

The Roman or Turkish bath : its hygienic and curative properties / by William Potter, proprietor of the original Turkish bath, Manchester.

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THE
ROMAN OR TURKISH BATH:
ITS
HYGIENIC AND CURATIVE PROPERTIES.

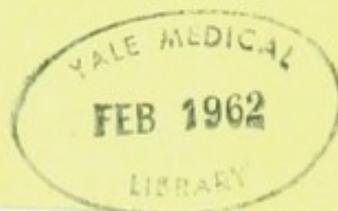
BY WILLIAM POTTER,
PROPRIETOR OF THE ORIGINAL TURKISH BATH, MANCHESTER.

"A Solace for the Cares of Life, and a harmless Medicine for the
Infirmities of Man."

MANCHESTER:
THOS. DINHAM AND CO., CORPORATION STREET.

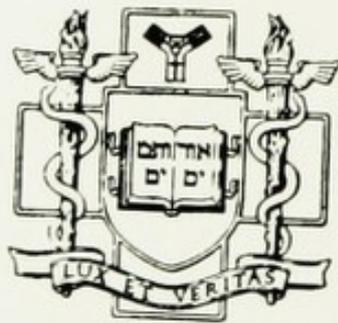
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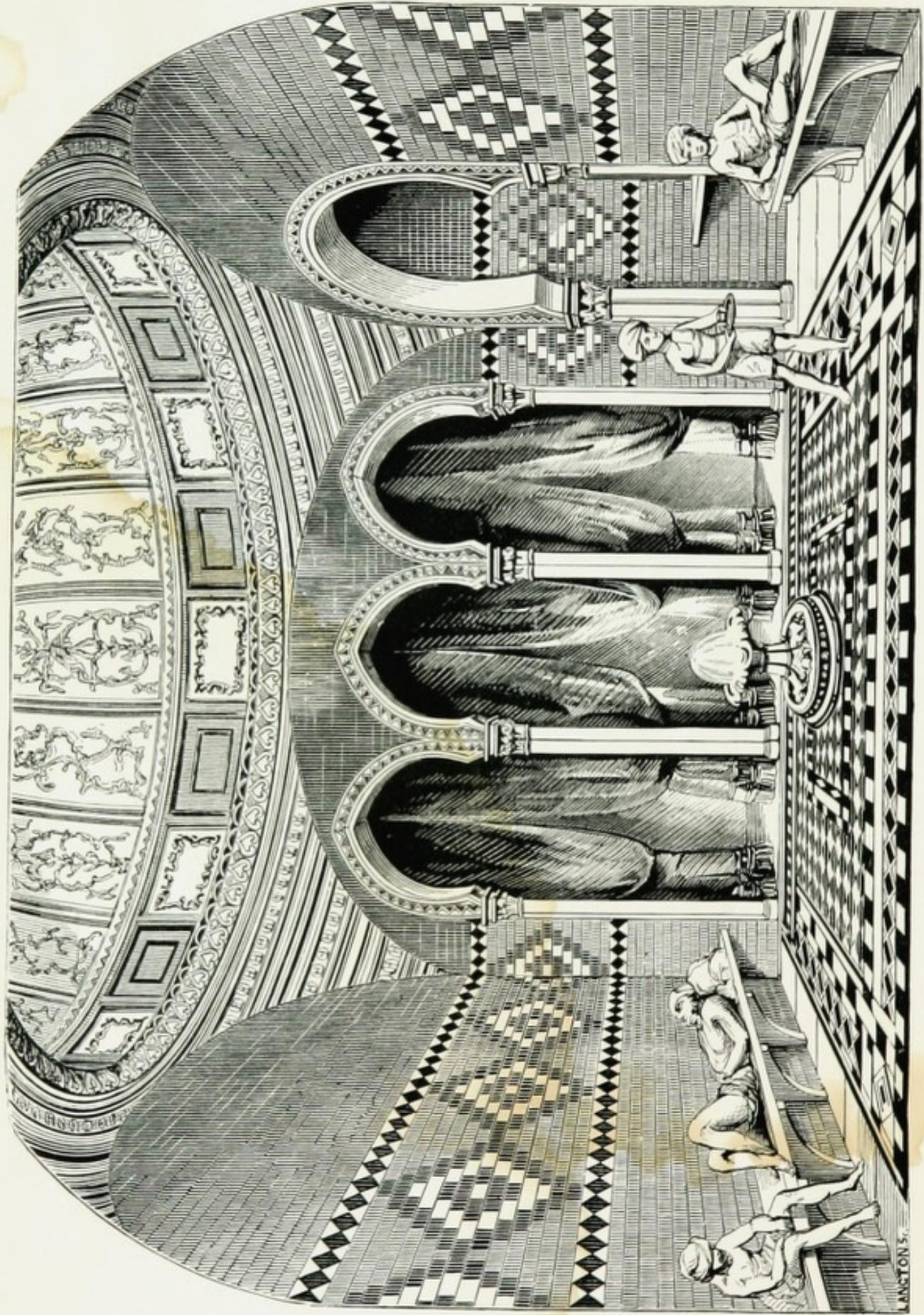


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ITS HYGIENIC AND CURATIVE PROPERTIES.

BY WILLIAM POTTER,

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DEDICATED
TO THE
CITIZENS OF MANCHESTER AND SALFORD,
WHOSE WISDOM
HAS LED THEM TO THE ADOPTION OF AN INSTITUTION,
GREAT IN ITS SIMPLICITY
AND PERFECT IN ITS ADAPTATION TO THE PRESERVATION OF HEALTH,
AND WHO,
THROUGH "GOOD AND EVIL REPORT,"
HAVE AIDED THE AUTHOR
IN THE ARDUOUS LABOURS OF ESTABLISHING THE FIRST
TURKISH BATH IN ENGLAND.

WILLIAM POTTER.

MANCHESTER, MAY 1ST, 1859.

THE ROMAN OR TURKISH BATH.

TEN years ago, when the learned and eloquent author of the "Pillars of Hercules*" issued those volumes from the press, he could have had but a faint idea of what that interesting and brilliant work was destined to do for his fellow-countrymen. There is little doubt, if it had not been for the result of his researches, the Roman or Turkish bath would have been for years to come as a sealed book to the inhabitants of Great Britain. Dr. Barter says,—in a preface to a pamphlet containing a reprint of those chapters on the bath,—“On reading the subjoined on the Turkish bath, in Mr. Urquhart’s ‘Pillars of Hercules,’ I was electrified; and resolved, if possible, to add that institution to my establishment.”

We gain very little historical information about the introduction of the Roman baths into this country. John Milton says,—in his history of Great Britain, writing of the time of Agricola,—“Then were the Roman fashions imitated, and the gown, after awhile the incitements and materials of vice and voluptuous life, proud buildings, baths, and the elegancies of banqueting.”† Another writer says,—“Agricola furnished them (the ancient Britons) with goodly houses, stately buildings, and sumptuous baths.” The same

* “Pillars of Hercules.” Bentley. 2 vols., 1848.

† “History of Great Britain.” Book II., page 71.

writer says,—“The memory of Virius Lupus, among other great works done by him in Britain, is preserved in an altar dug up, dedicated to the Goddess of Fortune, upon the occasion of his repairing a bath, or hot-house, at a town called *Lavatre*, now Bows-upon-Stanmoor.”*

It is a curious fact that, whilst the excavations on the site of the ancient *Uriconium*† of the Romans are going on, showing the finest ruins yet discovered of a Roman bath, I should be busily engaged building one in Clifford-street, Oxford Road, on the same principle, and practically introducing it to the English people.

In the time of Augustus, the baths in Rome had reached the highest possible pitch of splendour and magnificence. Amongst many articles of luxury for which Pliny censures the ladies, is their having their baths paved with silver. Seneca speaks with severity of the extravagant magnificence of the baths. In contrast with those of Scipio, he says,—“I write to you from the very villa of Scipio Africanus, having first invoked his manes, and that altar which I take to be the sepulchre of so great a man. * * * The bath is close and confined, dark after the old fashion, for our forefathers united heat with obscurity. I was struck with a sense of pleasure when I compared these times of Scipio with our own. In this nook did that dread of Carthage, to whom our city owes her having been but once taken, wash his limbs, wearied with labour; for, according to the ancient custom, he tilled his ground himself. Under this despicable roof did he live; him did this vile pavement sustain. But who, at this time, would submit to bathe thus? * * * What shall I say of the baths of our freemen? What a profusion of statues! What a number of columns supporting nothing, but placed as an ornament, merely on account of the expense! * * * We are come to that pitch that we disdain to tread upon anything but precious stones. In this bath of Scipio are small holes rather than windows, but now we reckon a bath fit only for moths and vermin, whose windows are not disposed to receive the rays of the sun during its whole course, and unless we are washed and sunburnt at

* “*Britannia Antiqua Illustrata*.” By Atlett Sammes, 1676.

† Wroxeter, on the bank of the Severn, near Shrewsbury.

the same time. In fine, what excited the admiration of mankind when built is now rejected as old and useless. Thus does luxury find out something in which to obliterate her own works. But, good Gods! what a pleasure was there in entering those obscure and vulgar baths, when prepared by the hands of the Cornelii, Cato, or of Fabius Maximus; for the most renowned of the ædiles had, by virtue of their office, the inspection of those places where the people assembled, to see that they were kept clean and of a proper and wholesome degree of temperature; not a heat like that of a furnace, such as has been lately found out, proper only for the punishment of slaves convicted of the highest misdemeanours. How many I hear blaming the rusticity of Scipio, who did not admit the day into his sweating places, or suffer himself to be baked in the hot sunshine. Unhappy man! He knew not how to enjoy life. The water he washed in was not quiet and transparent, but after rain very thick and muddy. Nor did this much concern him; he came to the bath to refresh himself, after his labour, not to wash off the perfumes with which he had been anointed. What think you, some will say, of this? I envy not Scipio; he truly lived in exile who bathed in this manner.*

Mr. Urquhart (to whom I am indebted for first introducing the bath to my notice) says,—“The Romans and Saracens were the most remarkable of conquerors, and have left behind them *temples, fortresses, and baths*; national security reared its battlements, public faith its domes; cleanliness, too, required its structures; without these no more could it exist than defence or worship.” The same writer states “That Britain received the bath from the Romans; Ireland from the Phœnicians; Hungary from the Turks; Spain from the Saracens.”

