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A SOUTHERN OVERLAND GLIMPSE.

IT is an evidence, on the part of San Francisco, partly of a generous zeal for the greatness of California, and partly of shortsightedness as to the means of maintaining her supremacy among Pacific ports, that she is eager to build the Southern Pacific Railroad. Until it is constructed, and for some years after it is completed, it will be, in its Pacific relations, emphatically her road; but when at last the great mustard plains and rolling hills in rear of San Diego are irrigated, and populated, and that city is full of men and of money, this railroad will mean to San Francisco only so many miles of track, hence to the Colorado; in other words, a profitable State road, tapping Arizona. The Colorado is the Mississippi of the Pacific slope, and its New Orleans, though by location in Arizona City, will be in fact, owing to the treacherousness of that stream, in San Diego; though, of course, this will never be a second New Orleans, even as San Francisco will never be a second New York, because it has not enough backing of farms.

Though this city will have the road to build, whatever trans-continental uses it may have, except, perhaps, for contingent winter travel, will eventually pass into the hands of the southern port. In the golden glitter and suddenness with which San Francisco has grown into one of the world's capitals, men seem to have overlooked, or forgotten, the great agricultural possibilities which lie in Southern California, and in Arizona, which that little coast village will one day lay under tribute; and to think of it as the objective terminus of a continental highway, with New Orleans as its ultimate correlative, is a thing to which only the keenest commercial foresight has accustomed itself. San Francisco may well be content, together with New York, to have strung one string of States on a thread of iron, and may not complain if the second thread is caught on other hooks.

The things which are to be fetched and carried across the continent, not less than the engineer, will determine the main trunk line. If California ful-

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in the soft light of the emigrating moon and the stars ; over the wide, wide pastures of Arizona, beneath sunrises ushered with the "pomp of Persian mornings," and rainy sunsets which turn all earth and air into blood ; down the mystic Gila, through those fairy-like, green colonnades of pitahayas, which also stand on the red porphyry mountains, and in their arms catch the tired moon ; across the Colorado Desert, that old

and hungry negative of all things ; up among the gray, round cones of the Sierra Nevada ; down among the tumbled Alpine hills, green forever, but softly mystic with an earthquake halo about their brows ; down across the arid plains, and rolling knolls, and the green lines of orange groves along the streams ; till at last the hoarse blast of the whistle challenges the ancient reign of Ocean.

MEDICAL ART IN THE CHINESE QUARTER.

JUDGING from the number of their apothecary stores, one would suppose that the Chinese were large consumers of medicines. Nor are appearances in this particular deceptive. There are in San Francisco a dozen or more establishments where Chinese medicines are prepared and sold, and the business is said to be very profitable. These establishments employ, each on an average, about four men in cutting, mixing and putting up prescriptions, and in decocting and drying their thousand and more remedies, gathered from every imaginable source. Every town in the country where there are Chinese has its medicine store, and scarcely an invoice of goods can go to the trader in the most distant mining settlements, or to the sutlers who follow up the camps of the railroad laborers, but medicines will occupy a prominent place in it.

One would infer, therefore, that there must be an extensive field for physicians who understand the nature and application of these supposed remedies ; and this is found to be the case. The Chinese, wherever they go, are followed up pretty closely by men professing to be skilled in the healing art. There is, however, a great diversity in the abilities and qualifications of these

physicians. Some, without any medical education or training whatever, but because nothing better offers, buy, beg, or borrow a set of medical books, put out a sign, and begin writing prescriptions for all who apply to them ; while others have grown gray in the practice of their favorite art, having done scarce anything all their days but to study the diagnosis of diseases, the nature of medicinal herbs, minerals, and animal substances, together with the theories respecting the effects of every variety of extraneous influences on diseases, as well as the influence of the imps and other spirits. To become acquainted with all that has been written in the Chinese language on the subject of diseases, the nature of remedies, and the manner of preparing and applying them, is a task which many years of study would be required to accomplish. These medical books also contain many notices of the manner in which certain medicines were first discovered, also marvelous accounts of the cures that have been performed by them. They profess to describe the internal structure of the body, and to define the influence of the dual powers upon the various organs ; also to speak of many other subtle and mysterious influences which the skillful

practitioner, as is supposed, ought to understand and be able to counteract; therefore, a familiarity with this sort of lore gives an influence and power to the learned physician in the community where he resides, and the people stand agape while he is examining his patient, and writing out his prescriptions, and at the same time is reciting as much as he can remember of what the books have said respecting such or similar cases, and of the name and nature of the medicines applicable to them, and the history of wonderful cures which they have effected.

