

The life of John Walker, M.D.

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London School of Hygiene and Tropical Medicine

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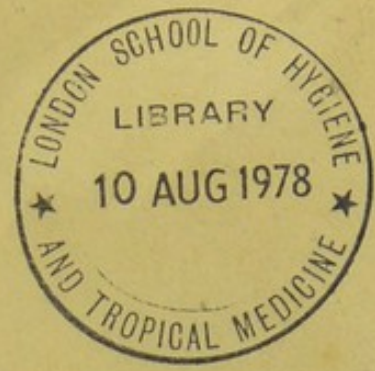
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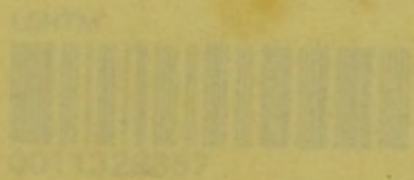
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THE LIFE
OF
JOHN WALKER, M.D.



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JOHN W. ALLEN, JR.

BY JOHN W. ALLEN, JR.

1878

THE LIFE

OF

JOHN WALKER, M.D.,

GRADUATE OF THE UNIVERSITY OF LEYDEN ; LICENTIATE OF THE ROYAL
COLLEGE OF PHYSICIANS OF LONDON ; AND LATE DIRECTOR
OF THE ROYAL JENNERIAN AND LONDON
VACCINE INSTITUTIONS.

BY JOHN EPPS, M.D.,

GRADUATE OF THE UNIVERSITY OF EDINBURGH ; LECTURER ON MATERIA
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WESTMINSTER MEDICAL SOCIETY, &c.

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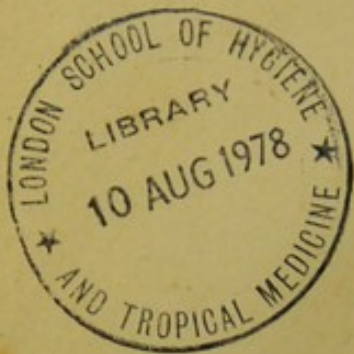
DEDICATION

TO THE WORLD,

To thee, thou mass of civilized and uncivilized intelligence, I present this work, containing truths of the highest importance. The individual, whose life this is, devoted his existence to thy good; and that thou wilt look to the promotion of his good (in the person of his widow) in return, in promoting the interests of this offering, is the hope of the biographer,

JOHN EPPS.

*Royal Jennerian Society,
London.*



DEDICATION

To the memory of
those who have
suffered from
the tropical
diseases
and who have
been the cause
of the
tragedy
of the
tropical
diseases
and who have
been the cause
of the
tragedy
of the
tropical
diseases

JOHN B. COLE

INTRODUCTION.

THE earliest notice of this world's existence, recorded on the historic page, has reference to the Almighty Spirit moving upon the waters of chaotic confusion, and producing therefrom nature's order, and all her lovely train; divinely intellectualized benevolence, at the same time, contemplating the result, and declaring that it was good. The same historic page testifies that "man was made in the image of his Creator," and, consequently, the powers possessed, and the capabilities enjoyed, by the Infinite, are finitely possessed and enjoyed by the creature. Such must have been the source of the pleasure which the biographer of the life of Dr. Walker experienced in gathering and arranging the sybil-line leaves of the mental vacillations of the subject of the biography, and thence producing

what is found in the following Work. There was, amidst the numerous papers left by Dr. Walker, a chaotic confusion : whether order has now resulted, the reader will judge.

The biography will show the characteristics of an original mind, the methods of its working, the victories gained by perseverance, the envies of the narrow-minded, the presumptions of ignorance, and the power of moral principle.

J. E.

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THE LIFE
OF
DR. WALKER.

CHAPTER I.

The Utility of Biography—Dr. Walker's early Life—His going to School with Woodville—His boyish Tricks—Works at his Father's Forge—Goes to Dublin to go on board a Privateer—Meeting with Esdale—Success in Engraving—Turns Schoolmaster—The Novelty of his Plans of teaching—His Difficulties and Perseverance—Publishing his Geography—His Peregrination.

LIFE is known in its forms ; intellectual power in its exercisings ; morality in the man who does good ; religious feeling in the devotionist. Of abstract life, of abstract intellectual and moral power, and of abstract religious feeling, little or no knowledge is possessed. The mind of man is so constituted as to associate every principle, of which, in its separate state, he has no defined

notion, with the being or thing through which that principle is active. Does any one wish to teach what morality is, he would seek out the good and the virtuous. Does any one desire to instruct wherein religion consists, he would select the man who walks humbly with God. Instruction, it is well known, is imparted better by example than by precept. God himself condescended to put on the human nature, in part, that we might follow the example set in his humanity. Biography stands in the same relation to instruction. It presents principles embodied in their forms; it gives a tangibility to thought and to feeling; excites emulation by showing what man once did or has done; adds to the list of beneficial examples; snatches from oblivion the meliorating influence of past goodness; and, finally, tends to pour forth one more current to the augmentation of that immense mass of moral breezes that are continually exerting their gracious influence in purifying the earth.

As thus viewed, no department of literature can be more interesting than the study of man as an INDIVIDUAL. Not at all wonderful, therefore, is it that biography has, in every age, engaged general attention. All nations have exhibited, in numerous instances, their national pride in honouring those who have by biographical details given a perpetuity of existence to the great and the good amongst them. Plutarch is

immortalised by his "*Lives of Great Men*," themselves immortalised by his skill. In every art the inventors of great improvements are rewarded by having their names strung upon the bead-roll of Time; and the authors of great discoveries are placed, by the common consent of mankind, upon the monumental pillar of history, as excitements to the spirit of investigation in the latest posterity.

The warlike, the dazzling, the bold *were* the most favoured subjects for the skill of the biographer; but *now* the taste has happily changed. Men of the present day look at the useful, the good, the virtuous, the morally and intellectually persevering; and it is in accordance with this advanced condition of the human mind that the following memoir is presented, the subject of the same being, so far as physical or organic force is concerned, a MAN OF PEACE, John Walker was his name.

Let no mistake be made. He had to wage a warfare, and this of a nature far more severe than that connected with the discharge of a few missiles into the air. He waged a war with prejudices. He stood forth as the champion of one of the greatest discoveries that ever blessed the inhabitants of this world. To use the words of a friend—"If Dr. Walker have not figured in the field of war, he has yet actually seen service both by land and by water, and has contributed to the health and comforts of many of our gallant

countrymen. In the expedition to Egypt, so glorious to the British name, it was his business to wield the instrument of steel, not in taking men's lives, but in preserving them. The lancet was his weapon; and that his motto was 'semper paratus,' 'ever ready,' the most honourable testimonials from Lords Keith and Hutchinson fully prove."

The early life of an individual, who like Dr. Walker, has, without the aid of wealth, attained a very exalted station in society, and who has done so much for the good of his countrymen, and, without any hyperbole, of the world, must be interesting and useful, being monitory and exciting. It happens happily for the encouragement of him who has to struggle through difficulties, that the details possessed of Dr. Walker's early life are such as to afford materials for a very full development of the circumstances therewith connected. These materials are of value, being the collection of one who has known him from childhood, has watched him through all the desultory movements of his life; and has gathered, with an affectionate attention, its most minute as well as the most interesting features.

Dr. Walker was born in the borough of Cocker-mouth, in the county of Cumberland. The day of his birth was the 31st of July, in the year 1759. In the same place lived young Woodville, afterwards so celebrated as Dr. Woodville, physician to the Small-pox Hospital.

Young Walker and Woodville went to the Free Grammar School of the borough together.

While there, Walker exhibited that vagariousness of disposition, which formed a constant feature in his life. At his tasks he was the idlest of boys; at his amusements the most active. His guilty looks, on repairing to school after an holiday, sufficiently evinced that the whole time had been spent in play. When obliged, however, he could write with considerable expedition his Latin themes, which were so well finished as to obtain for him considerable praise. Frequently he went to his master's desk four or five times in the day to repeat his lesson in Virgil or Ovid, depending, especially after his master's dinner, upon the soporific influence thence arising. Cultivating this dependance, he learned generally only two or three of the first lines, and a few at the end of the lesson. Before completing the few he knew, the master began to nod. Young Walker kept his eye fixed upon the sleeper, keeping up, at the same time, a humming sound, without articulating a syllable, till the master, giving a greater nod than usual, awoke, when the young rogue repeated the last line of his task and went to his seat. When the honest pedagogue was sufficiently on the alert, the deficiency was detected, and Walker, flagellated, was sent to his form. His delights were those of muscular motion; he was nimble in the extreme. Very early he knew how to play the flute

and the violin, and became, with some of his companions, a bell-ringer. He was fond of constructing rabbit-houses and habitations of various kinds.

Woodville left the school and became the apprentice of a medical man in the town, who agreed to take young Walker when Woodville's apprenticeship expired. It was Walker's lot, however, to enter the profession at a later period, and in a different way.

The subject of this Memoir remained at the grammar school till entering upon the study of Greek, when, a change of masters occurring, and the newly appointed not being so liberal as the prior ones, he was taken away.

Walker's father, who pursued the trade of a smith and ironmonger, in his native town, wished that his eldest son should be brought forward as an artist; and a very ingenious self-instructed artist, of the name of Faulder, was looked up to as his future preceptor. In the meantime, his father had furnished him with plates of pewter and copper, and with graving-tools; and many a discouraging cut did Walker give his boyish hands, in groping after the art of engraving. The painter, brought up a Quaker, had attained considerable eminence in the imitative art; but, in the minds of his friends, had not made an equal progression in his religious creed, having become, in their views, a decided sceptic. His brethren said he had "reasoned truth out of doors," and consequently disowned him as one

of their communion ; at the same time declaring that they considered him a man of virtue, and of innocent life and conversation. Such was Mr. Faulder.

Young Walker had received a strict education from his parents, who were, as he himself says, of the Puritanic stock—the father a Baptist, the mother an Independent. Thus impressed, he feared that, living with such a teacher, he might be influenced by his views ; an objection finding a ready answer of approbation in the mind of an easily alarmed mother, who soon had the concurrence of the father in her sentiments. The result was, that young Walker was not apprenticed to the artist.

No longer engaged by the duties of school, and being thus prevented in his union to the arts, young Walker began to think decidedly of mingling in the fracas of the roaring of the bellows, and of the jingling of the anvils, among his father's workmen. He soon was adorned with the insignia of his occupation, the leathern apron ; and such was the state of his mind at that period, that, while his schoolfellows were going off successively to the noted school of St. Bees, near Egremont, to Cambridge, and to Oxford, he cheerfully consecrated the assignment of his powers to the forge, in a truly classic spirit, by inscribing on its entrance Virgil's description of that of the Cyclops :

“ The hissing steel is in the smithy drown'd, &c.”

Not less than five years of his life passed away in attending to his father's business, carried on in the rising town of Maryport as well as at Cockermouth. During these five years, though having little to do with the most laborious work, he became sufficiently a mechanician to construct a scale-beam, lock, or other piece of machinery, not of a very complicated structure. His peculiar forte consisted in engraving the ornamental part of polished grates, fenders, &c.; and his father, who himself had brought the art from London to that remote part of England, was happy in seeing himself eclipsed by his son.

At this period, an ingenious tradesman of Dublin, in reduced circumstances, arrived in Cumberland. Walker's father invited him to his house, and put his children (for Walker had brothers and sisters) under his care. Other scholars also were obtained for him, who were instructed by the ingenious artist in drawing and several other pleasing branches of handiwork. The girls were taught embroidery, the making of artificial flowers, fruit, &c.; the boys to make casts of plaister of Paris, varnishing, japanning, the preserving of dead animals, &c. This Hibernian owned the name of Nicholas Henry Primrose Ash. He, though a teacher, was extremely ignorant of the principles of his art, and grew old as a drawing-master, giving a taste to the youth of that country for coloured drawings. Such a

field of employment, so congenial to Walker's mind, being opened up, young Walker became indifferent to the forge: and would sometimes pass whole nights in making drawings, writing out receipts for colours, varnishes, &c. The poetic spirit now also began to break forth, and occasionally he experienced the raptures of fancy, when composing songs, and sketching head-pieces or vignettes for them. Aided by the additional instruction he had obtained from his preceptor, Walker made further progress in the art of engraving upon copper, attempting even a little to make figures and to delineate a landscape. The Greek language, too, to which his memory had almost bidden farewell, having, from neglect, nearly forgotten the alphabet--by uncommon exertion, both in the closet and strolling through the fields, carrying a book in his hand, was at length more his than when at school.

Though possessed of all these useful qualifications, Walker, now, on beholding his companions entering upon situations in life, whether commercial or literary, felt himself, as he himself acknowledged, one of the most helpless of creatures. His muscular powers were considered not sufficient for the labours of the forge, being particularly late in arriving at his full growth. The ornamental works, in the execution of which he excelled, were not in demand in the country, or, at least, not to that extent as to justify, from their sale, any reasonable expectations for sup-

port. His hand-writing, from a bad habit acquired in transcribing his Latin themes, was so inferior as to unfit him for a clerk's situation; and what he himself called his "smattering" of general learning, he could not turn to any beneficial account, situated as he was.

Influenced by this peculiar aspect of his affairs, and impressed with that love of change, which seems to have continually modified the actions of his mind, he, to the surprise of his father, and to the dismay of his affectionate mother, begged their permission to GO ON BOARD A PRIVATEER.

Permission was at length obtained. The American war was then just at its conclusion.

To effect his object, Walker was obliged to go to Dublin: and his father proposed that he should take a quantity of large scale-beams to dispose of, and try if possible to advance himself in the art of engraving, cherishing a hope most likely that these occupations would wean him from his intention of exposing himself to the uncertainties of war.

The goods were shipped. On the ninth of June, 1779, Walker set off from his father's house, determined not to return. When but a short distance on his way, he became severely indisposed, and, no doubt, would have willingly returned; but, having found relief by a few drops of blood escaping from his nose, his determination—a state of mind prominent in all his future ac-

tions—carried him on, and having arrived at the port, he sought relief, during the few days of his stay, by bathing in the sea. Entering on the mighty deep he became well, and on the 16th of the month, arrived in Dublin bay.

At that time the press-gangs were very active. Some of the sailors on board the vessel, in which the subject of our Memoir voyaged, apprehensive of being impressed, hid themselves below. Walker was fearful for himself, and wishing to deceive the press-gang, should they come, feigned to be sick, tying up his head and filling his mouth with chewed biscuit ready to spatter on the cabin floor. He reached the shore, however, before the arrival of the gang.

Dublin was now before him. The splendid elegance of the public buildings induced astonishment; the impression of which being in a great measure effaced by the circumstances connected with a riot, to which he was thus early on his arrival a witness. A full account of the same is given in his "Universal Gazetteer," published in 1795. This may be quoted, as shewing not only the character of the country youth, but also as affording some idea of the lordly and unconciliatory manners which were, and it is to be feared, are still generally exercised by the ruling powers towards the poor of Ireland. "Among the many provocations to riot which take place in this city, there is one particularly insulting to those who are clad in vile raiment: the sight

of it must be afflictive to every lover of humanity—must outrage the feelings of every zealous advocate for the rights of man. This is that called ‘the black cart,’ though of later times it has been painted green, and the guards, who attend it are clothed in green also. The House of Industry in Dublin, though supported at an immense expense by the humane, as an asylum for the wretched, is converted into a prison by the policy which is adopted in filling it. Besides those who, through distress, come to accept of the relief offered to them, there are others who are brought against their will. The cart is sent into the city, and the guards who accompany it are armed with firelocks and bayonets: the poor people who are begging in the streets flee; the guards pursue; the active escape; the blind and the infirm are taken and put into the cart; and in this are carried along the streets until a sufficient load is obtained. Such are the public spectacles—such the examples exhibited to the rising generation: there they may learn to look with apathy on the distress of the poor, to hear their cries without emotion: they may turn in to the festive tables of their prejudiced or perverse parents; talk over their wine of the evil of permitting beggars to drink whiskey and mis-spend their time; or, joining an enraged populace, may learn to rush into acts of violence, and riot at the expense of their own and other people’s lives; for rescues have sometimes been effected, the guards

have been disarmed, the cart torn to pieces, and lives lost on both sides."

Such an exhibition must naturally have had a considerable influence on young Walker's mind; a mind, not deadened by habit, and not influenced by policy.

As a compensation to the unprepossessing tendency of such an exhibition, the social disposition of the people of Dublin was present most pleasingly to his love of society. The attentions and familiar manners of his new acquaintances made him feel very soon quite at home. This identification of himself with them did not last long. He was willing and was happy to join the dance and other innocent amusements, but his Hibernian friends loved fun of a hurtful and perilous description. The moral influence of his education restrained him from going into their excesses, and in a very short time his life was more retired. His new friends had succeeded, notwithstanding, in leading him into the midnight revels, even to *rencontres* with the watch, from whose sturdy gripe he had, on one occasion, great difficulty to extricate himself; indeed, had it not been for the activity of his companions, who always had the generosity to parley with both club and sword till they saw him out of danger, Walker would, most likely, have received some severe punishment as the consequence of his youthful folly. Such proceedings were irksome to him; so much so, that

not having obtained any employment, and despairing of meeting with any, Walker began to pass, without any feeling of dread, the houses of *rendezvous* for receiving sailors. Whereas, on his first arrival in Dublin, he took a rather circuitous route, in passing from one part to another, in order to avoid being impressed. Still, though he threw himself, as it were, in the way of the press-gang, being determined to take his chance of being sent to sea, no gang ever took him; the privateer, also, in which Walker proposed to cast his lot, was taken by the French. Providence had ordained that Walker should go to sea in a far higher character, as the dispenser of the greatest temporal good.

So reduced at this time was the state of the subject of this memoir, that any one who had bed and board provided for a certainty for a time to come was to him an object of envy. The sizers in Dublin College were in his view as princes.

At Dublin, however, Walker met with many gratifications. Here he fell in with some very good engravers of writing, heraldry, and even architectural pieces. In one Walker was particularly interested. This artist was self-instructed, having acquired much from Manning, of the Dublin Society's Academy, and still more by copying the works of Bartolozzi, the Rookers, and others. Esdale was his name, and under his guidance Walker placed himself for four years. The result was that the aspiring artist soon

began to produce, and Walker's Hibernian Magazine for the years 1780, 1781, 1782, and 1783, contain plates of his execution. His productions soon rose above mediocrity, every facility being afforded him of improving his taste. Landscape was that in which Walker most excelled. He looked back with pleasure on the few years spent with Esdale, being passed with considerable profit, not only in reference to the improvement in the style of his engraving, but also from the general instruction in the arts that he obtained from his teacher, and for the additional circumstance of having at his command the use of a good library. Thus aided, Walker cultivated and very much improved the powers of his mind; and, influenced by the delight attendant upon the acquisition of knowledge, devoted all his spare time to acquiring the knowledge of Latin, mathematics, and Greek.

The subject of this memoir was thus making the necessary foundation for the establishing his fame as an artist, and his friends were pleasing themselves with the anticipation that he was about to bear the honours and the fruits of much employment, when, characteristic indeed of Walker, he laid aside the burine and betook himself to the TUITION OF YOUTH.

At first sight it appears difficult to conceive the cause of such a determination. He was fond of the art; the day of difficulty had oppressed him with its clouds; the beacon of success was

now lighted ; the pleasure of producing he must have experienced. The cause, however, is to be found in the sturdy and upright self-complacency of his mind, a condition which always influenced his actions, and which, in its operations, made him, in so many instances throughout his life, act with such apparent want of connection. Whatever HE THOUGHT TO BE RIGHT, HE HAD COURAGE AND SELF-COMPLACENCY ENOUGH TO ATTEND TO. Walker, to explain, had become a Quaker, and, influenced by the views of Quakerism, entertained scruples against the full pursuit of his profession, particularly the exhibition of the human figure unclothed, or less covered with drapery than is required by decency from the living. He disliked the engraving of Scripture pieces also, these engravings being made an almost idolatrous use of in Ireland. Thus Walker's career as an artist was cut short ; the devotion to the arts, a state of mind necessary to their successful prosecution, being so much deadened. He is now to be viewed as a SCHOOL-MASTER.

This change was, as might be expected, much opposed by his friends, who represented the difficulties with which he had to contend. His reply was, "Possunt, quia credunt posse." "They can, because they believe they can," in other words, "for they must conquer who will."

The conclusion of his friends was verified in the difficulties with which at the commencement

of his new career he had to contend. Walker just managed to get his rent and other bills regularly paid, though even this was a hard task. In the meantime, his numerous and wealthy friends, pleased with his cheerful company, had little idea that a meagre cheek and a coat threadbare were the effects of real want; that, for a time, the long winter's nights were much lost to him, because he often could not afford even to light up candles; and when he had some little surplus means in his pocket, if he happened to step into any of the book auctions, which are perpetually occurring in Dublin on the winter nights, he generally came out pennyless. At such times, in passing through the streets and beholding the shining of the lamps, he often wished for their light in his chamber for the prosecution of his business (drawing and etching a set of plates for a Latin Euclid then publishing at the college). This want was peculiarly burdensome, because the whole of the day was spent in his, as yet, little school. A very little help in those days would have rendered his situation easy and comfortable; but nobody knew that he was in want of every thing except a good bed to lie on. These interesting facts may teach the very important lesson to those in easy circumstances and of benevolent minds, that the greatest service they can render, the greatest charity they can exercise, is not often so much to change the situation of any individual, however abject it

may appear, as to render that situation more easy to the struggler by yielding a little help *in time*. "It is a great work," says Dr. Walker, "to raise a ship which has gone to the bottom, when a very little more strength at the pump would have kept her from sinking."

In the prosecution of his designs as a school-master Walker had the happiness of possessing that degree of courage which enables its possessor to dare to be singular. One exhibition of this was in the publication of a Geography and a Gazetteer, which he drew up from the conviction that he could present more easy general views of natural philosophy and history for the instruction of youth than any with which he was acquainted. In fact, the first edition of this work, with the exception of the mere geographical details, was nearly the substance of a course of lectures (another original plan) given to his scholars at his mathematical and classical school on Usher's Island, Dublin.

These works were published by subscription, and so low was the subscription-price that Walker was obliged to draw and engrave the principal plates himself. In their contemplation he showed what are the powers of a man of genius when this genius is combined with perseverance. Directly his school was over, which took place at 5 p. m., he, being worn out by the fatigues attendant upon the performance of his duties, went to bed, and rose at 12 at midnight,

and proceeded (having been able by this time to purchase candles) in the prosecution of his works, which were completed in the year 1788.

By slow degrees Walker emerged a little from his poverty; his condition became comfortable; and at length, the principal part of his father's family having gone to live with him, he ever afterwards knew, at least, while in Dublin, the comforts of a cheerful fire-side. During the whole time, however, of his being a schoolmaster there was an excellent opportunity for any benevolent individual in affluent circumstances to bring him forward, and that without running any material hazard, as a public teacher is a character very highly respected, and much caressed, in Ireland. Walker's friends, though wealthy, were generally men in active business, striving to make the greatest annual show on the credit side of their folio of profit and loss, and with these men such an idea as that of patron seldom enters into all their thoughts. Indeed, if the subject of this memoir had been as keen after obtaining the due payments for his scholars as he was fanciful and curious in presenting new, singular, and indeed very effective, modes of tuition, he might soon have attained very flourishing circumstances.

By diligent perseverance Walker at length obtained sufficient means to make, at the instigation of a worthy friend, in 1792, an attempt to publish, on a large scale, the second edition of

his Geography and Gazetteer. The speculation not proving so successful as had been expected obliged him, in order to fulfil the unavoidable engagements therewith connected, to give up, to a considerable extent, the management of his school, having now nearly a hundred scholars, to the care of assistants.

By this time, however, nearly ten years of his life had passed away in the education of youth. The pleasure he experienced in teaching "the young idea how to shoot" was not the mere affectation of fashion, but the reality of sober experience. He cultivated a familiarity of address with his scholars, they always calling him by his surname. He had no corporeal punishment in his school; very little coercion. The most obstinate boys he conquered, never dismissing any from his seminary. There was one boy a particular illustration of the skill of his management. This boy had been expelled from another school in consequence of his refractory disposition. With Walker he became a most exemplary scholar. It is true he was fond of a *jeu d'esprit*. One instance may suffice. Walker found one day a little tablet of card paper neatly let in or fineered on one of the writing-tables, with the following inscription on it, after the manner of a tomb-stone :

Here doth lie
A poor fly;
Who was caught
For doing nought.

On turning up the tablet it appeared that the grave had been cut in the substance of the table; and in it the corporeal remains of the decapitated insect were lying.

This success with his scholars is attributable to the circumstance that Walker treated them with respect; a mode not sufficiently recognized in education, though of the most extensive use.

Walker considered corporeal punishment subversive of obedience; a view in which he is supported by the testimony of Mr. Shipp, recorded in his memoirs.

Beloved by his pupils, admired by his friends, prospering in his school, Walker had, as was noticed, begun to obtain those circumstances necessary to the enjoyments of life. The pain, therefore, at being obliged, in any degree, to separate himself from those in whom he found so much to interest, must have been very great. Indeed, so fond was he of the office of tuition that he cherished, with a fond delight, the hope that, if the series of his declining years should be sufficiently lengthened, he might again become a teacher.

CHAPTER II.

His Journey—His Attempts to join the Quakers—The Obstacles—The Quakers' Character—The Father of Dr. Birdbeck's Kindness—His Acquaintance with Astley Cooper—His Benevolence to the Navy Surgeon—His Stay in London—In 1797 he went to Paris and Leyden—His Account of the Parisians—Takes his Degree at Leyden—Comparison of himself to Linnæus—His Views of Marriage—His Arrival at London in 1799—His Accident, "*Amor vincit omnia*," an Illustration—Married in Glasgow—His Journey to Edinburgh—His Regard for the Edinburgh University and Professors—Anecdote of Dugald Stewart—Anecdote of the Power of Memory—Of Professor Gregory—Anecdote of Professor Campbell, Author of "*The Pleasures of Hope*."

