enhancement of the blessings of your bed and board. I am sure Mr. Pan must take it big. Where is Mr. Pan?

Mrs. Pan: He's in the office now. He makes much ado all his leisure about its nursing and clothing. He would even have hired a wet nurse but for my dissent.

Mrs. Cheng: But who can make nothing of such a cherub? When my big boy was born, Mr. Cheng was in as great a bustle as Mr. Pan. But you're right, Mrs. Pan, a good wet nurse is very hard to get under a competent medical inspection. But how is your own milk?

Mrs. Pan: At first it seemed quite insufficient for the baby, and various recipes of immitation human milk were resorted to. But through proper care of

it takes much after Mr. Pan

FAO

my own eats which principally consists of cow's milk and infant's food, it gradually increases and is now plentifully enough for him. You see how he grows.

Mrs. Cheng: Yah, the eyes are bright, the muscles firm and the lips red; indeed, a hefty baby. Well, darling, my darling you'll be a strong arm of the new China, nay, of the new world. How much does it weigh now, Mrs. Pan?

Mrs. Pan: It weighed ten pounds three days ago, just two pounds more than at its birth. As doctress Koo said, mere weight does not necessarily mean health. Real health rests with the color of complexion and the structure of muscle.

Mrs. Cheng: That's true. But who was your accoucheuse and how long did it take you to lie on the child bed?

Mrs. Pan: Doctress Koo of the Shanghai General Hospital assisted me in my childbed, and it took me no more than ten minutes before the fetus and afterbirth came out.

Mrs. Cheng: Doctress Koo? She's a mid-wife in the front row in this country and is unrivaled in the art and experience in obstetrics. Well, when will you get your baby vaccinated?

Mrs. Pan: We intend to have him vaccinated when he's three months old, for we wish that he get a perfect recovery before the beginning of teething. You know what is the best form of vaccine?

Mrs. Cheng: We generally use the emulsified calf lymph, but there may be many new forms which I do not know. Well, what's that packet for?

Mrs. Pan: That's a packet of soft diapers and woollen garments. And this case is a household pharmacy. You see it consists of lint, absorbent cotton, plaster, talc powder, vaseline, zinc ointment, borax acid and all such things.

Mrs. Cheng: You're indeed a sensible housewife. Soft garments are very important, for they give proper amount of warmth without being oppressive to the baby's growth. And how is the digestion of your baby? The motions and the water passed by the baby always deserve our great attention. And the consistency in passing water must be brought up from the very infancy. Do you change the diapers at regular intervals?

Mrs. Pan: Yes, and I abstain from alcohol and tea as well as all food that's liable to cause flatulence in the stomach, so the motions of my baby are always

normal, neither white nor green. And if no water is passed for ten hours, I must remedy it by placing his hips in a basin of blood warm water, that's ninety degree Fahrenheit.

Mrs. Cheng: And this room is very nice for lying-in. It's so sunny, quiet and remote from noise.

Mrs. Pan: Yes, Mr. Pan pays great attention to the baby's sleep, and is hell bent on the room's being free from disturbing noise. We hate rocking-to sleep. It's fitful and restless. Proper sleep is calm and refreshing.

Mrs. Cheng: How many times do you wash your baby a day?

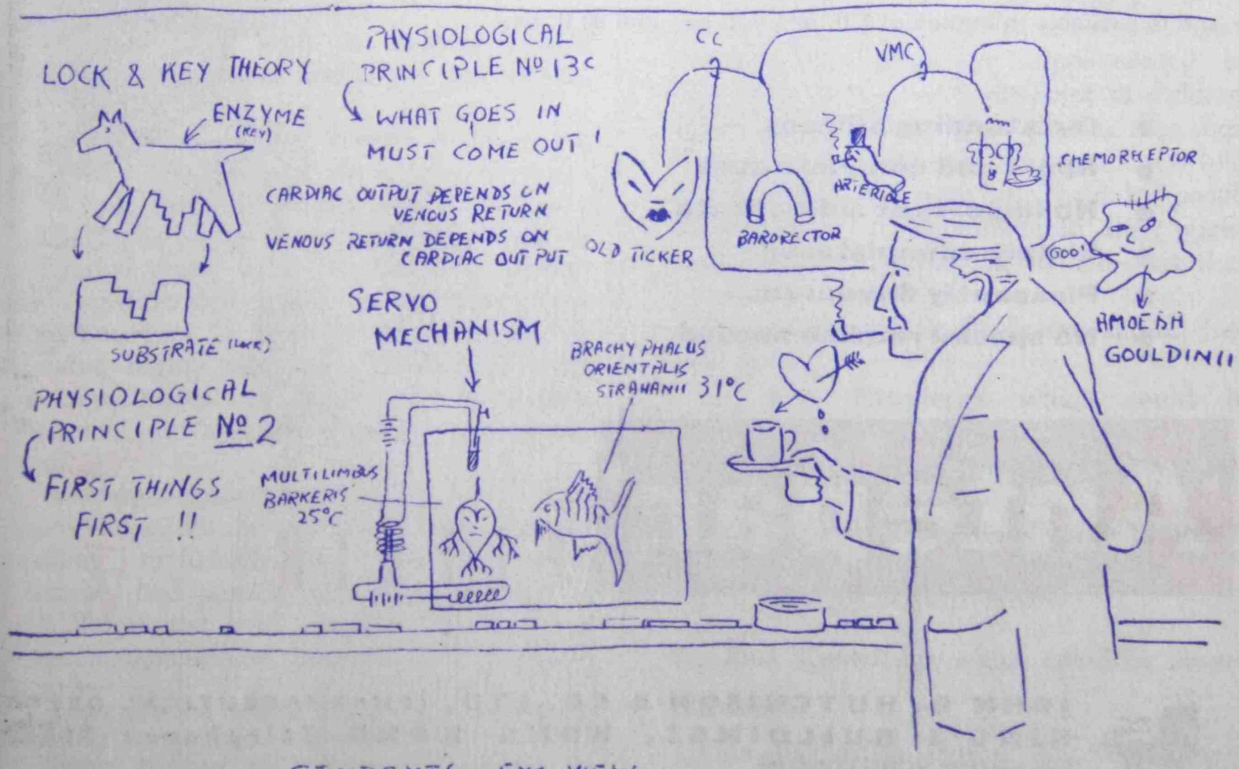
Mrs. Pan: Doctress Koo told us that frequent bath is often accountable for many cases of eczema. And we now give our baby only one bath a day in hot water at 90 Fahr. and the temp of the room is always kept at 60 to 65. But after each meal we wash the mouth of our baby by swabbing the gum and the mouth well with a corner of a handkerchief well saturated with very weak borax dilute. They say this can prevent the appearance of thrush.

Mrs. Cheng: You're right, Mrs. Pan. But I wonder from whom did you get such useful common sense.

Mrs. Pan: I learned all these from Doctress Koo. I followed her advice and found it very beneficial.

Mrs. Cheng: I must congratulate you. I hope you'll take good care of your health as well as that of the little baby. Here's a little present for my darling. Mr. Cheng bought this book when he was in America. I hope you'll keep it as a keepsake, and when your darling is grown up, he will find it very interesting.

Mrs. Pan: Thank you and Mr. Cheng with all my heart. Hope you will call on us often.



- STUDENTS - EYE VIEW -

KNOWLEDGE AND ERRORS IN ANCIENT VIEWS ON PARASITES AND PARASITIC INFECTIONS *

By

R. HOEPPLI, M.D., D.SC. †

Modern parasitology which started as a special field of research only about 100 years ago has within this comparatively short period made such progress and has increased our knowledge of parasites and parasitic infections to such an extent that we are liable to forget that even long before the advent of modern parasitology there existed a considerable amount of such knowledge though inevitably inaccurate in many respects.

It is of interest and of value for us to survey the knowledge of the ancients regarding parasites together with their mistaken ideas because such studies teach us to be modest regarding our own knowledge and make us realize that in spite of all our modern achievements we must likewise be holding erroneous views which future generations will have to correct.

Before dealing with the subject I shall give some definitions and a few preliminary remarks:

By "Ancient Views" I refer to the views expressed in literature from ancient times up to the invention of the microscope (circa 1600) and also to the present-day views of primitive races, since their views resemble to a considerable degree those of the primitive ancestors of races which subsequently became highly civilized. "Parasites" refer to zooparasites of man and in a few instances to those of domestic animals as well.

Although modern parasitology dates only from the middle of the 19th century, works dealing exclusively or principally with parasites had already been published in the middle of the 17th century. Before that time statements on parasites and parasitic diseases are mostly found scattered in medical publications dealing with a variety of subjects. Parasites and parasitic infections are usually treated from a medical standpoint in these publications and the statements therefore reflect the medical ideas of the respective period.

If we wish to go further back in order to find out the views of ancient races without script then we have to look for them among the primitive races of today. Their medicine is essentially magico-religious. Diseases may be attributed to a sin for example, violation of a taboo, to gods and ghosts or to the loss of the soul, the existence of which is assumed by many primitive races.

Treatment is usually carried out by a priest or some kind of healer who tries to effect a cure by the use of magic, charms, incantations or elaborate exorcism. This treatment is frequently supplemented by rational treatment with medicine of different kinds, mostly herbs. It is obvious that these ideas regarding disease and treatment which in all probability were also held by people in prehistoric times influenced their views regarding the few parasites which were then known.

It is convenient to divide our subject into four groups:—

I. Real knowledge which could be proved.
II. Correct views which formerly could not be proved.
III. Correct observations with erroneous interpretations and conclusions.
IV. Straightforward errors.

I. Real Knowledge which could be proved

Helminths.

One may safely assume that some of the larger ecto- and endo- parasites of man

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were already known to the people of prehistoric times. If we turn to early literature we find the views in regard to helminths were similar to those of some of the present-day primitive races. Celsus (first half of first century A.D.) and Pliny (23-79 A.D.) for instance, differentiated only flatworms and roundworms. In general, however, three kinds of intestinal worms of man, the flatworm (Taenia), the large roundworm (Ascaris) and the small roundworm (Enterobius) are already mentioned by early writers in different countries, such as, China, India, Greece and Rome.

In addition to these three intestinal worms, the Guinea worm (Dracunculus medinensis) was known in endemic regions. It is very likely that a passage in the Papyrus Ebers refers to the Guinea worm which was clearly described for the first time by the geographer Agatharchides of Knidos (second half of second century B.C.), teacher of one of the sons of Ptolemaeus Alexander (Physcon). He mentioned that it was common among the population on the shores of the Red Sea. The Guinea worm was subsequently discussed by numerous Greek, Roman and Arabic writers.

Some larval stages of cestodes were likewise known but their true nature was not recognised. They were usually regarded as a kind of tumour or as concrements similar to pearls. True bladder worms and various kinds of cysts were not differentiated. The Hippocratic collection mentions hydatid cyst of man and an operative method for its removal (Aphor. VII, 45, 55). Aretaeus of Cappadocia (early second cent. A.D.) discussed hydatid disease. Galen (ca 129-200 A.D.) was also familiar with hydatid disease and cysticerci in the abdomen of slaughtered animals. Cysticercus cellulosae was compared by Aristotle (384-322 B.C.) with a hailstone. It was so well known that Aristophanes (ca, 444-380 B.C.) in his "Knights" refers to the examination of the tongue of pigs for cysticercus cellulosae in suggesting that this practice should be applied to one of the persons in the comedy.

Certain helminths of animals were also known; Hippocrates, to judge from Galen's commentary, apparently knew pin-worms of horses (Oxyuris equi).

Columella (middle of first century A.D.) knew helminths of calves, probably Neoascaris vitulorum (rer, rust. lib. VI. cap. 25) and of horses (lib. VI. cap. 30).