So much study by so many learned men on one subject; so many thousands—yea, millions—of life-times spent in this study since the days of Noah until now, it might reasonably be supposed ought to have brought this science in China to a high state of perfection; but such is not the fact. It is true that regular practitioners sometimes, and quacks very often, apply remedies, and experiment with substances, which may or may not be medicinal; and in this way almost every variety of animal, vegetable, and earthy substance has been tried; and the stranger the article the more valuable and efficient is it presumed, by ignorant and superstitious people, to be; nevertheless, there still remains a higher veneration for ancient than for modern discoveries, and the more smoky, thumb-worn, and worm-eaten a doctor's library appears, the more reverence, other things being equal, will usually be accorded to his opinions. And, moreover, the law stands in the way of an advancement in the theory and practice of medicine in China. The "code" provides that whenever unskillful practitioners are convicted of "proceeding contrary to the established forms" in their administering of medicines, or in using the puncturing needle, and thereby causing the death of the patient, they shall be treated according to the

statute for accidental homicides, and shall not any longer be allowed to practice medicine. [See Williams' Middle Kingdom, vol. 2, page 191.]

The statute, however, it is said, is seldom carried into execution, and doctors or quacks are generally unmolested in the administering of nostrums and the application of needles, whenever they find people willing to submit to their experiments; and perhaps no people in the world are more docile in this respect; none more *patient* under the doctor's care; none more credulous. Whenever they are conscious of a slight indisposition they resort at once to a doctor, or search a medical book and select a prescription for themselves, or get a friend to do it for them, or else apply to the Chinese *Æsculapius*, or to some other god, or to a clairvoyant physician; and this they may do in person or by proxy; but the medicine they seem determined to have at any rate, and the amount of apothecary stuff that a Chinaman will pour down his throat is truly amazing.

Though many of the articles composing their *materia medica* are, apparently, harmless, yet if taken at the wrong time, and in too great quantities, they must do injury; and it is not unfrequent, on asking a sick man what is the matter with him, to get, (if not from himself, yet from some bystander) the answer, that "he has been cured to death"—been damaged by too much physic.

Not only is it unsatisfactory, and every way uninteresting and unenjoyable, to be drugged into a worse condition than when the patient began to doctor, but it is also expensive. Several of the articles of the Chinese pharmacopia are rare. The prices of all their drugs, as well as the fees of physicians in this country, are far in advance of what they are in China; and though Chinamen who have employment get much better wages than when

at home, yet it is not uncommon to meet with persons who are in the condition of that poor woman of whom it was said that "she had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

The being willing to "suffer many things from many physicians" was not a weakness of the sex, nor yet peculiar to people of those early times; but the Chinese of both sexes, and of these times, apply to one doctor after another till they have met with the one who seems to understand how to manage their disease, or (which is doubtless more generally the case) till Nature itself has wrought a cure in despite of the decoctions, lotions, plasters, punctures, and scarifications of all their doctors.

Not only have Chinamen the audacity to cast adrift from one doctor and go in search of another, but (without seeming to know of any possible impropriety in the act) they may be under the care of two or more physicians at the same time.

Within certain limits such a course is entirely admissible, and in some circumstances necessary; for the practice of the healing art in China is divided up into a great variety of specialties, and it may happen that a patient may be afflicted with a complication of diseases, some external, some internal, so that two or three or more physicians may need to be applied to, before all of the patient's ailments have been prescribed for; in which case the greatly afflicted individual may be subjected to the necessity of making himself the receptacle of the stuff administered by several doctors at the same time.

This, however, according to Chinese notions of the internal structure of the body, is a less hazardous experiment than we western people, who allow ourselves to read, and to believe, the modern works on physiology and anatomy, would suppose.