It has been noticed that, in consequence of his obligations, Walker was obliged to enter upon the arduous task of travelling through England, and Wales, and Ireland. The difficulties connected with the speculation noticed were great; but difficulties now presented themselves far greater than those arising from pecuniary obligation, and beyond the remedial power, powerful though it be, of pecuniary assistance. They arose from what Walker designated "*superstitious prejudices*." In encountering these he had to experience a persecution, not relating so much to the body as to the mind; one, wherein the soul was harrowed by neglect, and the fairest

prospects of life were beclouded, and apparently even destroyed. The Quakers, whose views Walker had adopted, were the source of these troubles. These professing Christians require a considerable time of trial before a person is admitted into their society. Walker was a candidate. He long had been so. His applications were not successful. Before leaving on his tour he was particularly anxious to effect a union, but, during his embarrassments, felt that the probability of his being admitted by so wealthy a body was indeed small. "There are few of any religion who more sincerely regard," says the subject of this memoir, "increase of substance as a blessing; though, at the same time, there are none who speak more decidedly on the vanity of sublunary enjoyments." The main obstacle to Walker's admission was the opinion that he was not established in the faith. The Friends imagined that Walker's learning had made him unstable and unsound. While maintaining that human learning is not at all necessary in the work of religion, "they act," so says Walker, "inconsistently with such profession. They even do not content themselves with the declaration of the uselessness of learning, but seem to consider it inimical to gospel simplicity:" and from some view of this nature Walker remained as an out-cast to them, while all their prejudices as well as peculiarities yet bloomed upon him.

Numerous applications for admission were

made; all were in vain; and Walker proceeded on his extensive peregrination through the counties of England and the provinces of Ireland, in order to publish the second edition of his Geography and Gazetteer, noticed already as brought through the press first in 1788.

This journey was the commencement of a new era in his life. It was effected in the eventful year of 1793; and many and curious were the incidents with which the traveller met. He has passed many a night in outhouses, sleeping in barns. He has slept upon the downy pillow, and on the couch of luxurious kindness. He has known what are the cravings of hunger not satisfied; and liberal sympathy has, at other times, abundantly supplied his every want. Among other individuals whose kindness he experienced was the father of the celebrated Dr. Birdbeck, who kindly lent to Walker the use of his horse and servant to take him ten miles on his road. The day was a day of festivity at Mr. Birdbeck's, and the servant was ordered to hasten home. Much to the disappointment of his master and mistress, the man did not arrive till late at night. The excuse he pleaded was that the gentleman (Walker) had made him go thirty instead of ten miles. This is a tale not very credible.

After traversing a great part of England, he passed into Munster, returning to Dublin in 1794, and proceeded to make preparations for printing; but so high was the protecting (impost) duty,

now imposed, that he was obliged to go to London to print. Being thus necessitated to give up his academical pursuits, Walker transferred his school in Dublin to a friend, a dissenting minister, Mr. John Foster, author of the "Moral Essays," who just then had resigned his charge under the idea, in those revolutionary days, that the office was more lordly and aristocratic than ministrant or ministerial.

Having settled his matters as satisfactorily as possible, Walker hastened to the great metropolis of the world. His mind loved change, and no doubt, though pained at the loss of his school, the prospect of visiting the great intellectual mart cheered him on his journey, and made him, to a certain extent, forget the causes leading him thither.

Dr. Walker had always a desire for anatomical and physiological investigations; a circumstance sufficient to explain why, when engaged in bringing his work through the press, he became a student of medicine, entering himself as a pupil of Guy's Hospital, and School thereto attached. Here he became acquainted with Sir Astley Cooper, and many others who have since attained considerable eminence in the medical profession.

What tended more particularly to promote his medical studies was an occurrence connected with the benevolence of his character. A navy surgeon, who had been engaged in service during

the American war, had returned home in needy circumstances. Walker, though by no means affluent or even easy in his own circumstances, received him into his house, and supported him, till a situation was obtained. The conversation of his guest, together with the use of his medical books, led Walker to enter minutely into the consideration of the laws of the animal economy. He was thus enabled to present to the public a short but ingenious sketch of anatomy, or rather of animal physiology. The introduction of such a subject into his work showed the advanced stage of Walker's mind in respect to the essentials of a liberal education; for there can be no question that the day is now rising upon the world when the rays of general science will illumine the minds of all having the right of claiming the privilege of being well educated.

The poor surgeon thus stimulated Walker to take up the pursuit of the medical profession; a circumstance to which it is pleasing to refer, because the subject of this memoir considered this hospitality as intimately connected with his future progress in life; for he observes that, "from his own remarkable experience, he has a right to receive with reverence the oracular precept of Ecclesiastes—'Cast thy bread upon the waters, and thou shalt find it after many days.'"

Engaged in the pursuit of medical literature, and in the promoting the sale of his work, Walker spent nearly three years in London.

Desirous of change, and wishing to increase his store of knowledge, in 1797 he went to the continent, with the view of visiting Paris and Leyden, looking forward, it is likely, to the obtainment of the degree of doctor in medicine from one of these universities.

One of the noblest testimonials of the invincible power of virtuous acts was afforded by the French government in their conduct to Dr. Walker while at Paris. He was a Quaker in garb and in principles, and so respected was that sect, that, though in the metropolis of Paris during many of the most violent of the revolutionary proceedings, the subject of this memoir was allowed the most extensive range. At first, it is true, the support of the peculiarities of his sect, particularly his refusing to wear the national cockade, and to take off his hat in the councils, led him into some awkward embarrassments, but eventually opened up to him a very extensive acquaintance in that city, which, in all the public places, generally so exactly answers Paul's description of the citizens of Athens—"For all the Athenians and strangers who were there spent their time in nothing else, but either to tell or to hear some new thing." An American, who resided at the same time in Paris, testifies to the fact, that the news-boys in the Palais Royal offered papers for sale, vociferating, among other remarkable events of the day, "Voila! Citoyens! Voila le grand detail d'un

homme assés singulier qui ne voulait pas ôter son chapeau au tribun du conseil des anciens. Voila le grand detail!" Dr. Walker, before, during the time of, and after, the escape of Sir Sydney Smith from the Temple, passed unmolested; such is the reward of consistency.

Leyden, however, was the place at which Dr. Walker principally studied, and in the year 1799 gained his degree of Doctor in Medicine, at this then celebrated university. And it may be noticed, as illustrative of the peaceable confidence associated with the pursuits of science, he underwent his examinations, and received his diploma, at the very time that the invasion of the country, by the joint armies of England and Russia, was expected.

In the means by which he was enabled to pursue his studies, Dr. Walker delighted to compare himself to Linnæus, who, while a student at Leyden, was supported by the lady to whom he was afterwards married. Similar was the case of Walker, for it was through the assistance of her whom he delighted to call "my Annie," that he completed his publication, by the profits of which he was enabled to pursue his studies at London, Leyden, and Paris.

The subject of this memoir had now attained a title of real dignity; a title, indicative of the possession of knowledge, and that of a kind which has the good of mankind for its object. Had the roll of futurity been opened to him

when engaged at his father's forge, and he had seen his name enrolled as graduate of the University of Leyden, would he have credited the manifestation?

In possession of this honour he wished to return to England, in order to complete that tender engagement under which he had been for some years. So anxious had he been for the completion of this delightful union, that he used every means in his power to induce his "*chère amiè*" to join him in the republic of France. Female fears and travelling difficulties prevented this. Indeed, soon after, political alarm ran so high in the British legislature, and the penalties even of correspondence between the countries at war became so deadly, that the letters he received from England were anonymous, and none mentioned any thing regarding that concerning which he was most interested.

It must not be thought that Dr. Walker's regard for the object of his affection was weak, because he requested her to come to France, and because she might, in her journey, be exposed to danger. One principal reason for pressing this continental visit was that then in France, as well as in Holland, marriage was a civil contract, not a superstitious solemnity; the view which Dr. Walker always held of marriage. He maintained (and this gave offence to the Quakers, to whom he wished to belong,) that he had a right to enter into that engagement without the inter-

vention even of any religious society, as well as without the ceremony of a priest.

Dr. Walker, therefore, to complete this union determined to return home. National hostilities, and the acts passed by the British legislature, stood in his way. Dressed, however, with the garb of a Quaker, buoyed up by the natural self-complacency of his mind, and urged on by love, Dr. Walker proceeded to leave Holland. These carried him through; for being asked at the Municipalities of Holland, and at the Alien Office at Gravesend, what had been his business on the continent, he showed his medical diploma, and was passed without further explanation.

It was in the year 1799 he arrived again in London. He did not long remain, but, having found that the object of his fondest regards was with her friends in the north, in the course of three days hastened thither to meet her.

Troubles, however, were still to be the lot of the subject of this memoir. The coach overturned—his rib was broken—and his stay was prolonged at Sheffield ten tedious days. On the tenth day he set forward from Sheffield on foot, being unable to endure the shaking of riding. "*Amor vincit omnia*," is the old adage, and to its truth Dr. Walker's conduct is no mean testimony. Pressing forward, he took the canal-boat on the way to Liverpool; thence passed by sea to Cumberland, and, on the 23d of October, 1799, was married at Glasgow; the covenant being entered

into in the office of the Clerk of the Peace for Lanarkshire. It was there ratified at a sitting of magistrates, according to the forms prescribed by statute law. Thus was Dr. Walker united into that bond, dearest to him, and by a mode conformable to the elevated dignity of an unshackled mind, and to the real nature of the marriage tie. For it was his firm conviction that marriage, being a natural tie, might occur between individuals who had no religious creed, and, consequently, that the causing such individuals to make a confession of belief in or acknowledgment of truths which they neither believed nor acknowledged, previous to the performance of a ceremony in confirmation of a tie founded upon a natural desire, was both inconsistent and irreligious. And that, in addition, as those persons binding themselves by this natural tie who were religious would, without any legal appointment, make the performance of this as well as of any other duty a religious act, there could exist no necessity for establishing any religious ceremony as an adjunct to the act of uniting. And he further was aware of the difficulty that might and does occur—that the established religious ceremony might not accord with the particular views of religion that the parties to be married might hold.

On all these grounds Dr. Walker felt great delight that such an opportunity was afforded to him of entering into the married state.

The married couple proceeded to Edinburgh, where they spent a winter very agreeably, being visited by some friends from England, and being at the same time surrounded by all the advantages of the "Modern Athens."

Among these advantages, one which had a very elevated place in Dr. Walker's estimation, was the EDINBURGH UNIVERSITY. His mind hailed the principles on which it is founded. Admission into its privileges is unconnected with distinctions dependent upon a particular religious creed. There it is known that knowledge may do a Catholic as much good as a Protestant, and that a Dissenter is as capable of receiving and enjoying science as a Kirk of Scotland man. Alma Mater extends her arms to all who love knowledge. She teaches that religion is not between man and man, but between God and man; and that no earthly power can interfere. She teaches that so long as any individual conducts himself properly in his civil capacity he is not amenable to any earthly power. She does not, like Oxford and Cambridge, require the mark of the beast to be on the foreheads of those who come to her for honours. She says, "*La veritable science n'a point des ennemis.*" Once an attempt to stifle philosophy by the fanatic grasp of a corrupt theology was made in the case of Professor Leslie; but it failed, from the development of its hideousness by one of the mightiest mental children that Scotland has produced, Dr.

Thomas Brown. It is therefore not astonishing that Dr. Walker, who hated with a most determined hatred any connexion of religion with matters of civil jurisprudence, should find in the liberal spirit incorporated in the principles of the Scottish University much delight.

Not only did the university itself, but the professors of the university delight Dr. Walker. With several of these he became acquainted, by means of the eloquent preacher of that day, Sydney Smith; a man whose mind was formed in the fine mould of true liberality; and who, at that early period of time, when dissent was so unfashionable, and the principle on which it is founded so little understood, warmly deprecated all connexion of civil with ecclesiastical matters. He was then studying medicine, so that when he became a settled pastor he might afford aid to those under his charge. He introduced Dr. Walker into the family of Dugald Stewart, a name associated with every thing elegant in literature and accomplished in manners. One night, when at supper with the professor, Walker, who could tell a tale extremely well, told one of his pathetic ones, which he considered as equal in effect to Sterne's, wherein Corporal Trim drops his hat, and the loud weeping occurs in the kitchen. Mrs. Stewart during the relation was obliged to use her handkerchief; Dugald Stewart dropped his fork, and, contrary to his usual urbanity, neglected for some time to acknowledge

the ready attention of the servant in restoring it to its usual site.

For Professor Gregory, who, be it ever remembered, was the most active individual in introducing vaccination into Scotland, Walker cherished the highest respect, and instances, as a proof of the powerful memory of this great man, his repeating a considerable portion of the Introduction to Barclay's Apology for the Quakers, a work Gregory much admired.

Numerous were the acquaintances which the subject of this memoir laid claim to in Edinburgh. Among these was Campbell, the author of "The Pleasures of Hope," who gave Walker some help in the preparing for the press a second edition of his thesis on which he graduated, and also the Dissertation on the Structure and Functions of the Heart.* Campbell was then young; he was, as Walker says, "the youth of hope," and had all the tender feelings associated with that age, in full vigour.

With such companions, and blessed with an affectionate wife, the wintry season passed happily away; and his favourable opinion of the inhabitants of Edinburgh is well expressed in the following observation he once made: "Commercial affairs have not repressed their Attic taste; and feudal titles have not prevented it."

* The full title runs thus:—On the Necessity for Contracting Cavities between the Venous Trunks and the Ventricles of the Heart; on the Use of Venous Sinuses in the Head; on the wonderful Provision made for the Transition from the Foetal to the Breathing State; on Palpitation; on Death; and on Life: with Reflections on the Treatment of Animals.

CHAPTER III.

Visit to Stonehouse—Appointment to go to Naples for Vaccination—His Visit to Netley Abbey—Anecdote of Burke in reference to paying Servants attending Places of Resort—Sailing for Gibraltar—The Brave sometimes Cowards—Description of a Sea-scene—Visit to Minorca—To Malta—To Naples—To Sicily—The Battle of Alexandria—Dr. Walker's long Beard—The serious Mistake—Captain Sir Sydney Smith—Lord Hutchinson's Visit to the Pyramids—Crossing the Bar of the Nile—Remarks on Quarantine—His curious Appearance, on his return to England.

THE winter, occupied by a succession of intellectual and moral pleasures, passed away, and in the commencement of the year 1800, Dr. and Mrs. Walker proceeded to Stonehouse, a beautiful and beloved village situated in the vale of Gloucester. Here, in a lovely retreat, he experienced the sweet delights of a country life, combined with those joys arising from a union of two minds bestowing on one another their choicest gifts. While thus pleasantly passing a few weeks, "embosomed," as he himself observes, "among relatives and friends, amid natal scenes, after a long absence from them," information was received occasioning him to leave the joys of home to enter upon active duty.

Dr. Marshall, with whom the subject of this memoir then resided, had been chosen to become the bearer of the vaccine inoculation to Naples, application having been made by the Neapolitan government for this great boon. Dr. Marshall would not consent to go unless Dr. Walker associated himself with him in the mission. The proposal was accepted; the call of duty being one so loud that all the blandishments of social life, even under its most tender aspect, could not, if exerted, have prevented Dr. Walker hearing and obeying.

On the twentieth of June, Dr. Marshall returned from London, whither he had been to make arrangements for departure. It was on the 21st of the same month these messengers of good hastened to Portsmouth. On their arrival no sailing orders had been received; and the time thus afforded was employed in comforting the afflicted, and in making observations on character.

The Isle of Wight was visited. The scenery delighted Dr. Walker. He notices the fact that there are recorded the glory and the defeat of Charles; an inscription being near the Sally-port, bearing record to the return of Charles after his marriage to the Infanta of Spain; whereas, near Newport, are the remains of Carysbrook Castle, where the same monarch was confined.

“ Oh, momentary grace of mortal men !

Who builds his hope in air of your fair looks,

Lives like a sleeping sailor on a mast,
Ready, with every nod, to tumble down
Into the fatal bowels of the deep."

In returning to Southampton, Netley Abbey was visited. At this romantic spot the un-romantic, the un-English, practice prevails of giving money to servants. Dr. Walker abominated such a proceeding, and on one occasion thus expressed his disgust: "Oh! ye are mean creatures, proprietors of every kind, if it is with your knowledge that your servants make up their wages by receiving donations, either from your guests, or from those who come to look at your curiosities." Dr. Walker almost always illustrated his views by an anecdote, and in connection with the above abuse seemed pleased in relating an anecdote of the celebrated Burke, which places the character of this statesman, as a man, in a very favourable light. "An old schoolfellow of Burke's annually went to London from Ireland, frequently with some of his family, always living at the house of his friend. Burke sent his carriage and servants with his friend, when leaving, some distance on the road. Once, when parting with the footman, he put a piece of gold into his hand, after thanking him for all the attentions bestowed. "I cannot receive this, sir; it would displease Mr. Burke exceedingly." "But I don't intend to let him know any thing about it." "Sir, I should use him extremely ill were I to consent; for he gives us extra wages on the express condition

of our not receiving any thing from those who visit him." "Thou art right, I give it up," added Burke's friend. This man was better than the servant of the prophet.

The captain of his majesty's ship, *Endymion*, at length communicated the agreeable information that he had received orders to take Drs. Marshall and Walker on board. The embarkation took place on the 1st of July, 1800.

After being detained two or three weeks in Cowes Roads, the *Endymion* set sail for Gibraltar. In passing through Yarmouth Roads, the influence of the sun on the sea-scene had a most powerful effect in impressing Dr. Walker's mind, that mind being one capable of enjoying the associations connected with the beauties of sea-scenery. Dr. Walker and his companion employed their time in promoting the diffusion of the vaccine inoculation; for, during the voyage, the men on board who had not the small-pox were vaccinated; performing their various duties, and taking their customary food during the disease; "if," as Dr. Walker rightly adds, "so slight an affection merit the name of disease."

The conduct of some of the men testified to the at first sight paradoxical fact, that man may be brave in some respects, and not in others. On board the *Endymion* were many men who had not had the small-pox. These it was desirable to vaccinate. However, many were quite fearful at the practice: men who have not been

afraid in real dangers have feared when exposed to imaginary ones. The persuasive arguments of the captain gained a great many as recipients of one of the greatest blessings to man.

The following description of a preparation for a sea-fight, which occurred on this voyage, is so well drawn that it may be given as affording an instance of the powers of Dr. Walker's mind in this darticular species of writing:—"In the evening of the 9th of August, a frigate was discovered making away from the *Endymion*. Chace was given, and a second frigate was seen. At length they both of them bore up, as if to greet us. It was a fine moonlight night. Hammocks were got up again. The drum beat to quarters. The bulk heads were taken down; tables, chairs, &c., cleared away, and decks and cabins thrown into one. The decks were wetted and sanded, and powder, ball, and matches, got ready. The marines were drawn up on the quarter-deck, firelocks loaded, pistols loaded and arranged, in order for a ready seizure. The officers girded on their swords. All was hurry and bustle of the greatest intensity; but, in the midst of it all, there was regularity. The night-signals were not answered by the two frigates. Three lanterns were discovered in each of them, between the poop and the mizen peak. They seemed to be signaling with each other, to be arranging their order of battle; the spirits of the people seemed to rise. Two Mahometans, passengers, were quartered at

guns, and were delighted. I kept upon the deck, and desired our Tuscan to keep near me; but being directly struck with the consciousness of my having no right to lay restraint on him in the place of danger, I told him to go where he pleased; that, if he had fear, he might go below and seek out a retreat. He presently returned, in great joy, to tell me that an officer had given him a station at a gun. "*Eh, bien, tu es libre, fais ce que tu veux.*" The bustle went on; all were alive. The captain intimated that my colleague and I might be useful in the cockpit. The great guns were loaded; the men stood with matches in their hands. 'Come, master,' said the captain, 'we may as well bear down upon those fellows; there is no use in losing time.' I walked on deck with the surgeon. 'If they be Spaniards,' said he, as we approached them, 'we shall take them; if French, we are not so sure of them: they may take us.' The sternmost frigate put about and bore away. 'Oh, the cowards!' I heard a voice exclaim, 'they won't fight us.' It was concluded to first take the one which staid, and afterwards pursue the other, which was taking her course towards the convoy. We neared the vessel which staid. As we went right towards her, I heard it remarked, 'How she could rake us now!' When getting under her stern, we saw a figure walking composedly upon the poop; it was the captain. He was hailed. 'What ship is that?' 'El Carmen;' a Spanish name. Then

a considerable silent pause. The men had their matches lighted, and stood ready to fall on. We were all in expectation that the battle was going to begin, when he called out, through the night, 'I hope Sir Thomas Williams is well;' who, astonished as well as the rest at the magic-like salutation, immediately demanded the name of the captain, and was answered, 'S——.' 'Captain S——, I should have been glad to have met with you on any other occasion. We thought you were two Spaniards.' After some conversation, they bade each other good night. We then went after the other ship, which we were informed was no other than the *Topaz*. She had been equally put upon the *qui vive* by the inaccuracy in the *Carmen's* signals, occasioned by some late alterations at home, advice of which had not reached the *Carmen* since she was taken from the Spaniards. The *Topaz* was returning quietly to the convoy, except the noise of again piping down hammocks, and the bustle of getting the vessel *in statu quo ante impigrum*. This being accomplished also on board the *Endymion*, we sat down at midnight to a good supper, every man unhurt, to my very great gratification."

This extraordinary and well-drawn description is that of a scene which took place on the fourth of August, and on the fifth two ships were taken. On approaching the Straits, great preparations were made against the *Algeseiras* gun-boats. Blue lights were placed in the *Endymion* and in the

Topaz, to show their situation for the guidance of the convoy. At length the firing commenced, but little injury was done. The circumstance, however, gave an opportunity to Dr. Walker to make some interesting scientific observations on the progress of balls, and on the transmission of sounds; which observations, as tending to verify the deductions of science, though opposed to popular views, show the acumen of Dr. Walker's mind. See Appendix.

The following description of the effect upon different people of the expectation of a ball is well drawn. "During the coming of a whizzing ball, I have observed a general seriousness of countenance, with silence; in its passing over the vessel, a smile; on its falling short, a laugh. To people not employed with something to engage the mind, it is very trying to be exposed to danger. They have time to fashion their fears in a thousand shapes. Some of them keep together, and talk, in a rather low voice, about indifferent matters; on subjects rather insipid than either serious or laughable. Others keep alone, and seem indifferent about what may happen. One is ashamed to appear frightened; at the same time, one is willing to get, as it were by accident, to the leeward of a mast or capstan, if the firing be to windward. In such situations are found the boys belonging to the vessel, if they can contrive any thing to do there. They seem to be in a great bustle about some little

business or other; but they are, in fact, proving to the sympathizing and consequently discerning passenger that self-preservation is the first law of nature. Others, from sentiment or habit, seem to have had this first sensation almost extinguished in them."

On the ninth of August the rock of Gibraltar was seen looming through the hazy mist which hung around its base. The other pillar of Hercules, the convoy and the guard were close upon. The Spanish shore was involved in a misty cloud. The convoy was ordered to proceed; the *Endymion* slackened sail. One ship passed after the other, till, at length, the mist melting away, the magnificent prospect of a fine shore, with a train of vessels, their canvass opening to the breeze and shining in the splendour of an autumnal sun, extending from the one to the other of Hercules' pillars, was seen. On this scene the subject of this memoir remarks—"While they all bore away for the rock of British pride, with a fair wind and a flowing sheet, and British colours on every vessel, in view of a menacing shore, it required a philosophic abstraction from the imposing splendour of the grand and gaudy scene not to fall into the weakness of national partiality, not to feel a patriotic pride." And it is to be desired that every one arising from the contemplation would feel as Dr. Walker wished to feel, when he adds, "May my heart be made to feel a benevolence,

uncircumscribed by political boundaries, an equal good will to every nation and tribe of the human race."

The vessels cast anchor at Gibraltar, now to be a field for the exertions of Dr. Walker and his companion. The captains of the convoy introduced them to the governor, from whom they received very polite attentions. His own family were vaccinated, and the medical men of the garrison, after hearing Dr. Walker's statements, having drawn up their report, those soldiers who had not had the small-pox were vaccinated with the greatest success, and without any inconvenience. The inhabitants, too, submitted to the practice; and a medical gentleman is deserving of mention, Mr. P——, for having taken so lively an interest in the propagation of this guardian process.

The two travellers experienced great kindness at Gibraltar from the military officers. Dr. Walker found in their library, which is excellent, the *Antijacobin Review* of his *Geography*. To estimate the pleasure he felt on finding his work read, appreciated, and praised, the reader must be an author; for who can feel the full flow of heart connected with the infantile kiss but a mother?

Three weeks were occupied in Gibraltar in promoting the objects of the mission. They then embarked in the Florentine frigate for Minorca, accompanied by the *Emerald* to protect

the convoy. During this voyage Dr. Walker, by the aid of the Tuscan, who had joined them as a servant at Southampton, obtained a tolerably accurate knowledge of the Italian language.

At Gibraltar, it may be noticed, as a fact interesting in respect to the history of vaccination, an institution was established for diffusing the blessings of the cow-pox, the first, perhaps, ever established. Another fact is worthy of record, viz., that the cow-pox, notwithstanding the unusual heat of the climate, being in the month of August, proceeded in its usual mild and easy progress to its termination, as in England; and the soldiers went through their usual exercises, and partook of their usual diet. The same remarks apply to the effects on the children of the inhabitants. In no one instance of the numbers vaccinated were there any aggravated symptoms.

The voyagers at length reached one of the ports of Minorca, Mahon. Here they expected to fall in with the fleet under Admiral Lord Keith, and the army under General Abercrombie. To their great disappointment they were gone.