Galen in Aphor. Hipp. Comment speaks of the frequent occurrence of pin-worms in horses; from the same host he also mentions other roundworms (probably Parascaris equorum) and tapeworms which he regards as being more rare. (teste Davaine, 1860, p. 223).

Vegetius (second half of fourth century A.D.) Mulomedicinae lib. 1, cap. XLIV, L II, mentions roundworms, probably Parascaris and other helminths "Tineolas" from the horse (Davaine, 1860).

The ars venandi cum avibus of the Hohenstaufen Emperor Frederick II. (1194 - 1250) and also Byzantine writers, for example Demetrius Pepagomenus (XIIIth century A.D.) in discussing the care of falcons, mention worms living under the nictitating membrane of falcons (Huber, 1908; Théodorides, 1953).

Jehan de Brie (1379) described the Liver Fluke, Fasciola hepatica, which, however, must have been known long before his time. It was subsequently mentioned by various authors.

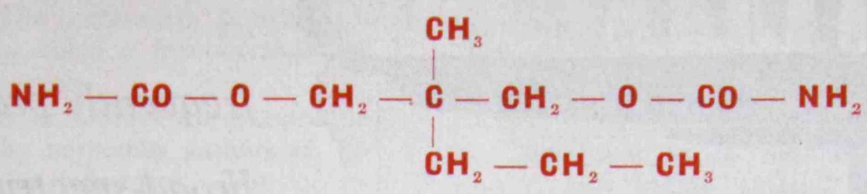
Eustrongylus gigas previously mentioned by Caesalpinus was reported from the kidney of a wolf by Jean de Clamorgan (1570).

Severinus (1645) described Echinorhynchus gigas from the pig.

Chinese writers mention worms in the conjunctival sac of horses and camels which probably were Thelazia species (H. F. Hsü 1940).

The people knew not only the helminths just mentioned, but also the clinical symptoms caused by them. They even knew symptoms of some helminth infections the causative agents of which were not known, such as schistosomiasis and hookworm disease.

Worms are allegedly more common in autumn and the irritation by Enterobius is especially felt in the evening. Among the symptoms of worm infection in children which have been described, are gnashing of the teeth during sleep and a hardening of the abdomen if large numbers of Ascaris are present. (Caelius Aurelianus, 5th century, A.D.; Drabkin, 1950). The Sushruta Samhita (Bhishagratna, 1911) mentions giddiness among other symptoms. Paulus Aegineta (seventh century A.D.) and also



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the Arabic physicians describe signs of helminth infections in detail (Adams, 1844, 1846, 1847). The occasional presence of Enterobius in the vulva is mentioned in the Hippocratic collection.

The symptoms of Guinea-worm infection were described by numerous authors as, for example, Avicenna (980-1037). The violent reaction which occurs when the worm is broken during extraction was well known and it was therefore recommended to fasten a small weight of lead to the protruding portion of the worm or to roll this portion gradually around a small stick for the purpose of extracting the worm very slowly with only a small risk of breaking it.

In ancient Egypt the a-a-a- disease connected with a worm probably represented infection with Schistosoma haematobium. The clinical symptoms, the deadliness of the a-a-a- disease as described and the hieroglyphic sign which shows a penis with fluid dripping from it (possibly blood or pus) seem to justify this diagnosis.

The discovery by Ruffer, (1910, 1921) of Schistosima haematobium eggs in the kidneys of two mummies of the XXth dynasty (ca. 1250-1000 B.C.) proved the existence of this infection in ancient Egypt.

The Papyrus Ebers gives indications that the ancient Egyptians were probably aware of the anemia caused by hookworm (Ebbell, 1937).

The Chinese in endemic areas were familiar with the clinical picture of severe hookworm infection. It was called "Mulberry-leaf-yellow disease," "Able-to-eat-but-lazy-to-work-yellow disease" and "Lazy-yellow disease" (Hsü, 1940). The yellow colour apparently referred to the anemic state of the patient. The occasional habit of eating earth as well as emaciation accompanied by muscular weakness in certain worm infections and the irritation of the anal region due to Enterobius (Chu and Chiang, 1931; Chao, 1940) were also known. Schistosomiasis japonica is described as "Spleen Lump disease", "Yellow swelling disease", and "Yellow lump" (Hsü, 1940) in Chinese literature. The causative agent remained unknown, as no autopsies were performed.

Concerning Ascaris infection, it is stated in Chinese literature that malnutrition in children is accompanied by frequent frowning and crying, vomiting of greenish fluid, abdominal pain and distension of the abdomen.

Elephantiasis, on account of the frequent grotesque and horrible disfigurement of the patient attracted considerable attention and was described by a number of Graeco-Roman and Indian authors; among them are Celsus, Caelius Aurelianus (Drabkin, 1950) and Aretaeus of Cappadocia (early second cent. A.D.) (1768). Indian medicine was familiar with elephantiasis; the symptoms are described in detail in the Sushruta Samhita (Bhishagratna, 1911). It is certain that many of these early descriptions include cases of leprosy in addition to elephantiasis due to filarial infection.

Associated with knowledge in ancient times of certain helminth infections was a parallel knowledge of a number of effective anthelmintics.

As examples may be mentioned:

Areca catechu, betel nut, Ping lang, containing arecoline, used in India and China from ancient times as a vermifuge in man and animals. It was mentioned by Avicenna and in recent research carried out in China, Areca catechu was found valuable for treatment of Taenia solium, Taenia saginata, Hymenolepis nana and Fasciolopsis buski infection (H. L. Liu, 1936; L. C. Feng, 1949; P. N. Wu and H. H. Chen 1950).

Gentiana scabra, gentian root, Lung-tan.

Punica granatum. Pomegranate root, Shih-liu-ken contains pelletierine. It came originally from Persia and has been used in ancient Egypt. (Laufer, 1919).

Artemisia abrotanum, southern-wood, used already in early Greek medicine.

Artemisia absinthium, worm-wood recommended by Celsus.

Artemisia maritima, oriental worm-wood, recommended by Dioscorides (Middle of 1st cent. A.D.).

Filix mas, male fern, its anthelmintic properties were pointed out by Pliny.

From the foregoing, it is evident that knowledge of helminths and helminth infections in ancient times was quite considerable.

Leeches.

Leeches are mentioned in early literature with reference to their therapeutic and cosmetic uses and their accidental entry into the cavities of the human body. It is impossible to determine from the descriptions given by the various Greek and Roman authors the species of leeches referred to. Pliny (Hist. nat. VIII.X) knew of leeches in the trachea of elephants.

Temporary endoparasitism of leeches in man is first mentioned in Greek medical literature in the Hippocratic collection (Prorrhet. II 17) where the physician is recommended to examine for the presence of an ulceration or a leech in persons who without other symptoms frequently bled from the throat. However, some later translators and commentators regard the relevant expression "bdella" as referring to a varicose vein and not a leech.

In Indian medical literature leeches Jaluka (Jalauka) are mentioned in detail; they were used for blood-letting (Jolly 1951). The fact that leeches occasionally enter the mouth cavity with drinking water and are found also in the nasal cavity and in the upper digestive and respiratory tracts was well known to the Arabs because of the frequent occurrence of leeches in the Middle East and North Africa.

Leeches are mentioned in early times from both medical and non-medical viewpoints in Chinese publications. In Erh Ya (probably compiled originally in the fifth century B.C.) "Chih" leeches are on record. In Shen Nung Pen Ts'ao (its core may be even older than the Nei Ching Ssu Wen) the properties and uses of leeches are frequently mentioned (Hoeppli and Tang, 1941).

Although leeches practically no longer play a role in medicine today they were very widely used for bloodletting, in former times especially in Europe. It was well known that leeches can stand severe mutilations and this knowledge was utilized in bloodletting by cutting off the posterior portion of a leech which then sucks a much larger amount of blood than under normal conditions. This technique was recommended by Antyllus as early as the second century, A.D.

Ectoparasites.

The common ectoparasites of man, body lice, pubic lice, fleas, bed-bugs, blood-sucking flies, mosquitoes, ticks and probably the itch mite were known from ancient times. A few ectoparasites of domestic animals were also mentioned by early writers.

It was known that the colour of head lice depends on the colour of the hair; it was also known that lice leave the body after death. A well known reference to this pecularity is a description of the death of Thomas à Becket (Zinsser, 1953, p. 185). Regarding ticks Pliny mentions that they have no anal opening.

Human scabies and mange of animals were known to Greeks and Romans who were likewise familiar with their infectiousness.

Sarcoptes scabiei, the itch mite was certainly known to the common people long before it was first mentioned in the literature. In Europe, it was first referred to by Ahmad al Tabari (second half of tenth century) in his Kitab al-mualaya al-buqratiya (Rihab, 1927) and subsequently mentioned by Avenzoar (1113-62). In Chinese medical literature there are a number of statements about minute "worms" in the skin which can be removed with the point of a needle. These statements apparently refer to Sarcoptes scabiei. The earliest mention of these small "worms" as far as the writer is aware, is that by Ch'ao Yuan-fang (610) in Ch'ao shih chu ping yuan hou tsung lun, Ch'ao's General Treatise on the Aetiology and Symptoms of Diseases. In those publications in which Chinese authors mention small worms in scabies they are not regarded as causative agents but rather as a result of the disease in the same way as early European writers did. The advice given by some authors to remove the minute worms with a needle indicates, however, that although the mite may not have been regarded as the direct cause of scabies, its presence was evidently believed to be harmful so that its removal seemed desirable.

The sand flea or chigoe, Sarcopsylla penetrans was mentioned by Spanish writers soon after the conquest of Mexico and Peru as being very common and causing considerable sufferings in these countries (Singer, 1912; Ocaranza, 1934). The Indians removed

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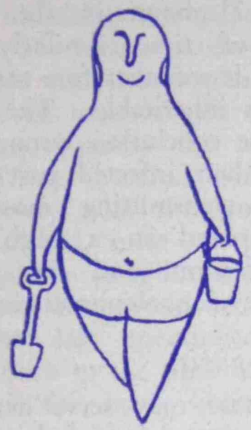

Sand Monopoly Inspector.

the embedded insect by means of a thorn and subsequently applied fat on the small wound (D'Harcourt, 1939).

Protozoan diseases.

Malaria. This disease has played an extremely important role from ancient times; in some instances it has even influenced history. Malaria was already well known to early writers in different parts of the world. The Hippocratic collection mentions different types of malaria. From the descriptions one can easily recognise tertian quartan and subtertian malaria. The other types mentioned are difficult to diagnose and probably refer to cases with double infection. Malaria was well known to Graeco-Roman, Indian, Chinese and Arabic physicians. With regard to malaria-treatment no effective drug was known before the Peruvian bark was introduced from South America into Europe and subsequently to other parts of the world.

Dysentery. Dysentery was likewise well known from ancient times, but a differentiation between amoebic and bacillary dysentery could not be made. It was generally attributed to bad and unsuitable food, to taking hot food with drinks of cold water or to the effect of cold weather. Treatment as a rule consisted in the use of various local plants.

Leishmaniasis americana. This disease which had been unknown in Europe before the discovery of America greatly impressed the Spanish conquerors of Peru and already the early Spanish chroniclers gave descriptions. The "disease of the Andes" as it was called by the Spaniards was evidently much dreaded and apparently so well known and so common among certain sections of the population that it was represented on ancient Peruvian pre-Inca mochica pottery together with pathological changes which apparently represent punitive mutilations but which may have included blastomycosis.

Oriental sore. A related but very much less dangerous infection, caused by Leishmania tropica was known for many centuries to the population on the shores of the Mediterranean. People in these regions were also familiar with the immunity produced by the infection and therefore inoculated their children on those parts of the body normally covered by clothing in order to prevent an eventual natural infection in places like the face which might be disfigured by a scar.