The identity of the Turkish and Roman baths is an established fact. It is, indeed, wholly impossible to fix a date or an epoch as the period when what now passes under the name of the Turkish bath was first known. The greatest living authority on this subject states that the Etruscans and Lydians had the bath in great perfection. He is of opinion that the Phœnicians,

* Seneca's Epistle, lxxxvi.

who learned the practice from the ancient people of Morocco, taught it to the Greeks. The Moorish remains demonstrate that that martial race extensively used the bath; and how highly the Romans, of all classes, esteemed it is established by the clearest historical teaching.

Classic authors contain descriptions of the Roman bath, and the various modes of its exercise by rich and poor to promote enjoyment, cleanliness and health.* The stoic held it to be essential to virtue, the epicurean to vice, the patriot to happiness. To corrupt Greece and Rome it furnished a gratification that was innocent; to the austere Saracen an observance that was seductive. That which the most polished have prized as the chief profit of art, the most savage have inherited as the luxury of Nature. "It is said to have been the constant habit of the Romans to take the bath after exercise, and before their principal meal; but the debauchees of the empire bathed after eating as well as before, in order to promote digestion so as to acquire a new appetite for fresh delicacies." Whilst the bath was used for health merely, or cleanliness, a single one was considered sufficient at a time, and that only when requisite. But the luxuries of the empire knew no such bounds, and the daily bath was sometimes repeated seven or eight times in succession, the number which the Emperor Commodus indulged himself in: he also took his meals in the bath, a custom which was not confined to a dissolute emperor alone. Gordian bathed seven times a day in summer, and twice in winter. The Emperor Gallienus six or seven times in summer, and twice in winter.

This practice, which is vouched for by more grave and learned authorities, is also related by Bulwer in his well-known novel, "The Last Days of Pompeii." Such a practice as that last described, it is true, is more honoured in the breach than the observance; but it nevertheless serves to show the extraordinary tonic and re-invigorating agency of the bath. We also collect from authorities considered reliable, that by the time of

* See particularly the letters of Pliny, the younger; the works of the elder, and Cicero's Orations; also Dr. Smith's "Dictionary of Greek and Roman Antiquities."

Cicero, the use of baths, both public and private, of warm water and hot air, had become general, and we learn from his orations that there were already baths at Rome open to the public upon payment of a small sum.

When public baths were first established they were only used by the lower orders, who alone bathed in public; the people of wealth, as well as those who formed the equestrian and senatorial orders, used private baths in their own houses. But as early even as the time of Julius Cæsar, we find no less a personage than the mother of Augustus making use of the public establishment; and in process of time, even the emperors themselves bathed in public with the lowest of the people: and Pliny, urging on Trajan the repairing of the baths of Brusa, says,—“The dignity of the city and splendour of your reign require it.” The baths were, at the period of their establishment, placed under the superintendence of the ædiles, whose business it was to keep them in repair, see them properly cleaned, and regulate the temperature. In the provinces, the same duties seem to have devolved upon the quæstor. The ancient Romans, like the Orientals, invested the bath with a religious character. The baths were closed when any misfortune happened to the republic, and Suetonius says the Emperor Caligula made it a capital offence to indulge in the luxury of bathing on any religious holiday. Some other interesting details concerning the Roman bath have been transmitted by the Latin authors. Vitruvius reckons the hours best adapted for bathing to be from mid-day until about sunset. Pliny took his bath at the ninth hour in summer, and at the eighth in winter. Martial, who took a bath when he felt fatigued or weary, did not consider the tenth hour too late for that purpose. The two physicians, Galen and Celsus, entertained different opinions as to the order in which the baths were to be administered; and, if space permitted, it might be worth while to quote the sentiments of these ancient members of the faculty.* Sir William

* We read that both these physicians prescribed the bath for their patients. Constantine the Great, too, when at Byzantium, fell sick, and was counselled by his physician to go to the hot baths of Nicomedia, a city of Bythinia, in Asia Minor: he died on his journey.

Gell states that the Roman baths, as used or administered in health by the citizens of that renowned republic, closely resembled the modern practice of the Orientals. The Turks are entitled to the credit of having preserved this monument of antiquity, "in all its Latin grandeur and Ionic taste;" but they cannot claim the merit of having invented it. Mr. Urquhart says,— "The bath, when first seen by the Turks, was a practice of their enemies;" and Tchengis Khan forbade the faithful in his day to wash their clothes or their person in running water. This Oriental law-giver asserted that nothing was unclean. "The filthiest of mortals no sooner saw the bath than they adopted it, made it a rule of their society,—a necessary adjunct to every settlement; and princes and sultans endowed such institutions for the honour of their reign." The Turks have, it must also be said in their honour, improved upon the custom of the Romans. So general is the bath in every Mahometan country, that Disraeli describes the East as "the land of the bath." Cleanliness, which an Anglo-Saxon proverb places next to godliness in the category of virtues, is there considered a part of religion itself; and the bath is consequently common to the richest and the poorest man, woman, and child. Each visitor drops into a box as much as he feels that he can afford. The rich contribute largely, and the poor willingly give in proportion to their means. The Turks do not, like the ancient Romans, indulge in the bath to excess; and the impurities of this institution in the old republican capital have not been copied by the disciples of the Prophet.

In 1856, the first Turkish bath in this country was built by Dr. Barter, at his hydropathic establishment, St. Anne's, near Cork, and adopted by him as a curative agent. The medical career of this enterprising man is so unique and interesting as to deserve a brief notice. He has practised medicine for thirty years; during the first fifteen he conformed strictly to the orthodox principles of his profession. Then he was induced to try the hydropathic system. The success which followed attached him to that mode of treating disease, but having entered upon a new field of investigation, he was not to be held within the limits of any formula. It was he who first

adopted the vapour bath as an appliance in hydropathic treatment, and found it induced perspiration much more rapidly and agreeably than the packing process. Medical reformers, however, do not appear more tolerant than the defenders of the old system. The disciples of Preissnitz ridiculed this innovation, but Dr. Barter could not be laughed or argued down; and the most distinguished hydropathists at last became converts to a system which many of them reviled.*

Dr. Gully thus expresses his matured convictions on this controverted proposition:—"The usual water-cure mode of inducing perspiration is by accumulated blankets tightly bound round the patient. I confess to have been strongly prejudiced in favour of this mode, and against any other, from a belief that the general excitement of the system, as shown in quickened pulse, &c., and which it is so essential to produce, could only be roused by the gradual accumulation of the body's own heat in the coverings alluded to. I have subsequently had occasion to throw aside this prejudice, in consequence of having ascertained, by repeated experiments, that a hot air bath (*from which, however, the head is carefully excluded*) causes all those phenomena of nervous and circulating excitement in equal degree, the pulse in both cases rising from twenty to thirty beats in the minute, until the breaking out of perspiration; and not a small advantage of this air bath is, that it occupies from thirty to forty-five minutes, whilst the blanket packing is a business of from three to five hours."†

It will be observed that Dr. Gully makes an important, and, as it will appear to all persons who have availed themselves of the Turkish bath, a very curious limitation. He carefully excludes the head from his hot air bath, for various hypothetical reasons that it would be rather tedious to relate. In opposition to the dictum of Dr. Gully is that of Dr. Barter, and the experience of ancient and modern times. Dr. Barter, in his lecture,‡ says,—“The Moorish, Russian, or vapour chamber, is another form of applying heat, where all surfaces

* The hydropathists are again following Dr. Barter's example in adopting the Turkish bath. There are several being built at the present time.

† “The Water Cure in Chronic Disease.” By J. M. Gully, M.D.

‡ “The Turkish Bath; a Lecture, by Richard Barter, M.D.” London: Routledge.

are exposed to the same medium. This I also tried, and certainly with far better results than the vapour bath, where the head and lungs are not exposed to the steam ; for it appears to be a law of nature that all parts of the body should be subjected to the same medium." Dr. Barter observes, in another place, that "The noxious effluvia from the body contaminates the contiguous air, and when perspiration is obtained it does not afford the cooling relief which it should do, for it is robbed of its oxygen and saturated with the moisture and impurities of the person. In a vapour bath you have heat ready prepared, and perspiration comes on in ten or fifteen minutes ; but observe, always attended by an increased action of the heart. I may also remark that this increased action of the heart is also present when the heat of the blanket pack increases to the point of perspiration." Dr. Barter further observes, that "Nature did not intend man to live in an atmosphere of steam or water ; and that the hot air bath is beautiful in theory, and easy and safe in practice ; while in its results it far surpasses all his preconceived ideas." This controversy exhibits, in sensible contrast, the comparative merits of the cold water and the hot air methods of treating disease.

Physiology has always been a favourite study of mine, and when my attention was first directed to the Turkish bath, I was quite prepared, theoretically, to investigate its probable effects, and estimate the value of it as an hygienic agent. I have now had nearly two years' practical experience, and should I succeed in inspiring my readers with half the confidence I feel in reference to the bath, I shall be amply repaid for my labour, and more than satisfied with the result.

The real and inestimable value of the Turkish bath consists in its perfect adaptation to the cleansing of the skin, and preserving this all-important organ in full activity, without which no human being can maintain the full enjoyment of health.

It is a well-known fact that the skin contains on the surface near seven millions of pores, and that there are about twenty-eight miles of perspiratory tubes running through the body in connection with them. Each of these pores and tubes has its

especial work to perform in the human economy, giving off impurities, and receiving oxygen for the vitalisation of the blood.

