II.

The Return to Nature: or, a Defence of the Vegetable Regimen; with some Account of an Experiment made during the last three or four years, in the Author's Family. By John Frank Newton, Esq. Part the First. 8vo. pp. 160. Cadell and Davies, London, 1811.

This, though not intended perhaps for a book of entertainment, is nevertheless a very entertaining book.—For the author, like an able advocate, has omitted no research, within the circle of human learning, that can assist in the establishment of his doctrine. History, both sacred and profane, mythology, astronomy, anatomy, chemistry, geology, philosophy, and poetry, are all laid under contribution, for the laudable purpose of recalling mankind to the paths of nature and "comparative immortality," which they have deserted ever since the days of Adam. For, bold as it may appear, this writer begins, "where it becomes us Christians to carry our first attention," in Paradise; and had the "elegant story" of the Garden of Eden been an allegory instead of an historical narration, he assures us, he would have thought it evident that the trees of good and evil represented the two kinds of food, vegetables and animals; and that the fall of man consisted in eating flesh, whose mortal taste "brought death into the world, and all our woe:" and that hence one of Adam's sons became a shepherd, (p. 5, 6.) He afterwards inti-
mates his belief that flesh-eating is "the devil," (p. 142); and his object in this publication seems to be, "to lay before the public what shall constitute a strong presumption that all diseases, including deformity, are artificial, as much so as any production can be artificial; that the existence of poverty is our choice, not our necessity; and finally, that this heated and furious condition of things which we see around us, this infinite scene of toil and contest without any competent purpose, is produced by the dire effects on the human frame of animal food!" (p. 2.), not, however, alone, but "co-operating with that baneful habit, the use of water, or of something more pernicious, to allay the thirst which that food occasions." For thirst was unknown in Paradise. The reader must not suppose, therefore, that the return to nature would consist in taking the hermit's fare;—

("His food the fruit, his drink the crystal well;"—)

Far from it: the liquid crystal of nature is rank poison, containing "the most mischievous qualities," and is only not pernicious when it has gone through the artificial process of evaporation through a still. "Neither the holy well, nor the spring at Malvern, nor even the golden water of the kings of Persia could serve as a substitute for that which has undergone distillation. Without this precaution, vegetable eaters will not be exempted from violent disorders, brought on by the use of common water, or of spirits." (p. 38). Such is the return to nature which is here recommended!

But we anticipate our author's inferences, without mentioning the arguments upon which they rest. We shall, therefore, give a rapid sketch of these, for the edification of the reader, interrupting the narrative occasionally with a slight comment, and promising a request that he will observe the ingenuity, with which our author bends any fable to the support of his hypothesis, and construes equivocal testimony in his own favour.

From the book of Genesis, Mr Newton turns to the fable of Prometheus, which he considers as "another allusion of great antiquity to man's dereliction of his natural diet," (p. 7.) Prometheus, who represents the human race, first taught the use of animal food (for Pliny says he first slew an ox); and the story of his stealing fire signifies only that he was the first cook, (p. 9.) Considering the fable in this light, and Prometheus as the first of the progenitors of Hannah Glass, we see the philosophical correctness of the tradition:

"Post ignem ætheræ domo
Subductum, macies et nova febrium
Terris incubuit colores;
Semotique prius tarda necessitas
Lethi corripuit gradum," Hor.
This happy interpretation of one fable suggests an irresistible desire to display his ingenuity in the exposition of another, the allegory of Phaeton, although it does not appear to have any direct connection with the subject in hand; and the author proceeds to shew that these all-gories had a reference to real events. "It is an astronomical fact," he tells us, "which cannot easily be disputed, that the poles of the earth were at some distant period perpendicular to its orbit," (p 15), and consequently, he somehow believes, the inhabitants must have enjoyed a perpetual spring, and the seasons, as well as the days and nights, "must have been equal from one pole to another." (p 13.) Hence the animals, "which can no longer exist in the northern regions, crocodiles, elephants, mammoth," &c. have, as "we should rationally expect," left their remains in those once genial climates: and the skin, the hair, and bristles of a mammoth, found in Siberia, may be seen at Surgeons' Hall. We shall not stop to inquire whether the same genial spring could exist in the arctic circles, where the sun would perpetually perform his twelve hour's circuit elevated but a few degrees above the horizon, and at the equator, where he would be forever vertical at noon. We should "rationally expect" no spring in either region; but perpetual frost in the one, and everlasting dog-days in the other. At all events Mr Newton sees in the structure of our globe, "the proofs of violence and convulsion which prevailed throughout this our ruined planet, at the great catastrophe of which the fable of Phaeton was intended to perpetuate the memory," p. 15. Then, indeed, man was changed in his character, the golden reign of Saturn ended, and, as Swift says,

"Then Gluttony, with greasy paws,
Her napkin pinn'd up to her jaws."