II. Correct Views which in Former Times could not be proved

Two examples only may be given:—

1. *Malaria.*

A connection between malaria and swamps and marshes was assumed from early times. Varro (116-27 B.C.) (1936) believed in the existence of minute organisms too small to be seen which supposedly originated in swamps and marshes and entered the human body through nose and mouth, causing diseases.

Columella (middle of first century A.D.) advised people not to build houses near marshes as the latter breed winged stinging insects which attacked man who contracts mysterious diseases.

It may be added that very much later Lancisi (1654 - 1720) suspected a connection between mosquitoes and malaria; he was however, unable to prove his theory. He even went so far as to suspect that mosquitoes by their bites introduced something living which possibly multiplied inside the human body and that the fever attacks were related to such multiplication (Ackerknecht 1952).

Certain tribes in tropical Africa and peasants in Southern Italy held the view that mosquitoes were connected with malaria in a causative way long before Ross by his

famous work finally proved the transmission of the disease by mosquitoes and the development of the parasite in the insect.

2. *Elephantiasis.*

The native population of Fiji and more so of Tahiti connected elephantiasis due to Wuchereria infection with exposure to water. Walking in the early morning through dew in the fields or in the jungle (Fiji), or living in marshy places (Tahiti) was held responsible. Tiurai, a famous Tahitian healer who died shortly after the First World War, and who had no knowledge of the true cause of elephantiasis, strongly advised people to settle in dry places in order to avoid this disease (Walker, 1931). Even today many uneducated Tahitians connect elephantiasis with living in places with much water. Although nothing could have been known about the cause of elephantiasis until Health Education was introduced recently, the people had the correct impression that places with much water were dangerous. These places as we now know form breeding places for the transmitting mosquitoes (in Tahiti chiefly Aedes polynesiensis) and the prolonged residence in such places exposes a person to infection with Wuchereria bancrofti. It may be mentioned that in somewhat similar way in tropical Africa the Jaluo, a Kenya tribe and the Buganda, an Uganda tribe who live near Lake Victoria connect sleeping-sickness with living near rivers or lakes, the shores of which were found to be breeding-places of the tsetse-flies.*

III. Correct Observation with Erroneous Interpretations

For this group also two examples may be sufficient:

1. *Elephantiasis.*

In Tahiti there exists among the native population, in addition to the widespread belief in the dangerous influence of places with much water, the view that elephantiasis is inheritable. One had frequently observed that in a family which lived in a swampy area and in which one or both of the parents had elephantiasis, the children in the course of time similarly developed elephantiasis; it was therefore concluded that the disease is inheritable. The observation is correct, the conclusion wrong. Children living with their infected parents in areas with many transmitting mosquitoes are obviously exposed in a high degree to repeated infection and in consequence frequently develop elephantiasis.

2. *Phthirus pubis.*

The crablouse may serve as the second example. It was frequently found that sexually very active men had crablice. Mistaking the cause for the effect people concluded that these men were sexually very strong because they had crablice. This erroneous conclusion was so widespread and so deeply rooted that still in the early 19th century cases were reported in which a person deliberately tried to infect himself with crablice in order to increase his sexual power.

IV. Straightforward Errors

(a) *Minor errors.*

Aristotle did not know the number of the legs of the house-fly, he believed it had only four, and if he who recorded so many correct observations and discoveries made this mistake, one can hardly be surprised if in China the pubic louse is called Pa chiao tze, a thing with eight feet, the antennae having evidently been mistaken for a fourth pair of legs.

Segments of Taenia saginata which appear in the stool were regarded for many centuries, especially by Arabic physicians, as a special kind of worm "cucurbitini", while on the other hand it was doubted whether the Taenia itself was a worm. It was regarded by many as a kind of sac or envelope which held the cucurbitini.

(b) *Errors regarding the aetiology of some parasitic diseases.*

Three examples dealing with malaria, dysentery, and elephantiasis will be given to illustrate this important aspect. We have already mentioned that from antiquity up to the time of Laveran's and Ross' dis-

* The writer wishes to thank Dr. C. B. Symes, Suva, Fiji for the information.

coveries, a few people in different countries and at various times had suspected that something invisible was responsible for malaria and that it was possibly transmitted by mosquitoes and thus explained the connection between malaria and the breeding-places of mosquitoes, the swamps and marshes. These theories, which in some cases came very near the truth were not generally accepted, most of the people attributing malaria to ghosts, certain kinds of food, bad air, certain localities, or to "bile". The last mentioned hypothesis which goes back to the time of Hippocrates was accepted for many centuries by the representatives of the humoral pathology. The ghost theory is probably the oldest while air and certain localities were held responsible for malaria owing to the observation that the disease was especially frequent in certain localities with swamps and stagnating air. In the Chinese province of Yunnan a kind of morning mist, present in some valleys, Chang Ch'i was held responsible for malaria by the local population. (Y. T. Yao, L. C. Ling and K. B. Liu, 1936; L. C. Ling, K. B. Liu and Y. T. Yao, 1936).

In Europe the suspicion that air had something to do with malaria led to the "miasma-theory" which assumed that the air in certain localities contains something noxious which causes the disease. The very name "malaria" (bad air) is an indication of the supposedly causative role of the air. It may be added that the term malaria is in use for only about two hundred years.

Dysentery. The great majority of early writers attributed dysentery to bad or unsuitable food. There were, however, other opinions: some Chinese authors held a disturbed harmony of yin and yang was responsible. In Fiji there existed the widespread belief among the native population that dysentery is due to two ghosts "Mother of disease" and "God of the water". They supposedly go from village to village carrying a bucket full of blood (oral communication and Rougier, 1924-25).

Elephantiasis. We have already mentioned the belief that elephantiasis is connected with living in places with an abundance of water (Tahiti) or with walking in early morning through dew in the fields or the jungle

(Fiji). We have also mentioned that by correct observation but erroneous conclusion the disease was believed by many to be inherited. A very curious, nevertheless widespread and deep-rooted belief among the native population of Tahiti assumes that elephantiasis can be transmitted through the urine of an elephantiasis patient; by mixing such urine with the food of a healthy person it was considered possible to transmit elephantiasis. Even today people of Tahiti occasionally resort to this method in order to harm an enemy. This belief is considerably strengthened by the fact that occasionally a person treated secretly with urine of an elephantiasis case in due course of time actually develops elephantiasis. The explanation is obviously that in a place where elephantiasis is common the apparently healthy person had the infection already without showing the signs and symptoms of disease when he was given urine of an elephantiasis patient.

(c) *The Doctrine of Spontaneous Generation.*

An error which from antiquity exercised a far-reaching influence on medical and scientific thought, was the doctrine of spontaneous generation (Hoeppli, 1950-51). Intestinal worms were regarded as a particularly good proof of the truth of spontaneous generation. According to Aristotle, intestinal worms take their origin before birth from the excrements in the intestine. Many writers of different countries expressed the opinion that worms originate from stagnating food in a weakened intestine. Some attributed worms to bad and unsuitable food. These ideas still exist among the Sea Dyaks in Sarawak and primitive tribes in North Borneo (Hoeppli, 1954).

Whereas such beliefs are quite understandable as long as the existence of helminth eggs were unknown, it is somewhat astonishing that spontaneous generation was also assumed for ectoparasites, such as lice, the eggs (nits) of which were known. Nits were mentioned from ancient times, but were not recognised as eggs, or if recognised as such they were supposed not to hatch (Aristotle).

Even those writers who believed that nits were the eggs of lice which could hatch out, often assumed that the first batch of lice on a person owed its existence to spontaneous generation; subsequent generations were produced by eggs.

Lice were supposedly created from perspiration and the dirt on the skin, especially on the scalp. This belief is still widespread among primitive races and even among people who can no longer be regarded as primitive. It exists in Fiji and on islands of the Society Group and probably on many other islands of the South Pacific.

In Tahiti a belief which is still widespread, assumes that lice will originate from dirt on the scalp if the person walks hatless in the sun. The dirt creates lice under the influence of the rays of the sun (oral communication to the writer in Papeete, Tahiti).

Pubic lice, according to the former opinion of people in many different countries and still held by primitive races today owe their existence to dirt in the genital region, if one fails to wash after sexual intercourse, or to a mixture of sperm and blood if sexual intercourse is performed during menstruation or simply to the contact of sperm and vaginal secretion.

(d) *Therapy.*

In therapy many grave errors have been committed. We have mentioned earlier some effective anthelmintics in use from ancient times. On the other hand, there were innumerable medicines employed for

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Revenue Officer, Class II.

the treatment of parasitic infections which are obviously useless and not seldom rather repulsive. Pigs' blood, dried toad, ashes of human hair, chicken faeces, dried earthworm are some of the remedies recommended in Chinese medicine for the treatment of helminth infections (Chao, 1940).

Bedbugs. Bedbugs were recommended by Dioscorides for malaria treatment, lice had the reputation for many centuries in Europe of curing jaundice. It is surprising to find that some of these useless treatments persisted for very long periods and that very similar methods were used in far distant countries.

The application of acupuncture, moxibustion and massage for the treatment of parasitic infections must also be regarded as a therapeutic error. These methods which are valuable in suitable cases obviously can have no influence on parasites. The same holds true for magic treatment by charms, incantations and exorcism which is still employed by certain tribes in Sarawak, for example, the Melanos in the treatment of fevers including malaria. (Hoeppli, 1954).

(e) *Beneficial effect of parasites.*

A widespread but mistaken belief assumed that certain parasites are useful especially when present in not too great a number and exercise a beneficial effect on the host. This opinion existed in Europe and Asia and probably also in other parts of the world. In China there has been from ancient times the popular belief that man should have at least three worms in order to remain in good health. In Chinese literature it is stated: "each human body must have some worms, it should not be entirely free" (Hoeppli and I. H. Chiang 1938, p. 581).

Among Western writers of different periods who believed in the usefulness and beneficial effect of intestinal worms are Avicenna (980-1037) and Moufet (second half of 16th cent.). It was usually assumed that by feeding on the surplus of food which would otherwise "putrefy", intestinal worms prevented the development of diseases. In addition one believed that the movements of the helminths "strengthened" the intestine.

Body- and especially headlice were of such

KNOW YOUR MASTERS

Security Officer.

common occurrence in Europe in the past that their presence on a person was regarded as more or less normal. It is therefore not surprising that some writers, among them Linnaeus, were of the opinion that infections with lice gave protection against certain diseases, especially in the case of children.

(f) *Astrology.*

The next group of errors in ancient views on parasitic infections is connected with the formerly all-important astrology. Although even today many people believe in an influence of the stars on their lives, astrology plays no more rôle in Medicine. It is somewhat difficult for a modern medical worker to realize the incredible influence of astrology on medicine in former days especially in Europe. Everything in medical thought and practice was guided by astrological considerations. Calendars were issued regularly to show on which day a person might be bled from such or such a vein. Operations involving the brain had to be done at certain moon phases, as the brain was supposed to increase and decrease with the moon. These are only two examples.

The moon was supposed to have a special influence on intestinal worms and therefore in Peking for example, until about 20 years ago, old-style practitioners when prescribing anthelmintic treatment took the phase of the moon into consideration. Intestinal worms

were supposed to have their heads turned upwards during the first half of the lunar month and to be in the reverse position during its second half. Anthelmintics were believed to have a better effect if the head of the worm was turned upwards.

In Western literature the influence of the moon on helminths was discussed up to the first half of the 19th Century. Contrary to Chinese ideas Western writers recommended to give anthelmintic treatment during the days of the waning moon as the worms were believed to have their mouths open then.