One of our most notable physiologists states that "Two-thirds of what we eat and drink ought to pass away through the skin in the shape of perspiration." Another says,—“Perspiration is the safety-valve for the heart, the sewer for the secretions, and the scavenger for the skin.” Dr. Graham observes that “Obstructed perspiration is the cause of many of the most painful disorders of mankind.” Kirke, in his “Hand-Book of Physiology,” says that “During a state of rest, the average loss by cutaneous and pulmonary exhalation in a minute is from 17 to 18 grains—the minimum 11 grains, the maximum 32 grains; and that of the 18 grains, eleven pass off by the skin, and seven by the lungs. The maximum loss by exhalation, cutaneous and pulmonary, in 24 hours is 5lb. ; the minimum, 1lb. 11oz. 4dr. Valentin found the whole quantity lost by exhalation from the cutaneous and respiratory surfaces of a healthy man, who consumed daily 40,000 grains of food and drink, to be 19,000 grains, or about 3½lb. 11,744 grains, or about 2½lb., may represent an average amount of cutaneous exhalation in the day. And again, he says “That the respiratory function of the skin is also considerable in the higher animals, is made probable by the fact observed by Magendie and others, that if the skin is covered with an impermeable varnish, or the body enclosed all but the head in a caoutchouc dress, animals soon die, as if asphyxiated; their heart and lungs being gorged with blood, and their temperature, during life, gradually falling many degrees, and sometimes as much as 36° F. below the ordinary standard. Results so serious as these could not be consequent on the retention of water alone, for that might be discharged through the kidneys and lungs, or some other internal surface.” Erasmus Wilson, F.R.S., &c., in his valuable book on the management of the skin, says,—“The scarf-skin is being constantly cast off our bodies in the form of minute powdery scales; but these, instead of falling away from the skin, are retained against the surface, by the contact of clothing; moreover they become mingled with the unctions and saline products of the skin, and the whole together converted

into a thin crust, which, by its adhesiveness, attracts dust of all kinds, soot and dust from the atmosphere, and particles of foreign matter from our dress; so that in the course of a day, the whole body becomes coated by a pellicle of impurities, and thus foreign matters, such as poisonous gases, miasmata and infectious vapours, find upon the skin a medium favourable for their suspension and subsequent transmission into the body."

Another author observes that "Poisons are produced by every organ, and that from every organ there is a residuum which deposits on the skin. The extremities of the vessels become charged with unctuous matter; the deadened cellules of the epidermis are covered with a varnish, which is partly insoluble in water, and this internal accumulation and external coating prevent the skin from performing its functions, which are not confined to those of shielding the body, but are essential to the chemical processes within. The skin has analogous duties to those of the lungs, supplying oxygen to the blood at the extremity of its course, and when most completely in need of it. It has to aid at the same time the action of the heart. In its health is their health, and its health is cleanliness. Unlike the two other organs, it is placed within man's reach, and is confided to his care; and curiously interspersed through it are glands secreting peculiar odours, that the touch and sight shall not alone warn, but a third sense be enlisted in this guardianship, crying aloud on every remissness, and charging and reciprocating every neglect."

Colonel Rolt, a gentleman who studied the laws of health very closely for a non-professional man, states that "For the body to be in a healthy state, the blood should be constantly throwing off, and getting rid of its own superfluous and impure portions through the pores of the skin, by sensible and insensible perspiration. I am quite satisfied that three-fourths of the diseases to which civilised man is subject are attributable to the pores of the skin becoming stopped up." And Fourcault, shows that he suffocated several animals by covering their skins with varnish, and thus accounts for the death of the child at Florence, who was gilt over to represent the Golden Age, when Leo the Tenth was elevated to the Pontificate. Fourcault also says a partial

coating of the skin will produce scrofula and other diseases. Looking then at the importance of this organ, the skin, we must come to the conclusion that it is indispensable to keep it in the highest state of activity and efficiency. To thoroughly effect this desirable object, the only process is the sweating bath, which has been used by several nations from time immemorial, including the Red Indians of North America, the nobles and serfs of Russia, the ancient Romans, in the palmy days of the empire; and at the present day, in the greatest perfection, by the followers of Mahomed, in the ancient city of Byzantium.

My chief object in writing this pamphlet is to show the value of the bath as an hygienic agent, and to convince that the bath is as well adapted to the West as to the East of Europe. English men and women are not debarred by nature from partaking of advantages which the Turks so highly and so justly appreciate. The inhabitants of Great Britain may surely adopt a beneficial practice from the Islamites, without reproach. Reason and common sense protest against the intolerance which refuses to accept a blessing from a nation that we without sufficient justification pronounce barbarous.

The bath will be most universally appreciated for its restorative powers. After excessive labour the professional man will renew his mental powers; the merchant or man of business will be lifted above the level of his cares by the bath. Let no one suppose I am romancing in the previous sentences. Those who are acquainted with the bath assuredly will not do so; and to convince the uninitiated of the literal exactness of my statements, I shall refer to authorities that ought to leave no doubt in the mind of any one. Mr. J. L. Stephens, the well-known traveller, after describing his exhausted state on one occasion, says,—“In half an hour I was in full enjoyment of a Turkish bath; lolled half an hour on a divan, with chibouk and coffee, and came out fresh as if I had spent the last three weeks training for the ring.” The same writer, in another place, says,—“I left the bath a different man, all my moral as well as physical strength was roused, I no longer drooped or looked back; and, though the wind was still blowing

a hurricane in my teeth, I was bent upon Thebes and the cataracts."

Another author describes his sensations in a Turkish bath. Mr. N. P. Willis, the novelist and poet, who has also made the grand tour of Eastern Europe, says,*—"My sensations during the next half hour in the bath were indescribably agreeable. I felt an absolute repose of body, a calm, half-sleepy languor in my whole frame, and a tranquillity of mind which, from the busy character of the scenes with which I was daily conversant, were equally unusual and pleasurable. If I am to conceive a romance, or to indite an epithalamium, send me to the bath on a day of idleness; and, covering me up with their snowy and lavendered napkins, leave me till sunset."

Mr. Urquhart says,—“After the bath the touch of your own skin is electric. There is an intoxication or dream that lifts you out of the flesh, and yet a sense of life and consciousness that spreads through every member; you seek again the world and its toils, and those who experience these effects and vicissitudes for the first time, exclaim—‘I feel as if I could leap over the moon.’* * * After long and severe fatigue—that fatigue such as we never know, successive days and nights on horseback—the bath affords the most astonishing relief.”

I will give another extract from the writings of a gentleman—well known, I believe, in Manchester, and much esteemed—the author of “Nozrani,” † who observes,—“How much burning fever and racking rheumatism might be spared to our poor dirt-ingrained cottagers, if every town afforded easy access to such a clearing, cleansing, and pore-opening ablution! What a boon and blessing to the people of such a cold-catching, perspiration-checking climate as ours, if the thousands of gallons of boiling water that escape by pipe and valve from our factory engines, could be made available for the comfort, enjoyment, and security afforded by the Turkish bath to the humblest classes of the Moslem community! No people value cleanliness more than the English; the national

* “Pencilings by the Way.” By N. P. Willis. London: H. G. Bohn. 1853.

† “Nozrani in Egypt and Syria.” By the Rev. J. Wilson. London: Longman and Co.

proverb ranks it next to godliness, and yet nowhere upon earth are the means of securing it placed so far from the reach of her toiling millions. The Frenchman, the German, the Pole, and even the Russian Cossack, have all baths at command, and regard them as essential to health and comfort. The Greeks and Romans of old, patrician and plebeian, all revelled in the same enjoyment. We alone, as a people, know not what it is to bathe for nine months out of twelve; all but the comparative few being denied the ways and means of securing a blessing that might and ought to be within the reach of every member of every family in the kingdom, tending, as it does, to promote the health of body and mind, by maintaining purity in the one, and cheerfulness in the other; checking disease by cleanliness, and despondency by self-respect."

Testimonies such as I have quoted will convince every thinking person of the value of the bath. There may be, however, a few objections and inquiries which I shall endeavour to anticipate. "Is the bath adapted to the English climate?" is, perhaps, the first interrogatory; the second, "Is it weakening?" There can be no difficulty in answering these questions. Dr. Barter and Dr. Brereton* state that the Turkish bath is eminently and peculiarly adapted to Englishmen, and refer to facts in support of that declaration. I may add that my own experience confirms their statements; and the voluntary testimonials given me by ladies and gentlemen, who have tested its merits, are another series of proofs within the reader's cognisance.

Dr. Brereton, in a lecture delivered at Sheffield, in December, 1858,† said,—“Everyone I meet to-day tells me it is a cold day; I am not sensible of it. I was formerly as sensible to cold as most people, and was once even considered consumptive. Well, I don't look much like that now, as you see; and I assure you, that so long as I take my bath once or twice a week, no degree of cold affects me, let me clothe as

* Dr. Brereton, late of Bradford, an accomplished homœopathic physician, and author of "Prince Legion," and other poems, has recently sailed for Australia.—*Homœopathic News*.

† "The Turkish Bath, in Health and Disease:" by John Le Gay Brereton, M.D., M.R.C.S.E., L.S.A. Sheffield: F. Smith, 119, Norfolk Street.

thinly as I will. I wish to correct one other objection, which after my last lecture was raised against the bath—that it is *weakening*. Never was a greater mistake made. The perspiration has drained away no living tissue, but merely effete and poisonous matter, which was oppressing and not maintaining life. In exchange for this you have oxygen, the quickener of every function, and the very life of the body. You come out of your bath stronger than you went in. Your appetite is quickened, and what you eat is sure to be assimilated, for a demand has been created at every point by the greater activity of function which has been excited, and the consequent more rapid wear of tissue. If you go into the bath weary and jaded, even though you have been up and working all night, you come out refreshed. If from grief and care you are despondent when you enter, your heart is lightened before you leave, for it is impossible to resist the exhilarating effects of oxygen. If, on the other hand, from the reaction of over excitement you are restless and unable to sleep, the bath becomes a narcotic.” He further observes that the bath is the greatest curative agent in the world, and the only means by which health can be maintained.

Dr. Barter bears equally emphatic and concurrent testimony. In his lecture he states that the bath has been in active operation at his hydropathic establishment for two years, and used by people of all ages, with divers diseases, and that no one was ever injured by it. Again, he says,—“I find the action of the bath *highly tonic*; and the rule with me is to put the weak people in often. * * * Shampoos in my establishment—men and women—have been actively engaged for two years, and if you were to visit St. Anne’s, you would select them as patterns of health.” More satisfactory evidence cannot be furnished than that of the medical men whose words I have now quoted. Incompetent persons may, by mismanagement and careless administration, inflict an injury upon a delicate, nervous system; but these remarks are applicable to every beneficial institution and agent. It is the use, and not the abuse of the bath, of which they speak, and which I recommend.

The idea that the Turkish bath is weakening is a delusion readily negatived. It is well known to all travellers in the East that the porters of Constantinople are far more athletic than Europeans. Mr. Urquhart says,—“That you will see a man, living only on rice, go out of one of these baths, pouring with that perspiration which we think must prostrate and weaken, and take up his load of five hundredweight, placing it, unaided, on his back.”

Gentlemen and ladies have availed themselves of my bath twice a-week for many months, and have derived much benefit therefrom ; and members of my own family have taken it *daily*, with the most satisfactory results.