After briefly stating the argument from comparative anatomy, especially in respect to the form and distribution of the intestines, from which he thinks it is evident, "that man is wholly adapted to vegetable sustenance," and that he is but the first link in the same chain of animals with the orang outang and the monkies, (although there is "an habitual reluctance in the rogue to acknowledge his poor relations!") the author launches forth into the region of analogy. But here he somehow or other forgets, that his book is not a romance, (a piece of forgetfulness by the way, which it would be well if he could infuse into his readers), and deems it altogether unnecessary that, in a philosophical deduction from analogy, there should be any actual similarity, not to say identity, of facts. Thus he informs us, that monkies, fed as they generally are in these northern climates, become subject, like ourselves, to scrofula and consumption. And he relates, that
that "Admiral Gantheaume carried with him an African pongo in one of his voyages. This creature is described as the completest sailor on board his ship. When the admiral stretched into a northern climate, the poor pongo sickened and died," (from what?—animal food? oh! no,) "from too constantly and actively doing duty on deck, and in the shrouds," (p. 19.) Poor pongo, then, like the monkies, most probably, owed his disease and death to the ungenial climate.

But, proceeding with his analogies, the author details at length the miseries and disorders which domestication entails on the animal race. "Sheep," he observes, "suffer in a way to call forth the most ordinary compassion." The wild sheep in the mountains of Kamtskatka are large, and active as goats, and leap about among frightful precipices, carrying horns that weigh from twenty-five to thirty pounds each. "There is a breed of sheep in Africa which have tails weighing about forty pounds." And Mr Newton lately saw a large ram exhibited in Piccadilly, with a long mane, on which the lad in attendance "rode across the room, without any apparent inconvenience," (p. 26.) At the sight of this Mr Newton began to reflect on the cruelties of domestication, and shuddered at his own reflections. To think that such an animal should be loaded with fat, until it pants for breath, and, when it falls, may lie till the crows pick its eyes out; and that, after robbing it of its own warm clothing, "we keep it ready for the knife in a state of incipient rot, and then exclaim, what a dull, sluggish, stupid-looking animal this is!—I shudder at the thought which forces itself on my mind. Tell me, reader, is that originally noble creature man more, or is he less deteriorated than the mouffon?" p. 27. Then as to the horse, "it is not uncommon for a gentleman, who has three or four saddle horses in his stable, to be unable on the same day to ride any one of them:" and "we learn from veterinary writers that horses are more exposed to tetanus than the human subject; that rheumatism is frequent among them, and that they are not even exempt from gout. How different this from the horse in his savage state!" &c. &c. (p. 20.)

How consistent! how conclusive! It must be now perfectly clear, according to our author, that animal food is the origin of evil, the forbidden fruit, the source of all disease and misery, nay the very "devil," since the same diseases and physical misfortunes are produced in sheep and horses, which are under all circumstances purely herbivorous! We fear that this is a dilemma, from which even the sagacity of a Newton will be unable to escape. It is obvious that, from the premises above stated, our author is now bound to infer, that there is no compromise for man,
that the mere exclusion of animal diet will not exempt him from his habitual evils, but that he, like the sheep and the horse, will only find health, spirit, and vigour, in returning to the "savage state," in which he was originally a "noble creature," and his beauty (male and female) "equalled, no doubt, or surpassed that of the Apollo of Belvidere and the Venus de Medicis." (p. 36.)

Perhaps, however, it will be affirmed by our author, that we give a partial statement of his views, for that he has distinctly said, that "vegetable diet, without quitting the use of common water, whether drank alone, or in tea, coffee, beer, &c. will by no means insure health," (p. 37.); that "there is no truth of greater evidence than that this liquid contains the most mischievous qualities, not unknown to some of the rudest tribes," (p. 38.); and that he has quoted the opinions of a host of writers, poets, historians, and physicians, all of whom concur in ascribing pernicious effects to water. (pp. 39—62 inclusive.)