In the opinion of the native population of Tahiti the moon influences fevers. As malaria does not exist in Tahiti, the fevers in question cannot refer to malaria. In Borneo, where malaria is endemic, a similar belief is found among native tribes, while in Sarawak the Sea Dyaks believe that fevers which include malaria are influenced by the tides.

The examples just mentioned of a supposed influence of the moon on parasitic infections are obviously mere superstitions and so are nearly all the numerous other beliefs in an influence of the moon in the fields of medicine and biology. Some of these beliefs are, however, so deeply-rooted that even today people refuse to give them up. An example is the belief, shown to be erroneous by recent research, that menstruation in the human female is connected with the moon. One has to keep in mind however that in a few cases the moon evidently does influence living beings, although the way the moon acts is still unknown. Two examples may illustrate this point.

1. The sea-urchin Centrechinus (Diadema) setosus in the Red Sea at Suez spawns during the breeding season (the summer months) at each full moon. At that time the five generative organs in the male and female are very large being filled with sperm or eggs respectively. These enlarged organs cause an increase in bulk of the animal's body. For seven to ten days after spawning the generative organs are comparatively small, with a shrunken appearance and as only these organs are eaten and not the rest of the animal, it is understandable that the difference in edible material was noticed from ancient times. At the time of the new moon new sperm and eggs begin to appear only to be discharged at the next full moon.

2. The Palolo worm, Eunice viridis, which is found in the Pacific Ocean, near Samoa, living among corals at the bottom of the sea, has its posterior half modified to develop and hold the sexual products. This hind portion separates from the anterior part and swims to the surface of the sea where it breaks, releasing the sexual products; this invariably occurs at dawn just for two days in each of the months, October and November the day before and on the day on which the moon is in its last quarter (Fox, 1924).

This digression dealing with non-parasitic animals has been made in order to show that the moon evidently does exercise some influence on certain animals.

Regarding the influence of the sun on parasites we have already mentioned the belief of the Tahitians that headlice are produced from dirt on the scalp under the influence of sunlight.

(g) *Omens.*

Another, although minor group of erroneous beliefs, merely superstitions, concerns the rôle of certain parasites as announcers of future happenings; they are somewhat regarded as little fortune-tellers. In Fiji the native people believed that a large blowfly

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Director of Manpower.

Mata Vui Vui which flies around you, announces your death (Rougier, 1924-25).

According to some early Chinese writers the question whether a critically ill patient may recover or not can be answered by placing a living louse near him. If the louse moves towards him he will recover. (Hoeppli and I. H. Ch'iang, 1940).

In Arabian medicine the louse is used in case of pregnancy to predict the sex of the expected child. One places the louse on the hands in a small amount of milk of the expectant mother. If the louse is able to crawl out, the child will be a girl, in the case of a boy, the milk is supposed to be so thick that the louse is unable to get out. (Bodenheimer, 1928-29).

(h) *Imaginary Parasites.*

The last erroneous belief to be mentioned is the former assumption of a great number of imaginary parasites which were invented to explain diseases with an unknown aetiology. The descriptions of diseases attributed to imaginary parasites, usually regarded as "worms" show that many had an aetiology well known at present such as tuberculosis and typhoid fever.

The "Phthisis worm" (or corpse worm) may be quoted as an example from Chinese medical literature. It was supposed to have the tendency after the death of the host to attack close relatives, which indicates that the infectiousness of tuberculosis was realised by Chinese physicians at an early time (Hoeppli and I. H. Ch'iang, 1938).

Indian medical literature, for example the Sushruta Samhita, mentions numerous imaginary parasites which were held responsible for many diseases.

Probably the most widely known imaginary parasite is the "toothworm" supposedly the cause of tooth decay and toothache. The belief in the toothworm is very old and found in different parts of the world. It played a rôle in Egyptian, Assyro-Babylonian, Graeco-Roman, Syrian, Indian, Chinese and Malayan medicine. This belief existed also in Madagascar, the Philippines and on the American continent among the Red Indians. The writer found it occasionally in Sarawak and North Borneo but not in Fiji and Tahiti, the reason being that the Fijians have, and the Tahitians, until recently, had excellent teeth, so that toothache was practically unknown.

Imaginary parasites, very minute ones, supposedly only visible with the help of the newly invented microscope, played a great rôle in Europe during the 17th and 18th centuries, a period which is not being covered in our discussions. For completeness sake it may be merely mentioned that a great number of diseases at that time were attributed to these imaginary micro-organisms. Gradually with the improvement of the microscope and the work of the early great microscopists the imaginary micro-organisms were replaced by real ones with the resulting development of micro-biology, bacteriology, and modern parasitology. The erroneous belief in imaginary parasites therefore ultimately resulted in the development of solid knowledge.

Conclusions and Summary

Ancient views on parasites and parasitic infections contained, as shown in the present discussion, a considerable amount of true knowledge and in addition numerous correct ideas which however could not be proved in former times.

The common larger ecto- and endoparasites of man and of some domestic animals were known and likewise the clinical symptoms of important parasitic diseases. Such know-

ledge existed in very distant countries and had a parallel in a considerable knowledge of effective remedies.

On the other hand a number of erroneous beliefs based on the general medical theories and conceptions of the times existed until comparatively recently. To this group of errors belongs the belief in ghosts as the cause of diseases, for example malaria and dysentery and in consequence the use of magic treatment and in addition the application of therapeutic methods which cannot influence parasites such as acupuncture and the use of obviously useless substances as remedies. Other types of errors include the belief in an influence of moon and sun on parasites, the doctrine of spontaneous generation which played a great rôle regarding parasites, the belief in a beneficial effect of parasites, and the invention of imaginary parasites as a means to explain diseases with an unknown aetiology.

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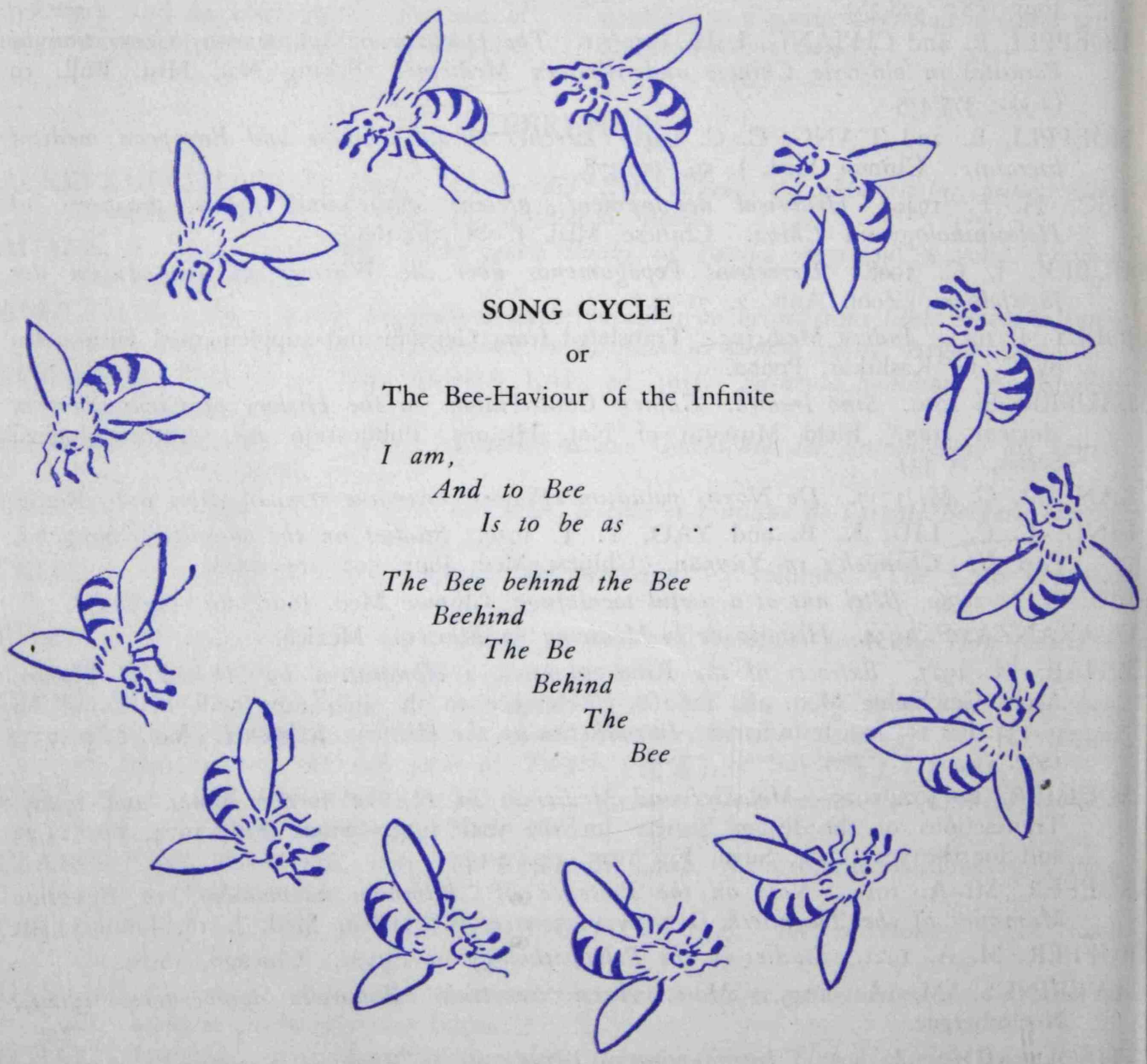

SONG CYCLE

or

The Bee-Haviour of the Infinite

I am,
And to Bee
Is to be as . . . .

The Bee behind the Bee
Beehind
The Be
Behind
The
Bee

EDITORS SCORE BIG SUCCESS

. . . . . inclusion of Union reports of various faculties and independent organisations was unavoidable. The Editorial Board, however, has attempted to make these reports, dull and uninteresting, as brief as possible, and to fill the spaces otherwise occupied by these reports with more articles.

Editorial in the Union Magazine.

Boy, you certainly made it!

An Unknown Civilisation

By VERONESE GREEN

READERS OF THIS journal may remember that some time ago I wrote about the affairs of a certain professor of Anatomy called Macwhirter. The Editor has indicated that he would be interested to hear some more of my reminiscences and so I propose to say a little about Macwhirter's younger brother, whose discoveries I have reason to believe may be of interest to the learned readers of this magazine. The second Macwhirter was a scientist whom I came to know rather well as I was asked to paint his portrait for the International Society of Cruciferean Research. Macwhirter could scarcely have been called a handsome man and was possessed of that fish like pallor that appears common to so many of his genus. With considerable care and a certain amount of yellow ochre I managed to eliminate the fish in favour of the scientist, not that there was anything to choose between the two in my estimation. Macwhirter on the other hand was delighted, I suppose he had spent so much of his life looking through microscopes at bacillus that anything was better than that. He was so grateful that he invited me down to stay with him on his farm where he did some kind of agricultural research during vacations. He did tell me something about this when I was there but of course scientists are notoriously incapable of speaking simple English and I fear I paid little attention, particularly as he kept a very fine old ale in his cellars.