I may here introduce a fact, related to Mr. W. Murray by an officer in the British army who served in the East, showing the great strength of the Mussulman as compared with the Europeans. The officer referred to had a fatigue party of 300 men on the quay loading a vessel ; part of her cargo was an iron chest, weighing many hundredweight, which no six men of the fatigue party could lift, when four of the Turkish *hummals* (porters) who had just left the bath, and were quietly smoking their chibouk, offered their services, lifted the chest with perfect ease, and carried it on board.

A friend of mine, too, recently returned from the East, has astonished me with anecdotes of the amazing strength of these *hummals*.

“The Romans furnish another example. Unlike the Arabs, who restrict its use to once a-week, they went into it daily. The temperature was gradually raised, until in the time of Nero it came to be excessive. Their habits in other respects were not such as to be conducive to health, and must have disqualified them for enduring the bath if it did debilitate ; it served, therefore, as an antidote to their manner of life, and relieved the excess of the patrician, as it does to-day the fatigue of the Tartar.” Some further examples of the effects of the bath are so interesting that I am induced to recite them. The Turkish soldiers, during the late war,—badly fed, wretchedly clad, and in all other respects miserably provided for,—endured on the banks of the

Danube, in Asia, and in the Crimea, far worse hardships than at the worst period of the campaign the Western armies suffered. And yet what valour was exhibited by these "barbarians" at Kalafat and Kars? How much of this passive and active courage and strength may be attributed to the physical training in which the bath was a prominent feature? The question is, at least, worthy of consideration. But we know that the poorest Turks in Europe and Asia are usually subjected to more varied climatic influences than the lowest of the lower orders in Great Britain; and, withal, the poor in the East show more physical strength than the poor in the West.

The shampooers enter upon their vocation at the age of eight years. For a time their duties are light; these increase gradually, and, after they attain acknowledged efficiency, they have to remain in the bath the whole day. This does not weaken them. Mr. Urquhart observes,—“The best shampooer under whose hands I have ever been, was a man whose age was given to me as ninety, and who, from eight years of age, had been daily eight hours in the bath.” Every traveller in Russia is, moreover, aware of the sudden alternations of temperature which the bathers positively delight in. “The Russians,” we are told, “come out of a bath of 120° to roll themselves in the snow;” and “the sudden passage from a Russian bath to a glacial atmosphere is attended by neither shock nor danger.” The Earl of Carlisle confirms this testimony; and Englishmen, after taking the Turkish bath, have performed what may appear equally remarkable feats. At St. Anne’s, visitors have been known to spend several hours in a wood with no clothing upon them, save the bath linen; and Yorkshire factory operatives, after leaving the bath, in the winter of 1857, amused themselves by jumping into a bed of snow, which they had collected for the purpose in a yard.

Though my object is to show the advantages of the Turkish bath as a preventive rather than a curative agent, yet there can be no doubt of its curative powers. That rheumatism and many other complaints have been cured by the bath is a fact that I can vouch for. If rheumatism has not become chronic, its cure is an exceedingly simple affair. A course of baths will

eradicate this subtle tormentor from the frame of any one of average health and strength. What passes under the name of chronic rheumatism may require a longer time, but that, I venture to say, must give way to repeated applications of my treatment, which is, to say the least of it, a most agreeable antidote. Another affliction to which the variable and humid climate of this country exposes its inhabitants is removed by the Turkish bath with ease—that insidious malady, the familiar catarrh, charged with the deaths of hundreds of thousands of the gentle and strong people of Great Britain. Beware of a common cold! is the advice of every parent and friend. A great authority in the medical world says that more cases of pulmonary phthisis arise from neglected colds than are caused by hereditary predisposition. Among the maladies or affections which yield to the bath, are all those diseases which arise from an inactivity of the skin; a stagnation of the blood, or of the humours of the system, and stiffness of the joints. Few acute diseases can resist the influence of shampooing in the Turkish bath, and many afflictions which are pronounced chronic and incurable will give way to a succession of these manipulations. Gout, rheumatism, influenza, sciatica, neuralgia, lumbago, nervousness, indigestion, torpidity of the liver, headache, and various other ailments I have seen yield to the action of the bath, and venture strongly to recommend the attention of the faculty to this “remedy of Nature’s own invention.”

A multitude of writers bear testimony to the preventive and curative powers of the Turkish bath. Some of their statements will appear marvellous to a reader who, for the first time, investigates the subject. To fortify myself against what may perhaps be considered reasonable doubt, and to avoid the charge of enthusiasm, let me quote a few extracts from the authors to whom I refer. Mr. Tooke says that “The Russians in general use but few medicines, supplying their place in all cases by the sweating bath, which has a decided influence on the whole physical state of the people.”* Savary tells us that “By these baths are prevented or dispelled rheumatism, catarrhs, and such

* “Tooke’s View of the Russian Empire,” Vol. II., p. 27.

cutaneous disorders as are produced by want of perspiration." * The author of the "Pillars of Hercules" asserts "That all maladies, with the exception of epidemical ones, were less common in Rome than in London, and that several painful diseases common amongst us were exceedingly rare amongst the ancients, and were almost unknown." Dr. Meryon declares, with equal emphasis, "That dreadful scourges of the human race might never have taken root, nor if they had, would now be spread so widely, had the hot bath been in use amongst us."

An author before cited further remarks,—“Where the bath is the practice of the people there are no diseases of the skin : all cases of inflammation, local and general, are subdued ; gout, rheumatism, sciatica, or stone, cannot exist when it is consecutively and sedulously employed as a curative means. I am inclined to say the same thing in reference to the plague. I am certain of it with reference to cholera. As to consumption, that scourge of England, that pallid spectre which sits by every tenth domestic hearth among the higher orders, it is not only unknown where the bath is practised, but is curable by its means.” The mode by which the bath operates is also traced by the same pen. “The bath has the effects of several classes of medicines ; that is to say, it removes the symptoms for which they are administered ; thus it is a cathartic, a diuretic, a tonic, a detersive, a narcotic ; but the effect is only where there is cause. It will bring sleep to the patient suffering from insomnia, but will not, like opium, make the healthy man drowsy ; and relieve constipation without bringing on the healthy—as aloes would—diarrhœa ; it is thus a drug which administers itself according to the need, and brings no after consequences.”

To these impartial and learned authorities it is superfluous to add a word at this point. I do not lay down any unvarying rule as to the application or use of the bath. Experience has taught me that the Turkish bath may, like every other beneficial institution, be abused. Healthy persons cannot err in the use of this hygienic agent ; but its administration to debilitated

* “Savary's Travels,” Vol. I., p. 146.

and sickly people must be regulated to meet each individual case. In a communication to a Manchester paper, some time ago, I had occasion to remark that "I have allowed the bath to a child of my own ten days old, and have refused to administer it on my own responsibility to apparently strong and robust men."* Due regard, then, being paid to the peculiar state of the patient, the Turkish bath may be resorted to by hundreds of people who suffer from ailments over which medicine exerts little or no control. Dr. Barter says,—“Thousands are ready to acknowledge the untold benefits they have derived from the Turkish bath, after the failure of all other baths and all other medical appliances.”

Ladies have found the bath an inestimable blessing. Few are yet conscious of its power to mitigate the natural ills and inconveniences to which nature and an artificial mode of life have subjected them. This portion of the subject can, however, only be slightly touched upon, but a word to the wise will be sufficient. It will be seen that arrangements are made at my baths for the special accommodation of ladies, and as the bath is a luxury that all may appreciate, whether in the enjoyment of robust health, or suffering from disease, I do not hesitate to impress upon every sensible woman the importance of the bath. Dr. Roth says,—“Time and experience have taught that the bath contributes essentially to the preservation of the health and beauty of the human body.” I may also add, that no *cosmetique* can equal it. “The body comes forth shining like alabaster, fragrant as the cistus, sleek as satin, and soft as velvet.” “Every week an Eastern lady has her hair thoroughly washed in the bath. Soap and water are injurious, not to the hair, but to the hairdresser. The men in the East have no hair to show, but if soap and water injure the hair, whence comes the luxuriant abundance of that of the women?” Pertinently has the question been asked, “Why should the ladies of the East have enjoyments from which ours are debarred, and sensations, too, of which they know nothing? Would it be no comfort, no pleasure, no benefit to an English lady, after a

* *Manchester Examiner and Times*, Nov. 15th, 1858.

ball, to divest herself of whalebone and crinoline, and, robed as an Atalanta, to be refreshed and purified from the toil she has undergone?" Dr. Brereton observes,—“A justly potent argument with the ladies is, that the bath heightens every personal charm. The complexion becomes clearer, eyes brighter, and the person positively fragrant. Homer does not exaggerate when he speaks of Achilles, on issuing from the bath, as looking ‘taller and fairer, and nearer the gods.’”

To the uninitiated it will be necessary before concluding to give a brief outline of what the *hamâm* or Turkish bath is. In the first place, let me impress upon my readers that “a bath is not a bath if it be solitary—it must be social; this is not only requisite for its use, but also for its economy.” It consists of a suite of rooms. You enter first the *frigidarium*, surrounded by couches: here you undress, and the attendant furnishes you with bathing costume. The temperature of this room is cool. You proceed from this into the *tepidarium*, where you recline upon couches until a slight perspiration breaks out, and are then conducted into the *sudatorium*, where you remain until the bath attendant (called by the Turks the *tellack*, and by the Romans the *tractator*) finds your skin in a proper state for the next operation—that of shampooing; this consists of a series of skilful manipulations, and is, when efficiently performed, a very important part of the bath. You now enter the *lavatorium*, and after varied ablutions you gradually regain the *frigidarium*, comfortably wrapped in warm bath linen: here you recline upon an ottoman until the body cools down to its natural state. During this process (taking, if it be your pleasure, coffee and “chibouk”) you experience the luxurious enjoyments of real cleanliness, and, with feelings of perfect calmness and tranquillity, “condense the pleasures of many scenes, and enjoy in an hour the existence of years.”

There are some important particulars which must be observed in the taking of this bath, founded not only upon my own personal experience, but also on the practice of the ancient Romans and the Turks. In the first place, a bath of this nature must have several rooms of different degrees of temperature, so that the bather may approach the hottest room by gradations (an ancient

writer says it is in imitation of Nature); his return, too, from the inner room should be accomplished in the same manner. The temperature of the water should be considered and adapted to the bather. Quietness should be observed in the *tepidarium*, and a good inscription for this room would be "Speech is silver'n, silence is golden." The rubbing with the gloves, causing the removal of the epidermis (or effete matter) during the sweating, is a prominent feature of the bath, and requires to be executed with great care to avoid injury to the true skin. The gloves suitable for this I found impossible to procure here, and have had forwarded to me, direct from Turkey, the real camel hair gloves which are made expressly for that purpose. The rest or cooling after the bath it must be borne in mind is an essential part of the bath, and can only be dispensed with at the risk of the bather. Gentle exercise before and after the bath is undoubtedly good, and should be taken when practicable. In order to render the bath more perfectly adapted to the habits, tastes, and predilections of the English people, I have slightly softened the rigour of its administration as practised in the East.