Our author has, indeed, made such assertions and quotations; but with the same lack of consistency and sound logic as in the foregoing case. For he sets out with affirming, that man only began to drink when he tasted flesh, "to allay the thirst which that food occasions;" (p. 2.)—that then "thirst, the necessary concomitant of a flesh diet, ensued," (p. 9.), and that "man naturally is not at all a drinking animal," (p. 31.) But, sublatâ causâ, tollitur effectus; those who quit this flesh diet, of course lose all disposition to drink, if these assertions be correct. But that they are not correct, the author himself, according to his custom, furnishes abundant proof. For even the aforementioned herbivorous animals become thirsty, and die from the ill effects of water, either from want of a fresh pasturage, or from pasturage that is too humid and succulent. The author believes "that the horse has no occasion to drink, any more than the camel, when he has fresh pasturage;" but, on the other hand, even in Kamtskatka, where the mountain sheep are so strong and active, the common sheep die of rot in the plains, "parce que l'humidité, et l'herbe trop abundante en suc, cause une espèce de phthisie, qui les fait perir en peu de temps," according to M. D'Auteroche, (p. 25.) Then, as to the opinions so copiously quoted, several of them merely state the unpleasant or unwholesome effects of water that is brackish, muddy, putrid, or otherwise contaminated; which appears to constitute no argument against the use of the pure and limpid spring: whilst others (mark the consistency again!) tend to shew that "among the elements, beauty owes so much to water alone, that, if we believe the Indians, it cannot thrive in a country that has it not in its purity. The
The oracle itself attributes to the lymph of Arethusa a power of forming beauty,” (p. 37.) Other quotations again ascribe to bad water the dry belly-ache, and the scurvy, opinions long since exploded. The author has before stated that the Holy Well itself has no such powers as this lymph of Arethusa.

There is one argument, of a moral or metaphysical character, which evinces the abundant resources of Mr Newton in the field of hypothesis. “At schools,” he remarks, “where the point of honour is well sustained, the boys are not considered among themselves as disgraced by robbing an orchard. Think me not jocular, reader, when I inquire whether it may not be owing to fruit being the natural food of man, that this theft is looked upon in a very different light from that of pillaging a fishmonger’s or a butcher’s stall!” (p. 63, note.)

In short, by one road or other, the author is determined to come to the conclusion, that “there is a woful prostration of the human intellect,” and a dreadful corruption of the human frame. Hence the multitude of useful truths that are contemned, and absurdities that are cherished, even in this nineteenth century; when there are persons who cannot grasp the conception of the existence of antipodes, and “not one man in five could be made to comprehend the first six propositions of Euclid,” (p. 68.) Hence the many headlong passions excited by food and drink, which “stimulate the brain through the stomach;” and hence the many examples of fatal despair which have been exhibited to the world, “from no other cause than that the channels of the secretions were clogged by the daily deglutition of substances ill adapted to the human constitution,” (p. 65.)

But until Dr Lambe’s theory of constitutional diseases be corroborated by chemical analysis of the fluids, Mr Newton admits that it cannot be explained, “how man, in quitting the nourishment on which alone nature had destined him to enjoy a state of perfect health, has debased his physical, and consequently his moral and intellectual faculties, to a degree almost inconceivable. Real men,” exclaims our author, “have never been seen that we are aware of, nor has history, nor even poetry depicted them. It is not man we have before us, but the wreck of man,” (p. 65.) But the time will come, he prophesies, “when these things will be ordered otherwise,” and justice will be rendered to the unconquerable energy of Dr Lambe; for “a more philosophic spirit than his all Europe does not contain.” Mr Newton deems it proper, however, to warn his readers that they must not expect, even by this return to nature, to get rid all at once of their maladies or morbid humours, which have been transmitted to them, we suppose from Adam: they must continue, he tells them,
"to suffer attacks from time to time, during two or three years, until the mischief in their frame, the matter of death," as he wishes to call it, "has been sensibly diminished, or wholly elaborated from their system." But lest his readers should apprehend that, in such a case, they might prove immortal, he takes care to assure them that they still "would die of what nature appears to indicate that all animals should die of—old age; of old age in its strictest sense; that is, of a gradual and imperceptible weakening of the bodily faculties in consent: in a word, of something distinct from disease," (p. 69-70.)