Some time ago the second Macwhirter died and to my surprise I found he had designated me one of his executors specially charged with making public certain discoveries he had embodied in a series of memoranda handed to me by the solicitors. It seems to me that this is a very favourable moment to carry out his wishes and I therefore propose to publish his memoranda below. They include a certain amount of irrelevant matter but in the interests of scholarship I have considered it best to leave this as it stands and what you will read is Macwhirter's own narrative just as he wrote it down. The narrative begins as follows:

"It may not seem credible that *brassica campestris*, the common turnip, that plebeian denizen of the vegetable kingdom, lives a life which to all intents and purposes is closely modelled on certain patterns of human behaviour, and yet this is the case as I can verify. When one considers an obvious resemblance of the adult turnip to the adult human it is possibly not so surprising. The cerebral contents of both consist largely of H_2O (aqua) when submitted to chemical analysis and it is a logical deduction that this similarity in physical construction must lead to a parallelism in intellectual capacities. This fact has become obvious to me since I first stumbled on it in the form of one of my own turnips when returning across my fields from a meeting of the local Aqua Vitae Society at the Queen's Arms. To my surprise the turnip swore loudly at me. "I beg your pardon did you say something"? I asked, a little surprised.

"Who the ——— ——— ———'s head do you think you're kicking at this time of night?" Came the unmistakable reply leaving me in no doubt as to the futility of my question. This was the beginning of my studies in the civilisation of *brassica campestris*, admittedly an inauspicious start, but one which was to lead me along paths of knowledge untrodden by other humans. From being the victim of my clumsy boots was but a short step to becoming my mentor in Turnipdom and what I set down here is the result of many conversations which followed my first meeting described above.

I quickly learned that *brassica campestris* society had with extraordinary skill evolved a language peculiarly adapted to its needs.

"In your society," my mentor informed me, "you prattle a good deal about language being a means of communication and expression, but one has only to be among you for a short time or even to read your newspapers to know that it is just prattle. Now we have constructed our language on a practical and scientific basis. Commencing with the indisputable fact that in a society of turnips, turnip is alpha and omega, we have created our grammar accordingly. I can best illustrate this point by explaining our system of higher turnipcation to you, from this you will see that language has been adapted to make a cultural monogenesis. In your world, higher education is personified in the University as the keystone in the fabric of learning. Among us it is the Turnipersity which performs a similar function, the Latin root universitas being replaced in word and deed by an equally effective and, to us, far more appropriate root, the turnip. To illustrate the homogenity of our language more clearly I will go into a little further detail.

In a normal Turnipersity curriculum for instance are included such diverse subjects as Turnipry and Turnipcation. There are many others besides of course like Turnipomics and Turnipcology. Instruction in subjects such as these is organised under what is called a Turnipartment. Each Turnipartment is actually an offshoot of a central and parent Turnipartment known as Turnipstration, the nerve centre of Turnipdemic life presided over by an omnipotent figure the Turnipar. When I say Turnipdemic life I use the adjective in a purely Turnipdemic sense of course, it will be quite obvious to you by this time that our Turnipersity has done away with all necessity for the term. The rigid perpendicularism of our Turnipersity organisation aided by the Turnipology of our language effectively prevents any of that horizontalism which makes your seats of higher learning the peculiar places that they undoubtedly are . . . . . "

At this point Macwhirter's narrative breaks off and he has scrawled across the page in large letters, "This is all Turnipese to me." As I have taken up a lot of space and my readers may be feeling the same way as Macwhirter perhaps we had better leave it at that.

Student Health Service

AN AVERAGE STUDENT when asked about a Student Health Service might answer that it enabled a sick student to receive medical attention in a clinic set up by the University. It does this and much more. We have reached a stage when an intelligent, wide Health Programme has been developed to help the student in all his activities. As in all such projects, the co-operation of the students themselves is a factor of great importance. It is hoped that this article, by describing the work and the aims of the Student Health Service, will go a long way to gain their support.

HISTORY

It was not very long ago when Universities and colleges were content to offer the students academic courses, but regarded all matters of health and medical welfare of the students as the concern of the students themselves.

This outlook began to change soon after the First World War when several Universities in the United Kingdom began to introduce some form of health service for their students. Originally, it was on a very small scale and its progress was slow. The impetus increased after the Second World War when the importance of looking after the welfare of the students had finally become clearly established.

Today, it is no longer necessary to justify the existence of Student Health Service. Its need is well accepted by a great majority of the Universities in the United Kingdom and the U.S.A.

THE OBJECT

I know of no simpler way to describe the object of the Student Health Service than to say that it is to enable the students to make the best use of the time they spend at the University, by protecting and promoting their physical and mental health. Regarded in this light, the Health Service becomes an integral part of a teaching institution. In stating this one must not lose sight of the important fact that a University is still a place, primarily devoted to the advancement of knowledge. Appreciation of this fact will only help to place the Student Health Service in its right place and to plan a successful health programme.

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Advertising and Display Officer, Class I.

THE FUNCTIONS

The major interest of the Student Health Service is to develop an adequate Health Programme for the students. The general scheme of a Health Programme may be shown like this:

1. Personal Health
   - *a.* Evaluation by physical examination on admission.
   - *b.* Annual chest radiography of the students.
   - *c.* Medical care of students in sickness.
   - *d.* Supervision and guidance of students who are not fully fit; rehabilitation and remedial exercises for defects.
   - *e.* Counselling (guidance of students with personal and psychological problems).
2. Community Health
   - *a.* Prevention and control of diseases.
   - *b.* Health supervision of environment; sanitation in the hostels; diets.
3. Health education (Hygiene).
4. Medical aspects of physical education, recreation and sports.
5. Research.

A physician will recognise two important trends in the history of medical science – (1) when the emphasis was on diagnosis and treatment of disease, the one which today is still happily regarded as important. (2) when prevention of disease was stressed. Today we can add a 3rd phase which is emerging and which we may call – building of health. It is a phase which is rightly emphasised in every Student Health Service. It simply means that, not content with treatment and prevention of sickness, we teach the student to safeguard his health and further improve the state of his body and mind. If we look at the scheme above, the three phases can all be recognised in the paragraphs 1, 2, 3 and 4.

No Health Programme can be fully successful if it neglects completely any of items listed in the scheme above. Health, like peace, is indivisible. One cannot have partial health. It is the total health which should be the object of the Health Programme, just as the total person is the object of education. Ideally, therefore, a Health Programme will not only include all the items of the scheme but give them an equal prominence. In practice, however, this may prove difficult or even impossible. Without omitting any of the above principles, an emphasis may have to be placed on one or the other item. It would be a mistake to stereotype a Student Health Service, since many local factors may have a bearing on it. It has been said that when dealing with a new problem, it is better to know some of the questions than all the answers. This can very well apply to planning the Health Programme. Knowledge of local conditions is very important in deciding where the emphasis should lie.

Let us now briefly examine the items of the Health Programme, and see what they mean to the student:—

1. *Personal health:* Clearly, it is important to examine all the new students and to assess their health and physical condition.

KNOW YOUR MASTERS

Film Censor.

It is also necessary to have ordinary medical care available and to provide an easy access to first aid care for emergencies.

It is when considering the medical care of students who are sick that we must appreciate the local conditions in deciding how far the Health Service should go to meet it. Two factors must be considered – the available money and the existing medical facilities in the city. The medical care is usually the most costly item in the budget; it is also the item on the programme that is most likely to be available in existing community facilities. We can therefore say that where practical considerations make the ideal programme of total care impossible, the Health Programme must be built to fit the existing conditions. In a community where good outside medical care is easily available, the emphasis must be placed on the other aspects of the Health Programme. In actual practice it would mean that, while a certain amount of medical care, including hospital care, would be given to the sick students, the outside medical practitioners would be expected to share in this aspect of students' medical care.

2. *Community Health:* This is a very important aspect of the Health Programme which cannot be dispensed with or even curtailed. Briefly, it may be shown to consist of the following measures:—

a. Control of disease: regular immunizations, annual chest radiography of all students, detection and control of epidemics.

b. Supervision of environment: sanitation of University compound, hostels and lodging; supervision of food handling, food preparation and diets; laboratory hazards and their prevention.

3. *Health education:* Normal students are seldom concerned with their health, and therefore opportunities for simple health instructions are poor. Nevertheless, some attempt to interest students in hygiene could be made, and this in the long run would prove useful. In practice, this could be done by providing certain amount of suitable reading-room material in the waiting room, by word-of-mouth instruction from the doctor, by popular articles in the students' journals and lectures and perhaps even movie films.

4. *Medical aspects of physical education, recreation and sports:* A great deal can be achieved in this direction. The student has a chance to develop physically and socially among his colleagues. To some opportunities in this field may not have been available, some may have neglected them, and others may be physically handicapped or too weak to engage in these activities. The Director of Physical Education, working in close collaboration with Student Health Officer would be able to select students who needed physical building up. In non-competitive physical activities and recreation they would be encouraged to

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Quartering Authority.

develop and improve their physical condition. Those who are already good will further develop special interests, skills and talent. There is no doubt that the handicapped students would thus achieve a fuller participation in the University life.

5. Research: It is hardly necessary to say that the University setting offers a convenient material for research. Here are hundreds of young people going through the University in a reasonably controlled situation.

For the Student Health Service research no elaborate paraphernalia are needed, but only accurate and full health records. They are of little value in themselves, unless they are used, and using them is in itself a research.

There are many questions which can be posed and to which an answer can be found in this statistical research. Few can be mentioned here. Some affect students only indirectly, e.g. – healthy adults' norms, morbidity incidence. Others affect them more directly, e.g. – research into factors contributing to failures at examinations, pre-examination stress, and relation between socio-economic factors and academic performance.

SPECIAL PROBLEMS

Many problems can arise and have to be dealt with by the Student Health Service. Only a few can be mentioned here. One of the most important is the problem of a physically handicapped student. Some mention of it has already been made. University education is open to all students who are intellectually eligible. Poor health or disability is happily no longer regarded as a bar to entry. In fact the physically handicapped person has even greater need than others for the benefits to be derived from higher education. A great deal of help can be given to such students or others who are in poor health by the physician, in the form of counselling and advice on programme of studies. Physician's recommendations may cover a wide range of academic and other matters, which may be modified to protect the student's health. The more he deals with the students the more he learns about them, about their individual problems, and the better he can counsel, advise and interpret. He develops a rapport with the students who place their confidence in him. This physician-student relationship requires that medical information as such not shared with persons outside the clinical group. The counselling will include advising students on various personal and psychological problems, and this too will come naturally, borne of student's acquired confidence in his physician. Counselling may not be confined to the Student Health Officer. Any member of the staff connected with the student who sees the need for help may offer it, e.g. the Deans of the Faculty and the Wardens of the Halls, though the physician will often be more conveniently placed.

One more problem may be mentioned. It is the problem of Tuberculosis. In Hong Kong it is particularly important to keep constant vigilance over the incidence of this disease among the students. A regular survey, supervision over treatment and various methods of control are all important.

STUDENTS' PARTICIPATION

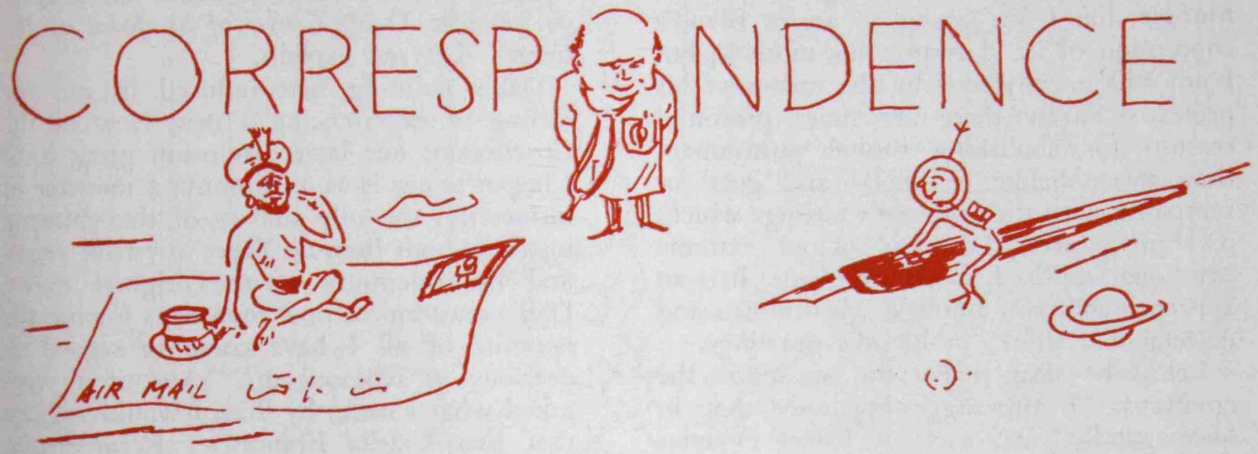
Many of the projects of the Health Programme require students' participation in order to succeed fully. If they can be induced to take an interest in the Health Programme which is directed at their own welfare, it would become easier to develop it. In practical terms it means, co-operating with the various measures, by attending promptly and punctually, and by playing full part in any project. There are the routine physical check-ups, annual Mass Radiography, inoculations, replies to questionnaires, attendance at hygiene lectures and participation in research projects as subjects.