Those eastern, very ancient, and therefore very venerable notions, respecting the internal structure of the body, we have not at present the time to detail; indeed, a diagram would be necessary, in order to make the subject quite intelligible, (such diagrams abounding in Chinese medical works) but suffice it to say that the ancient Chinese writers on the circulation of the blood hardly agree with Harvey—they make no distinction between venous and arterial blood—and in the location and offices of many of the internal organs differ materially from the statements which are now taught, even in our common school books; while the millions of glands, ducts, nerves, and fibres, which the anatomist and every *qualified* practitioner in these western countries understand, is to a Chinese doctor altogether a *terra incognita*. And how is it possible to be otherwise, since Chinese physicians never dissect; *post mortem* examinations are never practised; nor have they anywhere museums of morbid or comparative anatomy. Nevertheless, the Chinese practitioner, as we intimated, has a theory respecting the internal arrangement of the body, which emboldens him in the administration of almost any variety of medicines at the same time, and even in the same dose. That theory is, that there are certain channels leading to the different portions of the body, and communicating each with its particular portion of the system. Some say that these medicines follow the tendons and cords. At Pekin there is, as is commonly understood, a model of a man in bronze, in which the theory alluded to is illustrated; and the medical books contain *fac similes* of that man in bronze, and teach, moreover, that the medicines which are adapted for the diseases located in different portions of the body, no matter how administered, will take each their appropriate road, and search out the identical location for which they were

designed, and will there perform their special work.

Corresponding with these notions respecting the channels leading to the several portions of the body, is the theory respecting the pulse, or the pulses, whose office is to bring intelligence from the different portions of the body, and report as to their condition. There are mainly twelve roads in which these pulses run. Some practitioners are said to feel the pulse, not only in the wrists, but in the arms and temples, and even in the legs and feet; but most physicians confine their examinations to the pulses in the wrists, of which each wrist has three, and each pulse two forms of development; making in all what some denominate the twelve pulses; while the different conditions of these pulses amount to twenty-seven; and from these several pulses, and their conditions, the physicians pretend to judge of the state of the various organs, with which they have communication. None but quacks, however, pretend to trust entirely to the pulse; the regular faculty speak of four methods by which the diagnosis must be obtained, viz.: 1st. By observation; such as the examination of the tongue, eyes, complexion, and general appearance. 2d. By hearing; such as observing the patient's breathing, and the sound of his voice. 3d. By questions; which means the patient's own account of himself; and 4th. The pulse. They say, furthermore, that the patient must be seen at different times, and under different circumstances, before a satisfactory conclusion can be reached.

Without a knowledge of physiology and anatomy, how can they understand the nature of disease, or know whether the various organs are in a healthy or unhealthy state; and how know what remedies are able to reach them, to repel disease, and restore them to their wonted functions?

Without a knowledge of anatomy, of

course, they are altogether unskilled in the science and art of surgery; and to their credit, under the circumstances, we are able to say that they make no attempts to practice it. All that they can ever do with broken limbs is to apply pressure to simple fractures, with poultices, and bandages; and nature often in such cases performs its own cures. Not long ago a young man in Marin County, while assisting in driving cattle, was thrown from his horse, and his arm, above the elbow, was broken. He refused to put himself under the care of any of our physicians, but came directly to the city, with the broken arm dangling from the shoulder. Here he had a brother who in China had practiced medicine, but who now keeps a little butcher shop on Dupont street. This brother undertook the cure of the broken arm. The fractured bones were united; washes and salves were liberally applied; then bandages; and over all the dried, stiff bark of a tree, with the concave side fitting to the arm, bound tight; and so the work of repair was afforded full time and opportunity to proceed, without further molestation. In a few weeks the arm was out of the sling, and is now apparently as sound and strong as before the accident.