Let not the reader despair, however, of attaining this "comparative immortality:" for Mr Newton now proceeds to shew, "that this discovery of Dr Lambe's is not a mere phantom; that it is not grounded on general remarks or dubious analogies; but that it rests on the only firm basis of philosophical conclusions, on experiment," (p. 71.) Well, then; now to the experiment. Mr Newton knows at least twenty-five persons who are "at this time living on the diet" but how long, he does not seem to know; for all that he deigns to tell us is, that "they have not yet relinquished meat, fish, and common water, long enough to derive all the advantages that may be thence expected." Nevertheless this important result has been uniform in them all: "No ill effects have in any instance been felt from the adoption of this regimen;" a result which the author thus triumphantly announces in italics. He then proceeds to state the effects of this harmless regimen in his own family, consisting of his wife, three children, and their nurse, in addition to himself. From his title-page we inferred, that he did not exactly know whether they had been occupied in this experiment "three or four" years; (a singular want of accuracy in a philosopher, whose experiments are to be the foundation of an universal regeneration of the human race!) but it appears that the lesser number is the true one, the trial being "now of three years standing," (p. 74.) The author himself was an habitual invalid, labouring under some chronic disease; and his health has improved under this temperate system, as other people have improved before, who did not distil their aqueous drink. But the benefits, which children derive from the regimen, are so astonishing, that in future he anticipates that every parent will say to himself, "why should I any longer be imprudent and foolish enough to have my children sick?"—"All hail to the resolution," he exclaims, "which that sentence implies!" (p. 74.) And well may he so exclaim; for the little ones, reared upon the produce of the soil and of the still, will grow at an extraordinary rate;—they will scarcely ever fall, and if they do, they will be "infinitely less liable" to break their limbs,"—their
—their "objuratory propensities" will subside;—they will become robust, erect, beautiful, with cheerful dispositions and clear heads; and escape many of the dangers which threaten life, (p. 75.)

There is nothing wanting to complete this picture, but the portraits of the author and his family, with Dr Lambe in the midst of them, which would doubtless afford us occular proof of the robust limbs, and expanded chests, the countenances glowing with health and beauty, and, in short, every sign of approximation to the perfections of "the Venus de Medicis, and the Apollo of Belvidere."

After quoting a great number of learned authorities, pp. 85—113,) many of which have a very imperfect relation to the subject in hand, Mr Newton presents us with his bill of fare.

"Our breakfast is composed of dried fruits, whether raisins, figs, or plumbs, with toasted bread or biscuits, and weak tea, always made of distilled water, with a moderate portion of milk in it. The children, who do not seem to like the flavour of tea, use milk and water instead of it. When butter is added to the toast, it is in a very small quantity. The dinner consists of potatoes, with some other vegetables, according as they happen to be in season; macaroni, a tart, or a pudding, with as few eggs in it as possible: to this is sometimes added a dessert. Onions, especially those from Portugal, may be stewed with a little walnut pickle and some other vegetable ingredients, for which no cook will be at a loss, so as to constitute a sauce for all other vegetables. As to drinking, we are scarcely inclined on this cooling regimen to drink at all; but when it so happens, we take distilled water, having a still expressly for this purpose in our back-kitchen."—p. 114.

We leave this bill of fare without any comment, to those who may choose to adopt it: but we cannot refrain from animadverting on the most absurd and unphilosophical abuse of the reasoning faculties, which our author again exhibits, in recommending the necessity of distilling all the water we drink. The following extract from Hawkesworth's Voyages, he affirms, shews that even spirits are not so mischievous, at least in the same way, as common water. "Every individual had been sick (at Batavia) except the sail-maker, an old man between 70 and 80 years of age; and it is very remarkable that this old man, during our stay at the place, was constantly drunk every day." Now to a person endowed with only an ordinary share of sagacity, and whose intellects have not been sublimed and clarified by the diet, what inference could present itself from this statement, except that the old sail-maker was a man of great vigour of constitution, or that, by the incessant excitement, kept up by the alcohol, he was enabled
enabled for the time to resist the influence of powerful morbid causes? Or what, but a wilful assumption against all evidence, could lead any one to suppose, that those who did not get drunk every day were poisoned by the water rather than by the miasma in the air, the sun's heat, the food, or any other agent upon the living body? In the same logical way, he quotes Captain Cook, who tells us that, in the island of Rotterdam, he saw several persons with a sort of scrofulous ulceration on the face, and met one man who had lost his nose, and emitted a great stench; and, a few pages afterwards, the same navigator observes, that the water was brackish. Mr Newton, of course, deems this conclusive evidence, that the brackish water was the cause of these diseases; and upon this assumption, naturally infers that water, in other places, which is not brackish, ought to be distilled, Q. E. D.