Let me give one example of the lack of co-operation:—Before a Mass Radiography there is usually a rush for exemptions, then a reluctance to stand in the queue, and plain absenteeism. At the last Mass Radiography, out of 582 students, 25 students were given exemptions and 18 were absent without excuse. One student wrote:—"I beg to draw your attention that my name does not appear in the list for X-Ray examination of the chest. I also beg to apply for exemption . . . . "a good example of both misplaced pride and a lack of co-operation.

CONCLUSION

While the student is acquiring knowledge at the University, the Student Health Service looks after his health, protects him from sickness, insures a healthy environment, both in learning and recreation, teaches him simple lessons in hygiene, and generally builds up his health. A Health Programme is so designed as to promote not only the physical welfare but also the emotional and social aspects of the students' welfare. In this way the Student Health Service contributes materially to the task of the University – to turn out, through academic learning, rational and useful members of society.

S. M. Bard.



BLAND'S 'READING GAOL'

Sir,

Anyone who looks at a picture is, in a sense, an art 'critic'. If he has a sustained interest in art, if his tastes are sufficiently catholic, and if he can suppress the prejudices inherited from his cultural traditions and imposed by his education, the probability that he can penetrate to an artist's meaning is enhanced. Without this effort of interest, without breadth and impartiality, communication between 'critic' and artist is impossible. However, the phenomenon of the communication of meaning is a general problem not confined to the world of art, and defies explanation; and symbols, whether they be in the form of words or of pigment laid upon a surface, are only symbols representing notions too general to be grasped singly, one-by-one in isolation. The insuperable difficulty of translating the central content of a picture to one's mind is, in addition, complicated by extraneous elements such as the artist's sincerity and the degree to which he has succeeded in expressing himself. If this be granted it will be possible to describe my reactions to the illustrations and why I dislike them.

'I should say that I do not mean to avoid digressions and disquisitions; every conversation is full of them, and so is life itself'. Let Herzen's little apologia serve me.

To begin, then. I have never been sure if I like book illustrations and I am now undecided about their purpose. Are they merely ornamental? Are they intended to aid appreciation of the text by expressing the author's meaning in another form? If so, then the problems of communication are evoked. Are they 'propagandist' in the sense that the artist's comments emphasize an aspect of the author's work? If so, then we have the intolerable situation that the artist has superimposed his own notions on the author's, and used portions of the text as convenient nails on which to hang his pictures.

It seems to me that Bland's illustrations are frankly 'propagandist' (containing more of Bland then of Wilde) and are a striking revival of the protest against judicial hanging. To me they are the product of an imagination inflamed with horror; of a mind unable to expunge the nightmarish loneliness and fear which (it is alleged) haunt a condemned criminal and bring him to the scaffold, his mind pitifully deranged, his personality in tatters. I am against judicial murder; but I am unable to accept Bland's conception of it. I respect his motives; but I am still unconvinced by the means of his protest. Surely there are more profound reasons for abolishing capital punishment than mere dislike of 'blood and guts' or sympathy with the criminal's feelings which, it seems, form the basis of an extreme emotional approach to the problem. It is an approach common amongst Abolitionists and detectable, I think, in Bland's drawings.

Let it be clear that I do not regret the emotions. I am suggesting only that in 'propagandist' art, such as I feel Douglas Bland's illustrations to be, an excessive display of emotion may generate more heat than light. The whisperings of Truth may be overborne by the artist's ullulations. However, if the illustrations are 'propagandist' in the sense I have used, it may be legitimate to separate them from the poem – except in so far as the artist's thoughts originated in certain portions of the text. One could speculate on an artist's reasons for choosing some portions, and not others, of the text he is illustrating. I think, however, it would be irrelevant in this case and liable to suffer from the inaccuracies and impudencies of most psychological investigations.

I cannot adequately describe the impact of the drawings when first I saw them. Their assault was harsh, imperious, bludgeoning. Yet I doubted their probity in the same way that I came to doubt the probity of Salvador Dali's *Christ of St. John of the Cross*. Let me explain.

Dali's painting first induced in me the feeling of experiencing a new view of the Crucifixion; but later disillusion grew until I began to see it as a calumny, a monster of insincerity, the oily suavity of the painting insulting both Juan de Yepes' mystical vision and the solemnity of the original event. Dali's masterpiece now represents for me the opposite of all I have come to regard as precious in religious art. And if I were asked what I mean by that, I would suggest that Pierro della Francesca's *Resurrection*, the Pantocrator at Daphni (I have seen them only as reproductions), and the restored carvings representing the Day of Judgement above the main door of Notre Dame in Paris, are like apotheoses besides which Dali's *Christ of St. John of the Cross* is a sophisticated sham.

In a similar way, and to a much less extent, dislike of Bland's illustrations grew.

Beauty of form and nobility of spirit are rare enough qualities in the world, and one would not usually expect them within a prison. But Douglas Bland's propaganda has trapped him into overemphasis. Where we might expect something of man's inhumanity to man, he gives us demonic fury. Human loneliness and fear become transmuted into gibbering lunacy. I pity the men in Van Gogh's *Prison Yard;* but the occupants of Bland's prison are unhuman. For all one can tell they may experience some awful masochistic joy in their predicament terminated only by a spoil-sport hanging.

Now all this may seem most unfair to the artist. I do not mean to be unfair. If he is a child of his century expressing the spirit of his age, he is also an end-point, as we all are, in a long tradition. Something of us may endure into the future, but it

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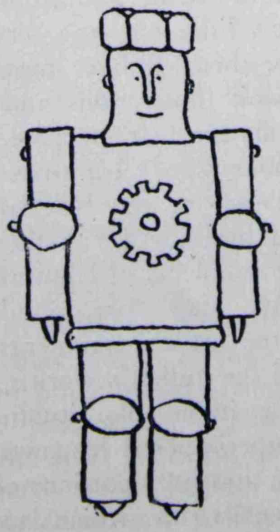
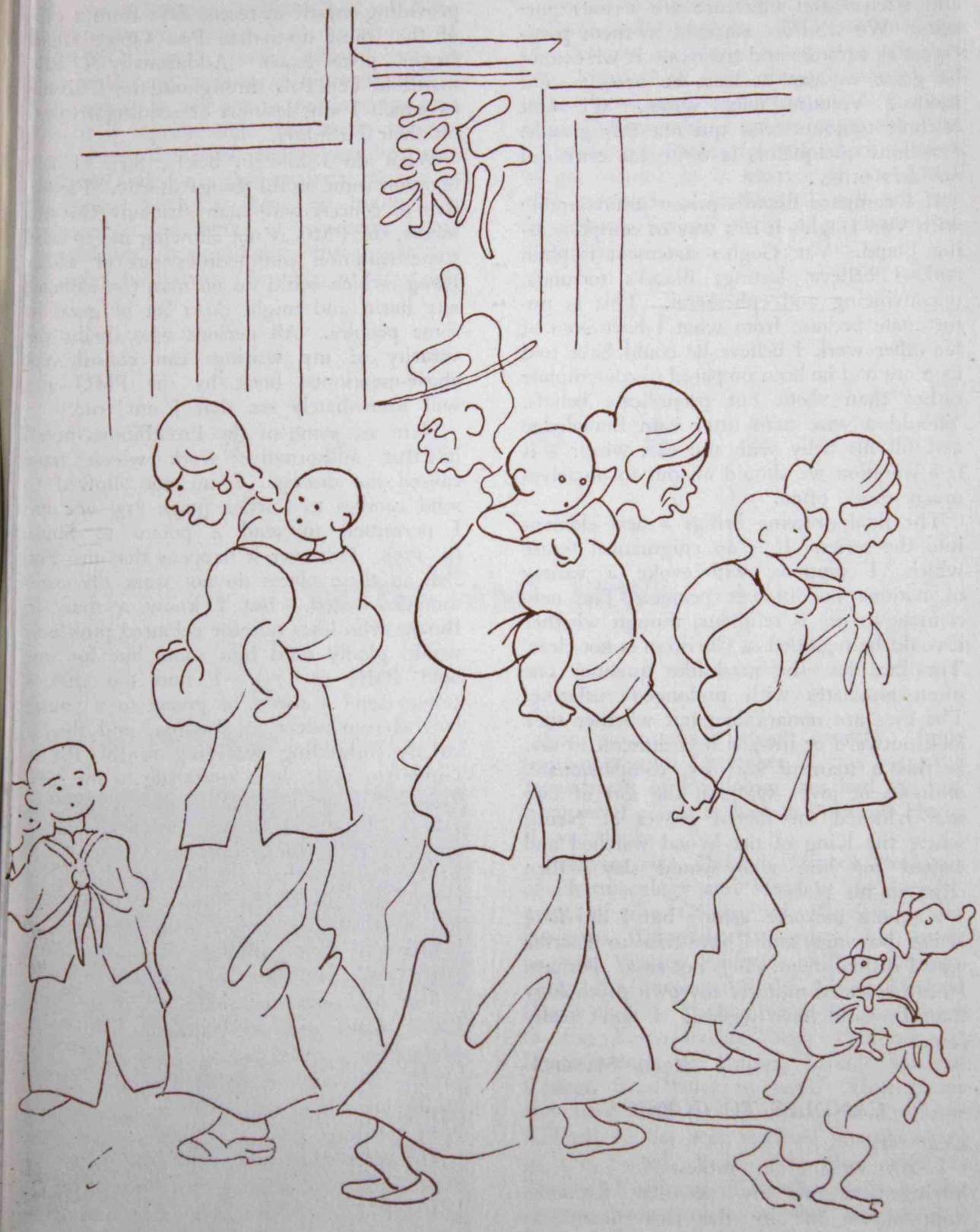


Mechanical Inspector.



will be modulated. Whatever the appearances to the contrary our activities influence posterity in some way, and that is why art and science and literature are serious pursuits. We who are engaged in them participate as curators and trustees. If we cannot be great we can at least be useful. 'Du moins', Voltaire once wrote, 'si'l faut célébrér toujours ceux qui ont étés grands, reveillons quelquefois la centre de ceux qui ont étés utiles'.

If I compare Bland's prison unfavourably with Van Gogh's it is a way of complimenting Bland. Van Gogh's statement is plain and, I believe, lasting; Bland's tortuous, unconvincing and ephemeral. This is unfortunate because from what I have seen of his other work I believe he could have told us more had he been prepared to contemplate rather than shout out prejudicate beliefs. 'Should a wise man utter vain knowledge and fill his belly with the east wind?' It is a question we should all put to ourselves much more often.