Landing, the mission waited on the governor, General Fox, who informed them that such were the terms of capitulation that he could not, without the consent of the inhabitants, introduce the inoculation. A meeting of the jurats in the town-hall was called (Oh, that Britain may always pay such respect to just treaties!) the objects in

view were stated, and permission was obtained. The governor ordered returns of such troops as had not had the small-pox; the captains of vessels made their reports, and the mission entered upon the vaccine inoculation. Here, as at Gibraltar, the foundlings were the first to receive the benefits of the vaccine protection.

The usual time for the appearance of the characteristics of perfect vaccination, hereafter to be noticed (Chapter XVII.), had transpired, and none were to be seen. The part inoculated inflamed, and proceeded on to suppuration, but the constitution was not affected. An opportunity, arising from a man-of-war proceeding to join Lord Keith, of returning to Gibraltar, it was accordingly agreed that Dr. Marshall should go, Dr. Walker remaining at Minorca to endeavour to excite, if possible, the disease.

The evening of Dr. Marshall's arrival at Gibraltar, two little children, in the eighth day of the disease, were brought to him. This cheered him very much. Lord Keith also took advantage of Dr. Marshall's arrival, and issued a general memorandum to the respective captains of the fleet, recommending the men, uninoculated, to come forward to experience the benefits of vaccination.

Dr. Walker, not being successful in exciting the true disease at Minorca, took advantage of Dr. Marshall's delay at Gibraltar to visit the different places of interest at the island, and to

study the habits of the Minorquese. His remarks will be quoted hereafter. Dr. Marshall still being delayed, Dr. Walker went to Malta with the hope of meeting him there.

Wind and tide favouring, the ship, in which the subject of this memoir voyaged, appeared before Malta; that Malta (Melita) so celebrated in Scripture history, as being the spot where the zealous Paul performed so many wondrous works in proof of the authority of his mission. As an evidence to the truth of the history, there is a place called St. Paul's Bay, where the pilot, who attended the vessel, told Dr. Walker that he has found the soundings to correspond with the account given in the Acts.

Dr. Marshall having vaccinated the inhabitants of Minorca by the virus which he obtained at Gibraltar with the greatest success, proceeded forward to Malta to join his colleague, who was, as may be imagined, highly delighted by the news brought. Dr. Walker, in the meantime, had waited upon the governor, Captain Ball, who had previously circulated a translation of Jenner's pamphlet, in order to apprize the Maltese of the advantages of the new process; concluding with a statement, which, if the converse could not be added, would add much to the glory of England:—"These are some of the advantages which you derive from the English nation." The first persons who received the benefit of the mission in Malta were the foundlings and the orphans.

Here also, by the labours of Doctors Marshall and Walker, was a vaccine institution established.

An opportunity offering to go to Naples, during his sojourn at Malta, Dr. Walker visited Naples ; also Sicily, where he had the pleasure of beholding the remains of the city immortalised as the dwelling-place of the great Archimedes. His visit to Syracuse delighted him. He often thought and spake of it. How often has the mantle of genius consecrated a spot of the earth otherwise barren !

The small-pox had broken out in the Alexander, and other ships lying in the harbour at Malta ; and the admiral, being afraid that the disease might spread through the fleet and destroy many valuable seamen, issued a memorandum, recommending immediate application to Doctors Marshall and Walker. The army, too, having landed, General Sir R. Abercrombie felt equally anxious regarding the troops under his care. He therefore issued general orders for all the men who had not had the small-pox to be forthwith vaccinated.

The stay, however, both of the fleet and of the army, being limited, it was agreed that Dr. Walker should accompany the expedition to Egypt, while his companion remained at Malta, to vaccinate the garrison there.

The fleet set sail in the month of December. Malta gradually became lost in the distant

horizon. The isle of Candia at length appears, that isle famous for its hundred cities, and for the wisdom of its lawgiver, Minos. The fleet anchored in Marmorice Bay. The ship in which Dr. Walker left Malta was the *Fourdroyant*, in which he was in danger of starvation from the ignorant pride of the chaplain. He afterwards entered the *Valiant*, where his wants were abundantly supplied.

The fleet at length appeared before Alexandria, on the tower of which waved the *now* thrice-glorious tri-coloured flag of France. War was now the gleam in every eye; the word on every tongue; the nerve in every muscle. The victorious troops of France were on the one hand; the cool British on the other. The bravest looked with an anxious suspense at the conflict and its result.

The troops were ordered to land. The hostile shore bristled with bayonets. The carnage is terrific. One boat is sunk. Others are in danger. The Admiral, not wishing to destroy his men in what he considered a fruitless attempt, ordered a return. The signal was not, in the moment of excitement and confusion, noticed. The British persevere; they land; the battle is fought; the shout of victory is heard, mingled with deep-toned grief at the death of Abercrombie. Dr. Walker grieved for Sir Ralph, and says of him, "he was not more distin-

guishable for his bravery than for his humanity and generosity," a very appropriate description.

The fact above noticed is rather interesting, and was never, it is believed, recorded till by the subject of this memoir. How extraordinary are the turnings of events! Benevolence led the Admiral to hoist the flag of return. The confusion prevented its being perceived. Perseverance was the consequence, and success was the result. Had the order been noticed, Buonaparte might, perhaps, have extended even farther than he did his gigantic strides.

While our troops were using the weapons of destruction, Dr. Walker was busily employed in saving life. His work of vaccination being completed, he attended the sick of the British navy and of the Turkish army. The word "weariness," while engaged in these works of mercy, he seems hardly to have known; being assisted therein by his excellent friend, General Sir John Doyle, in prosecuting these labours of goodness. He was much pleased with the cleanliness of the public hospitals, being in this respect, and in that of attendance, better provided than the European; each patient having a comrade (putting aside poetical augmentation) "to fan him when he sleeps, and wait on him when he wakes."

Foreigners, and it is grievous to mention it, appreciated his services more than the British

government. From the Pacha at Rosetta, a town situated on the western branch of the river Nile, about twenty-five miles N. E. of Alexandria, he received a *present*, with an apology for its smallness, in the declaration that the French had diminished the resources of his country. The services, however, which Dr. Walker rendered to the British seamen ashore (no part, be it remembered, of his proposed duty) were not attended to by the British government. The government did not even refund the money he laid out for providing his suffering patients such necessary refreshments as the commissary's stores could not supply. In making this provision he was authorized by the Inspector-Generals. It is right, however, to state that Dr. Walker believed that the Admiralty gave orders that his and his colleagues' disbursements should be paid; an order which, from the changes in this department of the government at the time, has never been attended to. The sum voted was comparatively trifling; being from the Admiralty only 100*l.* to be divided between Drs. Marshall and Walker; and from the War Office 100*l.* each, and this simply from the kindness of the Duke of York. This sum did not equal a fourth of the expenses which they had to experience. And even this sum was not awarded until letters upon letters were written to the principal members of the various ministries which have existed since the time.

The declaration has escaped Dr. Walker in conversation that the neglect rests with a late Secretary, who, having been since promoted, seems not likely to trouble himself more about the matter. The Doctor, too, not being a vindictive creditor, pocketed the loss, and endeavoured to find the best of all remuneration for his painful services, and his passing his nights on the hard ground at the camp before Alexandria, in the recollection of his usefulness—in the

"Mens sibi conscia recti."

This neglect, however, should no longer be allowed to remain, and the widow of Dr. Walker should receive, from the hands of the government, what her husband had a right to claim; more especially as the following testimonial from Major-General Hutchinson proves how diligently the now defunct laboured in the promotion of the cause of his countrymen.

"Dr. Walker accompanied the expedition, with the approbation of the Commander-in-Chief, to Egypt, and introduced the new practice into the army in general, which was found effectual in arresting the ravages of the small-pox, those soldiers escaping it who submitted to his operation, and doing their duty as usual; while a few, who neglected the opportunity, were laid up. We now experience his services

in another way, he having consented to be associated with the surgeon of the brigade of seamen on shore; and, from Sir Sydney Smith finding it necessary to have the attendance of the surgeon at a distance from the camp, the medical care of the whole brigade falls upon him. Major-General Hutchinson feels a sincere pleasure in recommending Dr. Walker to his Royal Highness the Duke of York, who ever takes so lively an interest in whatever renders the situation of the soldier comfortable."

*Camp, four miles from Alexandria,
8th of April, 1801.*

It is to be added, in order that mankind may appreciate the zeal of Dr. Walker, that Dr. Walker never received any salary from government. He went out without any expectations, except from the benevolence of individuals. He had no government-funds at his command; not even when on board his Majesty's vessels. It was by *permission*, not by *command*, that he went with the fleet to its different stations. He was the apostle of vaccination.

The cloud was not the only object that floated above the horizon of Dr. Walker's existence in Egypt. The sunshine of benevolence irradiated his path, and the delights connected with the possession of agreeable and enlightened companions illumined his wanderings. He had, while there, intimate communications with men

of the highest rank and character. The brave Sir Sydney Smith, the defender of Acre, was one. This generous man sympathized with the sick and the afflicted. He gave Dr. Walker sheep for the use of the sick soldiers. It was in Egypt that he first met with the unfortunate, but benevolent, Captain Wright, who, it is imagined, was strangled at Paris in the Temple. To Captain Wright's tent Walker was in the habit of strolling in the evening, often meeting there the Commander-in-Chief dressed as a plain country farmer. The following remark of Wright shows so much of the language of true benevolence, as to be worthy of quotation. A surgeon, who had been on duty in the battle of the 21st of March, stated that he had performed amputations on Englishmen in preference to Frenchmen. "Ah!" said Wright, "I should never think it right to pass a wounded Frenchman to go in search of an English officer." Wright lamented the non-fulfilment of the treaty of El Arisch, which, if fulfilled, would most likely have prevented much bloodshed. He was a brave man; many a wound was his; in fact, from wounds, he had so far lost the use of his right arm as just to be able to hold his horse's bridle with it, and to grasp his sword in his left. Such was one of Dr. Walker's friends. Another was the celebrated *Desgenettes*. Some circumstances connected with this noble character will hereafter be detailed.

Dr. Walker, having finished his public duties,

could not prevail upon himself to leave the country of the pyramids, now in friendly connexion with the English, without seeing those wonders of human ingenuity. His plans would have been frustrated, for the want of a little money, the merchant through whom Dr. Walker received his remittances having left Naples; which want Mr. P. Beaver, of the Admiral's ship, anticipated.

Having met with an intelligent friend, and having received letters of recommendation from Sir Sydney Smith, with fifteen pounds in Cairo sequins from his friend Mr. Beaver, Dr. Walker determined on prosecuting his journey through the land of Judah to Jerusalem. In order, however, to travel safely and comfortably, in this despotic land, it is always necessary to have a *FIRMAN*. To obtain this he determined on an act, through which nothing but the support derived from his self-complacency could have carried him, and which, perhaps, has had no equal, except in the adventurous conduct of the brave, the gallant, the persevering Mina.

In attending the Turkish sick at Rosetta, Dr. Walker had become acquainted with an Italian pharmacien in the service of the Capitan Pascha. To see this medical brother, the subject of this memoir proceeded to the Turkish camp at Gizeh. He was absent. Determined not to lose his object, Walker proceeded alone to the great tent of the Capitan. The outer tent enclosed another,

at the entrance to which he was pressed back by the guards, not daring to raise their voices scarcely above a breath, for fear of disturbing their despotic lord. "Laissez me faire," was all that Dr. Walker added, and, forthwith, suited the action to the words, and, in a moment, was before the great man, the Pacha himself, seated on a low chair, and leaning on a cushion lying across his thighs, dropping, at the same time, a handful of doubloons from one hand to the other (glorious occupation for a commander of the faithful!—thought Dr. Walker). The dragoman was sitting on the floor to the right, and the other attendants all around. "Who are you? What brings you here? What do you want?" were the questions with which his unceremonious appearance was met. The dragoman spoke Italian; so did Dr. Walker; and thus the fact was made known to the Capitan that he (Dr. W.) was the individual who had attended the Turkish sick at Rosetta, and who, on that ground, thought his claim for a firman from the Turkish government to enable him to travel through the Ottoman empire to Jerusalem, and thence home, was good. The Capitan promised to grant the request. While the firman was preparing, Dr. W., with an officer accompanying him, were escorted by a dragoman from the Court to the Pacha's hotel, where they received the refreshment of coffee, &c. By the kind recommendation of General Hutchinson, to

whom the Reis Effendi had sent in the meantime, the firman was obtained

The necessity of such an instrument of protection to Dr. Walker was peculiarly great, as the following incident will show. Dr. Walker had, as the reader will have perceived, the courage to be singular. He allowed, while in Egypt, his beard to grow, so as to look very like a learned Jew. One of the young and thoughtless friends of his mess drew in chalk the French insignia, so hateful to the Turks, the *fleur-de-lis*, on his big white hat. Rising from dinner, the hat was put on, and, falling into one of his musing moods, the bearded sage wandered through Cairo without any uniform. Conceive his astonishment, when, in the midst of his meditations, some Turkish soldiers fell upon him with great violence, believing—notwithstanding all his assertions to them, in an unknown tongue, that he was “Inglese”—him to be a Frenchman. And let Britain be ashamed of her sons (many of them now, it is true, no longer able to abuse the name of their God), when they read the fact, that the Turks, in order to satisfy themselves whether Dr. Walker was or was not a Frenchman, uttered the oaths, “God d——,” “by God,” inferring that, if the subject of this memoir was an Englishman, he would understand a language which they had heard so generally used. Dr. Walker, horrified at the oaths they uttered, especially as

coming from strange lips, instead of smiling assent, as they expected he would were he "Inglese," shook his head. This they understood as a mark of his not understanding them, and, consequently, that he could not be an Englishman! And the Arnhaut, who had applied this test, smiled triumphantly on his companions at his skill in detecting the Frenchman. They, therefore, seized him and took him to prison to the citadel. The prison doors were before him; and Dr. Walker, thinking that he might be put into one of the dungeons below, where he would, most likely, be never more thought of, gave himself up as one no more to enjoy the delights of home and its social pleasures. Much to his happiness, however, they bade him ascend a staircase, running their bayonets into him and knocking him with the butt-ends of their muskets behind as he ascended. While thus maltreated, and in such peculiar peril, an English patrol happened to be passing, who informed the commanding officer who the bearded philosopher—imagined by the soldiers to be a French *savant*—was, and Dr. Walker once more experienced the sweets of liberty, after enjoying the delicious dish called *killaw* with the officer and the Mussulmans, who accommodated the unbeliever with a low stool and wooden spoon, while they sat cross-legged and with naked hands helped themselves to the savoury mess.

Thus was Dr. Walker delivered from the unpleasantness of his forebodings, and hope again opened up to him its pictures of pleasure.

On his return from the citadel he fell in with a party of English with a turbaned guide, who, looking at Dr. Walker with the astonishment connected with a recognition of a satisfactory nature, exclaimed in the English language, "God bless me! those Jews are every where." He himself was from Duke's Place. The night was spent at Rosetti, at the Austrian Consul's, where every bed was occupied, Dr. Walker being kindly favoured with one by the politeness of a Mameluke, a French officer, who gave up his bed. Before day-break Dr. Walker was awakened by the laughing and chattering of, as he supposed, a number of females. The day-light arriving, he found that the happy little merry company was a troop of slaves, little boys who hereafter might, according to the custom of the Turkish government, rise by their merits to posts of high honour among the Mamelukes.

Influenced by the blinding influence of his self-complacency, Dr. Walker, notwithstanding the severe rencontre just described, returned to Gizeh all alone. In walking along the lofty banks of the Nile, reflecting upon the wondrous agency of its fruit-bearing waters, and the great goodness of Providence in having devised this plan of watering this part of the habitable globe, a Turk, mounted on a high-mettled steed,

approached. The fears produced by the late encounter became active. To flee by the land was impossible. To plunge into the Nile was full of danger. Dr. Walker walked on; and, on approaching, the warrior's eye beamed with the exultation of having in his power a Gallic foe; he laid his hand on his scimitar, and unsheathing it a little it glittered in the sun. The work of vengeance would soon have been effected had not Dr. Walker laid hold of the horseman's thigh, and, in an attitude of entreaty, pronounced "Inglese," pointing, at the same time, to a distant English encampment. The Turk had the generosity to turn. Some British officers, riding out, were seen. Dr. Walker hallooed—explained his adventure to them, who, having convinced the Turk that this curious bearded individual was really "Inglese," they exchanged the salem, (the expression of peace among the Easterns, with the hand pressed to the breast,) and his fiery steed bore the warrior away.

Most men would have shaved off their beard when bringing them into so many difficulties. Not so Dr. Walker. His beard singularised him; and he loved to be noticed: and, in addition, he cherished the opinion that this ancient ornament protected him from the influence of those causes usually connected, in that country, with the production of cutaneous disease.

While cherishing much pleasure in the expectation of his proposed journey, Dr. Walker,

from sleeping one night in the open air without proper covering, was seized with paralytic symptoms so violent as even to check the hope of returning to his native land. The powers of his constitution, however, enabled him to rally sufficiently to determine to take the first opportunity of seeking that place dearest in our troubles: he giving up the proposed plan of journey that he had previously marked out.

Thus, overpowered by disease, Dr. Walker determined, hearing that his friend, Mr. Beaver, was going to Constantinople in the *Determinée* to hasten to the vessel, so as to accompany him home. He was now at Rosetta, and had to cross the desert to reach the vessel. He and his guide set out on mules. A camel carried the luggage.

Leaving the town of Rosetta, the traveller immediately enters upon the desert. The last of the mosques and houses on the western side of the town are in ruins, being choked up with sand. Date trees are the silent inhabitants of the arid tracts that open upon the view. On the lofty stem their broad and waving tops rattle in the passing breeze. Some of them appear low: they look out like the tenants of other times: the sand has accumulated round their bodies: a new surface lifts the traveller to their spreading tops, which, to give them a tongue, say, "Yet a while longer we wish to be reckoned among the number of the living; we are not yet wholly

overwhelmed by the sandy deluge; we are not yet sunk into a sandy grave!"

The trees disappeared as the travellers advanced. The sky, at length, was the only boundary. Dark objects are seen at the distance, floating, as it were, upon the horizon: "as we approach them they grow larger: they are discovered to be in motion: their movements become more distinct upon the view: it is no longer a changing appearance in their magnitude, a semblance of their hovering about a particular spot on the distant waste: they come forward to meet us, and, in their regular approach, we recognise the step of living animal; if it be short and quick, it is that of man, horse, mule, or ass; if long and wary, it is that of a larger animal. We move onwards and meet our fellow man mounted on camel or smaller quadruped. Sometimes the distant objects become fainter and fainter, and, at length, disappear. The travellers before us have travelled with speed: we do not overtake them: they leave us far behind: at others we overtake and pass them. So," adds Dr. Walker, with singular beauty, "it is with us in passing the pilgrimage of human life: and dreary as the desert would it be were it not animated by pursuits on our way."

The subject of this memoir had taken very little sleep the night previous to his journey. Occasionally he was overpowered, and conceive

his feelings when awakened by some motion of the mule, to behold a wide-extended desert open upon his view. Well might the ancient (Dr. Walker felt) say, "*Natura abhorret vacuum*;" "Nature abhors a vacuum."

After a twelve miles' ride the travellers came to a little fishing-hamlet called Edko. Before arriving, Dr. Walker felt the force of the passage where strong desire is compared to the hart panting after the water-brooks. Here, pleasant indeed to Walker, so far away from Dublin, the scene of some of the happiest moments of his life, was an encampment of a detachment of the Inniskilling regiment. The major and the officers were extremely attentive; and, in reference to their kindness, Walker bears testimony to a most interesting fact, connected with the Arabs, under the eloquence of the following question. "Had they," (the officers) "caught the hospitable spirit of the Arabs, in coming thus far to the East, where it is the practice of the travellers benighted along their way, if they discover no fires on the high places, which are kindled at the doors of the more wealthy in order to invite the benighted to take refuge, to stop and imitate the barking of dogs, in order to set a-barking the dog of the more humble cottager, to direct their steps thither, and experience the more limited hospitality of the poor man, who chooses a low situation for his dwelling because he has not the means of lighting his fire, called "the fire of invitation," in the

night, or of spreading such a meal as would give the confidence of placing his house in such a situation as to draw thither the weary steps of the wayfaring man?"

Hassan and the guide, having met with their friends at Edko, were unwilling to go any further that day. Dr. Walker, though delighted with the society of the Irish officers, determined to proceed, although he had to travel ten miles along a road of sand before the caravansera could be reached. Hassan rode on, mounted on his camel. Dr. Walker was obliged to walk, the guide not coming. Feeling tired he told Hassan to let him mount the camel. Hassan dismounted, told the animal to go down on his knees. The animal obeyed. Dr. Walker mounted, but the animal would not rise. Whether Hassan kept on his back, or got off, the animal perseveringly refused to rise; and, the Doctor being obliged to dismount, marched on, leading the way, being guided by the stars, by the aid of which he lost his track but once, when he was hailed by some Bedouins in their huts, one of whom, with the greatest tenderness, walked with him about a quarter of a mile to put him in the road. One plain rose after another, all of which had to be crossed, and Dr. Walker, extremely wearied, arrived at the caravansera, situated at Aboukir Bay, at the entrance of the lake Edko, at midnight. He laid his cot on a couple of wheel-barrows in the

open air, and, burdened with fatigue, had a delicious night's repose.

On entering upon the bay, Dr. Walker found that the ship conveying his dear friend, Mr. Beaver, going to Constantinople, had sailed in the morning. Being thus disappointed, he went to the encampment before Alexandria, and was struck at the rows of graves, imparting a mournful appearance to the place.

The plague had appeared about this time at Rosetta, and Dr. Walker having been there was a little suspected. He determined, therefore, to pass over to the Aboukir side, waiting for an opportunity to return to Rosetta.

While here he took a walk on the beach to collect a few of the bones of the brave French and English killed at the battle of the Nile, with which the shore was whitened. "While engaged in filling my sack," says Dr. Walker, "I saw along my way here a dead body, bobbing, as upon its hands and knees, against the shore, upon the gabbling wave, its limbs being heavier than the bloated and more buoyant trunk; a little farther a leg and a thigh, which had been thrown from some of the hospital ships; a little farther, a soldier washing his salted pork for boiling." Such are the effects of war,

"That game of kings, which, were their subjects wise,
They would not play at."

The purveyor of the hospital promised to send

on the bones, and Dr. Walker proceeded to Rosetta on foot with his empty sack. On arriving at the block-house the ferry-boat was gone. Night was come; no house was at hand; a bale was lying on the ground in the open air, and, with philosophic content, putting his little bag over him, he slept on this bed, during the greater part of the night. But the night thus spent was a prelude to a morning still more trying; for, on changing his clothes, on leaving the Tauride, he forgot to take any supply of money. Two or three paras were all that he had. Not having had any thing since dinner on the preceding day, Dr. Walker was half-famished; he walked backwards and forwards, ruminating on his lonely situation. No boat was to be seen to convey him to his friends; the shore on which he was was difficult of approach, and was avoided as being under a sort of quarantine. Such occasions as this would vanquish common minds. However, the subject of this memoir did not despair. He had not unfrequently experienced the truth that "there is hardly a situation so unpromising, but hopes may be built upon it." "A few hours must change the scene," had often comforted his mind; and before this had found a resting place, when weary, in the corner of a stable in Flanders, under a hay-stack in Wales; as well as at inns and private houses. Time moved on; hunger began to be very urgent; and no help seemed

nigh. At length, a sail was descried on the horizon to the windward. It grew larger, and proved to be a man of war's boat. In order to draw the attention of the people, Dr. Walker unfolded his largest letter, and read along the beach till he thought they observed him. At this moment, impressed with the hope that they might attend to him, and affected by fear that they might not, he waved his hand. Conceive his pleasure when the boat approached! It belonged to the commodore of the gun-boats, who happened to be much in want of ink, of which Dr. Walker had heard a few days before, and had packed up some of his own to send, but, no opportunity having occurred, he took advantage of the circumstance to tell the boat's crew, that, if they would take him to his ship, he would give them a packet for their captain. The agreement was most willingly entered into; they reached the Tauride; the parcel was given; and Dr. Walker enjoyed one of the pleasantest breakfasts in his life.

He stayed in the Tauride till an opportunity occurred to go to Rosetta with a Corsican captain. They had to cross a place of great danger, called "the Bar of the Nile." The boat approached. Fear sat enthroned on the countenances of most. The surf was tremendous. Every wave seemed to be more terrific than the other just passed over, and each threatened to overwhelm them. The boat at length struck the

ground. Terror seized upon all, save the pilot, a Turk. He, comforted by the notions of predestination these people are so fond of cherishing, called out, "Non avete paura," "Non avete paura;" "Don't be afraid," "Don't be afraid." The next billow approached, and in its heaving bosom carried the boat over the bar, placed the voyagers in smooth water, and unwrinkled the physiognomy from the muscle-contracted indications of fear to the soft and luxurious softness of a smile. "God be praised!" was the language of every one, if not in word at least in heart: for many before them had not escaped; their bodies and their luggage were seen strewed along the shore.

After having escaped so many dangers, the certainty of returning home, an end to which he most earnestly looked, was opened up to him. The *El Carmen*, to which reference has been already so vividly made, was commissioned to bring home despatches regarding the fall of Alexandria. Dr. Walker and an Austrian Dragoon were among the passengers. The frigate made its way through the waters. Its white sails caught the favouring breeze, and soon the shores of Britain were seen from its deck. Delightful indeed did the green fields of England appear to the subject of this memoir, and he would willingly have taken possession of the first boat that came alongside, when anchored at Spithead, to hasten ashore.