But to be brief, we shall just notice in a cursory way some of the wonders which this regimen performs, and the discoveries which Mr Newton has made in the animal economy, in consequence of its agency. He has learned that, subsequent to the institution of the regimen, even the attacks of disease "are peculiarly salutary;" and that every illness, more mild than that which preceded, evolves from the frame some portion of the matter of death, or "that deleterious matter which would in time bring on premature death," (p. 116.) He even deigns to inform us, but with the modesty of a conjecture, what appears to him to be the particular quality of this matter; namely, "that the fluid is originally of a viscous nature." He does not, however, communicate to his readers the mode by which this mortal humour may be made evident to the senses, and subject to experimental scrutiny.

But our author is not to be restrained within the range of vulgar experiment; he has obtained, it should seem, a sort of second sight, and anticipates, with an eye piercing into futurity, the unimagined blessings which the regimen would confer on the physical constitution of men. "A few years steady perseverance in the use of fruits and raw vegetables, unmixed with any other liquid or substance, would bring the body into a state in which it would be incapable of ulceration!" (p. 127, note.) And, moreover, "it will so purify the blood, that we shall not only enjoy better health, but shall also be rendered less accessible to infectious disorders, than if we lived on the flesh of animals," (p. 129.) "Any man, descended from a long line of ancestors who had lived as Dr Lambe would have us all live, could scarcely be liable to contagion of any kind: his frame would be an unfit receptacle for this artificial poison!" (p. 131.) Here the delightful prospect opens to the author, "that the monster Syphilis, with all its gorgon terrors, may yet be driven from the earth;"—that scourge of the
the human race, which "arose in all likelihood from an exacerba-
tion of the arsenical state of the fluids, produced about the year fif-
teen hundred by the heat of the southern climates on unhealthy
bodies, which were unaccustomed to the ardent sunshine of
South America!" But here, by the way, our author makes ano-
other discovery by anticipation; for chemistry has not yet taught
us, that sunshine is capable of converting animal fluids into mi-
neral poisons!

But ignorance sees no difficulties, and penetrates, with more
than eagle eye, the mist of obscurities and distances, which the
ordinary organs of vision are incapable of piercing. Mr New-
ton, affording a single example of the *sutor ultra crepidam*, tells
us "that no medical writer *has ever attempted to explain* the cause
of any one of the long catalogue of disorders to which we are
liable. Hitherto they have been regarded as of mysterious ori-
ginal. *Dr Lambe has demonstrated by experiment the causes of all our
complaints*; thereby effecting in medicine what was long ago ac-
complished as to certain phenomena in natural philosophy."!!
(p. 136.) Well then, reader, attend to the *demonstration*, (for Mr
Newton is about to propound the "whole secret," and we shall
crave your patience no longer. Videlicet:

"The cause of our disorders, *whatever it may be*, appears regularly to
distribute its effects through every nerve and every fibre of the frame;
and as this or that part happens to be a little more affected than the
rest, and to become the channel by which the constitution throws off
something (how explicit!) that if not expelled, would occasion death,
the ostensible *seat* of the disease is thus determined, and we accord-
ingly give it a name. This seems to be the *whole secret of the dis-
tinctive appellations by which we baptize our complaints." p. 138.

We are persuaded that this exposition is mere Lambe *travestie*,
and the Doctor must needs write another book to correct the er-
rors of his over-zealous pupil and worshipper. For it is impos-
sible that a physician can palm on the world, as a new discove-
ry, the very dregs of the old humoral pathology, which was, un-
fortunately for medicine and mankind, the universal faith of all
the tribes of medical practitioners, for no less than thirteen hun-
dred years. But, although Mr Newton boldly insinuates that all
medicine is a cheat (p. 120), it is obvious that, in this work, he
intends no joke. For he vows, in his introduction, that he can-
not consent to be reasoned or ridiculed out of his *feelings*, or to
believe all this to be an illusion, which has been confirmed to
him by what he calls "long-continued and re-iterated observa-
tion."