Counter-irritation is frequently resorted to by Chinese doctors, "to draw out the fever," and cure pain, and to counteract the effect of a cold—to "draw it out," as they say; therefore it is not uncommon to meet with persons with the skin quite red in spots upon the neck, or on the nose between the eyes; which condition has been produced by friction, or by pinching. This particular operation is usually performed by the barbers. The *Moxa*, or burning of the flowers of the amaranthus on the skin, over the part where certain unhealthy symptoms are complained of, is common, especially in the case of children. Cauteries and caustics are much used; and acupuncture is common;

the latter being performed by thrusting needles into the parts affected.

We have seen a man who had been complaining of pains in the shoulder, stripped to the skin and bending over a table, with half a dozen iron needles bored into the muscles of the back, while pellets of wax attached to the upper ends of the needles were all on fire, and sending the heat down amongst the poor fellow's nerves; but he never winced or groaned.

The Chinese have comparatively no knowledge of chemistry. They have by some means stumbled upon certain practical methods for reducing many of the ores, for extracting a few of the oils, for mixing colors, etc., but chemistry, as a science, is unknown to them; consequently they have no acids—no solvents—no laboratories for preparing extracts and compounds. So that the medicines which they use are nearly all put up in their native forms of grasses, roots, leaves, bark, and stalks; animal substances, fresh or dried; or mineral and earthy substances just as they are gathered; for this reason their patients, no matter how delicate may be the condition of their stomachs, must be doomed to swallow huge, and often very unpalatable, draughts, (even if the remedy were wisely chosen) where a learned physician, with his well prepared extracts, administers a more powerful and active remedy with far less discomfort to the person, who is already sufficiently sick, and has no occasion to be made sicker.

As has been intimated, the medical practice in China is divided into specialties, much more than with us. With them the department of obstetrics is left to the women, who, however, have no competent books on the subject to guide them, (even were they able to read) but who rely upon experience, and personal tact.

Where nature performs its office well, the services of the midwife are easily

enough performed, but beyond this they find their skill at fault entirely, and often nothing but frightful suffering and ultimate death are the lot of the poor patient, unless the services of some foreign physician can be obtained.

It is true that hygiene is a department to which much attention is given by the Chinese generally; but whether their views on this subject are always correct is another question; we have, however, reason to believe that their many thousand years of observation, and experimenting in this direction, have led them to many wise conclusions. Their medical books treat minutely of the different kinds of diet fit to be taken under different circumstances; they tell what things excite fever, and what will allay it; what will increase the strength; what will form blood; what is good for the heart, for the liver, for the kidneys, and so on, till all the principal parts and functions of the body have been provided for.

With such notions of diet, amounting even to the assigning medicinal effects to the various articles of food, we would be prepared to hear that particular attention is given to this matter by the practicing physician; and such, indeed, is the case: as minute directions are left for regulating the patient's diet and general treatment, as in regard to the medicines which he is to take.

That Chinese doctors treat many simple diseases very well cannot be questioned. Constant study of the books, in which is gathered up the experience of the preceding generations of physicians, together with his own observation and experience, will enable a shrewd man to draw many wise conclusions as to what may ail his patient, as well as what may heal or help him. Even amongst ourselves the same is true, and our best physicians freely and cheerfully admit the fact that there are many simple ailments that can be just as well attended to by our good grand-

mothers, and gentle nurses, who know how to make the best of herb drinks and how and when to administer them; also, our physicians are glad to have us understand that nature, when untrammelled, performs its own cures, and that the medical practitioner is legitimately employed when his efforts are wisely directed towards aiding nature, and towards removing obstructions to its regular operations, or when he steps aside altogether, and leaves her free to act; and, furthermore, they can tell of many instances in which the disease is overcome, and the functions restored to their normal condition, by the recuperative influence lodged within this physical organization by Him who is the author of it; and these cures are thus effected in spite of ignorant doctors and deleterious drugs.

The study of medicine according to the Chinese system, as the people are accustomed to tell us, is very intricate and very deep, requiring a long life-time to get at the bottom of it and to explore all its branches; and this we can well imagine, when told that the list of their medical works numbers not less than two hundred and seventy-six. Likewise, when we recall the statement respecting the number of pulses and their conditions, and the close attention and long practice needed to become expert in detecting their various, minute, and delicate indications, we are prepared to admit that an adept Chinese pulse-feeler must not only possess great patience, with an accurate knowledge of the internal structure, (which organization must be modeled to suit the Chinese theory of the pulses) but he must also possess a peculiar delicacy and acuteness of touch in those fingers with which the operation of "feeling the pulse" is to be performed. And, by the way, this pulse-feeling operation ought to require a much longer time than a certain celebrity in this city usually gives to it. His perceptions seem to be

so quick that in many cases a bare touch is all that he desires.