Dr. Walker's troubles, however, had not ended as yet. Quarantine was strictly observed, with the exception of two individuals, Sir Sydney Smith and Colonel Abercrombie, who, with their servants, immediately on the ship's arrival at Spithead, left for London. The absurdity of such a regulation, thus attended to, Dr. Walker thus, in his peculiar style of writing, exposes: "Whatever *fomites* of 'the pestilence that walketh in darkness, or of the destruction that wasteth at noon-day' (Psalm xci. 5, 6), might be lurking in our clothes and luggage, certain officers in scarlet and blue—Sir Sydney Smith, from the shores of Egypt, and Colonel Abercrombie, from the interior thereof—with their servants, who had attended them in that ancient house of bondage, set out, 'bag and baggage,' on the instant of our arrival at Spithead, to that spot where the greatest number of British subjects are assembled together; buttoning and unbuttoning, going to bed and getting up, from day to day, without a dream or a suspicion of the possibility of the plague again, through desolation of the inhabitants, causing the green grass to grow up in the street, no longer crowdedly trodden by the busy feet of men."

The prohibitions connected with quarantine, were, in respect to those remaining behind, so strictly observed that even boats, containing refreshments, were not allowed to approach the

vessel. Well might Dr. Walker exclaim on the occasion—"Ah, ca!"

The prohibitions, all can see, if applicable to *one*, are so to *all*. Why, then, this distinction? The great are allowed to carry the plague; the poor must be prevented. It is absurd, and John Walker could see it so.

The time necessary for the performance of quarantine having expired, Dr. Walker landed at Portsmouth, proceeding forthwith to Stonehouse, to the object of his affections.

He arrived at the village towards the close of the day, and there rested a short time; the house where Mrs. Walker and her friends resided being at some distance from the village. On this and other accounts, prudence dictated that they should, early in the evening, lock the door, and take other precautionary measures in respect to the wanderers and to thieves.

The door was locked; the shutters were closed. The watch-dog had received his honoured station of in-door protector, and the friends were musing, in rather a melancholy mood, on their absent objects of affection. This cast of melancholy had arisen from the circumstance, that though notice in the papers had been taken of the El Carmen's arrival, no letter had been received from Dr. Walker. While in this pensive state, a loud single knock at the door was heard. For fear, no one answered it, save the barking of

the dog. After some delay, the servant determined to look out of the window, when a voice uttered—"A letter under the knocker!" The letter would have received the dews of night had not an old servant, who was often employed in the shrubbery, shortly after requested admittance. When admitted, he, with all the language of astonishment written on his face, said that a *strange-looking man*, with a crape over his face, had come into the village that night. The wonder of all was actively excited; and Mrs. Walker determined to take advantage of the man's arrival, to go to the front door for the letter, cherishing, at the time, the affectionate hope that this strange man might be her dearest friend, and that the letter might be from him. The hand-writing was his. The joy almost overpowered her, and no doubt would, had not the sound of his voice met her ear as she moved with agitated steps back through the shrubbery. Soon she found herself in his embrace; yes, in the embrace of a man with a long beard (the crape of the country people). The doctor cheered the domestic circle for some time with the enumeration of the various incidents of his tour, and again the brow cast aside its mantle of care to put on that of peace.

CHAPTER IV.

Dr. Walker Vaccinates in Lombard Street—The Foundation of the Royal Jennerian Society in 1803—Anecdotes of his present Majesty—The Election of Resident Inoculator—The Grounds of Dr. Walker's Success—The Medical Council—The Downfal of the Society—The Retirement of Dr. Walker—The Cause, by Mr. Cline—The Formation of the London Vaccine Institution—The Reformation of the Royal Jennerian Society—Mr. Johnstone—Anecdote of John Abernethy.

It was in the commencement of the year 1802 that Dr. Walker returned home. A fortnight's rest in the comfortable scenes of rural repose was considered by him as sufficient to recover his body from the fatigues through which it had passed during his interesting and varied tour. A mind, active as was his, could not long remain in a state of quiet. He, consequently, returned to London, determined to exert himself in the cause of vaccination; one so intimately connected, as he believed, with the happiness of man.

He is now to be looked upon as engaged at home in pursuits congenial to his taste, and affording for his mind that fulness of activity, its life and its health. He had gone through many toils; he had suffered many privations; and had

performed a work, the benefits of which might have justified his retirement into glorious ease. But Dr. Walker's desire was far different. He saw that the object nearest his heart had many foes, and the battle, although bravely fought, was not completely won. Strengthened, however, by repeated successes, and by a long train of satisfying experiences, he was unwilling as yet to unbuckle his armour, and determined to stand forth as the champion of vaccination, the steady and determined propagator of the Jennerian discovery.

Dr. Walker, previously to commencing any decided steps in London, whither he went after leaving Stonehouse, visited Paris, where he took every opportunity of vaccinating the children. He there endeavoured to obtain the papers which he had left at his previous visit.

On his return to London, he commenced on the 12th of August of the same year, 1802, the work of vaccination, at the house of a man, not known more for his liberality than for his science. This person was Mr. Fox, the celebrated dentist of Lombard Street, who gave the use of part of his house, that part now occupied by the banking-house of Barclay, Sutton, and Co. This Dr. Walker called his vaccinium for the glorious cause. There Dr. Walker laid the foundation of the extensive career of usefulness in which he was so actively and so beneficially engaged for many years afterwards.

The exertions which Dr. Walker made at this time were very great ; exertions, the result of the high activity of his benevolence, awakened by the following circumstances. The tables of the dissecting-rooms were at that time covered with the bodies of those who had died from the small-pox. And what excited him still more was the distressing sight of a child, carried by its mother through the streets of the metropolis. The little one was covered with a napkin. On lifting this up, the remains of one of its eyes, together with a quantity of pus and blood, were seen oozing from between the eyelids, now sunken into the excavated sockets.

It is no wonder, then, that Dr. Walker, knowing that vaccination would prevent all these evils, should have summoned every energy to meet this terrific enemy of the human being.

One of the most pleasing features of Divine Providence is exhibited in the fact, that whenever a purpose is to be effected, individuals are so influenced as to feel similarly, and, thus feeling, to be brought together. This was seen in the fulfilment of the plans of Dr. Walker, who, being aware how little any private individual can effect in resisting the inroads of a disease affecting the community of the whole world (and Dr. Walker was a cosmopolite), formed the plan of a public institution, the first ideas regarding which occurred to him while in Paris.

The views he suggested were agreeable to

those of several great and good men then existing, and, consequently, met with a most ready support. And, though his plans were much modified, still there can be no question that Dr. Walker was the first to advocate the necessity of a public institution on an enlarged scale.

[It is said "upon an enlarged scale," because it must afford every one pleasure to know, that so early as January, 1800, a vaccine pock institution was established; and that at the annual meeting in 1804, president the Earl of Cholmondeley, in the chair, it was resolved, that the thanks of the meeting be given to Drs. Pearson, Nihell, and Nelson, for their able report, and to the whole of the medical establishment, for their gratuitous services; not one of them receiving any pecuniary reward, and all of them being liberal subscribers. At that period the institution had vaccinated, and been the immediate means of vaccinating, 60,000 persons.]

The names of these benefactors of mankind ought to be enrolled for ever; in fact, they will be for ever enrolled. These conquerors of small-pox shall shine in meridian splendour, when the Alexanders and blood-stained warriors shall be forgotten, or remembered only with a curse. Their names were—

Mr. Joseph Fox,

Benjamin Travers, Esq.,

Dr. Lettsom,

Mr. Ring,

The benevolent Mr. Nichols,

and many others, whose names will speedily appear.

The doctor's friends and their acquaintances held different meetings on his proposals, and on the 16th of December, 1802, appointed a committee for forming an address to the public, with a plan of regulations for establishing, in the city of London, a vaccine institution. It was then moved by Dr. Lettsom, and seconded by Mr. Ring, that the society (*pro tempore*) be called the Jennerian Society.

On the 23rd, an address to the public was adopted, to be presented to the general meeting. On the 30th, the following letter was read, ordered to be entered on the minutes, and the thanks of the society voted to Dr. Walker.

"To the Jennerian Society.

" FRIENDS,

" Perhaps there is not any individual who has greater reason to be gratified with the interest which ye are taking in the vacciole inoculation than myself.

" Of late years, the practice of it has been the principal business of my life ; and I am partly indebted, during some of the last months, to the zeal of individual members of your society, for being enabled to continue it. They have sent patients to me from remote and distant parts of this extensive city, when, for want of notoriety, I might otherwise have been unemployed.

"May I offer to you my services, in this way : during the infancy of your institution, you cannot do me a greater pleasure than to increase my number of patients ; for, where I now vacciolate tens, I could easily do the same for hundreds.

"After this declaration, I hope ye will consider the present address as neither unseasonable nor intrusive, but rather as a mark of unwavering zeal in the happy cause in which ye are now embarking.

"Respectfully,

"JOHN WALKER."

"54, Lombard Street,

"29, xii., 1802."

On January the 6th, 1803, the incipient society met in Queen Street, at the house of Benjamin Travers, Esq., who, being called to the chair, announced to the meeting, that, in company with Dr. Lettsom and Mr. Nichols, he had waited upon the Lord Mayor (Sir Charles Price, Bart., M.P.), with the request of the society, and that his lordship had cheerfully acquiesced in their desire, that he should take the chair at the general meeting. The following advertisement was then prepared, to which such signatures were obtained as excited much attention, and produced a numerous meeting.

"*Extermination of the Small-pox.*

"The invaluable discovery of Dr. Jenner, for

the extermination of the small-pox, having undergone the most rigorous investigation, and received the sanction of parliament; a meeting will be held at the London Tavern, Bishopsgate Street, on Wednesday, 19th instant, at twelve o'clock, to consider the best means of carrying the same into effect; when the company of every gentleman, disposed to concur in this laudable undertaking, is earnestly requested.

"The chair will be taken at one o'clock precisely, by the Right Honourable the Lord Mayor.

"(Signed) William, Duke of Clarence, R. Carr Glynn, Ald.,
 Berkeley, G. C. Berkeley, M.P., G. Hibbert, Ald.,
 Egremont, J. W. Anderson, M.P., W. Leighton, Ald.,
 Darnley, W. Wilberforce, M.P., J. Julius Angerstein,
 Somerville, H. Thornton, M.P., and 65 others."

The first general meeting was accordingly holden on the 19th of January, 1803, when the society was definitively constituted, and a committee appointed to prepare the organization of the establishment.

It seems that one of the managers had inserted the name of the Duke of Clarence without his permission, trusting to his other colleagues to call upon the royal duke; being convinced that this "generous" prince would not refuse the accession of his name and influence. The press was quicker than his colleagues, and the name of William was circulated at the head of the call upon the public, without the prince's consent.

The prince was astonished, and came to the meeting of managers for an explanation of their most extraordinary procedure. The honorary secretary, the noted philanthropist, Joseph Fox, was ready to shrink within himself in this embarrassing dilemma. He gave the whole history of the most extraordinary incident. The royal duke generously forgave him, permitted the continuance of his name in the call, most cordially wished the managers might find it have the influence which they so flatteringly supposed it might, and offered them any services in his power which they might point out to him, in furtherance of their great cause.

Dr. Walker never forgot this noble conduct. It attached him for ever to the Duke of Clarence; of whom he was fond of relating anecdotes. One may be quoted here, as showing the plain straight-forwardness of his present Majesty, even when young, and exhibiting the dislike against foppery which he has so happily exhibited, since his accession to the throne, in stripping the soft-skinned and womanized fops of nobility of their false indications of manhood.

“It happened, when Prince William Henry in his visit to Cork, by the presence of the son of their king, so generally delighted that blandoloquent people, the good folk of Munster, to whose manner of speech even their rougher northern countrymen sometimes, satirically

enough, gave the name of Blarney—a caricature even of this polite and gentle people, a Quaker preacher, Joseph Garratt, was delighted with the honour of receiving the royal young visitor into his family, where his manners won equally their affection and respect. There was a bit of satire about the boy though, when excited by what appeared to him to mark any kind of self-conceit, what would be called by many a piece of puppyism, or more mildly by others, dandyism. It was the fashion of that day for the beaux to hold up their head, thereby keeping up the projected spread of the well-stuffed-out cravat before the chin. In the crowd the boy observed a beau holding his head higher than all the rest, keeping up a farther projection of the puffed-out cravat before the chin; and *en passant* designated him, “the man who stands so far behind his cravat.”

Such a man was one of the first friends of the Royal Jennerian Society; and to him reference will again be made.

For the address read at the public meeting by Benjamin Travers, and the speeches delivered, the reader can refer to the Report of the Royal Jennerian Association for 1827: and, for a most interesting as well as well-drawn up address, to the Report for 1803. At the meeting a subscription was opened, on the motion and example of Mr. Angerstein; trustees were appointed, and a committee elected,

for forming a plan for the purpose of carrying into effect the important object of the society.

Well was it said of the 3d of January, 1803: "This was a memorable day in the history of world."

A society, commencing under such auspices, naturally drew a considerable portion of the public attention; and the offices connected with pecuniary benefit would be earnestly sought after. There was one office which, in particular, was an object earnestly desired. This was the Resident Inoculatorship at the Central House of the Society in Salisbury Square.

Out of the many candidates for this office, four were selected by the Committee appointed to examine such applicants, viz.: Dr. Domeier, Dr. Walker, Dr. Aberdour, and Mr. Edward Leese.

The time of election having arrived, it was found that the votes were as follows:—

Dr. Walker - - - - - 27

Dr. Domeier - - - - - 10

Mr. Leese - - - - - 6

Dr. Aberdour had resigned.

Connected with this election were some circumstances showing, most conspicuously, the early developement of that business-like mind which his present Majesty is now daily exhibiting, and, at the same time, demonstrating that independence of spirit is not wanting to medical men.

The circumstances referred to may be presented best in a short detail of the election, and the candidates for the office. Among the candidates was one, a foreigner, Dr. Domeier. This gentleman had had the honour of being sent by George the III. into Italy, to attend Prince Augustus, now Duke of Sussex, as his physician, his Royal Highness being then in a very bad state of health, whom he further attended on his travels for ten years, and, finally, came to this country from Portugal, recommended in such a way to the Royal Family, that to have rendered him a flattering and essential service in any way would be particularly pleasing to them. In evidence of this, the cause of this gentleman was advocated by his friend, the then President of the London Medical Society, who used all his influence to get him chosen, and obtained the most earnest recommendations of him from the different branches of the Royal Family. His Majesty, who had graciously become patron of the society, did not interfere in the election. The heir-apparent (afterwards George the IV.) though ill at the time, being influenced by his physician, wrote a recommendation of the favourite. The Queen was very active. His Royal Highness the Duke of Clarence repelled, in the most decisive manner, the solicitations of his brother's physician, remarking, like a man of sense and business, that he could not pretend to interfere in the business

of the Medical Council, to whom the choice of that officer had been entrusted. When Dr. Domeier himself called upon him, he observed, "Sir, the members of the Medical Council are the proper persons to decide who shall fill the high office; how can I supposed to be a judge?" The physician, however, was very importunate, "coming, d—n him," said the sailor, "whistling his German to me, I know it is my mother who encourages him." At length the servants were ordered to deny him.

This gentleman's qualifications, whatever they might be, were nothing in comparison with Dr. Walker. Dr. Walker had a mind capable of meeting and overcoming difficulties. He had become deeply interested in the cause of vaccination. He had seen the vaccine pustule in all its different aspects; he had detected the spurious from the real; he had already carried the boon to different parts of the world, and had saved the lives of many of his Majesty's subjects. He was acquainted with the FACTS of vaccination; vaccination being, as he himself observes, "extremely simple as to facts; while, as to causes, it is entirely out of the reach of professional men with all their theories." His very peculiarities rather tended to draw the attention of the poor towards him; so much so that when the writer of this biography was appointed to fill the situation previously occupied by Dr. Walker, he often met with obser-

vations from the poor, indicating that they almost believed that vaccination and Dr. Walker were placed in the same grave.

The other candidate, it seems, with difficulty, spoke English; a circumstance which, in particular, in reference to the poor, with whom the vaccinator would necessarily have most to do, would have been a powerful obstacle against the progress of the cause of vaccination. Besides, every one at all acquainted with the prejudices of the poor must know that a very strong feeling exists against foreigners; and the poor in this country require a peculiarity of management, which no stranger can be supposed to possess. Dr. Walker possessed this power in many respects very strikingly.

The Medical Council was composed of the following gentlemen :—

PRESIDENT,

Edward Jenner, M. D.

VICE-PRESIDENT,

J. C. Lettsom, M. D.

Wm. Babington, M. D.	Sir W. Farquhar, Bart. M. D.
Robert Batty, M. D.	W. M. Fraser, M. D.
Gilbert Blane, M. D.	James Hamilton, M. D.
Thomas Bradley, M. D.	William Hawes, M. D.
Isaac Buxton, M. D.	William Hamilton, M. D.
John Clark, M. D.	Robert Hooper, M. D.
Alexander Crichton, M. D.	Alexander J. G. Marcet, M. D.
Richard Croft, M. D.	Samuel Pett, M. D.
Thomas Denman, M. D.	Richard Powell, M. D.
Wm. Pitts Dimsdale, M. D.	James Sims, M. D.
Philip Elliott, M. D.	William Lister, M. D.

Robert Willan, M. D.	William Gaitskell, Esq.
John Abernethy, Esq.	John Griffith, Esq.
John Addington, Esq.	Everard Home, Esq.
C. R. Aikin, Esq.	Joseph Hurlock, Esq.
W. Chamberlaine, Esq.	Charles Johnson, Esq.
Henry Cline, Esq.	George Johnson, Esq.
Astley Cooper, Esq.	Thomas Key, Esq.
John Curtis, Esq.	L. Leese, Esq.
John Dimsdale, Esq.	John Pearson, Esq.
Edward Ford, Esq.	John Ring, Esq.
Joseph Fox, Esq.	James Upton, Esq.
Joseph Skey, M. D.	Allen Williams, Esq.
Thomas Turner, M. D.	

The election afforded considerable pleasure to those who love merit to receive its reward, and shewed that even Royal influence, and the skilful manœuvres of a Royal mother, could not effect their purpose when met by intelligence and by honest regard for the public good.

The society was at first exceedingly prosperous, and subscriptions flowed in most abundantly; and what became of the money seems difficult to conceive. There was almost enough to establish a perpetual fund. The Corporation of London gave 500*l.*; the East India Company 100*l.*; the Duke of Bedford gave 50*l.*

It frequently happens, when charitable institutions are liberally supported, and are commenced under the splendour of rank and influence, that men take active parts therein, who have no regard for the institutions themselves, as means of good, but merely as pleasant modes of gratification to their vanity and pride,

and of satisfaction from the opportunities afforded of pecuniary benefit. This was the case with the Royal Jennerian Society. There were men holding office in the society who could not forget or forgive. The division of offices was one, which, without considerable share of gentlemanly openness, would naturally tend to the production of differences. There was a Medical Secretary and a Financial Secretary. The letters to the one would treat more or less on matters referring to the other. Hence one would claim one part of the letter, and the other the other. This it would be likely would constitute a bone of contention; and this, actually, it is believed, was the case. Disputes originated and were carried on with a violence, hardly conceivable, were it not known that, as was just intimated, men enter societies who have no love either for good or for truth.

The society prospered in one respect however; namely, in the numbers that flocked to its stations to have their children protected from the direful effects of the small-pox. Dr. Walker was filled with the greatest zeal. From the time of his election he abandoned every prospect of other medical practice. At the Annual General Meeting, the Duke of Bedford in the chair, the thanks of the meeting were voted to him. Envy is generally the attendant upon honour; and calumnies were spread so insidiously against the subject of this memoir that a meeting was called

at Bolt Court, January the 15th, 1806, the Central House having been burned down by the great fire in Salisbury Square, to consider the conduct of Dr. Walker as Resident Inoculator and Secretary since his election. The following resolution was come to:—

“That Dr. Walker, since his election by the Council to the office of Resident Inoculator and Medical Secretary, has exhibited great zeal and diligence in attending to the inoculation of patients at the Central House, and at other stations of this Society; and that he has also used great exertions in spreading vaccine inoculation in villages around the metropolis. These efforts, together with the correctness with which he has conducted his inoculations, the efficacy attending the matter which he has distributed, and his care of the affairs of the Medical Council, in the discharge of the duty of Secretary, entitle him to the confidence of the Council.”

The institution at its commencement had two distinct boards, the Medical Council and the Board of Directors. These worked harmoniously for some time. The last of their united acts was on May the 1st, 1806. After this feuds, originated by some interested or envious individual, or individuals, disturbed the peace of the two committees, which rapidly diminished in number and in zeal.

On the 25th of June, of the year 1806, “a Special General Court was holden at the

London Coffee House, Ludgate Hill, for the purpose of inquiring into the state of the Society, and to remedy its defects or abuses; which appointed a committee to consider the best means of reducing the expenditure, and improving the finances, of the society; and also to consider whether any and what alterations of the existing regulations can be adopted with advantage to the general interests of the society."

It seems that Dr. Jenner was brought in by the insinuations of those evilly disposed to Dr. Walker, as a party in these questions; and the ground on which they attempted to excite his dislike was a difference in opinion, thus delicately stated in the Archives of the College of Physicians, London.

"Two different modes have been adopted in taking the matter of inoculation from the vaccinated subject: one, by making punctures round the outer part of the pock; the other, by removing the crust or scab from the centre of the pock, wiping out the fluid beneath it, and then taking the matter, indiscriminately, from any part of the whole substance of the pock. These two different modes are used by men eminent in vaccination: the former by Dr. Jenner, the latter by Dr. Walker."

The animosities went so far that the party opposed to Dr. Walker determined to turn him out, and had recourse to means not indicative of a good cause. The 25th of July, 1806, was the

day for the trial of strength. Sir Joseph Banks supported Dr. Walker, and Dr. Sims, who had opposed his election to the office of resident inoculator, and the opposite party found themselves in a minority.

However, as matters necessarily went on very unpleasantly, Dr. Walker tendered his resignation to the society on the 8th of August, offering, out of a regard to the interests of vaccination, a continuation of his services, till his successor should be elected.

It will, most likely, appear that there must have been some causes for these contentions: and these, it is likely, were, that Dr. Walker, knowing more of vaccination than many directors, and other individuals who pretended to be very wise, had not deceit enough to conceal the contempt which he felt at their intrusions. Another cause was most sententiously stated by Mr. Cline, who, after listening for two hours to the speech of some gentleman against Dr. Walker, observed—"Well, all they complain of in Dr. Walker are his *dress* and *address*." Dr. Walker was too proud and too just to flatter, and he was too independent in soul to cringe.

There can be but very little doubt that those petty, little-minded creatures who ever hover around men of talent, and pour out the poison of ill-judged praise, influenced Jenner's mind against Dr. Walker, by intimating that the latter did not pay him sufficient respect. That

this was imagined by some is proved by the following interesting circumstance.

“On the day of the attempt of the confederates to obtain his dismissal (July 25th, 1806), a naval officer, residing at Blackheath, and holding an office in Greenwich Hospital, met Dr. Walker, saying—‘I came to town to-day to hold up my hand in your support. Dr. Jenner and you, I find, hold different opinions on some little points in vaccination, and your enemies wished to avail themselves of this circumstance to your hurt, but they have been defeated. Is the man who launches a vessel the only one who can navigate her?’ said the veteran tar; and added, ‘Jenner has brought from the farm an excellent discovery for the good of mankind at large; but, if he live for fifty years to come, he can never have the opportunity of experience which you have obtained, in roughing it in different countries and quarters of the world.’”

A new resident inoculator was appointed, and to enable the person elected to obtain the situation, and, at the same time, to supply the want of the influence which the peculiar manners and the dignified honours of Dr. Walker had produced, a diploma of Doctor of Medicine was purchased from St. Andrews.

“September 3rd, 1806, on the young man’s entering upon his office, Dr. Walker furnished him with matter between glasses, and on ivory points, when a patient arriving, proper to inoculate from,

the ex-inoculator took the matter away, which he had prepared for his successor, remarking how satisfactory it must be to him to obtain it in a fluid state from its source. He made a note of the progress of the inoculation in his patient, proposing to notice the event on all his patients now under inoculation. The young man, who had been a military officer, was unacquainted with professional medical etiquette; he was badly advised by the financial secretary, a sort of attorney, who had accompanied him, and said that he was directed to take the whole business upon himself."

Dr. Walker was now apparently in a worse situation than ever he had been placed. He had given up, as was noticed, medical practice; and now the principal means of his livelihood, as well as the greatest delights of his existence, were shut out from him. But the great Ruler of events raised up some active, intelligent, and influential men to befriend the injured subject of this memoir. These friends "wishing to secure his further services in vaccination to the public, had held a preparatory meeting on the 21st of August, and on the 25th had formed a new society, the London Vaccine Institution, in which several of his former opponents liberally united. Dr. Walker's successor having refused him the opportunity of assuring the mothers, who had entrusted their children to his care, of the completion of their protection, he was obliged to take

a new place in the neighbourhood, where the mothers, bringing their children, might have the satisfaction of his pronouncing upon them. Other children were, at the same time, brought for inoculation; the business went on, and Salisbury Court continued to be a great central station of the London Vaccine Institution."

In the meantime, all the patients left the old establishment and came to Dr. Walker. *They* appreciated his skill more than the Directors of the Royal Jennerian Society; and persons and communications flocked to him from all parts, not only of Great Britain, but of the world. The very necessity of circumstances, therefore, conferred upon him that greatness that ever is associated with the knowledge of matters connected with the well-being of man.

The attempts to diminish the public respect to Dr. Walker were not successful. The Institution in Salisbury Square daily languished.

"R. J. S.— 'On the 18th of February, 1807, the committee for altering the regulations of the society recommended the consolidation of the two boards. If thereby the medical resident became released from the duties of secretary, a proportionate deduction from his salary was, of course, they said, to take place.'

"The secretary of the financial board now became the secretary of the society. He resigned his situation at the close of 1808. The resident inoculator soon found himself under the

necessity of following his example. From the impoverishment of the finances, from the falling off of the inoculations, and, consequently, of the necessary supplies of matter, the lease, fixtures, and furniture of the central house were disposed of; the business of the institution was removed first to Bolt Court in Fleet Street, afterwards to a private house in Newgate Street."