Shampooing is so important a part of the bath that I must, at the risk of being thought prolix, devote some few lines to the subject.

The process is practised not only in Turkey, but in Russia, India, China, Finland, Egypt, Denmark, and even in the Sandwich Islands. Amongst the savages of the latter the effects are most remarkable. It is well known that the different ranks are of different stature, and though the chiefs are sunk in sloth and immorality, they are not, like the *grandees* of Spain, a diminutive and decrepid race. Sir George Simpson, in his "Voyage Round the World," states that "the chiefs of either sex are, with very few exceptions, remarkably tall and corpulent. For this striking peculiarity various reasons may be suggested. * * * But, in addition to any or all of these possibilities, one thing is certain, that the easy and luxurious life of a chief has had very considerable influence in the matter. He or she, as the case may be, fares sumptuously every day, or rather every hour, and takes little or no exercise, while the constant habit of being *shampooed* after

every regular meal, and oftener if desirable or expedient, promotes circulation and digestion, without superinducing either exhaustion or fatigue." "Life is chemical and galvanic; but both these agencies result in, and depend upon, motion: the vessels are constructed for conveying fluids, the muscles for generating power. Thus shampooing exerts over the human body a power analogous to that of drugs administered by the mouth. The resources of this process surely deserve to be developed with as much care as that which has been bestowed upon *materia medica*. Where practised, human suffering is relieved, obstructions are removed, indigestion is cured, paralysis and diseases of the spine, &c., arising from the loss of muscular power, are within its reach, while they are not under the control of our medicines. * * * Even if disregarded as an enjoyment of health, it offers a solace, which ought to be invaluable in the eye of a medical man, as of course it must be of the patient." *

The learned Rapon, speaking on the subject, says,—“All authors agree, and daily experience proves it, that shampooing, administered in the bath, produces a change in the human organism, accompanied by the most agreeable sensations, which it is difficult to describe. It seems that one appreciates more completely the enjoyments of life, as if one had not lived before. To the fatigue which we feel succeeds a sensation of lightness, which makes us capable of every kind of bodily exercise; the natural contractibility being restored to the muscles, they act with greater facility and energy; one fancies that the blood circulates in greater quantity through the vessels, and the physical form undergoes a salutary change; the functions of the brain, as frequently modified by this, show very soon a considerable increase of activity; the imagination is excited; smiling pictures of pleasures show themselves in the most agreeable light, and in the most vivid colour. The European, entirely ignorant and blindly condemning the customs of other nations, frequently finds in this Asiatic custom a pleasure, which makes him soon adopt it. He sometimes carries their customs to excess; and the women of our countries, when

* “Pillars of Hercules.”

placed under the happy sky of India, do not pass a single day without being shampooed by their attendants, and spend whole hours in this manner. Shampooing is not like friction, an easy operation that can be performed by everybody; it requires, on the contrary, much care and dexterity, and cannot be confided to any but prudent and experienced persons. It is capable of a great many modifications, according to the cases in which it is used, the persons who use it, and the part of the body to which it is directed." *

Hahnemann observes that friction favours perspiration; distributes equally vitality and the elements of nutrition; maintains the balance between the skin and all the organs beneath it; makes supple the muscles and joints; facilitates motion, and gives to the body more vigour and agility; and the philosophic Hufeland calls the attention of his readers to the incongruity of paying so much attention to the skin of the horse, in currying and rubbing, and neglecting the same obvious means towards keeping themselves in health.

The principle of shampooing is now taught as a science, and in Denmark a college has been instituted for the practice of *medicina mechanica*.

When I first commenced the bath I found some objected to taking it with others; but this feeling is gradually fading away, and generally the observation now is,—“How very agreeable it is to have company in the bath.” In thinking or speaking of this objection, I beg my readers to remember that there is a costume to be worn throughout the process, and that one is now provided for LADIES, of the most picturesque character.

Before concluding, it will be well to caution the public against accepting any and every bath advertised as a Roman or Turkish bath as THE BATH; and against condemning the bath through the blunders of those who profess to administer it, without due consideration as to temperament, physical power, &c., or the proper and necessary means for doing so. It is essential that the heat should be administered gradually, and that it should not be sub-

* “Dictionnaire des Sciences Médicales.”

jected to any metallic action, as that would change the component qualities of it, and render it deleterious when applied at the right temperature.

In laying this pamphlet before the public, I beg it to be distinctly understood that I lay no claim to authorship. I have simply put forth some facts upon which I feel strongly, and believe in heartily, and have culled from the writings of the learned and the great, to corroborate my own conclusions, and to add weight to my own arguments; and I trust I have made it clear to my readers that in this "bath of baths" they may find "a solace for the cares of life, and a harmless medicine for the infirmities of man."

NOTE.

An exclamation is occasionally heard at the cost of the bath, but only from those who are unacquainted with the length of time it occupies, the attention required, the varied operations (which must be thoroughly performed), and the numerous accessories which should always be, even in the *plainest* bath, scrupulously clean and complete; thus it is evident that a *perfect* Turkish bath can never be what is commonly called cheap.

APPENDIX.

TESTIMONIALS.

“Blackburn, May 12th, 1858.

“I have much pleasure in expressing my opinion that the Turkish bath, as managed by Mr. Potter, is a valuable means of maintaining the body in a state of health.

“In cases of disease, depending more or less upon obstruction to the performance of the function of the skin, this bath is, when administered with a due regard to the strength of each patient, a most powerful remedy.

“ALFRED POPE, M.D., M.R.C.S.E.”

“Albert Terrace, Broughton Lane,
“May 20th, 1858.

“Having used Mr. Potter’s Turkish bath during the last six months, as a remedy for weakness of the digestive organs, I feel great pleasure in testifying to the beneficial effects produced by it, and in recommending the use of it to all.

“The experience I have had justifies me in believing that the hot air bath causes no injury to the constitution, if properly and regularly taken ; whilst it cleanses the body both outwardly and inwardly, and restores the vigour of the animal functions when impaired by disease or over-exertion.

“E. PINDAR.”

“Beech Mount, Higher Broughton,
“May 17th.

“Dear Sir,—In compliance with your request, I am glad to bear willing testimony to the efficacy of your Turkish baths. I have taken them at all seasons (but always before a meal) with unerring beneficial results; and when suffering from a severe cold, influenza, &c., with equal success. They equalise circulation, and relieve the system at once.

“If this gratuitous approval is of the least use to you, it is quite at your service.

“I am, dear Sir, yours truly,

“THOS. BARGE.

“Mr. W. Potter, Turkish Bath.”

“Nov. 27th, 1858.

“I have for some time availed myself of the Turkish bath, as conducted by Mr. Potter, and have found great benefit therefrom.

“I believe the judicious use of the bath to be greatly conducive to health, and have found it so in my own case; nor has it rendered me at all susceptible of any injurious effect from excessive heat or cold in summer or winter. Quite the contrary; summer heat has been to me quite delightful; winter cold, bracing and invigorating.

“WM. HUNTINGTON.”

“29, Corporation Street, Manchester,
“Nov. 24th, 1858.

“Dear Sir,—Allow me to express to you my great satisfaction as to the singular efficiency and good effects of your Turkish bath. For nearly a fortnight I was labouring under a severe and painful nervous disarrangement, and experienced nothing but restless days and sleepless nights, until a friend happened to mention the good he had derived from your baths, and recommended me to take advantage of them. I immediately acted upon his advice, and am now perfectly recovered. I am satisfied of their efficiency, and in future intend to make use of them, not only as a restorative agent, but also as a preventive.

“I am, dear Sir, yours truly,

“JNO. COX.

“Mr. W. Potter.”

“Moseley Arms, Piccadilly, Nov. 25th, 1858.

“Mr. R. Wessel, of 18, Hanover Square, London, having suffered from rheumatic pains in the shoulder and arm, was advised to use Mr. Potter’s Turkish bath.

“Mr. Wessel has now much pleasure in testifying to its extraordinary efficiency, four bathings having been sufficient to perfectly eradicate the complaint.”

“I have used the Turkish bath several times, and more than once when suffering from congestion of the blood vessels of the head, and have found much relief, and in other respects the effects are both pleasing and healthful. I can heartily recommend it to all who study health of body, as conducing to healthfulness of mind.

“G. D. THOMPSON, B.A.”

“Plymouth Grove, Upper Brook Street,
“January, 1859.

“Sir,—Will you, with your usual courtesy, permit a stranger to say a few words in your columns in reference to the Turkish bath, the benefits of which, I find, are but little known to the citizens of Manchester, and to the inhabitants of Great Britain generally. My attention was called to the sanatory results arising from them by a gentleman staying at the same hotel with me in Leeds. I had suffered severely from rheumatic gout, and he advised me to try the Turkish bath. On my arrival here, I lost no time in wending my way to Broughton Lane, where, for the last week, I have taken a bath daily, and the effect has been almost magical. I feel invigorated, braced up, and renewed; my spirits buoyant, light, and gay; my flesh healthy and firm, my intellect bright and clear.

* * * * *

“To me it is a matter of no surprise that the Greeks and Romans had places of gorgeous proportions devoted to their baths; that the ancients dedicated them to the divinities of medicine, strength, and wisdom; and that the public baths of Constantinople are looked upon by the Turks as supplying the places of hospitals; but it is a matter of great surprise that we, who esteem ourselves wise in our generation, should have lived so long in the nineteenth

century with the absence of the old Roman or Turkish bath, which not only invigorates the system, but is at the same time an unquestionable luxury at a small cost.*

“ I am, Sir,

“ Your very obedient Servant,

“ W. M. SHIELD.”

“ Broughton Mews, March 1st, 1859.