So absorbed as well as mystified do some of these enthusiastic students of medicine become, that they are found sometimes to have wandered off almost into the dream-lands of the alchemist; while there are very few of the doctors, whether learned or ignorant, who are not more or less under the influence of superstition, believing in the power of supernatural influences and evil spirits to produce diseases, and in the necessity of aid from the good spirits to combat the agency of the inimical spirits.

So prevalent is this belief amongst the common people, that the gods are often consulted for information as to which physician shall be employed; also, many apply directly to the gods for medical advice, and take the medicine which is prescribed on the slip of paper which is drawn by them, after the usual offerings and forms of worship. Those prescriptions, obtained thus by the direction of the god as the superstitious patient believes, have been so artfully prepared that they may each contain medicines designed for a variety of ailments; with a care, also, that none of them shall be so powerful as to do much harm, though all of them should fail in adaptation to the case of the person for whom they have been sought. The same statements also apply to the prescriptions of the clairvoyant physicians, so far as we have had opportunity of examining them.

In this connection it may be interesting to read the testimony of one well qualified to speak upon this whole subject, and we will quote a few sentences from an article written by Dr. J. G. Kerr, who has for a long time been in charge of the "Medical Missionary Society's Hospital," in Canton.

Speaking of medical practice amongst the Chinese, he says: "The practitioners of medicine are very numerous, and they occupy a position of respectability in

society similar to that accorded to physicians in more enlightened countries. They have, however, no knowledge of the structure of the human system, or of the functions of its various parts. They are also ignorant of the nature of disease, and to a considerable extent of the properties of remedies. They have theories on all these subjects which are very elaborate and complicated, but which are absolutely false in almost every particular. They nevertheless apply remedies to the cure of disease to a greater extent, perhaps, than any other people in the world. The practice is, of course, empirical, and long experience has, no doubt, given them many medicines which are useful in certain conditions. Still, the evil effects of erroneous views are very apparent. Inert medicines are used where active medicines are called for, and powerful medicines are used in cases where they do no good, and often do much harm.

"The department of surgery can scarcely be said to exist. Beyond the application of caustics and plasters to tumors and ulcers, and of poultices to broken bones, they are entirely helpless. There is no man in all the empire who can give aid in any case of accident or disease which requires manual or instrumental interference. The inestimable benefits of operative surgery, in all its branches, are unknown to them, except so far as they have been derived from a few foreign physicians, and the pupils instructed by them. They are, of course, entirely without surgical instruments, and all the apparatus which modern ingenuity has applied to the relief of injuries, deformities, and diseases."

What has been for ages, and still is the medical practice in China, is the medical practice to-day in the Chinese quarter in San Francisco.

Should any of the readers of the *Overland*, from any cause, feel disposed to discard their outside barbarian doc-

tors, with all the new theories and freshly discovered medicines of the young nations of the West, for the theories which wise men of the East in the ages long ago invented, and for medicines such as are prescribed for even him who sits upon the dragon throne, it may be doing them a service to recite the names of a few of the articles in this their newly adopted *materia medica*, and to give a few specimens of the prescriptions which their doctors are accustomed to send to be made up at the Chinese apothecary shops.