Such being the state of matters, the persons connected with it determined to use every exertion in associating the fallen fortunes of the Jennerian Society with the government. Mr. George Rose was the person who proposed the matter in parliament. After he had "given notice in the house of his having a plan to propose for the furtherance of vaccination, the popular institutions became alarmed for their charitable establishments, and waited on him at his house in Palace Yard. The London Vaccine Institution prepared a petition to the parliament, which was presented by Sir Thomas Turton. A deputation from the society, including a member of the lower house, and a fellow of the Royal College, waited on the statesman. The doctor recommended to him to consider what an injury to the public charities, competent to effect all that was required, his proposed government establishment might be; how its tendency would be to repress those generous feelings, which were the pride of the British nation."

Notwithstanding this opposition, and notwithstanding the minister objected to the proposed expence, £3000 per year, for this national establishment, Mr. Rose carried the bill through the house ; and the country had, for several years, to pay this sum for the support of the individuals connected with this system, when Dr. Walker was doing more than all, and at a salary of little more than £100 a-year. Mr. Hume, however, instituted an inquiry, and the effect was, that the £3000 was reduced to £2500, and the whole amount, it is likely, would have been given up, had it not been imagined that the removal of the institution might have tended to injure the cause of vaccination in the country generally.

In the meantime, the London Vaccine Institution went on very prosperously in regard to monies subscribed, and to the zeal of its members. Their activity is evidenced by the fact, that when the College of Physicians were appointed by his Majesty to inquire regarding vaccination, a meeting was called, on March the 4th, 1807, to prepare a report, Thomas Hardy, Esq., that friend to honesty, in the Chair, and the following resolutions being come to, were sent to the College of Physicians for 1815 :—

“ 1st. That the Vaccine Inoculation, when properly conducted, is a practice peculiarly safe in itself, producing a disease which is generally mild in its symptoms, of transient duration, and

as perfectly efficacious in protecting from the small-pox, as is the variolous disease itself in preventing its own future occurrence.

“2d. That it is also a practice so simple and evident in its effects, that mistakes can hardly occur in it, except through extreme ignorance or neglect, and that, even on this account, it is much to be preferred to the small-pox, which is sometimes strongly resembled by other cutaneous diseases.”

But, in a few years, the stimulus to exertion, in regard to the contributors, not being sufficiently urged upon them (for Dr. Walker was so constantly engaged in vaccination, that he had but little time for any thing else), the funds gradually fell off, until they became less than the expenditure for the year, a sum not more than 80%.

When in this depressed condition, Mr. Andrew Johnstone was induced, by the earnest request of Dr. Walker, with whom he was school-fellow in Cumberland, to take an active part. Mr. Johnstone did, and the exertions which he made, dictated as they were by prudence, and rendered continuous by perseverance, had the desired effect. The funds of the institution increased. The means of doing good were consequently augmented, and the high elevation which was attained by the institution will be presently exhibited.

In looking at one of the reports, for 1809, the

name of that upright, independent Christian, and citizen of London, SAMUEL FAVELL, appears. And where, it may be asked, when true charity is concerned, does it not appear? Attached to this report is the fac-simile of Talleyrand, introduced then with the view of leading correspondents to write in a legible hand; which, being still a desideratum in reference to many correspondents of the institution, the note connected with the same may here be introduced.

“The extremely distressing case sometimes happens, that a very earnest application is made for matter by return of post, in consequence of the breaking out of small-pox; but the address of the applicant is written with such negligence or affectation that it cannot possibly be deciphered. The disease may go on in the unknown quarter, and commit the most dreadful ravages.”

The friends of vaccination, cheered by the fresh prospects now opened up to them, determined to make an attempt to re-establish the Royal Jennerian Society. On the 17th of July, 1813, the following advertisement was inserted in the public papers:—

“Certain Life Governors, and other members of the Royal Jennerian Society, wishing to renew its exertions in the great and humane cause of vaccination, have agreed to hold conferences on the best mode of effecting such desirable work without delay, and hereby invite all their fellow-members to the same, with the

request that they will introduce to them any friends of vaccination that may consent to accompany them. The small-pox yet continues to rage in the metropolis, and to be thence diffused throughout the empire. The company of the advocates of vaccination to the conferences will be agreeable and encouraging. They will commence at 12 o'clock, on the 21st instant, at No. 6, Bond Court, Walbrook, and be continued from day to day, during the rest of the month.

“JOHN WALKER, Pro Sec.”

After some consultation, it was determined to issue another advertisement on the 27th of the same month:—

“Certain Members of the Royal Jennerian Society are disposed, from the prevalence of small-pox, to call a general meeting, for the purpose of renewing their exertions in the great cause of vaccination. At their request, notice is hereby given, that the General Court of Wednesday, the 4th of August, will be holden at the City of London Tavern, Bishopsgate Street.

“The Chair to be taken at 12 o'clock.

“JOHN WALKER, Pro Sec.”

The meeting was held on the 4th of August, 1813, Dr. Bradley in the Chair. Several

resolutions were passed, among them the following is the most important:—

“It appearing that the Resident Inoculators and Secretaries of the Society having resigned their respective offices—that the other appointed Inoculators, the Collector and Messenger having long ceased to act—that the time for which the late Board of Directors was elected, having expired—that the Treasurer and Trustees being of annual appointment, and several years having now passed without any election or re-election of such officers—the Royal Jennerian Society, at present, consists of a Patronage, a Presidency, and an unorganized body of Subscribers or Governors.”

Dr. Jenner was elected President: Dr. Walker, Director.

Dr. Bradley, who took a very great interest in the cause, wrote to Dr. Jenner to accept the Presidency of the Society, and was favoured with the following reply:—

“*Cheltenham, September 3, 1813.*

“Dear Sir,

“Your letter went to Berkeley, where it made a little halt, previously to its reaching me here.

“Although it must be evident that every Institution, which has for its object the extension of Vaccine Inoculation, must have my best wishes for its success, yet, for reasons which,

on reflection must be obvious, you must see the impossibility of my accepting the offered appointment.

“ I remain, dear Sir,

“ Your obedient and very humble servant,

“ EDWARD JENNER.”

The Society, however, would not rescind their resolution, as Dr. Jenner was a Vice-President of the Society at its first constitution.

The report of 1817 contains a reference to the death of a most worthy man, and a decided friend to the Society, Dr. Squire, who died, it is interesting to relate, while attending a patient in the bed-chamber, without scarcely a struggle. The report refers, also, to the death of two worthy members, Dr. Bradley and Joseph Fox. Dr. Bradley wrote the first article on vaccination, in the Medical and Physical Journal, being superior to the prejudices then existing. With regard to Joseph Fox, the following quotation from the report is accurately descriptive:—

“ With the name of Joseph Fox are naturally associated, in the minds of all who knew him, the best affections of the human heart. This, our lamented colleague, was the gentleman of whom such honourable testimony was borne in the House of Commons, by Mr. Brougham, on the subject of the Education of the Poor. When, in 1803, on recommendation of the Medical

Council, the Board of Directors voted him a piece of plate thirty guineas value, with an inscription, to mark the sense of his services to the Society, he would not consent to the burthening of the finances with the expense, and could only be prevailed on to accept a silver medal, on which were engraven the following inscriptions :

“ ‘ *Royal Jennerian Society, for the Extermination of the Small-pox, instituted January, 1803.*

“ ‘ Impressed with a high sense of the advantage derived by this Society, from the active exertions of Mr. JOSEPH FOX, in the able and assiduous discharge of the various and important duties annexed to the office of Secretary ; which, during its formation and establishment, he has voluntarily performed, the Board of Directors and Medical Council request his acceptance of this Medal, as a testimony, however inadequate to his merit, of their esteem, approbation, and gratitude. June, 1803.’

“ If some of these have already departed this life ; if others, verging towards the grave, are moved from the stage of time, ere the intended honour reach the present place of their habitation, the surviving relatives or friends will, no doubt, gratefully receive the testimonial of the merits of the departed, whose remembrance may thus be cherished by recollections not unpleasing to them.

“ ‘Only,’ says the fine old English ballad,

‘ Only the actions of the just
Smell sweet, and blossom in the dust.’

“ The testimony of the deceased having early contributed to the furtherance of a cause, in which the world at large now feels so great an interest, may afford, to surviving friends, the lesson of “Go and do thou likewise,” in every concern which affords us the opportunity of lessening the sufferings of our fellow-creatures.”

One of the early friends of vaccination was John Abernethy. In regard to the welcome with which “honest John,” as Dr. Walker used to call him, received this boon, the following notice of his friend is very suitable:—

“ The French apothegm, “Le scepticisme est le vrai flambeau de la science,”—“Doubt is the true torch of science,” was, on the infinitely-important question of vaccination, well sustained by Mr. Abernethy. On the announcement, ‘from the farm,’ by Dr. Jenner, of protection from the most contagious disease that ever desolated the earth—the news immediately corroborated and proclaimed by others, with enthusiasm, he listened. On this most wonderful and incomprehensible law in animal physiology he was sceptical. He waited for facts. It was only on witnessing them that he ceased to hesitate. He then zealously came forward in the formation and support of the Vaccine Institutions ; and administered the

guardian operation, the great prophylactic, to all his children.

In February, 1828, John Abernethy took the chair at the annual meeting of the Royal Jennerian Society. In connexion with his becoming chairman, on this occasion, the following interesting anecdote is worthy of detail. It is in a letter to the Editor of the Times :—

“Waiting lately on John Abernethy, on the part of the managers of the Royal Jennerian Society, to request him to take the chair, at the annual meeting, he said, ‘Friend Walker, I am no dinner-man, after the manner of the public feasts.’ ‘There is not to be any dinner; but as their presidential roll contains the most eminent professional talent, as well as the highest heraldic rank, they are desirous of the honour of thy name, who art so noted a public character.’ ‘The notoriety that is forced upon me is such, that, I believe, I shall be obliged to run away from you—to leave the town altogether.’ ‘It will be very pleasing to them if thou consent.’ ‘Can I possibly do more for vaccination than I have always done, since I, in spite of all my scepticism, became convinced of its efficacy? I have always contributed to the support of the Institutions, and I have vaccinated all my own children;—besides, I belong to the National Establishment.’ ‘Aye, there’s the rub,’ endeavouring to pique him; ‘get connected with government, and ye lose your individual inde-

pendence.' 'But, remember, the Prime Minister, with all his public support of your united colleges, was so well convinced of the merit of the popular Institution, as to annually send his individual contribution of five guineas in its support.' My friend would not be piqued into a consent to the managers' request.' 'Well, I can only bear to the managers the unpleasant report. In parting, however, I cannot help adding, that thy declining to come forward is also painful to myself. In the remembrance of ancient friendship, I had hoped the messenger would have received a prompt acquiescence. 'Oh, stop there!—that's a different view of the case, that's going quite upon another tack. I consent.' 'That's a good fellow,' seizing him by the hand. 'This is proper Irish,' 'a second William Norris,' (the late President of the Royal College of Surgeons), the ever unwavering friend—farewell."

The tact of Dr. Walker is strikingly exhibited in the management of his friend John. He entertained for John Abernethy the highest esteem, as the following anecdote, in reference to the same individual, will show:—

"A late surgeon, rather voluminous in his medical publications, who, probably, might have felt himself neglected by my letting him stand unnoticed, with multitudes of other applicants for vaccine ichor, amid a crowd of mothers, presenting to me, for protection, their most precious living treasures, till I had set their minds at

ease, (above one hundred and fifty little Londoners sometimes pass through my hands in a day, the guardian fluid taken from their arms continually issuing from the port of London to every climate in the world), the surgeon meeting me on Ludgate Hill, and taking me earnestly by the hand, 'Sir,' said he, 'you remind me of the great John Abernethy, you resemble him very much.' I'd be glad this observation were correct; but doubt, entirely, the accuracy of the similitude. In fact, while I have witnessed in different countries, strong attachment of students to their professors—admiration of their talents in the classes, I have not any where observed such implicit faith in the professor's doctrines, such attention, even, to his conjectures, such reference made to him, by the surgeons who have been taught by him, as to a legitimate authority, as in the theatre of the Medical and Philosophical Society of Bartholomew's Hospital. He might remind me of a Pythagoras among his disciples, of a George Fox among the early quakers. 'Sir,' said my surgeon on Ludgate Hill, 'Mr. Abernethy is all congee to the poor when they approach him; to the great he is but very scantily civil.'

"John Abernethy, I know, has his queernesses, but they will perfectly well bear analyzation. Hasting rather early to his house in Bedford Row, one morning I found him in his back parlour. 'I am glad to have found thee alone.

A physician, come to town with his family from the west of England, has called on me with some inquiries respecting the classes at your hospital; and I have promised him ——.' 'Will you tell me what you are after?' 'Briefly, then, he is foolish enough to think he would like to attend thy physiological lecture.' 'Have you had your breakfast?' 'Not yet.' 'Come along,' and throwing open the intervening door, I found the female part of his family at their tea, whose reception of their friends is never that limited kind of civility the 'great' are sometimes obliged to receive from the lord of the mansion. My host laid hold of a loaf, reached it over to me, with the observation, 'You may use that freely, it is home-made.' 'I'll do it justice, never fear.' Eating heartier than any other at table, in conclusion I observed, that on the first day of the week I regularly got so engaged among my books and papers, that *sans faire la barbe*, I let my family dine without me, having taken a double allowance at breakfast, to preclude both the appetite and the necessity for dinner.' 'I am glad, then, that you called on me on your first day in preference to any other.' From my history of the loaf of John Abernethy, some of thy readers may observe on a label, 'Abernethy biscuits,' in a baker's window in the Strand, which has lately met my eye *Le Boulanger n'est pas bete*. The baker knows that Mr. Abernethy is, above all things, so attentive to the digestive organs of his

patients, that, by association of his name with the biscuits, the valetudinarians must flock to him for his biscuits, like doves to the windows."

It, no doubt, would have been the highest treat for an artist to see these two curious and eccentric men together. The reader may, *perhaps*, be able to fancy them.

A few statements may now be made to show how extensively useful, in foreign parts, the Royal Jennerian and London Vaccine Institutions have been.

In the report for 1815 of the London Vaccine Institution, the circumstance of an opportunity having occurred of sending out the vaccine matter to British America, through the liberality of Messrs. Inglis, Ellice, and Co., London merchants (and what good may not such men do?) is noticed. Since this a vaccine institution has been established in Quebec, which considers itself as a branch of the London Vaccine Institution, and from which yearly reports are received by the parent institution.

In the report of the London Vaccine Institution for 1818, a letter from Dr. David, president of the vaccine society at Rotterdam, testifies to the fact, that, in the year 1799, Dr. Walker drew his attention to the vaccine protection. In the same report the fact is recorded of a vaccine establishment having been founded by Dr. Themwen at Amsterdam; and the important statement is contained in this letter, that, while in 1800, before

vaccination was introduced, 2000 patients died of the small-pox, in 1816 no more than *three* individuals lost their lives by that malady.

In the same report is a letter from Mr. Bartlett of Lunenburg, Nova Scotia, wherein he testifies that the wandering India tribes hail vaccination, and that small-pox is extinct in that province, a result particularly promoted by the labours of Dr. Belman, of Lunenburg.

In this report the death of Samuel Horrocks, Junior, Esq., a man who served mankind by his exertions in behalf of vaccination, is feelingly noticed.

In the report for 1822 is a letter from Riga.

"To Dr. Walker.

"Riga, May 8, 1821.

"SIR,

"In the month of July, last year, I had the honour to receive a parcel with vaccine matter, and a pamphlet from the London Vaccine Institution, that had been rather long on the passage. I directly inoculated a couple of children, but found it ineffectual: it had lost its infective power probably by the great heat of the season. Late in the autumn, with the last ships, I got a second parcel with vaccine matter, which, on a trial, I found very effectual, and got the finest vaccine pock. I, therefore, gratefully acknowledge the kindness of the honourable society,

having provided me with vaccine matter at a time when we had a great scarcity of it.

“ I remain with great esteem, Sir,

“ Your most obedient and humble servant,

“ JOAOKIM V. RAMM,

“ Doctor of Medicine and Legal

“ Physician of this Town, &c.”

In the report for 1822 is a notice of the formation of a vaccine institution in Livonia, established by Dr. Huhn, in 1805. The first vaccine matter was sent from London.

In the same report is a letter from Dr. Harden, of St. Petersburg, stating that the matter sent from the Royal Jennerian Society was most efficacious; and further communicating the following information:—

“ All the medical men, employed by the crown in the almost numberless districts of the many provinces of this large empire, have the strictest orders to vaccinate, twice a-year, all the new-born children in the territories under their care, and government has settled on every practitioner five rubles for each individual vaccinated gratis.”

In almost every Report are letters from the West India Islands, testifying to the benefits arising from the vaccination effected by the matter from the London Vaccine Institution. One letter only need be quoted, as stating not only the good done, but also referring to an improvement in the mode of conveyance of the vaccine matter.

" To A. Johnstone, Esq., Burr-street, London.

" Cascade, St. Mary, Jamaica, March 10, 1820.

" SIR,

" Permit me, though a stranger, to address you. Having been presented by Captain King, of the ship *James Laing*, with the Annual Report and four packages of vaccine virus, from the London Vaccine Institution, I immediately commenced to disseminate, as I expected, this valuable blessing amongst the surrounding inhabitants.

" I have a practice, amounting to about 3000 negroes and 100 whites; out of these I shall annually have to vaccinate, on an average, 130: at present there are more, who must wait the arrival of the virus. I shall feel proud in having the honour, from time to time, of communicating to the institution the progress of vaccination, in this district, and whatever may be deemed worthy of observation, as far as regards the disease. Should the Governors think proper to confer on me a diploma, as an honorary member of their blessed institution, I shall ever feel grateful and proud of the honour, and at the same time make use of every exertion, by propagating vaccination in my neighbourhood, to exterminate that enemy to the human race, small-pox.

" Having a very extensive practice, and never able to procure genuine vaccine lymph, I am particularly desirous to obtain some from you; and may I, Sir, though unacquainted, make bold to request of you, to have what you send me

packed in *thin tea lead*; as I think it will answer better, to preserve its qualities, than paper, in this climate?

“ I shall avail myself of an early opportunity to transmit Mr. Johnstone my subscription towards so blessed an institution: in the meantime, allow me, Sir, to subscribe myself, with every respect,

“ Your most obedient servant,

“ WILLIAM RUSSELL, M.D.”

In the Report for 1828 of the London Vaccine Institution is the following:—

From the New South Wales Gazette, of January, 1822.

“ We congratulate the inhabitants of these colonies on the very recent arrival from Europe of the vaccine virus, transmitted by those benevolent and life-saving societies, the Royal Jennerian and London Vaccine Institutions. Numbers of children have lately been inoculated, and the matter has taken exceedingly well. The gentlemen of the faculty in town, we are informed, are equipped with this powerful and successful preventive to the most destructive of all our maladies. We rejoice to say, that benevolence is so far extending its blessings to our sister settlements southward, and that the virus from the before-mentioned benevolent institutions is either on its way, or about to be transmitted thither.”

In the same Report reference is made to the contributions of poesy to the praise of vaccination, by Bloomfield and by Carey.

Dr. Walker had the pleasure, in 1824, of vaccinating the young Greeks who were sent over to this country, cherishing the fond hope, that in their vaccination the introduction of this blessing would be effected in the land of Homer and of Demosthenes, of Socrates, and of Plato.

When it is considered how extensively these institutions have diffused their blessings over the world, the reader will feel that the remark of Mr. Fox, the great statesman, who, when in France, some one expressed astonishment to him, that the British, shut up in islands, should be so powerful a people, observed, "Our habitations are in the islands, there we have our houses and gardens; but England is every where," is true in reference to vaccination; of which application Dr. Walker was very fond.

The names of those who have interested themselves in the cause of vaccination have been enumerated so fully from the conviction that such individuals should ever be remembered; their labours did not promote their individual power or aggrandisement, as is well stated in the Report of the London Vaccine Institution for 1822.

"It is a superior generosity which actuates the supporters of vaccination; for while, in other charities, the members obtain, by their subscriptions, certain privileges of patronage or protection

to the objects of them, the benefits of vaccination are all as freely afforded to them as is the air in which we live.

“The roll of philanthropists, the supporters of vaccination, then, is a list of characters, necessarily, the most disinterested, as to personal considerations.

“Their support is so purely gratuitous, that they can only find the reward of their generosity in the consciousness of aiding an object which affords protection, to the wondering inhabitants of every climate of the world, ‘from the pestilence that walketh in darkness, the destruction that wasteth at noon-day,’ of sustaining what has well been termed, by an intelligent Greek, the ‘Glory of our Isle,’ for so he designated it to our Director, when on his vaccinating mission up the Levant on the close of the past century.”

Dr. Walker was so much in love with the diffusion of the blessings of vaccination, as not to regard what, by some, is considered the rightful claim of the medical practitioner—the use of the lancet. He believed that, in the same manner as every one “that heareth” spiritual truths, is invited, in the Scriptures of truth, to say “Come!” in order to diffuse the same, so every one, who knows the methods of vaccination, and the indications of its perfection, should be the dispenser of its protecting influence. And as no one need, in the Christian system, to wait for the consecration or the ordination of a bishop,

himself a man, to declare the truths of revelation, so Dr. Walker did not consider that it would be improper for any one, either male or female, not, technically speaking, *regularly* bred, to use this instrument for so good a purpose.

Many of the bishops he enlisted in the good cause. If they replied that they did not know what to do with the vaccine matter sent, the using of it not being part of their avocation, Dr. Walker replied that it *was* a part of their avocation, and that the individual bishop, whoever he might be, should send some to every minister in his diocese, and require that minister to make a beneficial use of it.

One of the most interesting of those whom he, by his zeal, engaged in the work of vaccination, was a lady of rank, Lady Fane, who went with him from station to station, and learned, by his example and by his precepts, the best methods of vaccination, and the certain indications of protection. This lady, on returning to the country, used all the influence which her rank, her station, and her knowledge gave her, in diffusing the blessing; and the following letters sufficiently testify how much an unprofessional individual can do in the performance of good.

"To Dr. Walker.

"Avon Hills, September 26, 1816.

"SIR,

"I fear you will have thought, from my not having communicated with you since I had the

pleasure of becoming one of your pupils, that I have not profited from the instructions you so obligingly gave me in Bond Court, London, for the purpose of vaccinating the poor in this part of the country. I have sincere pleasure in informing you, I have been much more successful than I could possibly have expected, from the prejudice I at first had to contend with; but perseverance, and being indefatigable in my efforts, have overcome the obstacles I found in my way. There was a strong prejudice against vaccination, from a circumstance which most unfortunately occurred, some time ago, in this country: several people had been vaccinated, but, before the possibility of the vaccine matter having its effect, the small-pox got introduced: several died from want of the means to procure proper assistance and care, and the matter was taken, through ignorance, from subjects under the influence of, in fact, both cow and small-pox. Several had the latter after this kind of inoculation, and this made, *naturally*, a most unfavourable impression of the former. I have, in a great measure, done away this prejudice. I find great difficulty in persuading the poor, that there is no infection in vaccination; they still are determined to think there is, and fly from a vaccinated subject as from a pestilence, though at the same time they submit to my performing the operation.

“The number of patients I have had, are fifty, *all* of whom have as perfectly answered as it was

possible; I am confident of this from the inflammation and thickness at the part in them all. If I have a doubt, I revaccinate. I have generally found, that the poorer the people I vaccinate, the more difficult I find the matter introduced taking effect: upon such occasions, I never fail to persevere till I succeed. I have eight or ten subjects under these circumstances.

“It is a happiness, having it in my power to inform you, that the families that were most determinedly against vaccination I have argued into acquiescence, which is a grand point gained. Upon my first beginning to practise, I went from cottage to cottage, thinking it a duty to exert myself to the utmost, to introduce this blessing among the lower order. I then appointed a day in each week to receive, at my own house, patients; but this, being attended with trouble to them, I could not prevail upon them to come; I had recourse to going from house to house again, rather than give up what I determined to persevere in.

“I have adopted the plan of keeping a book with my patients’ names, *when* vaccinated, and all my remarks; that, in case of any particular case occurring, I may be clear and correct in my report. I hope you will approve of this plan.

“I need not apologize to you for troubling you with this report of my progress, as I am confident you feel too deeply interested in the success of every one who embarks in practising

what tends to the preservation of the human race; and, having *you* to thank for qualifying me to lend a helping hand, I flatter myself you will pardon my troubling you with the pleasing information of the good you have been accessary to, in my part of the world.

"I will take the liberty of informing you, from time to time, of my success; and, should any particular case occur, will venture to ask your opinion; which, if I may be permitted to do, will add much to my confidence in practising.

"Should you favour me with an answer, you will have the goodness to direct to Lady Fane, under cover, to General Sir Henry Fane, R.C.B. M.P. Avon Hills, Ringwood, Hants."

To Dr. Walker, Union-Court, Holborn, London.

"Avon Hills, Ringwood, Hants, May 3, 1824.

"Lady Fane presents her compliments to Dr. Walker, will take it as a favour if he will have the goodness to enclose her three glasses of vaccine matter.

"Lady Fane has great pleasure in communicating to Dr. Walker that she has vaccinated two hundred children, and not one case of small-pox has occurred, although it has been where many of those she has operated upon lived."

Since the period above dated, this lady has been engaged in the same beneficial cause, and has, no doubt, experienced that intensity of pleasure which benevolence, in its activity, always affords. Such a lady can look on the children of her tenantry, and, in the smoothness of their features, can discover, written with a most pleasing scripture, the work of her kindness.

Several other ladies took an active part, and Dr. Walker felt a peculiar pleasure in the interest taken. Female beauty is lovely: but feminine goodness is the loveliest object in creation. Even Dr. Walker felt himself constrained to admire.