“ Dear Sir,—After having used your bath for a year and a half, and derived untold benefits therefrom, I feel that, in justice to yourself and for the good of the community, I ought to give you a testimonial as to its value. Last autumn I was suffering from a severe attack of congestion of the liver, and had prescribed the usual remedies in such cases. Happily I had so much faith in the bath and your treatment, that I determined to place myself in your hands, and to give the bath a fair trial. After taking it for some time once, and occasionally twice, a day, I found myself quite cured. Soon after this attack, I slept in a damp bed when on a journey, and returned home with excruciating rheumatism and pains through the whole body. I again had recourse to the bath, and was speedily restored to my usual robust health; and I scarcely think it would be saying too much, were I to state that the Turkish bath had saved my life.

“ I beg you will make what use you like of this, and remain,

“ Dear Sir, truly yours,

“ W. Potter, Esq.”

“ W. MURRAY.

“ Moss Side, Manchester, April 27, 1859.

“ Sir,—The baths I have taken at your establishment have had a very beneficial effect upon my general health, especially in giving relief to a feeling of tightness in the chest which I have experienced for several years.

“ But that which induced me to make use of the bath was my having lost the sense of smell for some time past, together with that of taste. I have great pleasure in stating that the sensations of smell are more powerful than they have been for several months, and that the sense of taste is fully restored.

“ I am, Sir, yours respectfully,

“ To Mr. W. Potter.”

“ E. WILSON.

* *Manchester Guardian.*

“Reading, 14, 5th Month, 1859.

“Wm. Potter, Manchester.

“Dear Friend,—Permit me to express to thee my opinion of the Turkish bath, as administered at thy establishment.

“The *modus operandi* is in itself most agreeable, and results in a sense of cleanliness, healthfulness, and vivacity, physical and mental, beyond that produced by any other bath known to

“Thy sincere friend,

“HENRY LEA.”

“St. Ann’s Place, Manchester, May 17th, 1859.

“Dear Sir,—Having been induced to try the effects of your Turkish bath, while suffering from severe cold and influenza, together with very unpleasant rheumatic pains in the hip, I have much pleasure in stating that I received so much benefit on the first occasion, that I gladly availed myself of a second bath within three days, which entirely relieved me from every symptom of cold, and enabled me at once to attend to my professional duties, which, under any other treatment, would have been an impossibility in so short a time. I have tried the bath occasionally since, and find my general health much improved.

“I remain, dear Sir, yours truly,

“PROSPERO DELAVANTI.

“Mr. Potter, Broughton Lane.”

“Town House, Littleborough, May 17th, 1859.

“Dear Sir,—In compliance with your wish, I have much pleasure in bearing testimony to the Turkish bath under your management. From the descriptions I had read of the operation, I had imagined that the mode of treatment would have been anything but agreeable, but I was as much pleased as surprised to find that it was most delightful and luxurious; that there is no shock of any kind, and that the succeeding stages are each looked forward to as they arrive in turn. The first produces the sensation of your entering a tropical climate; when that becomes oppressive, you have the luxury of being deluged with tepid water; and finally, the gradual and refreshing effect as produced by summer rain upon a parched ground. Then the glow on the whole surface of the body, and the cooling down on the couch,

with the other accompaniments of the bath, must be experienced before they can be appreciated.—Wishing the success your efforts deserve,

“I am, dear Sir, faithfully yours,

“JOHN MOLESWORTH.

“Mr. William Potter.”

“147, Bury New Road, May 18th, 1859.

“I am in the habit of frequenting the Turkish bath in Broughton Lane, and each time come away more convinced that many invalids would derive much benefit from the use of it, and that every hale and vigorous person would do well if, at stated intervals, they regularly visited Mr. Potter’s establishment.

“The wondrous buoyancy and elasticity given to the system, and the healthy and comfortable feeling, not produced in the same degree by the common plunge or tepid bath, must shortly make it a place of more general resort.

“J. E. SEDGWICK, M.A.”

“Piccadilly, Manchester, May 18th, 1859.

“Sir,—I cannot doubt that the so-called Turkish bath is valuable as an hygienic agent, more especially to those whose occupations are somewhat sedentary. I form this judgment both from having tried it myself, and from receiving the reported experience of others.

“DANIEL NOBLE, M.D., M.R.C.P.L.

“W. Potter, Esq.”

“Holmes Chapel.

“Dear Sir,—My time is so much occupied just now, that I cannot enter upon the subject of baths, and especially the Turkish bath, with that care that I should wish; but, as you are most properly making an effort to have its advantages more fully known, I will give you my opinion on its efficacy.

“I know of no more valuable agent for promoting health, and restoring an oppressed circulation, if only used with common care and prudence.

“In my own case, after suffering most severely from lumbago, its beneficial effects were most marked and salutary; and should

I again suffer from this malady, it will be the first thing I shall fly to.

“I remain, yours,

“B. NORTH ARNOLD, M.D., F.R.C.P.Ed.

“Mr. Wm. Potter.”

“Albert Villa, Old Trafford, May 18th, 1859.

“Sir,—I have great pleasure in bearing my personal testimony to the value and efficacy of the Turkish baths. I recently had a series of them at Broughton Lane, and am now very sensible of their invigorating and enlivening effects.

“It is proper also to note that nothing can exceed the kind and judicious attentions of Mr. Potter, with his assistants.

“ALEXANDER MUNRO, D.D.”

“Lord Street, Lower Broughton,

“May 18th, 1859.

“I have on several occasions tried your Turkish bath, and have found it soothing and refreshing, and particularly useful when I have suffered from cold or checked perspiration.

“Trusting that your enterprise will meet with the success which it merits.

“I am, &c.,

“Mr. Potter.”

“SAMUEL CLARKSON.

“Cathedral Hotel, Manchester, May 18th, 1859.

“Dear Sir,—In addition to my own, I have great pleasure in adding the testimony of the many I have recommended to your bath, of its extreme luxuriousness and singular efficacy in cases of depression of spirits, &c.

“Having myself used your Turkish bath from its commencement twice and sometimes thrice a week, I have no hesitation in saying that it is the greatest beneficial luxury I know of, and capable in a surprising degree of restoring any derangement of the nervous system, and peculiarly adapted to our climate as counteracting the effects of the sudden changes of atmosphere. It acts, I have found, as a certain preventative of colds, rheumatism, &c., and gives a generous and equalising tone to the mind, and thus mentally and physically prepares one to battle with the cares of this world as ‘things of nought.’

“Trusting you will meet with the success you so rightly deserve in your new establishment, and that the Turkish bath may become one of our national institutions,

“ I am, dear Sir, yours very truly,

“ D. T. BATTY.

“ To W. Potter, Esq.”

“ 50, Cross Street, Manchester, 19th May, 1859.

“ I have made use of your Turkish bath for about twelve months, and find it very pleasant and beneficial.

“ FRANCIS TURNER.

“ Mr. W. Potter, Broughton Lane.”

“ 49, Mosley Street, Manchester, May 19th, 1859.

“ Sir,—It affords me much pleasure in being able to speak to the value of your Turkish bath; many of my friends have found considerable benefit from the use of them, particularly in case of rheumatism and checked perspiration. I am sure they only require to be more widely known to be fully appreciated.

“Trusting you will meet with success in your new undertaking, and receive that patronage you deserve,

“ I am, Sir, yours most obediently,

“ HENRY VERITY.

“ To Mr. Potter, Broughton Lane.”

“ Manchester, May 19th, 1859.

“ Dear Sir,—I am thoroughly convinced of the benefits to be derived from the use of the Turkish bath, and especially for gout and rheumatic affections, and I believe that no other kind of bath is so beneficial in such cases. I have myself reaped benefit from it, and I always recommend it to my friends, even in good health, for I am of opinion that there is nothing so well calculated to *prevent* disease as the occasional use of the Turkish bath. No one need be apprehensive that there is anything disagreeable or dangerous in the operations, for, on the contrary, one's sensations after the bath are most delightful; the nervous system feels braced, and the spirits are exhilarated. I am glad to hear that your new establishment will soon be opened, and I trust you will meet with that

success you deserve, for securing to the inhabitants of Manchester so valuable an institution.

“ I take this opportunity of acknowledging the careful attention and civility which I have invariably received from you, and

“ I am, dear Sir, yours faithfully,

“ JNO. F. THOMSON.

“ Mr. W. Potter, Broughton Lane.”

“ Crowcroft House, Levenshulme, May 19, 1859.

“ Dear Sir,—I have great pleasure in adding my testimony to the great benefit I have derived from the use of your Turkish bath, which I have found, from personal experience, to be very efficacious in my case of rheumatic gout. For some years past I have been confined to my bed, in the spring of the year, sometimes two or three weeks at a time; but this year when I found the usual symptoms preceding an attack, I was induced to try your Turkish bath, and I am happy to say that I attribute my present good health to the benefit I have received from the taking of them about once a week, and I have not been confined to bed a single day since I commenced with them. The first time was about the middle of January last. I feel persuaded that if they were more known they would be fully appreciated.

“ I remain, dear Sir, yours very truly,

“ To W. Potter, Esq.”

“ HENRY SANDFORD.

“ Broughton, 20th May, 1859.

“ From personal experience I can testify to the pleasurable and beneficial effects produced by the Turkish bath on those in health.

“ I have prescribed it with marked benefit in various diseases, such as those induced by blood poisons, the elimination of which it materially assists, e.g., rheumatism, gout, &c.

“ By promoting a more vigorous circulation on the surface of the body, it tends to relieve congestion of important internal organs, thus promoting recovery from biliary and other derangements.

“ I consider it a valuable adjuvant to scientific medicine, therefore shall with pleasure continue to recommend its use.

“ FRANCIS H. WALMSLEY, M.R.C.S., &c.

“ Mr. Potter.”



“ Oldham, May 20th, 1859.

“ Dear Sir,—The use of the Turkish bath I have found to be the best remedy for impaired energy of both body and mind that I have ever tried. As a tonic I have found it invaluable; as a luxury exceeding anything I have had the opportunity of trying. It can only be appreciated by those who have had the good fortune to try it. Its constant use I am sure is one of the best antidotes to disease.

“ I am, yours truly,

“ JOHN TAYLOR.

“ Mr. Potter.”

“ 75, Plymouth Grove, 21st May, 1859.

“ Sir,—I willingly record the favourable opinion I entertain of your Turkish bath. I did not venture to use it before consulting my medical adviser. The result of my experience has led to my determination to visit it periodically, and I rejoice to learn that you propose opening an establishment in the neighbourhood of Oxford Road, which will enable me more conveniently and more frequently to avail myself of the sanitary benefits which a judicious use of the Turkish bath is so well fitted to secure.

“ I am, yours truly,

“ W. CLARK.