The final drawing brings a new element into the series. It is an enigmatical figure which, I suppose, will evoke a variety of notions in different people. The new element to me is religious, though whether it could be regarded as Christian is not clear. The face has the mask-like qualities one often associates with prolonged suffering. The eyes are remarkable; but whether they look outward or inward it is difficult to say. Is this a man of sorrows, compassionate, ominous of joy? Or is it the sort of face that haunted the sacred groves of Nemi, where the King of the Wood watched and waited for him who would slay – then reign in his place?

I am an inexpert 'critic'; but I did *look* at the drawings, and I have tried to describe why I dislike them. It is not easy. Perhaps I have revealed more of my own psychology than I would have wished. I don't really care.

ROBIN MANEELY.

CANDLES TO CORSICA

Dear Sir,

I am writing in protest for a gross infringement of my personal freedoms imposed on me by the Government as impersonated in the Postmaster General. I have all confidence in that gentleman and too in his entire staff, and am thinking the former is doing very nicely. But being a great lover of regulations and rulers, I am providing myself in recent days from a copy of that most up-to-date Post Office Guide (1953), price $5.00. Additionally I have manifold Pen Pals throughout the Universe to which I am desirous of sending trinkets on their birthdays.

What do I find in briefs, Sir? I will mention some awful things shortly. Firstly, that in concert with many friendly Governments, the PMG is not allowing me to send some common commodities out of Hong Kong, which could do no man (or woman) any harm and might do a lot of good to some peoples. All persons who doubt the veracity of my writings can consult the above-mentioned book by the PMG and will immediately see that I am true.

Here are some of the Prohibitions noted in that authoritative work which have caused me disease. I am not allowed to send candles to Corsica (page 81); nor am I permitted to send a potato to Spain (p. 175). However it happens that my Pen Pals in these places do not want the commodities noted. But I know a man in Burma who likes quinine coloured pink and would gladly send him some but for our bold PMG (p. 73). I find too that I cannot send a parcel of grease to a young lady co-respondent in Panama, and this is strictly forbidding according to the P. O. Guide (p. 153). It is appearing to me, Sir, that this is not a guide at all but at every rate an dictatorial Order. A Turkish chap I met once in Wanchai, a very fine chap too by Jove, is now back in business in a place called Beyoglu (P.O. Guide p. 186). He has a great liking for corks and empty bottles and I am desirous of sending him one of each. But No. It is forbid! (p. 186).

For his own nefarious schemings the PMG defies me, to boot, at sending a gramophone record to one of my girl-friends in the Friendly Islands (Tonga). I am asking you Sir to wit is this being friendly? No! Never, I say.

But our PMG is not yet at his Peak. My aunt in Eritrea is greatly in need of soap, but lo! I must not send her one cake (p. 89). No Sir. This is redinkulous and absolutely inkredible.

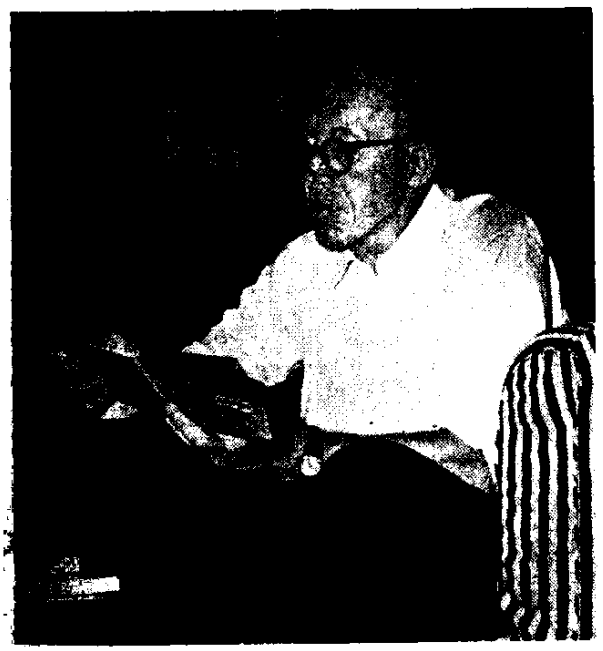
But also one must agree to some points. The PMG has foreknowledge of things I do not desire to send off. I am never at any time nor in futurity the Pen Pal of a U.S.A., so there are such things I am agreeing with the PMG that a person should not be allowed to send "a pictorial representation of prize-fights" to any one in that land (p. 190). Also it is reprehensible that newly married couples ever dream of sending wedding cake to New Caledonia not securely packed in tin box. Such a thing is highly undemocratic and stinks of bourgeois latitudinarianism. It would abuse the immortality of many in Ireland (Republic of) if a bad person in Hong Kong is sending them contraceptives (p. 121), and would certainly spoil their Yule-tide joy if they got (O Sin), a Christmas cracker (same page).

But I would send the PMG two queeries. Has anyone in Hong Kong ever tried to send a parcel of Filth through one of his august post box? (Regulation No. 6, page 27). And secondly, I am worrying about an Embarrassing Packet (p. 30) which I want to get rid of in a hurry. If the PMG will vouchsafe a meeting, I will tell her to present herself with a minimum of difficulty.

DISGUSTED.

NOTES AND NEWS

VISITING PROFESSOR



For just under three months, from September until December of this year, the Department of Physiology has had the real pleasure of acting as host to Professor Harry B. van Dyke.

Professor van Dyke is Hasack Professor of Pharmacology and Head of the Department of the College of Physicians and Surgeons, Columbia University. He comes to us as Visiting Professor of Pharmacology under the auspices of the China Medical Board of New York. He is not a stranger to the East, having been Professor of Pharmacology of Peiping Union Medical College from 1932 to 1938. During his stay here, and in the absence of Professor Kilborn, he has been teaching pharmacology to the Fourth Year. He also acted as External Examiner in Pharmacology for the Degree Examination in that subject last September.

His Wednesday demonstration will long

be remembered. Not only because of the three oscilloscopes flashing away together, but also because everything always worked.

On November 16th, Professor van Dyke lectured to the Medical Society on the hormones of the posterior pituitary viewed as a secretion of the hypothalamus. Here was an expert speaking on what he knew best. We are only sorry that the immense stimulation of his presence has been given us for so short a time.

FELLOWSHIPS

Dr. M. M. C. Lee, lecturer in Anatomy, has been awarded a China Medical Board Travelling Fellowship for one year of study in the United States. She left for Detroit in October where she will study the techniques of Physical Anthropology under Professor Gabriel Lasker of Wayne University College of Medicine.

Dr. David Todd, Assistant Lecturer in Medicine, has been awarded a Sino-British Fellowship, and has gone to work under Professor Davis at the Muirhead Department of Medicine in the University of Glasgow.

EXTERNAL EXAMINERS

Professor Sir Wilfred Le Gros Clark, Professor of Anatomy at the University of Oxford, for the Degree Examinations in Anatomy during the years 1957-59, to visit in March 1957.

Professor G. Ransome of the University of Malaya, for the Degree Examinations in Medicine, December 1956.

Dr. H. Mcgladdery, Singapore, for the Degree Examinations in Surgery, December 1956.

Professor B. H. Sheares of the University of Malaya, for the Degree Examinations in Obstetrics and Gynaecology, December 1956.

RESIGNATIONS

Dr. A. F. M. Driver, Assistant Lecturer in Physiology, in April 1957, upon the retirement of her husband, Professor J. E. Driver, from the Chair of Chemistry. Dr. Driver has been on the staff of the Department of Physiology since 1950, and is thus one of the oldest members of the Faculty. Most students who have qualified since the war have sat in her classes, and she will be remembered for long by many.

Dr. M. Y. Lee, Demonstrator in the Department of Physiology, upon his appointment to the post of Assistant Medical Officer in the Medical Department of the Hong Kong Government. Dr. Lee is taking up anaesthetics.

APPOINTMENTS

Dr. Chow Ki-kit, M.B., B.S. (Hong Kong) as Assistant Lecturer in Obstetrics and Gynaecology from September 19th, 1956.

Dr. Joseph Fung Hon-yin, M.B., B.S. (Hong Kong), as Lecturer in Surgery from October 1st, 1956.

Dr. Fang Sin-yan, M.B., B.S. (Hong Kong), as Lecturer in Orthopaedic Surgery from October 1st, 1956.

LEAVE OF ABSENCE

Professor F. E. Stock has been granted long leave for five months from June 1957.

Dr. O. K. Skinsnes, Senior Lecturer in Pathology, and Dr. A. R. Hodgson, Senior Lecturer in Surgery, returned from long leave on September 31st, and October 12th, 1956 respectively.

Dr. Arnold Hsieh, Demonstrator in Physiology, returns from one year spent at the Department of Physiology, University

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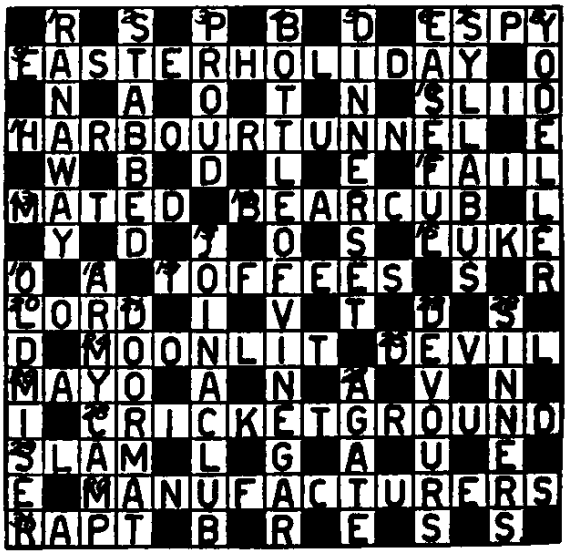
SOLUTION TO CROSSWORD No. 6



The sender of the only entry for Crossword Competition No. 6 was Mr. Chan Hip Sing.

of Washington, Seattle, in January 1957. Dr. Hsieh has been holding a China Medical Board Fellowship, and has been working on various aspects of adaptation to cold. On his return journey he will visit medical institutions on the East Coast of the United States, and will spend three weeks in London.

GIFTS

A sum of $13,800 has been donated by Mr. Henry G. Leung to the research fund of the Department of Medicine.

An oscilloscope, valued at $3,000 has been presented to the Department of Physiology by the China Medical Board of New York.

DIGBY MEMORIAL SCHOLARSHIP

The first Digby Memorial Scholarship has been awarded to Mr. Hon Chi Keung.

KNOW YOUR MASTERS

Assistant Moral Welfare Officer.

AT PU TOI

At Pu Toi the day was bright with flags
And nets lay sexual on the lion-brown rocks
Guarding the unfrightened temple.
All the boats were in
And all the flags were flaunting wasted wind
In careful homage to Kuan Yin;
Incense supplicant of mercy and more fish
Spiced flavoured smoke
From feasting fires on a hundred shapeless decks.