Now, in our consideration of this subject, we have urged no-
thing in disparagement of the author's feelings; we have not
the smallest doubt that he has experienced all the advantages, which he describes, from the dereliction of a stimulating diet. For we know, from observation and experience, that extreme temperance, both in respect to solid food and to fermented and spirituous liquors, is decidedly beneficial in many chronic complaints; we believe that we are all in the habit of taking more of those things, than is perfectly wholesome; and we have often wished that we could prevail upon our patients to abstain more completely from both. We know, too, that the sensation of thirst is materially diminished or superseded by such abstinence. But we should deem it the worst of medical philosophy, if we were thence to conclude, that all mankind, under every form of health and disease, would be benefited by such rigid abstinence. There are fully as many cases on record of remedial effects, not less complete and decisive than those experienced by our author, from the *dieta aqua*, as it has been called by Cyrillus and others, when common water was employed, as well as from drinking the water of certain springs, as those of Malvern, Ilkley, &c. And in the alleviation of cancerous complaints, Mr Pearson and others have successfully resorted to an aqueous regimen, without the aid of a still: but farther experience has produced evidence, not less equivocal, of the occasional mischief of such a lowering system. In a word, he must be very ignorant of the history of medicine, and of the difficulty of ascertaining truth in that science, who, from five and twenty brief and imperfect trials of any remedy or regimen, concludes that the same results will generally or even frequently ensue. Let him look to the history of Peruvian bark, digitalis, electricity, factitious airs, metallic tractors, the Pulvis antilyssus of Mead, in short of every expedient and drug employed in medicine, for a confirmation of this fact. And until chemical analysis and often-repeated observation shall concur to prove the deleterious and arsenical properties of spring water, we shall take leave to rank that opinion with the notion of the *arsenic* of the circulating fluids, engendered by sunshine "about the year fifteen hundred."

We shall conclude with noticing our author's opinion respecting the state of human intellect, under the present carnivorous system. He is persuaded, with Mr Locke, that a large portion of mankind is "on the brink of insanity;" and he seems to think that in the true healthy state of nature, there would be no such condition of the intellect as we term genius. For although he is "not prepared to say, perhaps, with Cabanis, the French physician, that all genius is disease;" yet, he affirms, "there are many circumstances and indications which lead to a suspicion that extraordinary abilities of every sort are, in the present state of mankind, the result of the principle of vitality struggling against the progress of diseased action." (p. 146.) How far this philosophical
philosophical and luminous view of the intellectual nature of man may be considered as affording a specimen of the progress, which our author has made, by dint of vegetable diet, towards the natural state, we must leave to our readers to determine. For, we must confess, it lies beyond the reach of our faculties, which are, doubtless, at present, too much entangled in the viscosity of the matter of death.

What is to be the subject of the second part of our author's essay, we are nowhere informed; but it is incidentally mentioned (p. 67, note.) that the third and fourth parts will treat of Poverty and War.

III.—IV.

Appendix to a Proposal for a new manner of cutting for the Stone: containing an account of some Cases operated on after that manner, in the Royal Infirmary of Edinburgh. By JOHN THOMSON, M. D. Professor of Surgery to the Royal College of Surgeons, and Regius Professor of Military Surgery in the University of Edinburgh. 8vo. pp. 74. Edinburgh, 1810.

Essay on some of the Stages of the Operation of Cutting for the Stone: Illustrated with an Engraving. By CHARLES BRANDON TRYE, F. R. S. 8vo. pp. 49. London, 1811.

Both these pamphlets are composed by men of education and ability, who have been hospital surgeons for many years: they are entitled, therefore, to the threefold attention which practical observation, natural talent, and acquired instruction jointly deserve. Dr Thomson's proposal was fully described in the Fourth Volume of our Journal, and he has here published six cases in which he employed the instruments in the operation of lithotomy, which appeared to him preferable to those in common use. Some incorrect and exaggerated statements regarding two of these cases were circulated at Edinburgh, it seems, by Mr John Bell. Dr Thomson, influenced by a strong feeling of honour and duty, has printed these cases from the journals of the Infirmary, in order that the public should possess correct means of judging of the truth of such statements; he completely exposes the unfairness of them, and exculpates himself and the surgical