“ Mr. W. Potter.”

“ 13, St. James's Road, Liverpool, May 21st, 1859.

“ Dear Sir,—I have experienced so much benefit from the use of the Turkish bath, at your establishment, that I feel the greatest pleasure in recommending it whenever an occasion offers. I believe it is the safest and most effectual remedy known for rheumatism, bronchitis, and affections of the liver.

“ I am glad to learn you are about to open a branch establishment in another part of Manchester. I have no doubt whatever of your success, for I am sure the Turkish bath, when generally known, will be generally appreciated. With best wishes,

“ I remain, dear Sir, yours very truly,

“ M. Mc.DONNELL.

“ Mr. Potter.”

“Rookwood, May, 1859.

“Sir,—I have the highest opinion of the Turkish bath, as I believe it has been successful in cases which have defied some of the most distinguished medical men.

“I am happy to say that two or three physicians of my acquaintance are favourable to it; and I feel confident that when it is better known it will be adopted by medical practitioners of all persuasions.

“In conclusion, I have no hesitation in saying that the Turkish bath has kept me perfectly well during the last winter, whereas, in former years, I have suffered greatly from cold.

“I remain, yours truly,

“To Mr. Potter.”

“FRED SMETHURST.

“Macclesfield, May 21st, 1859.

“Dear Sir,—I have much pleasure in testifying, after an experience extending over a period of sixteen months, to the benefits resulting, both mental and bodily, from a constant use of the Turkish or Roman bath.

“Believe me, yours very faithfully,

“R. D. CRACKLES.

“W. Potter, Esq.”

“1, Polygon, Lower Broughton, May 24th, 1859.

“Dear Sir,—Having regularly taken the Turkish bath at your establishment—now over a period of eighteen months—I have much pleasure in testifying to its beneficial effect. It is also unquestionably a great luxury, and perfectly safe in its application, there being not the slightest danger of cold after using it.

“In short, I believe it to be so far superior to every other bath now in use, that it must, when better known, stand pre-eminent in its claim on public attention.—Wishing you every success,

“I am, dear Sir, yours very truly,

“W. HULL KING.

“Mr. Potter, Broughton Lane.”

“June, 1859.

“Dear Sir,—Having been in constant enjoyment of the Turkish bath, always once, sometimes twice, a-week since its establishment here, I can heartily subscribe to the sentiment that it is a cheap

solace for the cares of life, preserving the system from ailments by strengthening its powers of resistance, while it increases its sensibilities and consequently the enjoyments of life. It would prove the most useful institution, if adopted on a large and general scale, suited to the size of this vast city with its hundreds of thousands of human beings, many of whom, by the uses of tobacco and alcoholic stimulants, become early afflicted with lunacy and paralysis,—an antidote to which the Turkish bath would prove in hundreds of fatal cases. I believe that its frequent use gives a distaste for those habits of life which so fearfully tend to shorten the span of human existence.

“Thanking you for the many advantages of the Turkish bath,

“I am, very truly,

“To Mr. Wm. Potter.”

“J. E. NELSON.

“Chorlton-upon-Medlock, June, 1859.

“Dear Sir,—Will you allow me to bear my testimony to the utility of the Turkish bath. You are aware that I have been a frequent visitor to your establishment for the last eighteen months, and although I have convenience for bathing at home, yet I prefer your baths, as I feel more invigorated after them; the skin is softer, and thoroughly freed from the deposits left by the excretory functions of the body, which the highest medical authorities affirm is the cause of a great number of acute diseases, and favours the development of chronic disease to which we are all more or less disposed. For a long time I suffered from neuralgia and frequent headaches, which, I was told by my medical man, arose from bad digestion. Since I have frequented your baths those symptoms have entirely left me, and I think it scarcely possible to be in a better state of health than I am at present. I look upon the Turkish bath as a great restorer, and one of the best preservatives of health, and trust to see them generally adopted.

“I am, &c., yours truly.

“To Mr. Potter.”

“The Turkish bath has done me an amount of good I can tell to none, if they have not marked it. I believe it will do much to alleviate physical—yea mental—suffering, arising from the great sympathy between mind and body.

“Mrs. Potter, Broughton Lane.”

“March 16, 1859.

“Madam,—I have much pleasure in giving you a testimonial as to the efficacy of the bath in my case, which has certainly been marvellous. I had been much inconvenienced by languid circulation, cold feet, and flushed face. I had tried a variety of means, none of which gave me relief, until I was recommended to try the Turkish bath, which has set me entirely right; and my general health is much better than I can ever remember it to have been.

“With thanking you for your courtesy and polite attention,

“I am, dear Madam,

“Mrs. W. Potter.”

“Truly yours.

“Broughton, January 7, 1858.

“Sir,—Having myself experienced the beneficial results of the Turkish bath, and watched with interest its effects on others, I shall be obliged if you will give me room in your journal to express my opinion thereon.

“After taking this (to English people) extraordinary bath, one feels much invigorated; the intellectual powers are in full play, strong and clear, and fitted for study; moreover, the body is wonderfully improved, the complexion fine and rosy; the eye, that window of the mind, brightly shining, an index of the light within; step firm, carriage erect and noble; wrinkles flee before this bath of baths, no slight consideration with a lady, or gentleman either, though doubtless they would not own it.*

“Your obedient servant,

“A LADY.”

“Moreton-street, Cheetham, May 29th, 1859.

“My Dear Madam,—I cannot attest the excellency of the Turkish bath in the cure of any disease, for from such I have been preserved. But this I can say: I have gone to the Turkish bath drooping, languid, gloomy, and have returned home brisk, bright, and cheerful. When going, no object has had sufficient interest to arouse my attention; on returning, I could see a charm in the bending of the grass, the waving of the trees, or gentle sighing of the breeze, all instinct with life and beauty, embodiments of the poet's dream. And when returning home many things have arisen to disturb and annoy, yet I have enjoyed the utmost

* *Examiner and Times.*

serenity and blessing of an unruffled temper. Physically, the effect upon myself has been to impart that vitality and tone, which I have ever held as the true test of the highest state of health. I am convinced that the habitual use of the bath, in addition to its indescribable luxury, would be a certain means of preventing, as well as curing, a whole host of petty ills which now mainly make up the misery of the human family.

“I remain, dear Madam, yours truly,

“SARAH M. BARNESLEY.

“To Mrs. Potter.”

The following is from an “eccentric” friend,—one who feels strongly on the efficacy of the bath, and who respire during the cooling process a large amount of oxygen, which will account for a little extravagance of language:—

“Can I ever sufficiently express my eternal gratitude to Mr. Potter? His bath has restored me to my wonted state. A testimony! Yes, I will give him a testimony, and sign it with *both* hands. I will tell you, reader, the deplorable condition in which I crept to his bath, bruised in spirit, shattered in body, and diseased and jaundiced in mind,—a blot on the face of Nature, one on whom no one could look without commiseration and pity. Now, behold and wonder! My spirit, unfettered and joyous, soars and sings; and my comely person is one on which the eye delighteth to rest. Then my mind, clear as noonday, and ever full of glorious imaginings, looks forward to the time when the proprietors of the ORIGINAL TURKISH BATH will be enthroned in the grateful hearts of the English people.

“May 14, 1859.”

EXTRACTS FROM VARIOUS AUTHORS.

“On my way to Nottingham I found time to visit Mr. Potter’s Turkish bath, in Broughton Lane, Manchester. It has three chambers, besides two elegant cooling rooms. Excepting Mahomed’s baths, Jermyn Street, London, I have been in no Turkish baths so complete and admirably attended as Mr. Potter’s. It is worth a journey to Manchester to spend a couple of hours in them.”—*G. J. Holyoake.*

“Baths were dedicated by the ancients to the divinities of Medicine, Strength, and Wisdom. The use of the bath has been enforced as a religious observance, and water has been adopted as one of the symbols of Christianity.”—*Erasmus Wilson, F.R.S.*

“In adopting the bath, the Turks purified it from excess, and have made themselves thereby the most sober-minded and contented amongst the nations of the earth.”—*The Pillars of Hercules.*

“The human body is formed for labour, and requires it; and this labour is accompanied by perspiration. It is the safety-valve for the heart, the sewer for the secretions, the scavenger for the skin. The bath substitutes an artificial and easy perspiration, and this explains the extraordinary fact that the people who use it do not require exercise for health, and can pass from the extreme of indolence to that of toil.”—*The Pillars of Hercules.*

“The skin is the greatest medium for purifying our bodies, and every moment a multitude of useless, corrupted, and worn out particles evaporate through its numberless small vessels in an insensible manner. This secretion is inseparably connected with life, and the circulation of our blood; and by it the greater part of all the impurity of our bodies is removed. If the skin, therefore, be flabby or inactive, and if its pores be stopped up, an acidity and corruption of our juices will be the unavoidable consequence, and the most dangerous diseases may ensue. The skin must not be considered merely as a common covering, to defend us from the sun and rain, but as one of the most important organs of our body, without the incessant activity and agency of which there can be neither health nor long life, and in the neglect of which, in modern times, lies the secret source of numberless diseases and evils that tend to shorten our existence. It ought not to be forgotten that the skin is the grand organ of crises,—that is to say, the assistant of nature in disease; and that a man, with open pores, and a skin sufficiently vigorous, may depend on being cured much more easily, and with more certainty, and often even without the use of medicine.”—*The Art of Prolonging Life.*

“Pay the utmost attention to the skin, for the greater part of contagious poisons are conveyed to us through that source. The more active and open the skin is, the more secure will people be against obstructions and diseases of the lungs, intestines, and lower stomach; and the less tendency will they have to gastric (bilious) fevers, hypochondriasis, gout, asthma, catarrh, and varicose veins.”
Hufeland.