There is now before us the medical portion of the library of a Chinese scholar, who, while he lays no claim to the rank of a physician, is nevertheless frequently applied to for advice. This library consists of only six complete works, out of that list of two hundred and seventy-six medical works referred to on a previous page. In one of these we find a catalogue of one thousand and twelve medicines; of which there are from metals and stone one hundred and thirty-eight kinds. Grasses and vegetables, (including roots, stocks, leaves, flowers, and seeds) three hundred and thirteen kinds. Trees, (whether the medicine be found in the root, trunk, bark, leaf, flower, fruit, or seed) one hundred and seventy-seven. From the human body, twenty kinds. From animals, ninety-one kinds. From fowls and birds, thirty-four kinds. From bugs, worms, snakes, shell-fish, turtles, flies, etc., ninety-nine kinds. Fruits, forty kinds. Of the "five grains," thirty-eight kinds. Of the cabbage, turnip, and melon families, sixty-two kinds. In another work which lies before us there is a list of only four hundred and seventy-eight medicines, of the same classes as above specified, but each class much abridged. Even the first, however, is not a complete catalogue as we have been told. The Chinese druggists in this city claim to have upon their

shelves from six hundred to a thousand varieties.

We cite a portion of the list of medicines taken from the human body. "Hair—cut fine and used in plasters. Curly hair. Woman's milk. Dandruff. Teeth filings. Ears. Exuvia, Parings of finger and toe nails of pregnant women, which nail-parings are reduced to ashes by burning. Bone of the forehead, reduced to ashes. Beard of the upper lip. Blood. The placenta. The gall; and other things which cannot be written in the *Overland*.

The sacredness with which human remains are usually kept may start a question in the minds of some as to the manner of procuring certain of the above named articles. The doubt, however, will be removed, when the reader understands that the bodies of felons who are executed, except where friends appear to claim and bury them, are not thus religiously regarded and carefully interred; while the bodies of very young children are often simply sewed up in matting and tossed into a tree, or exposed on the surface of the earth amongst the tombs for dogs and vultures to prey upon.

The list of medicines from the animals begins as follows: Dragon's bones. White dragon's bones, his teeth and horns. Musk of the musk deer. Ox bezoar. Bear's gall. Ivory. Deer's glue. Glue made from a black mule's hide. Sheep's milk. Cow's milk, cream, and curd. Oil of milk. Mare's milk, cream, and curd. Hoof of a white horse, his thigh; also the same of a bay horse. Bull's manure. Ram's horns. Marrow of sheep's bones. Sheep's gall, lungs, heart, kidneys, teeth, flesh, horns. Chamois' horns. Deer's horns, (the tip of the horn is regarded as especially valuable for restoring the blood). Rhinoceros' horn. Tiger's bones, claws, and eyes. Dog's gall, heart, brains, teeth, skull, blood: and so on, through a long list, up to ninety-four vari-

eties, embracing, perhaps, everything the reader will be apt to imagine, as well as many things that he would not think of as possible to be brought into service in the healing art, and certainly several things which we will not copy here.

All these are in their catalogue of doctors' stuff, but many of the articles in the list are rarely used, and some are designed only for external application.

The bulk of the medicines used by the physicians and sold by the druggists consists of vegetable substances, of every variety. The prescriptions which we have examined call largely for this class, viz.: for roots and herbs, leaves, flowers, bark, fruits, etc.

Whether the Chinese medical system is allopathic or homeopathic may not, perhaps, be answered categorically; though it is manifest enough that the doses are the farthest possible from being homeopathic as to quantity. We fancy that their system is somewhat mixed. They have theories both for driving out diseases by antagonistic medicines, and for coaxing them out if they won't be driven. They will tell you to a nicety what medicinal articles and what kinds of diet will create or aggravate any disease, and what abate it. To some extent, at least, they seem to think that "like cures like." When, for example, they prescribe the gall of a fierce animal to make a person more bold; and when in case of the weakness or disease of any member or organ, they hope to cure the disease or repair the strength by administering the same members or organs, or something pertaining to them, from a healthy and vigorous subject; and this will have to account for the many strange and unnameable things included in their list of supposed curative agents, which are gathered from the entire animal kingdom.

From a large number of prescriptions, found at different drug stores, we have taken, quite at random, the few follow-

ing. For some of the roots and herbs we are unable, at present, to find either the proper botanical or even an English translation, and therefore we give them in Chinese.

To cure a cough :

“Tzín ú, three mace, (a mace is one-tenth of an ounce). Fat ha, three mace. Cough root, three mace. Purple ün, two mace. Liquorice, one and a half mace. Orange peel, one mace. Northern plum, three mace. Add peppermint leaves, three fun, (ten fun to one mace) to lead it down, (that is, to make it palatable).”