The Societies went on year after year distributing the means of protection, and receiving the grateful thanks of thousands of our own countrymen, and many thousands in the world at large. Every day added fresh testimonies to the great mass of evidences, and the conviction of the utility of vaccination would, long ere this, have had firm possession of the minds of all, had not the improper performance, and the after neglect of the process, left some liable to be attacked with the small-pox.

In thus depicting the history of the Royal Jennerian and London Vaccine Institutions, a considerable portion of the life of Dr. Walker has been drawn. For they and he were one. His happiness and their prosperity were

accordant; and in the next chapter the reader will be introduced to some of those very curious traits of character, exhibited by him, while performing the duties with these institutions connected. It is an old and true saying, that to know a man you must see him at home. Dr. Walker was at home when at his stations, and, therefore, there will be seen the man, whatever be his peculiarities. There will be seen what constitutes the individuality. In general society, the *man* is seen; at his home, the *individual*.

CHAPTER V.

Dr. Walker at the Vaccine Stations—The Arrangement he adopted—His Conduct to the Mothers—Gathering the “Vaccine Roses”—His Conduct to the Children—Their Fear of him—His Conduct to Medical Men—His Conduct to conceited Students, and to those desiring Information—His Speech at the Establishment of the King's College—His Zeal to the Last—His Decease.

ANY person who wished to see Dr. Walker in his most extraordinary condition, went to one of the vaccine stations for the sight. There was beheld the man in all the activity of his natural dispositions—his self-complacency, at the same time, exercising a modifying influence over all the operations of his mind, being called into activity by the conviction of the dignified situation in which he was then placed. He there experienced the exalted pleasure of perceiving the appreciation of his labours; of feeling that confidence was placed in his superior judgment. In fact, at his stations, he was the great Dr. Walker. He was there, truly speaking, the director; and any obstacle in the way of his

plans did not long remain in an opposing condition.

The first thing that Dr. Walker looked to, when entering the room, was the table on which he expected to see his books. If any mother had put the child's bonnet, pelisse, or any other person, his hat thereon, they were immediately swept away to the floor. If any woman stood in the way, he pushed her back, and would make her, if much irritated, stand up in the corner, as if she were a naughty child. He then marshalled his numerous company, and, having put them in their several ranks, gave a short, but very potent, address to the mothers on the protection afforded by the vaccine inoculation. Having gone through these preliminaries, the director then issued the order for the children's names, places of habitation, and age to be told; and the individuals were exhorted to take care to speak plain. From the influence of that state of mind, that makes its possessor believe that what he knows well himself others know equally well, the parents very often muttered out the names of their children, of their places of habitation, and their ages. This disturbed Dr. Walker very much. He often made the offending woman spell her child's name ten or twelve times over, adding at the conclusion, "Now, thou wilt learn to speak plain." Often at the constant torment of being obliged to ask, over and over again, what the parents said, he became

quite angry, and made the offender wait till the last.

Having collected all the names, the next process was commenced. This was to obtain some vaccine ichor for the purpose of vaccinating the children, not as yet protected. Here often was a great struggle. The "*gemitus infantum*" had now commenced. The few mothers that had the courage to bring back their children for examination were frightened, and looked towards the door with an anxious desire for escape. Some one, perhaps, attempted to fly; Dr. Walker leaped to the door, and barricadoed it with his body, saying, "Thou foolish woman, if thou wilt not do good to others, I will bless thy little one," and forthwith drew his lancet, to gather the rich ichor, the produce of what he called his "*vaccine roses*." The screams of the terrified child, the complaints of the excited mother, and the apprehension written on the countenances of all, did not intimidate the courageous soul of the director. He finished his operation, and then, laying aside the frown of offended authority, and putting on the smile of benevolent delight, addressed the poor mother, "Thy child is safe: fear not: fare thee well."

The children always claimed Dr. Walker's sympathy, although that sympathy was met on their part by a scream. This may readily be conceived, when it is remembered that young Astyanax, Andromache, and Hector's child, cried,

when his brave father, helmeted, took him in his arms. Dr. Walker's lank and long physiognomy, his broad-brimmed hat, and his *tout ensemble*, were sufficient to call forth the greeting of a scream, when he offered the welcome, even, of the kindest feeling. The cries of the children (for children being imitative beings, when one commenced, the rest joined) were, sometimes, to those not aware that children often cry from imitation, without being hurt, truly terrific. Dr. Walker was used to it, and, consequently, regarded not tears, or cries, or screams, or threats, all of which he had daily to meet with.

He, it may readily be conceived, could not be interfered with, occupied as he was sometimes with the vaccination of perhaps fifty or sixty "little Londoners" at one station. Towards the conclusion of his life, if any one disturbed him in the regularity of his plans, it vexed him very much. Sometimes a medical man would speak to him about something not at all important, and break the course of his proceedings. "Cannot thou keep thy peace? I will attend to thee last"—was the result of the disturbance, and the offender had the misery of looking foolish until every one else was supplied.

The vaccination for the day was often concluded by a lecture, after which the mothers went away, saying, "What a cross old man!" "What a strange man!" "What a curious old fellow!" "I will not go again—such a cross old stick!"—

and many similar vulgar remarks. However, the mothers did go again; for there was a lurking something in the "old Doctor," as he was called, that enticed them back; and also, then they had the satisfaction of hearing expressed, with the greatest confidence, by the director, "*Thy child is safe.*"

The medical men, who came for supplies of matter, he always kept to the last, unless wanting their lancets charged, and then it was absolutely necessary that they should present the lancet properly opened and properly *guarded* (that is, so fixed that the ichor when put upon the lancet, could not be wiped off). If not so given, he would return it, often not saying a word. If a servant brought the lancet unarmed, he usually told him, "Go to thy master, and tell him to send me his lancets properly, and then I will supply him." If any one ventured forward before his turn, he was sure to be supplied last. Many young students, who had not yet received sufficient rebuffs in life to teach them humility, came into the stations with all the impudent arrogance of conceit, saying, "I want these lancets armed." "Dost thou?" with a peculiar expression of dignified contempt and pity combined, "stand back there!" was all the Doctor said. On some of these occasions, when Dr. Walker had to do with such children of puppyism, an artist would have found the highest entertainment in the general expression of the old and venerable man.

It is due to Dr. Walker to state, that any medical student who was quiet, and sought proper occasions to obtain information, was sure to meet with kind attention. He delighted in diffusing the knowledge of vaccination, and was ever glad to have any to instruct in such a good cause.

Dr. Walker, in other words, was the monarch at the vaccine stations. His was the despotism of knowledge; and he delighted in the exercise of this kind of despotic power as much as the autocrat of the Russians does in his. Thus gratified, and impelled likewise by a sense of his duty, by the delight of doing good, and also by the pleasure of cherishing a cause of which he was the principal support, it is not a matter of wonder that he should have never missed a day, from the time when he was appointed till within a week or two of his death, in visiting the stations. It is becoming that these stations, at which he attended, should be noticed, in order to shew to the public the immense amount of service he contributed to the general good. At nine a. m., Dr. Walker was to be met with at 215, Strand; at quarter past nine, at 337, Strand; at half past nine, at 29, Haymarket; at a quarter to ten, a. m., 27, Lisle-street; at ten, a. m., at 3, Broad-street, Bloomsbury; at a quarter past ten, at 144, High Holborn; at half past ten, at 63, High Holborn. From that station he went to one of the principal stations, at 1, Union Court, Holborn Hill (still retained by the Society), at eleven; from this he

proceeded, at about a quarter to twelve, to 4½, Salisbury Court, Fleet-street, and then returned to his own house, at 6, Bond Court, Walbrook, where he vaccinated at two, p.m. Besides these journies, on every Monday, he went to the vestry of St. John's Church, Horsleydown, kindly granted for the use of the Society; thence to the Lancaster Royal Free School, 5, Thomas-street, Borough Hospitals; and thence to the South London Dispensary, No. 1, Lambeth Road.

Such was the life of this man of benevolent industry. Day after day he went his round. Sunshine or rain, it mattered not. Vaccination was the longing of his soul; and nothing was sufficient to draw him from his course. Even the days of the annual meeting he did not neglect the stations, although staying a shorter time than usual at each. On such days he always put on a new white hat to meet the Lord Mayor, who, by virtue of his office (being President of the London Vaccine Institution), is chairman on the occasion.

One day, in particular, he seemed in great haste to get through his duties. No one knew the cause; the following circumstances made it known; and, as it is an event of moment in the history of the contest between ecclesiastical exclusiveness and liberal universality, and also as an exhibition of the determined moral courage of Dr. Walker, it will not be considered extraneous to detail the following particulars:—

The rapid rising of the London University,

based as it was upon the broad principle of no exclusion in reference to religious belief, had excited considerable terror in those who imagined that such a principle was full of danger to those institutions founded upon one wholly different; and the most effectual mode, it was imagined, by which the progress of the former could be arrested was by the establishment of a second university or college. A meeting was called, at which many of his Majesty's ministers, the Duke of Wellington, the Archbishop of Canterbury, and most of the representatives of that party known under the phrase of "Church and State," attended. Hither Dr. Walker hied to mix with the nobles of the land, and to state his views. One of the daily papers thus proceeds:—

"After the business was disposed of, Dr. Walker, a member of the Society of Friends, stepped on the platform, and after pressing the Duke of Wellington's hand, which was courteously extended—the Doctor addressed the meeting. He said that he felt a deep interest in the furtherance of an institution which had for its object the education of youth. He trusted the proposition which he had now to make would meet the approbation of the meeting. When he appealed to the promoters of the institution—when he thought of the tolerant church under whose protection and auspices it was brought forward—he would repeat, the tolerant church—he thought that his proposition would not meet with a dissentient in such a meeting. (Hear, hear.)—He would propose that a range of buildings should be erected for the admission of pupils, whether of the Scotch Church, or Dissenters, or Catholics.—[There was here a buzz of disapprobation, which increased to such a degree that the speaker was obliged to retire, and his proposition was not seconded.]"

The buzz of disapprobation was not at all to be wondered at, and it seems difficult to conceive any condition which required more determination than that in which Dr. Walker was placed. To tell an unwelcome truth is, at any time, a rather unpleasant office; but to go in the midst of the enemy, and to advocate that which the enemy has met to oppose, required no small share of moral bravery—some may say, of conceited impudence.

This event in Dr. Walker's life he seems to have, while remaining here, looked upon with peculiar delight. Though despising outward distinctions of rank, he delighted in receiving attention from those who possessed them. The former wounded his pride: the latter pleased his vanity.

The subject of this memoir had now been toiling for nearly twenty-eight years in the cause of vaccination, through the streets of the metropolis, and through the world, by means of what he called the arms of the post. The organic bodily parts were beginning to testify gradually, more particularly by the weakness of his lungs occasioning an affection of his breathing, that they could not long be the tenements of that mind, active in benevolence, that still existed in its vigour, and was free and happy in its own musings. Though these indications of the want of capability of consent between the actions of the body and of the mind were perceptible to

many of his friends, Dr. Walker did not think much about them, till excited to it by the following circumstance, which occurred in the month of February, 1830:—"I have been attending the funeral of Edward Hallam, said a friend to me this morning, whom I met on my descent from Ludgate Hill, forming part of the track of my daily peregrinations through the most busy streets of this metropolis of the world, to the extent of many miles on public duty. The notice of this circumstance, together with the simultaneous recollection that I had now passed the term of threescore years and ten, the psalmist's scale of human life, which I had so long been looking forward to as to a time—vain thought! when I should feel much weaned from the world, and be blessed with the extinction of the unruly passions, becoming like Patience sitting on a monument, produced in me, even, a rather animating excitement. It once awakened in me a lively remembrance of past resolves not yet carried into effect, and aroused me to a mental renewal of them.

"An immediate consciousness laid hold on me of the necessity of seizing the passing moments for their accomplishment, while certain faculties, heretofore impaired, damaged, paralysed, or suspended among the events of a long and much diversified life, were not yet quite worn out."

"What new ideas now shoot! What multifarious recollections arise on the tablet of

memory, as I commit these egoistic statements to paper."

This feeling of making preparation for death seems to have so influenced Dr. Walker as to have hastened his death; not by the production of a weak timidity, but by the numerous occupations that such an expectation brought about.

When Dr. Walker had any thing upon his mind to be done, he could not rest till the same was accomplished.

Having this object in view, he determined to have some shelves made, in order that he might more easily be enabled to arrange the multifarious contents of his cabinet, and requested the attendance of a carpenter.

Knowing the delays which artisans are in the habit of making, Dr. Walker determined to ensure the attendance of the carpenter by fetching the wood himself. He, therefore, went to the artisan's house, and, having collected the wood he thought to be necessary, he carried it through the streets in three distinct loads. This, it seems, overpowered him. He complained of pain in his side from that time, although before this he had had a cough.

Dr. Walker, having given up the study and the practice of medicine, became a sceptic regarding the efficacy of remedial means, and consequently, though troubled with cough and severe pain, would not take medicine. He consequently became worse. Notwithstanding, he

daily went his rounds, though with great fatigue; his bodily strength becoming less and less every successive day. At length, in the month of June, he became so much worse as to be earnestly recommended by his friends to take rest. He would not. He would visit the stations, and on the Monday before he died went round in a cabriolet to all the stations, telling the people that he would be with them soon. The old man's countenance brightened at the sight of his several places of doing good. However, he never went after this. His illness increased. His pains augmented. Medicine he would not take, and death claimed him as his own.

He died on the 23d of June, 1830.

Thus the biographer has traced the life of this extraordinary man from its commencement to its end, and concludes this chapter by the following extract from the report of the London Vaccine Institution for 1831 :—

“ Doctor Walker was a man whose life was a continual activity in the pursuit of good; who, day after day, month after month, and year after year, watched, with the care of a parent, the cause of which he was so experienced an advocate; who was willing to know nothing but the object of his early love, vaccination; who persevered, through good report and through bad report, in diffusing the blessings of vaccination; who, for upwards of a quarter of a century, never omitted one lawful day going

his rounds to the numerous stations of the institution; and who, it may be said, almost ended his life with the lancet in his hand, for he went round to the stations two days before he died."

CHAPTER VI.

The French Revolution—Notices of James Napper Tandy—Thomas Paine—Thomas Muir—The narrow Escape of Thomas Muir—Dr. Walker's delivering himself up as a Prisoner—The mode of passing the Sentences of Banishment at the Council of Five Hundred—Paine's mighty Mind—The excellence of his "Rights of Man"—The evils of his "Age of Reason"—Paine's Hatred of Slavery—His endeavour to obtain Mercy for Louis XVI—His saving young Wolstencroft—Dr. Walker's dislike of Napoleon—His Defence of him in regard to the charge of Poisoning the Troops at Jaffa—Buonaparte's answer to Hamburgers—Anecdote of Desgenettes.

DR. WALKER, it has been stated, was on the continent at the time of the French revolution, and some incidents have been already noticed in reference to the share which he had in the events therewith connected. A more full detail may now be given as being at the present time peculiarly interesting, from the great, mighty, and glorious changes that have taken place in France.

In Paris, under the directorial government in 1797, Dr. Walker met with his old acquaintance James Napper Tandy, in company with Thomas Paine, and others of the proscribed British subjects. These individuals were all equalitarians; so were the French in profession. But the French had apostatized from this principle; nevertheless, the subject of this memoir asserts,

much to the credit of the proscribed, that they were heartily zealous in the success of the revolutionists. Previously to this the whole of the citizens sent up their representatives to the national convention; the poorest being paid their expences at the public cost. A new law, however, was passed by these very deputies, thus elected, to deprive many of them of their elective franchise by the constitution de l'an trois, to which fidelity was sworn by almost every functionary, even the lowest, their Hero of Italy threatening to cross the Alps with his eagles, to crush all who should dare to oppose it. Still the British reformers hailed the attempt at reform on the part of the French. A dinner happening to be held at the hotel by the British exiles, Dr. Walker having called in the evening, was invited, and requested to take wine with the party. Tandy, his friend, with that almost maniacal fervour, which always distinguished his political proceedings, taking his glass, called out, "Gentlemen, may the tri-coloured flag float on the Tower of London, and on the Birmingham Tower of Dublin Castle!" Thomas Paine, disregarding the ill-treatment he had received in being thrown out of his legislative seat by the constitution of de l'an trois, joined gaily in the toast, calling out, on seeing Dr. Walker not joining in the toast, "Walker is a Quaker with all its follies; I am a Quaker without them."

The rights of the citizens having been violated

by the constitution of *de l'an trois*, great suspicion fell upon the Pentarchy, and the armies under its power. Every circumstance was construed into a further attempt upon the liberties of the nation. The troops, that were marching for the expedition of La Hoche against Ireland, had violated the law in approaching too near Paris. This occasioned, at the same time, considerable complaints in the councils against the directory, although, on inquiry, the cause of this near approach was very satisfactorily explained. It appeared that there was an Englishman who took a delight in leading Barras, by the enticement of hunting beyond the bounds.

In these days the miserably mutilated Thomas Muir arrived from Spain, and became a protégée of the directory. In coming from Mexico, the Spanish vessel, in which he was, was taken by the English. He was wounded, and laid in disguise among the fallen Spaniards. The captors at length inquired for him. A French emigrant had the honour to conceal him, observing, "Gentlemen, the man you seek fell in the engagement, and was committed to the deep." Muir was consequently put on shore, unobserved, at Spain. Thus Paine, Tandy, and Muir, formed a representation for Scotland, England, and Ireland, in the metropolis of France; and no Frenchman hated more than they did the then existing government of Britain.

While at Paris, the aid-de-camp of Buonaparte

came up to Dr. Walker in the hotel, and asked whether he was one of the proscribed conscripts. The reason of this was, that Dr. Walker would not wear the national cockade, a circumstance which had subjected him to many inconveniences, which, however, were generally escaped from when he announced himself a Quaker.

On entering France, after leaving Holland, the town first arrived at was Malines. In the company were some military officers and merchants. The sentinels at the gate furiously demanded that Dr. Walker should mount the national cockade. His fellow-travellers endeavoured to persuade him to submit. "All the way to Paris," said they, "at every garrison your refusal will excite a similar storm. It is the law that every one shall wear the three-coloured cockade. The directory cannot excuse it." To induce the doctor to submit, they bought cockades for him. However, he would not. When they arrived at Brussels, Dr. Walker thus addressed his friends: "Citizens, and fellow-travellers, I am very sensible of your polite attention to the stranger; but I wish no longer to prove a source of uneasiness to you. I propose to offer myself a prisoner to the commandant as acting in opposition to your laws. Will you let your servant," addressing himself to one of his fellow-travellers, "take charge of my little packet to deliver to a friend in Paris, if I succeed not to call on you there in *propria persona*."

Dr. Walker proceeded forthwith to the commandant's, and on being introduced, said, "Je vais me rendre prisonier." "Pourquoi; avez vous faites du mal?" "Non." He then explained; on which the secretary observed, "Restez, vous tranquilles. On respecte religion en France." "Yes," rejoined Dr. Walker; "but unhappily Quakers are but little known there. If thou could'st favour me with any certificate or memorial of what thou knowest of our passive character, it might facilitate my journeyings in your land." "If you saw us," said the secretary, "making preparations for the invasion of England, would you not endeavour to give your countrymen information of it?" "If I knew," rejoined Dr. Walker, "the English to be about to make a descent on your coasts to-morrow morning, I should now be silent. In like manner, I should be silent towards my countrymen if I knew ye were about to invade. I cannot mingle or take any part in the hostile proceedings of any people. They are all equal in my view. I wish the diffusion of peace among them." "That is enough," said the secretary, who, notwithstanding the multiplicity of his engagements, completed a passport, which opened Dr. Walker's way through every interruption, military, ecclesiastical, and civil, on his presenting it to the constituted authorities. "Parbleu!" said the astonished Parisians; "here is a passport would carry thee to the moon."

One day Dr. Walker was proceeding with a lady into the garden of the Thuilleries. Not having a tri-coloured cockade, he was stopped at the gate, the guard refusing to let him pass. Dr. Walker began to explain, but all in vain, till the lady, his companion, with the lovely vivacity of her nation, looked behind at the soldier, pointed with her finger to her forehead, glancing sideways at Dr. Walker. The soldier understood the matter, and said—"Pass!" When the lady, on being asked the reason of the soldier's sudden permission to enter, after opposing their entrance, told her companion that she had represented him as "fou."

Among Dr. Walker's notes is a reference to the proceedings of the council of FIVE HUNDRED, in regard to newspaper editors, proceedings showing that, though the members were republicans in theory, they were not so in practice. The council met in the Odeon Theatre. The report of the committee appointed to investigate the character of periodicals was received, and, on the same, numerous individuals, including proprietors, printers, publishers, editors, &c., of opposition papers, were sentenced to deportation to the unhealthy climate of Cayenne, amid the acclamations of the attendants. With a list of nearly thirty different journals, which the committee had reported as anti-republican, the president called out the titles, one by one, with the charge, "Ceux qui veulent qu'ils soient déportés qu'on

s'elevent," when the members generally made a little move, as if going to stand, and the president pronounced—"Ils sont deportées." At length the rapidity of such procedure was not in conformity with the organic powers of the president, who called out, on giving a title, "S'il n'y a point de reclamation ils sont deportées." All sitting still, the president added—"Ils sont deportées;" and the secretaries recorded their sentence of unlimited banishment.

Sometimes a member rose in his place. The council occupied the pit. The member rising thus addressed the president:—"Citoyen, president, je demande la parole." "Vous l'avez, citoyen," replied the high officer. The member then stated that he knew well the proprietor and conductor of the journal in question. "C'est un brave homme, un excellent citoyen, un vrai republicain." The member further represented that it must have been from some mistake that an anti-republican article had appeared in its pages; that the editor was, perhaps, ill, or out of town, and concluded with demanding that the paper be erased from the list of those proscribed. The member having finished, the president added, "Ceux qui veulent que les noms des propriétaires, conducteurs &c. du papier soient erasees qu'on s'elevent." "Ils sont erasees." The pleasing words were pronounced, and thus many individuals at once escaped transportation. This example given, other members took courage, rose

in their seats, and succeeded in saving their friends from banishment. However, mercy was not a characteristic of many of the most declamatorily influential of the council. Agalot, Jean de Brie, and others, rushed towards the tribune and prevented the further extension of mercy. They represented that the aristocratic journalists are the greatest of all enemies to the republic; that through these the royalists were emboldened to rebel; that had not they (the council) struck the decisive blow, and seized the conspirators in their midnight machinations at the manege of the Thuilleries, and even at the Luxembourg, breaking up at once the secret confederacy, in twenty-four hours more the republic would have ceased, and we all should have been hanged. This appeal to the feelings occasioned the bursting forth of loud shouts "Vive la Republique," and the sentences of deportation were hurried on as before.

Dr. Walker helped Paine, Muir, and Pandey in translating some legislative decrees of the Cesalpine republic, which translations Paine determined to send to Ireland, to enlighten the minds of the people of Ireland previous to the expected invasion. Though apparently so much connected with these political actors, Dr. Walker never would take any part in the political struggles which then agitated the world, as will be presently noticed.

As a politician, there can be no question that Paine was a man of the most gigantic genius, and of the soundest practical knowledge. The blessings which he has conferred on society by his "Rights of Man," may have some weight when placed in the scale with the evils which his "Age of Reason" has produced. The one seems as a gift from Heaven: the other, as a pest from Hell. And there can be but little doubt, when the facts now to be noticed in reference to this wonderful individual are detailed, that his disgust at the Christian system originated in his horror at the practices, which, previous to that time, in the established church, of France and of the continental powers generally, and in the established English church, were, and, in the latter, are, solemnized by the name of Christianity.

These facts are interesting, as showing that Paine had sympathies which adorn our nature, and which characterise us as men.

Dr. Walker was a great enemy to slavery under all its forms. He, one day, inquired of Thomas Paine how it was to be accounted for, that he had not taken up the pen to advocate the cause of the blacks. The answer offers as great a testimony to his judgment, as it does honour to his feelings. "An unfitter person," said he, "for such a work could hardly be found. The cause would have suffered in my hands.

I could not have treated it with any chance of success; for I could never think of their condition but with feelings of indignation."

Dr. Walker mentions some other facts, in regard to this individual, showing that he had that true moral courage, and that political wisdom, essential to the evolution of those events in which he was intimately concerned.

"The counsel," says the subject of this memoir, "that Thomas Paine had the courage to offer, in the French National Convention, on attempting to save the life of Louis XVI. must be approved of and admired by every liberal mind. He proposed that the fallen king should be sent to the United States, where he would find many friends, not forgetful of the aid which he had rendered them in days of need, when striving to shake off the British yoke. On this dreadful occasion, Lord Edward Fitzgerald was his interpreter." Thomas Paine, along with Gregoire, the heretofore Bishop of Blois, and other partisans of mercy, opposed Orleans, Marat (who charged Paine with quakerly prejudice on the occasion), and others of the mountain, wishing that Louis should be put to death. Paine, however, not succeeding in this, did, from the influence which he possessed with the directoral government, often succeed in delivering individuals under difficulties in those troublesome times. The director, Revelliere Lepaux, a sort of patriarch, a chef de famille of the theophi-

lanthropists, joined with Paine. Paine, as a thing of course, when applied to for such services, immediately set about the consideration how to proceed, and almost always succeeded.

One instance may be related as showing his prudence founded on a knowledge of human nature. Young Wolstoncroft, with whom Dr. Walker had become acquainted, by his calling on Paine to inform him of the death of his sister, Mary Wolstoncroft, had written home, expressing the hope that the British navy, in which he had been, would never debase its flag. The letter was intercepted by some American seamen; the seal was broken open; the letter was taken to the police; and he, being invited to breakfast with the seamen, was entrapped, and a guard prepared to take him to prison. Dr. Walker went immediately to his friend, Thomas Paine, who observed, "My interference, at this moment, would be premature. Let them alone awhile, till their fury be somewhat dissipated in the violence of their proceedings, and then I shall not find any difficulty in obtaining his liberation."