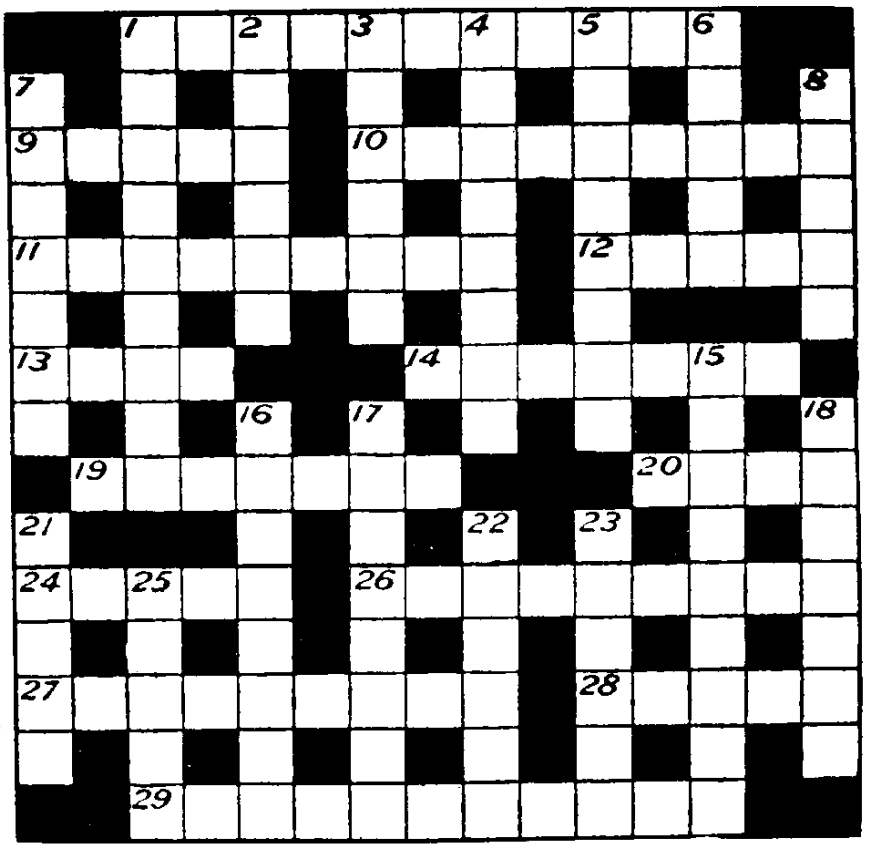
It was the third day of dedication
And at its close
Bamboo battened sails of rust and faded mauve
— Fore, main and mizzen —
Rose on all the tip-tilt junks.
Then meek insurance paid for twelve months more
The timeless forward-slanted ships stood out
On the well-coursed reach past Waglan
And the hunched and eyeless Ninepins.

Now dim below in every olden ship
The latest grandchild slept
To the good-sleep talk of moving teak.
Above in the watchful night —
High aft on the overhanging poop
And midships by the waiting nets and wooden winches —
Ancient knowledge had replaced the goddess
For a full year more.

FRANK ROBERTSON.

ELIXIR PRIZE CROSSWORD No. 7

TWO PRIZES *OPEN TO ALL COMERS*



ACROSS

1) Hot country? No, but you get fed up with it (5,6)
9) Notes the beginning (5)
10) Shady, but sounds like the opposite of twenty-six (9)
11) Communist gun dog? (3,6)
12) Fibres is always hidden here (5)
13) Blows its top from time to time, does this Latin before backwards (4)
14) Captures the market or goes round the bend (7)
19) Runners break them, players make them (7)
20) 'This royal throne of kings, this sceptred - - - - - -', (Shakespeare, King Richard II) (4)
24) Melting occasions (5)
26) With this you have control, but sounds like the opposite of ten (5,4)
27) 'It is a far, - - - - - - - - thing that I do than I have ever done; . . . . ' (Sidney Carton—A Tale of Two Cities) (3,6)
28) I moan for Ruth's mother-in-law (5)
29) All change! (7,4)

DOWN

1) Cider seen mixed where people live (9)
2) Just the thing for somebody trying to horn in on a stag party (6)
3) He who has faith does (6)
4) Sounds as if it might tickle your toes, but is more likely to sweep you off your feet - bathers beware! (8)
5) Oil for the lamps of China (8)
6) 'I will restore to you the - - - - - - - that the locust hath eaten' (Joel ii. 25) (5)
7) Not a day-boy (7)
8) Gods to some fakes to others (5)
15) Not about rushes on the contrary! Hurry up! 4,5)
16) Back up, in a watery fashion (2,6)
17) Anatomically speaking, it draws towards the centre (8)
18) Sounds like ten men on parade, but goes with creepers, no marchers (7)
21) A pole, or perhaps a pain in the neck to students (5)
22) Up and up and round and round. Eighteens do it (6)
23) H makes it one sort of pneumonia, but in fact it has no H and is a sort of a something that begins with H (6)
25) The metamorphosed tadpole is (1,4)

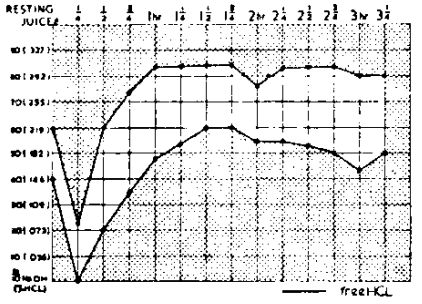
There are two prizes. One for medical undergraduates and interns, the second open to all others. Fill in the puzzle, detach this page, and send it in a sealed envelope marked 'Crossword' to the Editor of Elixir, c/o Department of Physiology, Hong Kong University. Books to the value of $25 will be given to the senders of the first correct solution from each group opened after the closing date, March 30th, 1957.

OWING TO THE EXTREMELY CHANGEABLE WEATHER WE HAVE BEEN HAVING OF LATE, THE SPRING ISSUE OF *ELIXIR* WAS ISSUED LAST AUTUMN, AND THE AUTUMN ISSUE IS WITH YOU NOW. THIS SUMMER WE HOPE TO PUBLISH THE CHRISTMAS NUMBER, BUT JUST TO EVEN THINGS OUT WE HAVE DECIDED TO CALL THIS ONE THE WINTER NUMBER (EXCEPT FOR THE SUPPLEMENT WHICH WAS PRINTED WHEN THE WEATHER WAS MORE FAVOURABLE). ANY FURTHER CHANGES OF SEASON WILL BE NOTED IN DUE COURSE.

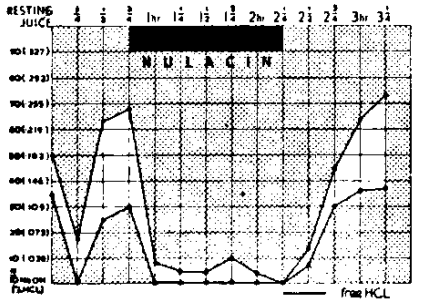
The key to successful peptic ulcer treatment

NULACIN

NULACIN effectively controls gastric acidity. The value of Nulacin in the treatment of peptic ulcer and the prevention of relapse has been confirmed by clinical studies in Great Britain, Australia, the U.S.A. and India. Nulacin tablets are palatable and convenient.



GASTRIC ANALYSIS *Superimposed gruel fractional test-meal curves of five cases of duodenal ulcer.*



GASTRIC ANALYSIS *Same patients as in* **Fig. 1**, *two days later, showing the striking neutralizing effect of sucking Nulacin tablets* (3 *an hour*). *Note the return of acidity when Nulacin is discontinued.*

INDICATIONS

Nulacin tablets are indicated whenever neutralization of the gastric contents is required: in active and quiescent peptic ulcer, gastritis, gastric hyperacidity.

Beginning half-an-hour after food, a Nulacin tablet should be placed in the mouth and allowed to dissolve slowly. During the stage of ulcer activity, up to three tablets an hour may be required. For follow-up treatment, the suggested dosage is one or two tablets between meals.

Nulacin is available in dispensary packs of 25 tablets and handy tubes of 12.

Nulacin tablets are prepared from whole milk combined with dextrins and maltose, and incorporate Magnesium Trisilicate 3.5 grs.; Magnesium Oxide 2.0 grs.; Calcium Carbonate 2.0 grs.; Magnesium Carbonate 0.5 grs.; Ol. Menth. Pip.q.s.

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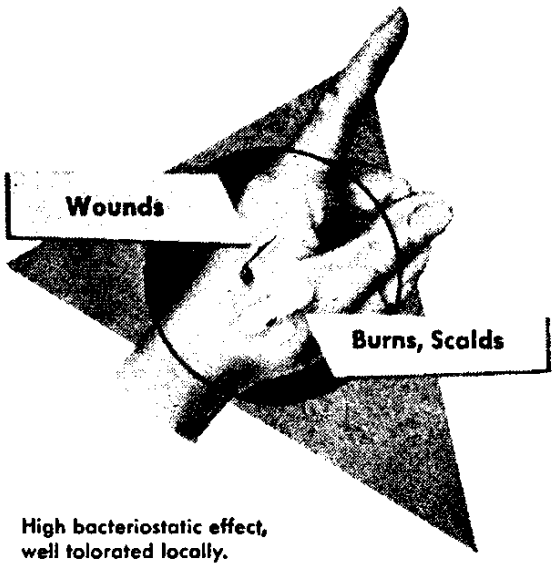

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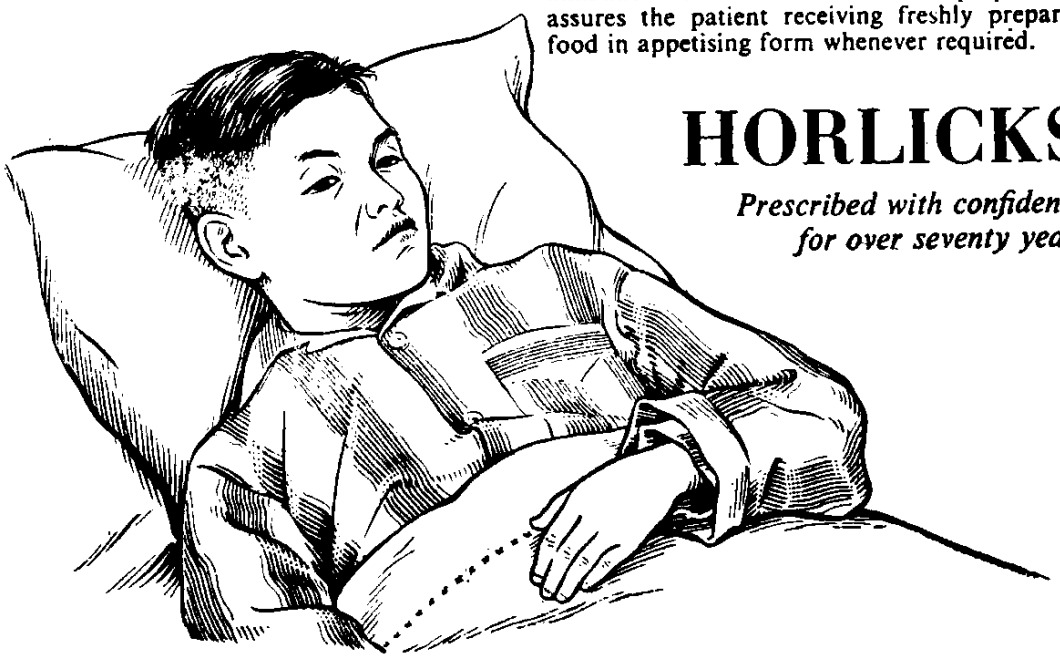

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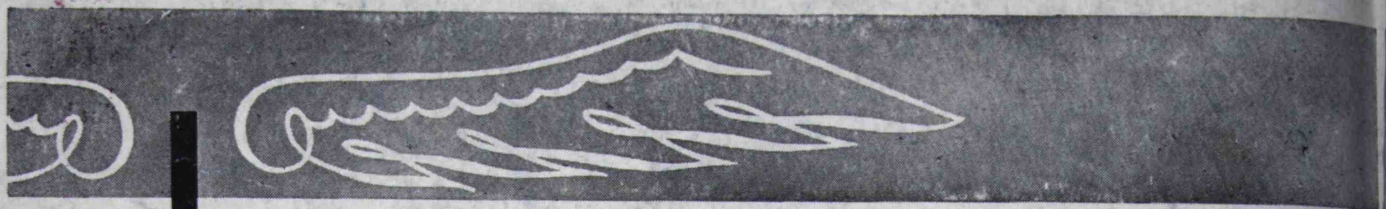

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