For wounds and bruises :

“Shang lí root, six mace. Tong kwai root, four mace. Chun kung root, three mace. White peony, four mace. Red flower, three mace. Liquorice, one and a half mace. Orange peel, one and a half mace. Peony bark, three mace. And there are four other varieties of leaves, flowers, or roots, with their Chinese names, two and three mace each, all to be steeped in clear water and taken internally.”

Here is the prescription of a clairvoyant physician :

“The winter flower, one and a half mace. Exuvia of the locust, one and a half mace. White peony, three mace. Sweet marigold, two mace. Ghan cha, (a wild berry) two mace. Dolichos tuberosus, three mace. Pah shut, (a sweetish root) two mace. Cassia flowers, two mace. Liquorice, one and a half mace. A wild grass, two mace. Pear rind, three mace. King tsz, (a wild berry) three mace. Curled juniper leaf, three mace. Cough root, two mace. Orange peel, one mace.

“All to be boiled together in clear water and imbibed.”

The patient was a female whose disease was described by her husband as a trouble about the heart, attended with loss of appetite. An experienced Chinese practitioner who has examined the prescription, says that the medicines named

in this one list are adapted to cure six distinct ailments.

We will next copy a prescription from one of the medical works, which at the same time gives the history of the prescription, the diagnosis of the diseases for which it is designed, with directions for preparing and for taking.

“This prescription was invented and handed down by a distinguished individual.

“Always when a person is seized with violent sickness and suddenly falls down, then pry open the mouth, pulverize and administer three of these pills, and immediately resuscitation will follow. Also to heal ulcers and abscesses on the back, carbuncles over the whole body, and swellings and ulcers attached to the bones. Also when the symptoms at first are chill and fever, with the limbs tired, sluggish and sore ; whether the disease be external or internal, whether the patient be young or old, all should take this medicine (which is thus prepared) :

“Frankincense and myrrh, one mace each ; one dog’s gall, dried in the sun ; one carp’s gall, dried in the shade ; sal ammonia, from Thibet, two mace ; striped frog’s spittle, two mace ; dog’s bezoar, one mace ; musk, one and a half mace ; white cloves, forty-nine berries ; seven centipedes, dried and pulverized ; beeswax, three mace ; black gold stone, one mace ; one gill of the milk of a woman after the birth of her first child, and that a male ; king fun, (a stone) powdered, one mace ; hung wong, (also a stone) one mace ; quicksilver, roasted and powdered till made white, three mace. The whole to be mixed and made into pills the size of the green bean. Children to take one at a dose, adults three ; but if the case be desperate, five. In case of chills, use in the preparation garlic water, and in case of fever clear water, fresh from the well ; cover the patient warmly in bed, and thus induce a profuse perspiration.”

Another prescription, for curing ulcers, to be used as an ointment, is :

"Hüt kit, (a preparation from blood) two mace; cinnabar ore, two mace; blue vitriol, three mace; Pekin ink, (India ink from Pekin) one ounce; striped frogs' spittle, three mace; musk, one and a half mace."

We have a prescription said to have been made out by a celebrated doctor in this city, who has had quite a run of foreign custom. The disease for which it was given was partial paralysis of the lower members, caused by improper habits. We also give opposite each medicine the specific office assigned it in the *materia medica*.

"Purple China root, three mace, to repair the strength; chak sé, (stalks of a wild grass) one and a half mace, to relieve the bladder; yen chan, (a bitter plant like marjorum) three mace, to restore the color of the skin and remove bad air from the flesh and muscles; pearl barley, one mace, to remove watery matter, and expel noxious air from the lower extremities; a stalk similar to liquorice, and prepared in urine, one and a half mace, to expel fever; ngau tzat, (a long, slender root) two mace, and the office of this agent is, (it being a root that knows how to run very deep into the earth) to conduct to their proper places such medicines as are designed for the lower extremities."