The place where Paine chose his residence was at the tree of liberty, Rue Odeon, at the house of Bonville the printer. There it was that Walker visited him; and the belief impressed on his mind, from his communications with this great politician, was that he was a man of gigantic practical genius, that made, while other

men took baby steps, the strides of a giant. He believed Paine to be a sincere and a well-reasoned lover of republicanism, and to have a thorough contempt for any distinctions, except those founded upon real merit. He believed that the Church and State party, when they could not meet his reasonings, attacked his character; a mode resorted to by all having a weak cause.

The magnanimity of mind possessed by some of the great men connected with the American and French revolutions will ever stand recorded in the annals of the world. One of the most illustrious characters associated with both these revolutions was Benjamin Franklin, for whom Dr. Walker entertained the highest respect.

The following anecdote shows the power of Franklin's mind in the contemplation of an event which most men look upon with dread—death. It is from one of Dr. Walker's manuscripts:—

“ Thomas Paine related to me, in Paris, that on his calling one morning on Dr. Franklin, in America, he found him very busy in making some new arrangements in his extensive library. ‘Mr. Paine,’ said Benjamin, ‘you may be surprised at finding me thus busily occupied at my advanced state of life. Many might think me an old fool to be thus busied in the affairs of this life, while making such near approach, in the course of nature, to the grave. But it has always been my maxim to live on as if I was to live always. It is with such feeling only that

we can be stimulated to the exertions necessary to effect any useful purpose. Death will one day lay hold of me, and put an end to all my labours; but, till then, it is my maxim to go on in the old way. I will not anticipate his coming."

The republicans in France were men of the most elevated character in many respects. They looked with horror upon every infringement of their principles. They disliked Buonaparte, and used to call him, in contempt, "le petit corporal." His apostacy, from the high professions of liberty and equality, had lost him that reverential regard which caused him to be hailed at the Louvre, at a sitting of the National Institute, by every party, as the hero of Italy. Dr. Walker asserts that the shouts on this occasion might be said to resemble those which, by Milton, are said to have occurred on one occasion in the Pandemonium.

The subject of this memoir had the justice not to confound these noble spirits, who first awakened into energy the liberal principles of republicanism, with those anarchical men, who, ignorant, and, consequently, full of fear and suspicion, thought themselves safe only in proportion as they destroyed those from whom they imagined that they had any thing to fear. These men had not power sufficient to restrain the immensely excited animal power of an ignorant and infuriated mob. Dr. Walker could see, that, if any party be chargeable with the horrors of

the French Revolution, that party is the *noblesse*, who, by keeping the *canaille* (as they impudently called them) in ignorance, and by diffusing the principles of atheism, had removed all the restraints of moral principle, and had left no powers of defence or of attack to those whom they had oppressed, but those of mere physical strength and mere animal feeling. Should we blame the director of a steam-carriage, if, from some circumstance over which he had no control, the carriage was forced off the rail-road, and an accident occurred? No. Should we give up steam-carriages, or should we admire them less on this account? No. Dr. Walker had seen enough to think in this way regarding those advanced minds that would, had their advice been taken, have made France, as it will be, the glory of nations.

In proof of this, the following, copied from one of Dr. Walker's manuscripts, may be urged:

"In the course of a most diversified life, with regular permission of the contending governments, to pursue my medical studies in their colleges and hospitals, after witnessing revolutionary storms on the continent, atrocious enough to make any Englishman yearn for the return to his native land—it was an amusement to me to muse over the wrecks of art which the French fanatics, in their political paroxysms, had strewn along their way, and to admire the cherubs' heads which had been knocked off from the

monuments. In those days, the very guide-posts along the roads had been levelled, as if aristocratic; as it had only been allowed to the noble to erect the weathercock on his chateau. The peasantry through his whole demesne, though permitted to eye *girouette*, and to determine on their rural proceedings, were not allowed to erect one on their own *domicile*.

Dr. Walker coincided with these noble spirits, in not liking absolute Napoleon. A hater of war, he could not regard with pleasure him who looked upon war with delight; who, when the Hamburgers came to request him to spare their commerce, said, "I care not for merchants; I want only soldiers to extend my conquests, and agriculturalists to feed them."

The subject of this memoir considered that Grattan's appellation for Buonaparte, "The Man of Mischief," was not too strong; and adds, "How much he regarded human creatures as articles of speculation he shewed by the declaration which he sometimes made, that he could '*depenser tant des hommes*' to effect such or such a conquest. Perhaps we have not on the historic page, on the long roll of historic events, any other such indecent instance of avowal of contemplated destruction of their followers, made by any conqueror, as that of this modern Genghiskhan, in saying that he could expend so many men in effecting this or that particular conquest."

Possessing this dislike, Dr. Walker was just.

He gave, so far as he had opportunity, this man of ambition his due. Hence he disputes, and very satisfactorily, the charge made by Sir Robert Wilson, and many others, against Buonaparte, that he poisoned his soldiers at Jaffa. The grounds on which the subject of this memoir endeavours to nullify this charge it may be interesting to notice. Sir Robert states that the patients were allured, by tempting victuals, to swallow poison therewith. Dr. Walker replies, How could patients, who, without the most distressing nausea, could not even hear of food, how much less see and taste it at the time that nature abhorrently rejects it? Besides, the apothecary, who was one of Sir Robert's testimonies, and who fled to Rosetta, told two tales regarding the matter: first, "Buonaparte wanted me to poison his sick troops; I did it, and fled, through fear of the soldiers." The second tale was, "Buonaparte wanted me to poison his sick troops; but I refused, and fled for fear of Buonaparte." Such vacillation intestimony invalidates any claim to belief on the part of him who testifies. Sir Robert states that Desgenettes, afterwards elected to the presidency of the Institute, refused to comply with Buonaparte's homicidal proposal. Dr. Walker replies to this, by stating that Buonaparte took Desgenettes with him to Russia; whereas, if Buonaparte were so bad as Sir Robert represents, he would most likely have remembered that "dead men tell no tales." Besides, Dr. Walker has the

direct testimony of Desgenettes himself to the contrary. Dr. Walker and Desgenettes attended the same hospital in Paris, were members of the same medical societies, visited each other in Egypt, afterwards in Europe at the Val de Grace, and Desgenettes always bore to testimony to the determination that Buonaparte ever manifested that his sick troops should be duly attended to. So interested was Buonaparte that he even visited the pest wards. As some may be inclined to imagine that fear might have induced Desgenettes to be silent, another circumstance, related by the unfortunate Captain Wright to Dr. Walker, may be recorded. At a sitting of the Institute, when Buonaparte was giving himself some dictatorial airs, Desgenettes called out to him from the chair, "Citoyen General ! Souvenez vous bien vous n'etes pas ici que simple membre ; c'est moi qui est president." A guilty man could not make such a noble speech.

Buonaparte was a steady friend to James Napier Tandy. He saved his life, and that by a plan which the following facts, not very generally known, will exhibit.

When Donne, with a flag of truce, came to Brune at the Hague, to treat with him on the part of the combined British and Russian invaders, Brune, on receiving his credentials, espied a corner of printed paper sticking out of Donne's pocket. "Qu'est ce que ça ?" "Un morceau du papier ; un rien." "Il me faut le voir," said

the old printer. Brune had been a compositor at the office of the literary printer Bonville, an old acquaintance of Dugald Stewart. It proved to be an address to the people of Holland, signifying that the invaders came as friends. It bore the Orange cockade, and called on them to support the house of Orange. Donne's being the bearer of such address among the Dutch, under cover of his flag of truce, Brune considered as an act of espionage, and sent him prisoner to Paris.

James Napper Tandy had been given up by the people of Hamburgh to the English as a rebel against the Irish government. He was condemned to die by the English, and Donne by the French. Buonaparte took advantage of this, made an exchange, and gave Tandy a brevet generalship.

To show the accuracy of Dr. Walker's moral perception, he, though disliking Buonaparte, could not at all tolerate the brutality of the combined powers in depriving their state prisoner of the sight of his family, of the liberty to embrace them. The conduct of the royal conspirators, says Dr. Walker, may hereafter furnish a powerful precedent ; may give rise to a new chapter in the law of nature and of nations, directly opposed to the honourable and righteous maxim, "*Fiat justitia, ruat cœlum.*"

The following description is a very beautifully developed proof that Doctor Walker could well

appreciate the feelings of the royalist and republican Frenchmen:—

“In walking, at Paris, by moonlight, along the Boulevards, and passing the *Nouvelle Madelaine* (the unfinished columns of which, by such a light, form an appearance not unlike the ruins of a Grecian temple) where the last remains of Gallic royalty lie entombed, such reflections as those of the poet may impress the Perapatetic. Walking in a silence, broken only by the note of nightingales in the neighbouring gardens, he may revolve in his mind the days of other years, forgetting those in which he lives, till, startled with the shout of *Qui vive?*—he is brought at once to his recollection. If the local scenery awake his attention, his thoughts may roll on the royal pair, and on the events associated with their catastrophe, and his sensations will take their shape from his political sentiments. ‘The saints!’ whispers the royalist in his heart, and treads softly, ‘we were unworthy of them.’—‘We are free,’ exults the republican, ‘*Le peuple* is no longer an expression of contempt. It is no longer harassed by the intrigues and oppressions of a royal court. Bastiles, and an overbearing hierarchy are tumbled down together;’ and, hearing *Qui vive?* without startling, he answers with cheerfulness, *Citoyen*, and brushes forward with an invigorated step.”

After having noticed so much regarding Dr. Walker, in connexion with the French repub-

licans, it may be interesting to the reader to know what were the views of Dr. Walker himself in regard to politics.

In political opinions the Doctor was unequivocally democratic. The slave-trade and the impressing of seamen he has reprobated in the strongest language in his writings; but neither in Ireland, in this country, in the republics of France, in Holland, in the army, and in the navy, where he has spent so much time, was he ever found chargeable with being concerned in any secret proceedings, or indeed with being a member of any political society whatever. In the rage for forming societies, popular or loyal, about fifteen years ago, some of his sect were inconsistent enough to join such political associations. But while his avowed religious principle, both among the reformists and among the friends of things as they are, so directly and peculiarly militates against all the vain distinctions of rank amongst men, and against the pomps and vanities of this wicked world is a perfectly levelling system, it yet renounces all measures of violence—is simple, peaceful, patient, resigned; and Doctor Walker did, in most situations, act consistently with such principle. The officers in the mess knew something of his sentiments; they have remarked, “The Doctor seems dull to-night; has retired rather early.” “Yes, do ye know why?—an impressed man has been brought aboard.” Never, however, did he utter a syllable to make

a private soldier or sailor discontented with his situation. He has made a thoughtless youth, who had been hurried aboard in England unknown to his friends, address the information to them from Egypt that he was yet living. A medical prodigal, whom he had found in the ranks there, with consent of Lord Hutchinson after the convention at Cairo—for till then he said he should not feel justified in parting with a single man—he had the interest to get placed by Lord Keith in the navy in his professional capacity. Services or gratifications he always, when he could, afforded to our brave warriors, but never, in the administration of them, was he guilty of such breach of trust as in the remotest way to excite the least sentiment of disloyalty. This is the more worthy of notice, because the Doctor did not entirely escape the attacks, happily impotent, of envy. Scarcely had he reached the Mediterranean when government received information of his attempting to stir up mutiny in the fleet by the distribution of seditious papers. If this had been suspected even, aboard, to have been the case, he would have soon been sent home, and he would not have been the only one treated in that unceremonious way. One passenger of this description (a *suspected* person), came a prisoner in the same frigate with him from Egypt. He had one accuser even in the expedition, a non-combatant too, a chaplain who was every way a contrast to his

clerical colleagues; a man of such *hauteur* that if Pope's description—

“ And pride fills up the mighty void of sense,”

be truly characteristic, he must have been the emptiest man of the expedition. He had not the judgment to manage, or at all to conceal, his vanity. In swearing even he seemed to affect to do it genteelly. The accuser, with a great shew of sagacity, represented the Doctor as a Jacobin to some of the most eminent of the chiefs both of the army and navy; yet all this did not hinder them from receiving him in their conversations and at table as before. They despised the calumniator, and afterwards exposed to Walker what they termed his puppyism.

Dr. Walker was further *a citizen of the world*, not in the dissipated sense of a man who lives by roguery, and has no settled home, but in the high sense of considering all men “brethren.” This modified and gave a nobility to all his political views; and the following extract from his Fragments is so excellent as to form an appropriate conclusion to this chapter.

“While engaged in attending on the brigade of seamen ashore, at the camp of Alexandria, I first heard of the late change of the British ministry. It was a naval officer, at his tent, who informed me, and with such circumstances of detail as left no doubt on my mind of the accuracy of the report. Without going at all into a comparison of the

outs and ins, I felt a spontaneous pleasure to rise in me at the time. How was this to be accounted for? Did it proceed from that disposition which the rival of Themistocles discovered in the citizen of Athens, unknown to him, who wrote his name upon the shell as a vote for his banishment? 'Dost thou know Aristides?' said the illustrious culprit. 'No; but I do not like to hear all the world call him just.' I could not have adopted the remark of the envious Athenian, whatever my disposition, and applied it to the late premier; for, while I had often heard him called, in England, a 'heaven-born minister,' on the continent I have heard him termed, very sincerely, *l'enfant de l'Enfer*; and I do not think that either appellation ever made me think a bit the better or the worse of him. In wandering on the city wall at Leyden, a favourite walk of mine of an evening, a burial-ground was pointed out to me as the place where the Hanoverian soldiers were buried, who died in such great numbers at the hospital, I could not help thinking of him very seriously. I had so often heard him charged with being a principal cause of the war, in which these men had suffered so much, and at last been lost to all their friends, in an untimely grave, in a foreign land, that in passing the lonely place I regularly used to think of him by the spontaneous association of ideas; but it was with a feeling of pity, rather than with any distinct notion that the cruel mischief was chargeable on him alone.

In passing a print-shop at Rotterdam, where his portrait was hung up in a conspicuous situation, together with that of the sanguinary Suwarroff, I could not help feeling a sort of abhorrence, a stronger one than that excited by the view of bear or lion behind his grating in the menagerie: I was ready to consider them as two grand destroyers of the kind; but this might only be a weakness, which a little reflection might remove. The declared enemy of the slave-trade might, in calling upon his nation for all its energies to crush the rising republic of France, have schemes in his head which he might imagine were calculated for the benefit of humanity: we have his own professions to fully justify such conclusion; and certainly he seems to have brought into a combination against the fickle nation, which does vainly call itself the Great, such a host of powers as have hardly ever been united before, though they have now generally left the coalition, or gone over to the opposite side. To what was the spontaneous pleasure which I felt on the change of ministry to be referred? To the hope that peace would be the consequence of the event. I am in daily expectation that the two governments at home will, by convention, agree to send out to Egypt an order for suspension of every farther plan of hostility; or, rather, in hopes that some vessel will be suddenly arriving with news of peace.

“ I am much more apt to form, involuntarily

form, an opinion of another from the words of his own mouth, than from any thing to be gathered from popular report ; and it is to this, rather than to any vague and general charges, that I refer the decided disapprobation, which I have unavoidably felt, of a certain conduct of the late British minister, and of the present consul of France—that I refer the doubts I have ever since entertained of the correctness of judgment, or goodness of heart, of these two public men.

“ Some time before I last left England, I read in one of the journals a speech of the prime minister in parliament, where, harassed by ‘ the opposition,’ (term barbarously conceived) in declaiming against the French, the expression ‘ natural enemies’ escaped him. He could not have applied any other name, however abusive, that would have awakened in me, at once, so unfavourable an idea of his wisdom or his goodness. One of his warm advocates, an ecclesiastic in the country, endeavoured to explain it to me by the jealousy or rivalry which must always exist, said he, between the two greatest nations of the earth. I could not admit, however, of his explanation, which, though it seemed to mitigate the misanthropy couched in the minister’s appellation, yet contained in itself a sentiment very unfavourable to humanity. In like manner I read an address of the French consul to some of the constituted authorities of the western departments, in which he speaks of our ‘ eternal ene-

mies, those heretics, the English.' All the world almost seems to have been drawn into the train of the rival nations, who are separated only by a few miles of water; and because England seems to have been the main spring of all the movements of the coalition, the consul's extravagant expression of 'eternal enemies,' might mark only a shade of desperation which he felt at the time—might mean those enemies which there is no subduing, who attack us at every point. I can find no such apology for the term 'those heretics,' which he had the audacity to use. I mean not that he had the courage to give the English a hard name, which he might have learnt when first imbibing the superstitions of his fathers, ere he had listened to the seducing lessons of 'French' philosophy at Paris, or yielded assent in this country to the precepts of the prophet of Mecca; but I mean that he had consummate effrontery to adopt such language at the head, and in the face, of a nation which had professed to regard all sects with an equal eye, or, rather, not to regard religious professions at all, leaving to every citizen to follow the path which he preferred. I mean when he thus publicly gave up every title to a philosophic and liberal mind, he was audacious in using the term heretic, inasmuch as there are many among the fickle people whom he governs that are insulted by his term; for neither are they of the church of Rome. If he be a papist in his heart (I do not mean

catholic; many of this description I reckon among my good friends on the continent, as well as in the United Kingdoms) or neither one thing nor another, but only a political Proteus, he is not a prudent one; he seems to have committed (revealed) himself: he cannot recal his words. But 'no one is wise at all times'—*Nemo mortalium omnibus horis sapit*. In this only I read the apology for the palpable indiscretions of the minister, 'heaven-born,' and of the *grand 'pacificateur.'*"

CHAPTER VII.

The Generosity of the English—Their Self-love or Self-complacency—The Tale of the Cravat—The French—The French and the Irish—The Scotchman—The Ideas of the Turks regarding Justice—Turkish Despotism—The French Soldier's Expression in Danger—The Minorquese Nuns—The Minorquese generally—Their Character—Fourcroy's high Eulogium on the English—The Russians' digestive powers.

CHARACTER is always interesting, under whatever form it may be presented. It is also instructive. The follies of man are thereby pointed out; and the well-drawn description of absurdity may and does have a far more beneficial effect than the degraded plan of the ancients, to make a slave drunk to exhibit the vice of drunkenness. "The relating of anecdotes," Dr. Walker remarks, "is like picture painting. Every one hears them with pleasure, if they be of the kind to suit his taste. They often return the echo of some part of a man's own life." In this chapter, therefore, some notices will be given of Dr. Walker's descriptions of the characters of individuals of different nations; descriptions showing not only Dr. Walker's graphic power, but also affording instructive lessons to the individuals who may belong to the classes described.

The first to be noticed will be in reference to the peculiar generous character of the British.

“The Frenchman, J. B. Lallemand de V., was in distress. He had been educated at the Ecole Militaire at Paris, contemporarily with Buonaparte, whom he somewhat resembled in person, and held, under the old government, a considerable post in Domingo. In the beginning of the revolution he had retired to America, married the daughter of a colonel there, and become a citizen of New York. As such, he had come to Paris on a visit with his wife, whose portrait he exhibited to me with expressions of tenderness. On his way to Hamburgh, in order to take a passage to America, he was seized at the Hague with an intermittent, which had detained him and decreased his means for travelling. A part of the arrangement between him and his wife was, that she was to go to London, when travelling should become less difficult, and that he was to repair thither to conduct her home. To my *compagnon de voyage*, an English merchant, a man of prompt philanthropy, I mentioned his case, and he immediately offered to advance him some money. The Frenchman could not venture to mention any particular sum. If he were at Hamburgh he could find means to prosecute his voyage. It was not very far to that city. His cash was not yet run out. ‘Will five guineas be of any use to you?’—‘Certainly. With such a supply I shall want for nothing on the road;

and you will have the goodness to give me your address, that I may remit to you what you do me the honour to advance me.'—'It does not signify. My name is W. of the house T. W. and W. of Leeds. If at any time it be convenient to you to remit me it, it is all very well, if otherwise, you are welcome.'—'Sir, you overwhelm me with your kindness.'

"I saw him in the evening.—'How good and generous your friend is!—and to a stranger whom he has never before seen, and whom he will probably never see again. There are none but the English capable of such acts.'—'Thou art mistaken, my friend; there are thousands of others.'"

The additional remarks on the English character are excellent:—

"I have not, in all my travels, found any people so far advanced in that frigid kind of politeness which quits the old-fashioned manner of acknowledging, in conversation and address, every tie of consanguinity, from the nearest relations to cousins of the third and fourth generation, as the English. I anticipate the smile which my simplicity may provoke, a simplicity learnt, I believe, in my travels, from my intercourse with foreigners, where the *Onkels*, *Fraus*, and *Bruders*, the *il mio Padre*, *la mia Madre*, the *ma Sœur*, *ma Cousine*, &c., were cherished terms. In the army and navy also, I have heard officers of foreign regiments, and Irish officers, talk of their relations, as they would by their own firesides, under

the names of wife, brother, uncle, &c.; while, in officers from North and South Britain, I observed a total shyness of speaking of their nearest relations by any other terms but such as Mr., Sir, Lord, &c., which are given them by the world at large. But if shyness be a national characteristic of the English, I hope they are a people not the hindmost in integrity. Yet if some of their native asperities, especially their prejudiced notions respecting the stranger, were worn off, the islanders would certainly be improved by the change. A Genevan, who had lived in North and South Britain for some years, and who had married a Scotch lassie, observed to me in Paris:—"The English say, that though they may not have that show of politeness, which is to be met with in other nations, there are no friendships more steady than theirs when once formed. But it is not," said he, "the services of the year I want from any man; I am independent, and can do without them; but if any one will show me the civilities of the day, as I pass along, I shall be much obliged to him, and these we certainly meet with here." Let the English be shy or rough, let their climate be cold and wet, or variable, I cannot but prefer the green fields of my native land, to every other scenery which has yet met my eye; and the attachments, social and relative, which fix me there to all of later acquisition."

Dr. Walker, referring to the principle of self-

love as affording considerable comfort under the calamities of life in preventing the individual from being put out of conceit with himself, introduces the following facts and anecdote:—

“ I have seen a very deformed figure passing through the street, and, at the moment that I felt pity stirring within me, he lifted up his countenance with an air of self-complacency, and showed such an arrangement of his cravat, as convinced me, and I was delighted with the conviction, that he was pleased with himself. The part of our dress, round which our attentions rally more than on any other part, is the neck-cloth. Many are particular about their feet, but on meeting, or expecting to meet the eyes of others, we all seem to regard with anxiety the fore part of the neck. A spontaneous movement of the hand to the part, detects the disposition to make a fair show under the chin. Two satirists in Dublin, in indigent circumstances, and of low manners, were entertained one evening at a public-house, by a company who wished to be kept a laughing by their sarcasms on each other, and their buffooneries. The champions stood prepared to begin their jeering strife, when one of them, Trevair, a cobbler, of notorious memory in that, his native city, obtained the victory on the first charge, and entirely spoiled the fun of the night. ‘ I’ll tell you what,’ said he to his antagonist, who displayed a clean cravat, ‘ you’d better,’ pointing to his neck, ‘ put a pin in the

neck of your shirt, before we begin.' The poor fellow was without a shirt, and felt the detection of his poverty (that greatest of all crimes in general estimation) so forcibly, that he could not rally his spirits during the whole night."

The fact that the exhibition of pride in one man, excites, repulsively, the feeling of pride in the other, is testified to by the following circumstance, related by the subject of this memoir:—

"I used to walk occasionally with a merchant in Holland, where we used to meet, sometimes, among other ministers, generally grave-looking men, one in particular, of a seemingly different character, the buckles of whose hair, or peruke, were remarkably stiffened with pomatum and powder. 'There goes a proud priest,' said the merchant; 'those men preach humility, and carry themselves insolently. I never bow to them first, but always wait for their example.' The merchant used to take off his hat, I observed, to those few begging people he passed without relieving; and did not wait for the example from his numerous acquaintances in general."

This feeling Dr. Walker himself experienced, and the remarks that follow show the accuracy of his knowledge of human nature in reference to this particular disposition:—

"There is a splenetic pride in our nature, which, while it enables him who feels the largest share of it, most readily to detect ambition in

another, and makes him most cordially envy him when successful, enables him also most readily to distinguish merit in the unassuming and modest man, and to yield to him his best social affections. In fact, we often seem to love the mild and the meek, and admire their looks, in preference to those of the forward and the bold; because we are not willing that others should be proud as well as ourselves."

This self-complacency, as connected with the rude impudence of John Bull, and the want or the modification of it as connected with people of other nations, is strikingly referred to in the following note of Dr. Walker:—

"I was one day making a sketch at Mahon, when a party of French, officers, surgeons, and young women, were walking in a line, which stretched nearly across the street; one of them simply said to the others, who were eyeing me rather inquisitively, *Je le vois partout faisant des esquisses*; *Oui*, said I, finishing, or adding to, his sentence, *et tous les jours*. The others immediately turned away their regards from the churlish-speaking Englishman; he, without slackening his pace, kept his eyes fixed on me, till he got his hand up to his hat, and tipped me a kind of salute which seemed to mean, 'I beg pardon; I had no intention to offend you.' They walked about a quarter of a mile in my view; but not one of them took the liberty of looking back again at me. I suppose they would have thought it a

rudeness. So smart a young company of English would have made some, perhaps gibing, reply; a similar Dutch company might have laughed outright. I was once strolling on a forenoon in a large field near Dublin, looking at the volunteers of the city, who were, on that day, going through their military evolutions, but, taking at the time, the refreshments of sausage, neat's tongue, &c. and a drink of their cantins. A man came up to me in the field, with a long slice of bread and meat in one hand, and a pen-knife in the other; not seeing me have any thing to eat myself, he invited me to partake with him, and was about to divide his morsel with me. I had previously eaten what I had brought out with me in my pocket, and answered I thanked him, but (with all the stiffness of any formal Englishman) I had already dined. 'Oh,' replied the open-hearted Irishman, casting his eyes over the hundreds and thousands in the adjoining vale, and on the opposite hill, 'I wish I had the means of making all these people dine also.'