“If the state of the skin were well attended to, gout and rheumatism and the annoying visitation of colds would no longer

afflict us. Ancient history tells us that the perspiration from the body of Alexander the Great was sweet to the smell, something like as if it were perfumed. So is the exudation from the bodies of all persons who are in a perfectly healthy state."—*Col. Rolt.*

"The Turks have always considered the public baths of Constantinople as supplying the place of a certain number of hospitals, which must otherwise be built. Gout is scarcely known; rheumatism is rare, and soon cured; workers in lead paints seldom are affected by alica pictonum; chronic skin diseases are very rare, and pulmonary consumption much less common than with us. There is no drug in *materia medica* at all comparable with it as a purifier of the blood; for even poisons are thus eliminated from the system; and it is well known that alcohol is frequently taken by the Turks in large quantities without producing inebriation. Besides which they enjoy an immunity more or less complete from various diseases, which would be quite unaccountable were the influence of the bath to be denied. After the bath it would be imprudent to go out without remaining some time in the *frigidarium* to become cool. Nor does the bather require much persuasion to induce him to stop, as the sensations are so delicious that it is only necessary to lie still to enjoy a mental calm and exquisite consciousness of health that few of us have ever experienced."—*From a Paper read before the British Association, on the Oriental Bath by Dr. Haughton.*

"At the establishment of Dr. Barter I see patients arrive with haggard look, sunken eye, bent shoulder, and trailing step; a short time elapses, and I observe the same persons with a bright eye, a clear visage, and an upright gait. But it must be obvious that that which suffices to *cure*, would be still better employed to *prevent*. There is scarcely a single disease that is not connected with the presence of some chemical agent, foreign to the body, or which does not assume a chemical form before it attacks the viscera or other organs. You have, then, by maintaining an external medium, applied to the body for a sufficient length of time, the means of extracting and carrying away the seeds of disease. In fact, you do what Hippocrates told you two thousand years ago—you get a means of purging through the skin."—*D. Urquhart.*

"In Cyprus there is a mixed Mahometan and Christian population; religion in every form, and baths in every shape and form. The Mahometans, whose religion requires of them the constant and frequent use of the bath, are almost entirely exempt from the ravages of consumption; while the Christians, who despise, and

therefore neglect the custom, suffer the heavy penalty of that neglect."—*Dr. Barter.*

"He supposed they all knew what a grog-blossomed face was: he supposed they also knew what it was to see a lady's beauty spoiled by a pimped face. The cause of this was not to be found on the surface; nature's laws had been violated,—a diseased matter had taken possession of the system; that matter required an exit for itself, and it selected the face as the only part of the body which was duly washed,—as the only part of the body which was exposed to the influence or vicissitudes of the atmosphere; as, in fact, the only healthy surface which would permit of the elimination of the diseased matter."—*Dr. Barter.*

"Disease in a thousand forms, but most commonly and most certainly, nay inevitably, that which gives annually in this country more victims to the grave than all other diseases put together, scrofula, including amongst its subtle and deadly forms, that generally considered incurable malady,—consumption. I dare almost venture a wager that not one of you in this room but has lost a near relative, or a dear friend by this disease. Can the bath cure consumption, you are eager to know. I tell you plainly that when not very far advanced it can. On this very platform I could point out an instance. Effete matter seeks for oxygen. If it cannot find it at the skin it flies to the lungs, and ultimately destroys the organ by which it seeks an exit from the body. Scrofulous deposits either in the lungs or elsewhere are drained off by the skin when stimulated to activity; and the carbonaceous portions of them are burnt at the lungs and at the skin, where the blood comes in close proximity with air."—*Dr. Brereton.*

"Another protean and fatal disease, assuming endless forms, and afflicting especially the upper classes, is gout; well, what does the bath do here? It drains off the soluble refuse matter, and renders the insoluble salts soluble by supplying them with oxygen. Gout then is curable and preventable by the bath. There are many diseases which arise from the nervous system being oppressed with effete accumulations. I have seen general paralysis arising from this cause very much relieved, and in a fair way for being cured. Blindness and deafness, the former almost total, and the latter, total of one ear, I have seen cured in an incredibly short time by the bath, and by the bath alone; and remember that whatever the bath cures it will also prevent. In no disease are the effects more magical than in rheumatism; often when it has defied every other treatment. I have just now recalled to my memory a terrible case of acute rheumatism, or rheumatic fever. All treat-

ment had failed to give any permanent relief; the patient with great difficulty could be carried to the bath. He roared with pain if so much as a finger was moved. You will hardly believe the result. He *walked* home after the first bath. The high temperature alone, of the bath, will often cure chronic rheumatism, and various forms of neuralgia. High temperature, too, is curative in inflammations, burns, and scalds."—*Dr. Brereton*.

"You may say, 'But is not this bath a violent and unnatural means of attaining your end?' As to its violence, all I can say is, that I have seen children a few days old go through the process with evident manifestations of delight, and I have seen old men, ready, as they seemed, to drop into the grave, recover, from its use, faculties and vigour which they had lost for years. So far from being unnatural, it is the only compromise we can make to a violated nature. Copious perspiration and exposure of the body to the air, are the only compromise we can pay for our artificial mode of life; and this and much else is accomplished by the bath, and by the bath alone. Preissnitz, the founder of hydropathy, knew well the importance of air baths, and made his patients, at stated times, range the fields in a state of nudity. Dr. Franklin spent some hours daily divested of his clothes, and the poet Shelley bears testimony to the benefits he derived from a similar habit."—*Dr. Brereton*.

"If the bath has not the same power in relieving bodily pain, it has unquestionably that of assuaging mental suffering. It is quite as natural an impulse amongst the Easterns, to seek the bath when they are labouring under affliction as when disposed to give way to gladness."—*The Pillars of Hercules*.

"All that hydropathy does, and a great deal more, is achieved by the bath, which, in addition to being the greatest curative agent, is also the greatest physical luxury in the world."—*Dr. Brereton*.

"When the whole operation is concluded you are led softly back to the cooling room, having been robed in shawls and turban as before. You are laid gently on the reposing bed; somebody brings a narghilè, which tastes as tobacco must taste in Mahomet's paradise. A cool, sweet, dreamy languor takes possession of the purified frame, and half an hour of such delicious laziness is spent as is unknown in Europe. The after-bath state is the most delightful condition of laziness I ever knew, and I tried it wherever we went afterwards on our little tour."—*Titmarsh's Tour from Cornhill to Grand Cairo*.

"The Turkish bath was certainly a glorious luxury. Restless

nights found us pallid and exhausted, from lack of necessary and health-contributing sleep ; languidly we rose, unfit for any active calling of life. Luckily, we had only some hundred yards to go to the bath. Thither we crept, dejected, feverish, and weak. By the time all our ablutions were completed, invigorating health and strength seemed to have re-possessed our frames. From the bath homewards, the elasticity of our steps declared the efficacy of the remedy used, and a princely breakfast added its testimony to the efficiency of the cure."—*Travels in Syria*.

"After the bath we found ourselves awaking to a keen sense and appreciation of a full glow of perfect health ; the spirits rose light as the early lark ; the body felt purified, fresh, invigorated, and inspired with the strength of a young giant."—*The Home Friend*.

"When the bath is finished, a soft and luxurious feeling spreads itself over your body ; every limb is light and free as air ; the marble-like smoothness of the skin is delightful, and you feel more enjoyment than ever you felt before."—*Kelly's Syria and the Holy Land*.

"I have mentioned how promptly my two comrades, who were experienced in Indian modes, adopted my suggestion of the bath and sweat. Those of my party who were less experienced proved more difficult to persuade ; yet what magical results followed ! We were invigorated and refreshed, in spite of all the wounds, bruises, and fatigue we had endured."—*Chas. W. Weber*.

"To those who are past the meridian of life, the warm bath twice a week I believe to be eminently serviceable in retarding the advances of age."—*Darwin*.

"Melancholy is overcome by a free perspiration, and cheerfulness, without any evident cause, proceeds from it."—*Sanctorius*.

"They who desire to pass the short time of life in good health ought to use the bath."—*Agathinus*.

"The highest temperature of which hot water can with safety and comfort be borne is 104 deg. ; the pulse rises, and a fulness and distension in the internal organs are felt. In a vapour bath, with the head out, a temperature of 115 deg. may be supported, but for little more than fifteen minutes ; the pulse again rises, and you have similar feelings of distress as in the warm bath. So with the blanket packing and the lamp bath. In the Turkish bath, free from visible steam, you can remain any length of time, and almost at any range of temperature, with infinite benefit and with perfect enjoyment. The pulse rarely rises even at the end of a couple of hours. * * * * Understand again, it is not

one solitary impression of temperature which this bath effects. The change from cold to heat is gradual as you go from one chamber to another, and in each chamber there is a variety of temperature, and the medium is that which man is destined to live in."—*Dr. Barter.*

Baron Alderson, in a letter to his son, says,—“I have been obliged at last to send for Sir Benjamin Brodie, to see me for my sciatica, and to-day, by his order, I have been stewed alive in a bath. Dreadfully hot, I can tell you—140 degrees, while a hot bath is only 98 degrees. Yet it was not unpleasant, after all; for hot air does not burn like hot water, as it communicates its heat gradually to you, air being what they call a bad conductor of heat. So by the time the hot air makes you warm, a perspiration breaks out and cools you again. People have been known to bear 400 degrees of heat without much inconvenience. Sir Francis Chantrey told me once he had gone into the oven where he baked his moulds, which is heated by a nearly red hot plate at the bottom. He wore thick wooden shoes to protect his feet, and a flannel dress, and was able to bear it very well. That was a dead heat that would have baked a pie, and yet a man alive would not be heated much above blood heat, or about 100 degrees. Is not this curious? Life is able, you see, to bear heat which would roast a dead body.”

“This is the grandest matter of modern times; because, even the cleansing of the mind from error is inferior to the purification of the body itself; for unless the body is well-conditioned, the mind never can be so.”—*Walter Savage Landor.*

“I have been restored to youth by being boiled, or rather roasted, alive in the bath of the Romans.”—*Sir John Fife, M.D.*

“The Greeks and Romans considered bathing so important an element of health, that palaces of gorgeous proportions were devoted to this practice. Why have we, then, allowed our better knowledge of the laws of the human frame, and of the two pounds of saline which, daily permeating through our clothes in the shape of perspiration, to be hitherto almost useless?”—*G. J. Tilt, M.D.*

Mr. POTTER begs to intimate to the Citizens of Manchester, and the inhabitants of the district, that he is about to OPEN a SUITE of BATHS on the premises recently occupied by the "Albert Club," CLIFFORD STREET, OXFORD ROAD, near All Saints' Church, consisting of *Turkish Baths, Medicated and Mineral Baths, Electro-Chemical Baths, &c., &c.*

Clifford Street is near to the Oxford Road and Ardwick Railway Stations; and Omnibuses run from the Exchange and Corner of Mosley Street every ten minutes.

BROUGHTON LANE, MANCHESTER,
JULY 28TH, 1859.

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Accession no.

Potter, William

Author

The Roman or
Turkish bath; its ...

Call no.

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cent

RM 821

P68

1859