We have at hand materials for furnishing any amount of the same sort of reading, but enough has been cited to show how much room there is for the medical missionary in China to employ his knowledge of healing, and his surgical skill in relieving distress, in educating Chinese youth that they may become enlightened practitioners amongst their own countrymen, and in recommending the advanced science of the western nations as well as by his gratuitous practice and the wonderful cures he may be the means of effecting, pre-

paring the way in some respects for the preaching of the gospel; and we have said enough incidentally to show how destitute China is of the knowledge of the sciences which must be introduced amongst them before much advancement can be made by the people in general knowledge, intelligence and comfort. And if what we have said shall prove an injury to the regular faculty in San Francisco, by sending any great number of their patients over to the Chinese doctors, we have only to say that we wish no harm to anybody; our only object is the dissemination of knowledge, the advancement of science, as well as the surest way to cure the sick, and to show others how they may be saved from getting sick.

At the same time the public ought to be advised that even in the medical practice, *a la Chinois*, as in that of the western nations, there are charlatans as well as those who have thoroughly studied in their department. The doctors of China, as well as those of this profession amongst ourselves, have occasion to notice that humbug is more popular and more profitable pecuniarily than the regular practice, after men have used up small fortunes in obtaining their diplomas, and spent the best years of their manhood in acquiring an experience which ought to give them a standing in the community, with a competence for the coming years when the grasshopper may be a burden even to them, and when those who have given their lives to hearing the narratives of all the manifold complaints of others, and in doing their utmost towards alleviating their sufferings, may themselves need at least to be nursed, though they may prefer not to be doctored.

But physicians are proverbially a long-suffering and benevolent class of men; indeed, it is impossible for one to be a *good* and acceptable physician and not exercise these qualities; therefore we know of no class of men who will be

more ready to take into consideration the question as to what may be done even here in California towards helping some of these bright Chinese youth to acquire a genuine and finished medical education, such as may fit them not only for practitioners, but prepare them also for translating medical works into their own language, and for establishing lectureships in their own country. The Medical Missionaries in China have been laboring with this object in view, and if their brethren in California who have so promising a field for the development of their benevolent natures in this direction will work in concert with those on the other side of the water, they will only be doing what we have

learned to expect from this so honorable and indispensable branch of the learned professions. It will be seen that the way is preparing for such plans as we have suggested, and for revolutionizing altogether the system of the Chinese medical practice, when we add that very many Chinamen in this country have already learned the vast superiority of our system over that of their own middle kingdom, and when sick they wish none but American doctors; and more would follow their example but for their timidity and a lack of the means of an introduction to our respectable physicians, and but for the dread of larger bills than they might be able to pay.

UTOPIA.

SCENE :—MOKU, *in the South Sea. The Poet under his vine and fig tree. PIOLANI, his "Man Friday," in attendance.*

THE POET SPEAKS.—

"A cottage on a cliff,
And a vine beside the door;
While the wind, with fragrant whiff,
Wakes the parrot in a tiff,
Puffs the matting from the floor,
Swings the window open wide.
—Piolani, please to slide
The wine-jar or calabash
Close against the window-sash.
Drops a spider from the thatch
Down upon my writing-table;
Splendid specimen to catch,
I'll secure him with dispatch,
Pin him up and write his label.

With her song so bland,
By the cocoas in the sand,
Singing with her syren's voice,
The sea leans on the land.
I listen and rejoice,
For I like this tawny hour;
When the stars begin to flower,
As it were; and day is pleading
With those heavy-drooping lids,

And a glance of love exceeding,
For one moment more of power.
Thrumming crickets, katydids,
Clouds of giddy butterflies;
Oddest fowls of every feather
Hail me with their plaintive cries.
Moths and insects of all breeding
Upon one another feeding,
Huddle here together.
—Piolani, take the broom,
Chase that lizard from the room.
There's another on the wall!
How the slimy creatures crawl
Over every thing and all.

After hours of heat,
And leagues of burning dust,
How soft and passing sweet
Is the turf beneath my feet.
See this wondrous blossom thrust
From its dusky tent of green,
In its splendid pride and lust,
Like a painted savage queen.
—Piolani, do you know
Of the nature of this shrub?
Why the waters ebb and flow?