Dr. Walker relates the following tale, which illustrates the difference, very strikingly, between the English and the French in the above respect:

"Once passing, in London, a young naval or military officer, who had lost his right arm, in company with a couple of female friends or relations, I thought it right in me to break through that almost invincible shyness which I felt under the idea of interrupting, in the open street, where

multitudes were passing, (it was in the Strand or Fleet-Street, about the middle of the day), the conversation of people whom I did not know. At length I mustered up courage, after hanging after this party for a long time, and told him I thought I could furnish him with a useful hint for writing with his left hand, and that I should be happy to do it. 'I don't want to write,' he replied; and I passed on, with a less opinion of his judgment than I might have had if we had not spoken. I made a similar proposal at a friend's house in Paris, to a young man in an officer's uniform, or rather undress, as I thought, in the same situation. He soon got pen and ink, replying, *Je vais repondre a votre attention*; and wrote me his name, with the place and time of his birth, in a very beautiful manner. He had already got, or taken the hint, and acted upon it; it was that of putting the right-hand side of his paper or copy next his breast, on the table or desk, and writing on it, thus situated, as it were, from top to bottom. He asked me if I could put him in a way of making or mending his pen, which quite puzzled me at first; but meeting with him in the Louvre, a few days afterwards, I proposed his getting a ribbon, to pass over his toe and knee, like a shoemaker's stirrup, by which he might fix the quill on his knee, and thus, perhaps, have sufficient command of it, to cut or pare it as he might wish."

The following statement every one will perceive is true :—

“ At the inn there I had noticed the arrival of a solitary Frenchman, and entered into conversation with him. With most nations, except the English, I have found this easy to accomplish. The French are about as easily approachable as the Irish. I do not here mean that description of Irish that one sees about the coffee-houses of Dublin and the other large towns, holding up their shoes on the moment of their spying a soil or spot on them, to have them polished again; thus keeping up the shoe-boy's trade in the street, instead of telling him to go home to keep himself clean, and follow a business less casual.”

Many English think that they cannot be too offensive to a foreigner. They act as if believing that the French would not give them proper credit, for they sound their own praise, and even glory in those peculiarities displeasing to their continental brethren. Not so with Sir Sydney Smith. When this brave man, in Egypt, was at dinner, and Arab chiefs were seen approaching towards the tent, if the table were not cleared, he told the servants, “ Away with the ham, away with the ham !” not wishing to wound the feelings of the sheiks who do not partake, from devotional feelings, of swine's flesh.

It is an idea very prevalent that the French do

not appreciate the labours and the discoveries of the British sufficiently. The following testimony proves the contrary, and shows the accuracy of Fourcroy's judgment :—

“ At Paris, in an assembly of some hundreds, yea, more than a thousand medical students from all parts of the then republic, from different countries of Europe, and from America, I have heard Fourcroy, in his chemical lecture, observe, ‘ *Que les Anglois marchent toujours à l'utile.* ’ ”

The Scotchman is well exhibited in the following tale :—

“ One of the officers on board the *Endymion* had heard of the death of his brother, and of the capture of his vessel by a French privateer. A countryman of the officer, a Scotchman, observed, on hearing of the event, ‘ Ay, it falls the heavier because of the PROPERTY he had in the vessel jointly with his brother. ’ ”

The following is an excellent description of the French character :—

“ When a Frenchman is of a loquacious turn, he finds such a fluency in his elegant and easy language, that he astonishes the people of any other nation by his volubility. I have often, at Paris, felt uneasy, in a pretty large company, engaged upon the same subject, when about half a dozen of them have at the same instant commenced an address to the company. It seemed to me indecorous ; I was afraid they would offend each other ; but no such consequence ensued.

The attention of the hearers was divided ; one or two speakers saw that nobody listened to them, and presently gave over : one or two more had each one or two hearers, but gradually dropped their speech. These all turned their attention to the one or two that continued speaking. He that found that he had the most eyes bearing on him was encouraged to hold out, while the other soon desisted, and, with the group that had listened to him, directly gave their ears to the successful orator.—A party travelling in a tractschuyt in Holland, with their friend, a Frenchman, extremely voluble, found him as it were suddenly borne down by the superior volubility of one of his countrymen, who had just joined the party. *Monsieur*, said they to their friend, keeping his eyes stedfastly on the stranger, *vous ne parlez pas*. He was watching for the stranger's coughing, hemming, or in any way pausing, if it were but for a second, that he might commence. *Attendez, attendez*, said he impatiently, checking his friends, with his hands stretched towards them, his eye still upon the loquacious stranger, *S'il crache, c'en est fait de lui*—Wait, wait, if he spit, it is all over with him."

The character of an English and a French mob is well contrasted in the following :—

"I remember an American at Paris saying to me, 'I have been at the Champ de Mars to-day ; how I admired the gentleness, good humour, and gaiety of the tens of thousands of Parisians that

were assembled. There was nothing seen among them but the greatest politeness and complaisance; now, in our country, or in England either, such a day would hardly pass without drunkenness and bloody noses.”

The politeness of the French is very pleasingly pourtrayed in the following anecdote:—

“In passing to the Hague, there was a party in conversation at one end of the schuyt, and in their making mention of a Jew, a disrespectful name was used, on which a Jewess sitting opposite to me, called out, that it was a shame for the Christians to treat the Jews, as they always did, with disrespect, and that the Jews did not act so by them. I took her part on the occasion, and said I was sorry I could not speak Dutch fluently; but that I knew enough of it to be enabled to say that her remark was just, as I had often observed in my travels; and that it was somewhat curious that it should be the case: if a Jew were to ask a Christian where he got his religion from, he must acknowledge that it was from the Jews, &c. Both the Christians and Mahometans derived even their superstitions from them, as in their observances of sabbaths, though they had both of them changed the day; the Christians having gone a day forward, the Mahometans having retrograded one from their Hebrew original. The Jewess reached over and laid hold of my hand. The Frenchman, with whom I had happened to travel before, exclaimed in high glee, *Voilà une*

conquete faite. The conversation turned on the different physiognomy of the Jews and Christians. 'If one of them should come to mass,' said the Frenchman, 'I should know him directly.' 'If thou should go to their synagogue, they would as readily discover thee to be a stranger. I consider them as an Asiatic nation, while we are descended from the Goths.' 'It is very curious,' added he. 'The creation is a phenomenon; I believe that by little and little we have become what we are.' *Ma foi, la création est une phénomène,* he repeated, and, turning to a blooming young woman, added, with a sparkling countenance, *et une jolie femme est la plus superbe part.*

The subjoined remarks are excellent:—

"I have often been struck with the appearances of resemblance between the French and Irish in many points; and on this occasion, I saw another instance, or, in other words, I may say, there appeared to me an instance, of a difference between the Irish and the British, similar to that which appears to me to exist between these and perhaps most other nations. An Englishman's soul seems, generally, to be locked up deeper within him than that of other people. I believe none excel him in generous acts, when his feelings are once stirred up; but he does not appear to possess that prompt sympathy, to feel that ready interest that others seem to do, on seeing a new face, or even a new object. Of all people in the world, the French are perhaps the most ready in

feeling an interest in every thing which presents itself to them. Ask two Frenchmen the road (I have witnessed it in Minorca), and the answer shall be given by them both at once, with an earnestness that might induce one to suppose that the traveller, passing them, had engaged all their thoughts, and that they had been watching for the opportunity of the gratification of speaking to him. I have made similar enquiries of an Irishman (it was in Waterford), his soul seemed to rush into his eye, and he made his answers with an earnestness and a joy, that one might be ready to think would put him out of breath. Let a flower fall in the way of two French people (I saw it in a *tractschuyt* in Holland, where a man and woman, both French, were travelling; and I have some reason to think that his pursuits were not altogether insignificant, for he attended the university of Leyden, which required some attention, and a knowledge of the Latin tongue), and they will take it up, turn it about, and be sure to discover peculiar beauties in it. The colours will be charming, the odour agreeable, the forms elegant, the stems, or leaves, delicate, &c. Every thing that meets their eye seems to claim their attention, or their sympathies. Passing hastily a print-shop in Amsterdam, I saw French soldiers, officers and privates, looking in at the window, but this did not content them. They were in argument, criticising the prints aloud,

in the public street. I once saw a French emigrant priest looking at the frontispiece of a book on cookery, in a bookseller's window in London, and remarked to him, that, in his country, the greatest attention had been paid to the art of cookery. 'Yes,' said he, 'and that rabbit is not right skewered.' (I suppose his feelings had been hurt in looking at it.) 'You see how it is disfigured, by its fore limbs being forced back and raised above its shoulders. They should have been put in this attitude,' said he, gently raising his hands before his breast, and crossing them with the palms forwards. If I had to give the *ton* to these things, I should have the head removed, in every instance, because we hardly remember that the creature ever lived, if we don't see the head remaining, while it may awake ugly ideas to see it cut up in an attitude imitative of life; besides, for the preservation of the head, the animal sometimes suffers a slower death. Walk through the streets of Paris (I have experienced it) with a child in my hand, having light-coloured hair, many shall eye it with admiration, and not a few exclaim, '*Quels cheveux! Comme ils sont blonds! C'est une charmante creature!*' Let a child, but just learned to go of itself, appear in one of the walks of that city, and it is a chance but some lovely woman come and gently slap its little bottom, out of pure fondness to the creature. I have seen such a one do it in the Place de Carouzel at the Thuilleries,

without stopping, though she looked back and smiled on it as she walked on, after having drawn her hand from under its clothes."

Dr. Walker appreciated the beauties and the defects of the French language, as is exhibited in the following passage:—"It is the ready eye, in the French, that often makes their descriptions so rich and picturesque; the want of it, that makes those of the English, in many instances, so meagre. I mean in the lighter compositions; for, while their language seems incapable of losing its native elegance, of becoming coarse or rude in any mouth, like the English, it seems also incapable of rising to the energy and sublimity of which this completest of all mixtures of the Gothic and classic tongues is capable."

In connection, the following observation may be recorded as showing Dr. Walker's quickness:—

"A French soldier, struggling under such circumstances, cries out, by a happier facility of language, while he keeps fighting, *à moi, à moi*, and may presently find his comrades pouring in all around him; while a poor Englishman, in a similar situation, may be hewn to pieces without once thinking of crying for help. Indeed, so ill adapted is the word, help, to be sounded over the field, that the very utterance of it seems to shut up the mouth, and almost stop the breath, at the same time."

The despotic oppression of the Turkish go-

vernment, exhibited under all its forms, is strikingly seen in the following quotation from his fragments :—

“In the morning we saw great quantities of the wreck of the *Iphigenia*, which had taken fire the preceding day, rolling into the lake, and along the shores on each side of its entrance. I was witness here to what I have often seen since my arrival in this country, the violence exercised by the Turkish soldiers on the natives. An Arab made some sort of demand on the soldier, who answered it only with a blow of the first stick, or lump of wood, he could lay hold of. This increased the vehemence of the Arab’s demand, who kept following him up from the beach. The Turk, every now and then, laid hold of some lump of wreck, and levelled such blows at him as might almost fell a cow; and which, notwithstanding the Arab’s evasion of them, gave him such pain as made him roar out, and at length abandon his attempt, and return to the sea-side, weeping aloud. I could not interpose on this occasion, not understanding the language, and particularly as I saw the Arab could evade every blow, by turning away from following the Turk. I had one morning lately, on getting up and looking out of my window at Rosetta, seen a Turkish soldier draw his sword on a naked man in the Nile, and, when he could not reach him, he threw large stones at him. On that occasion, I hesitated not a moment to call on some soldiers

who were near—‘Soldiers! take the sword from that Turk, if he draw it again on a naked man, and throw it into the river.’ ‘Yes, Sir,’ said the soldiers, who were Irish, running up to see fair play; but, luckily for the Turk, he had left off his measures of violence, on which account they did not meddle with him.

“It lately happened, in a little dispute at the camp, that a Turk stabbed an Arab; on which occasion the British commander-in-chief remonstrated to the Captain Pacha, who ordered the soldier to be taken to the village to be beheaded. The British general proposed to wait the issue of the wound of the Arab, who eventually recovered, and the life of the Turk was spared. It did not fare so well with a number of the Vizier’s horsemen, who forced the passage of the bridge of boats near Cairo, and I believe wounded a British sentinel at the time. On complaint being made, a soldier informs me the heads of five of them were struck off.

“Indeed, human life seems to be of little account with these associates of the British; and thousands of the latter, I believe, would glory in joining the French, to rid this part of the world of Turkish bondage, if a convention to that effect were entered into at home, and orders to execute it were sent out from their superiors. What horror and detestation were excited in a young officer of cavalry, of my acquaintance, who was stationed at the Vizier’s encampment, near Boulak.

He sees, from his tent, one Turk lead out another into an open sort of place, deliberately draw one of his long pistols from his belt, present it to the other's side, and immediately fire it. The man drops, struggles, and kicks, in great agony for some time, when his executioner, or assassin, without discomposing himself, or being at all in a hurry, with another pistol very deliberately shoots him through the head, and leaves him. While this was going on, Turkish soldiers were lying about on the ground, smoking their pipes, and just turned about their heads to see what was passing, but without getting up, or giving over smoking. The body lay exposed, till it became offensive, in the sun, but had the effect of making the groups of Turkish soldiers, who passed that way, stop and make some sort of remarks, in their beautiful and musical language, but which the officer did not understand."

The following is worthy of notice as recording a fact illustrative of the Irish character:—

"In all the movements of multitudes, it is the will, the example, of the few, that gives the impetus. An old school-fellow of mine, and some of his companions, on a jaunt to Dublin, were alarmed on meeting a mob in that city, with knives attacking all they met with dressed in nankeens, and cutting their clothes to flitters, because of their thus rejecting the products of the Irish loom. They stood up close to the houses, from the current of the passing mob,

who, some of them, recognized the strangers under alarm well dressed in nankeens, and set up the horrific shout 'No English,' 'No English!' which presently ran through the whole crowd. The Englishmen were astonished; but were soon delightfully relieved on the terrific cry being explained to them. No violence to strangers. Let them wear their nankeens, or whatever they like. No violence to the strangers; from whatever quarter, they are always welcome."

Dr. Walker gives the following compliment to the digestive powers of the Russians. Speaking of the dead horses after some engagement, he adds: "Of their fetid remains, delicious banquets were made to these hyperboreans, with ilea capable of producing and undergoing, within the tortuous tube, the solution of the most cartilaginous, tendinous, and osseous portions of their fetid spoils."

Dr. Walker, though a Quaker, was fond of observing female beauty; and the results of his observations are thus detailed:—

"In coming up the Mediterranean, a sort of gradation in the countenances of the women has pressed itself on my observation, somewhat similar to what struck me in traversing the Batavian Republic from south to north. These remarks may be of general, but can never be supposed to be of universal, application.

"In passing from the southern part of Holland

to Delftziel, the feminine features seemed to vary, from the broad or large, to the small and slender shape. The women of Friezland are noted in Holland for their beauty. An artist might chuse such faces as theirs to draw his cherubs from. They wear large flat hats, about as broad as a small breakfast-table, and retain very fair complexions. The air and the soil of their country are drier than those of Holland, where, however, an Englishman and I, on crossing a canal, were much struck with the appearance of a young creature whom we met on the bridge. 'That is a fine woman,' said he, following her with his eyes. Among ten thousand fair women of Friezland, or of any other country where I have ever been, she would have answered Fene-*lon's* description of Calypso among her nymphs. The innocent looks of the Dutch women, under their Gothic or rustic costume, made me think they would be good models to the artists for their Madonas. The soft countenances of the women of Flanders made me think they would be good patterns for their Magdalens. This latter notion might be excited from the air which they derive from the veil falling in beautiful folds from their forehead, and over their shoulders, producing an elegant and classic effect. Perhaps this contributed to give to their countenances more of the oval appearance than would the little round caps of the Dutch women. Very different in its effect is the veil of the east, the long, narrow rag or apron, however bedizened with little coins stuck

on it by way of ornament, hiding the nose and mouth, and hanging down below the knee. Its appearance is very revolting: an officer tells me he cannot help associating the idea of cancer with it. The Maltese women have no such veil, nor have they their foreheads swathed; but, in putting on their clothes they are pretty completely veiled; and, as the Arabian women, from whom they are descended, and whose language they speak, muffle up their faces when their visage apron is off, by catching a hold with their lips or teeth of the edges of their great overall, so might they very easily do the same with the flaps of the hood of their cloak, which hang over their face, half concealing it. The veil of the Minorquines, which they wear at home and abroad, as constantly as an English woman wears her cap, leaves the countenance open. It is tied under the chin, and the laps of it hang over the breasts, which are more exposed when they do not hang fair, or are blown aside by the wind, than would be agreeable to the notions or feelings of an English woman. In Egypt, as the drapery of the women, carefully and closely enough muffled up about the face, waves about from their motions as they walk along the streets, or is blown aside by the wind, nearly their whole body appears. Along the banks of the Nile, as the men and women wash their clothes together, or as they step out of their boats, all the parts (the face excepted), which meet the eye of the anatomist

with the human subject on the dissecting table, before his application of the knife, often suddenly break upon the eye of the passing stranger, and surprise him. He discovers little embarrassment in the people thus exposed, but much at the moment when the nose and chin start into view, by some unlucky derangement of the visage apron or veil; so capricious are the laws of fashion.

“The Minorquine women are much admired by the English. I have heard these attribute their erect and firm gait to their dancing their Fandango; and their carrying water on their heads. Many of them have fair complexions; their eyes are generally black, as is their hair, of which they form a long queue, which reaches more than half way to the ground; but the lower part is only visible, by reason of their veils. They are always very neat and clean about the feet, which they seem to have pleasure in showing, wearing their clothes short like the women of Holland; thus differing from those of England and France, as well as those of Mahometan countries, who, in this respect, are like ‘Troy’s proud dames, whose garments swept the ground.’

“Perhaps the soft looks which form the greatest charms of the countenance are produced by social intercourse. By the interchange of sentiment fine feelings are excited in the mind, the features arise into expression elegant and beautiful; in these feelings, mind sympathises with mind, and ‘countenance answers to countenance,

like the face of a man in a glass.' The countenance acquires an expression in company it would not have had in solitude, as is evident from the want of it in those who, from being deaf and dumb, are secluded from the cheerfulness of conversation, very contrary to what happens to the blind. The animation, and the appearance of pleasure more particularly, in their countenances, are often very striking, notwithstanding the lack of lustre in their darkened orbs. I am of opinion that the wearing of the veil of the east is unfavourable to the countenance's acquiring that expression which often appears in the looks of sentimental females. If the blind's having expressive visage seem unfavourable to the opinion, it may be observed, that they have not to keep up any look-out, as through a loop-hole, or from behind a wall. Their breathing is not interrupted by any impediment before them, nor have they to feel any uneasiness from the rubbing of any exterior damp, or other uncomfortable substance against their faces.

"The gradation in the countenances of women, which I have mentioned being struck with in coming up the Mediterranean, that is in visiting Minorca, Malta, and Egypt, was in the order contrary to what I observed in travelling northwards in the Batavian republic. There is animation in the countenances of the Minorquine women; those of Malta appeared to me be languid and cheerless. The countenances of the

women of Egypt have, perhaps, less expression than those of either of the others. The few I have had a glance of, as they looked at a person over their veils, hanging far enough forward to give me their profile, might give one the idea of their seeing an object that caused uneasiness. They stare at one with the faint appearance of such wrinkles and such discomposure as appear on the face in attempting to look at the sun.

“The head-dress of the Minorquine women, though farther removed than that of the Maltese from the revolting one in the Mahometan countries, whereby the female face is screened from the view, may yet remind one of its eastern origin. And the *mira ma non tocca* of the Spanish women, the maxim, the permission, ‘Look, but do not touch,’ is, perhaps, rather a remain, or an effect, of the jealous policy of the haram, than of the fantastic respect paid to females in the days of chivalry.” To leave this; the following history of the taking of oysters by the Minorquese will please the reader:—

“The manner of the Minorquins taking oysters in the cove is similar to that of pearl divers. A man, commending himself first, perhaps, to the protection of St. Antonio, or Nicholas, plunges from a boat to the depth of forty or fifty, or sometimes of nearly a hundred feet, with a hatchet slung to his right wrist. With this he severs the oysters from the rocks, and sticks them between his left arm and his body, till he has

thus collected a sufficient pile against his breast, or, till after many minutes, when the English, waiting above, begin to fear that he will rise no more; and, when he begins to feel himself getting out of breath, he springs up at once, to the astonishment and relief of the spectators. His oysters are taken from his arm, he is helped into the boat, a dram is given him, and another one takes his turn at the same painful and perilous exercise."

Equally interesting is the description of the modes of portorage adopted by this people.

"Amid all the business which one sees going on upon the quays at Mahon, such a thing as a wheel carriage, or a sledge, hardly ever meets the eye. A few mules clamber up to the town with their burdens mounted upon their backs, after the manner in which camels and pack-horses are laden; but principally the men themselves perform this arduous labour. If two can manage the load, they sling it between them, as draymen carry a cask; if it be too heavy, another couple apply with another sling; and, according to the weight, is the number of pairs or couples of men. In general, every man, except the right hand one, has his right hand round his neighbour's neck, or on his shoulder, and they move together like sedan chairmen, only their step is very short. I have seen a phalanx of them, of eight abreast, or sixteen, the whole number, carrying a burden

up the steep hill which leads to the town, in a hot summer's day."

The amusements and mode of marriage among the inhabitants of Minorca, Dr. Walker thus graphically describes:—

"The guitar is a very favourite instrument of music with them, but I do not remember to have ever heard a much greater compass of note produced by them in playing, than what I have heard on a Jew's harp; yet they seem to have great pleasure in accompanying these with the voice, and in this way the lover serenades his beloved maiden, for whole nights, under her window. They marry at thirteen or fourteen years of age, and sometimes earlier. They appear very temperate in their diet, using little animal food, and considerable quantities of vegetables and bread; but the time of the carnival preceding the Lent, is a season of dissipation, and of their kind of devotion. Asses, horses, mules, and men, whipping, spurring, kicking, driving, shouting; some with bridles, saddles, and furniture; some on horseback, and others a-foot, contend in the race through the streets, to the great delight of the concourse of spectators. In the day they have masses, feastings, and processions; at night, they hurry from one church to another, and amuse themselves with masks and balls. The time of a marriage is also a festive time in the family where it happens; an

officer told me he had been at a wedding dinner, which cost the father of the bride 150 cobs, or dollars, out of 450, the amount of his whole property. The presence of the English has caused an influx of cash into the island, with which the natives build and improve, having no notion of stock-jobbing, and very limited ideas of trade. They are neat and clean in their houses, though not so fastidiously nice as the Dutch women, who seem to keep scouring almost continually, while those of Minorca find time to sew and spin, and play on their castagnettes and guitars. Many of them have an odd affection to have their dead, female as well as male, interred in friar's habit."

The following notices regarding the system of nunnery are so excellent as to deserve insertion in this account of the Minorquese:—

"One of the nuns at Ciudadella was a young woman; the other had reached fifty. The latter had been in a convent from the days of her childhood, and said she was hereby unfitted to live in the world. When the English made the late descent upon the island, and it was expected that Ciudadella would have been besieged and bombarded, the sisters were brought out early one morning, and marched through bye-lanes to a place of residence which was thought safer. She said every thing out of the convent had a strange appearance to her, and she felt quite uncomfortable till she returned within its walls;

so that at her time of life, she said, liberation could afford her no pleasure. The younger one evidently entertained different ideas, and told us that a number of them had joined in a memorial to the pope, representing that they were not sensible of the nature of the engagement, at the early age in which they had consented to put on the veil, and begging their enlargement; but that they had not yet heard the decision on it. Their request, the poor victims! will, I believe, never be complied with; most likely the decision on it will never reach their ears; they will not have the satisfaction of knowing what is to be their lot; so that, from time to time, during their whole life, they may be amused with a faint, and transient, and trembling ray of hope, just enough to be thrown back, with hearts more completely sickened, on the gloom of despair, when the delusive gleam fades away. Their application, at this moment, will be considered as peculiarly unseasonable. Our lot has fallen in evil times, when such jealousy has been every where stirred up against innovation and reform, that he who proposes them often obtains only terms of reproach; yet I wish the British government would interfere and rescue these poor creatures from their confinement; it would, perhaps, scarcely be a greater exercise of power than the putting the bishop at Ciudadella under arrest, for presuming to make a priest, without its consent. Had I the

ordering of this matter, I would send matrons into the house to visit them from time to time, and learn whether they were content with their situations. Unfitted by their recluse habits for the commerce of the world, they should not be reduced to the choice whether to stay in confinement, or be entirely secluded from the sisterhood; on the contrary there should be egress and ingress for them whenever they chose. Why should not they have the same privileges as the friars, whom we see every where walking about? If they would prefer the recluse state, I should wish to preserve their retreat as inviolable to them, as was the *sanctum sanctorum* to the high-priest of the Hebrews. But their friends and relations might wish to see them, and some attention is due to them; perhaps they ought to have the gratification in opposition even to the humours, caprice, or prejudices of the recluse."

The following remarks indicate a high development of moral judgment, too deficient and too little sought after by most:—

"Neither does it appear to me that any body, or association, has an absolute right to withdraw itself from the presence of society at large, while it yet continues to depend upon it entirely for its existence. We may have a right to form a body, to rally round a peculiar superstition or principle as a bond of union, and to retire to the desert to live together; we

may, even in equity, have a claim upon our nation for such portion of the land as would be our share by a fair division. There we might live like the Hebrews in Goshen (supposed to be the fertile land of Delta, now in view from my window), without annoying or being annoyed by jarring notions or superstitions; the political state of nations, however, seems every where to preclude so delicate an exercise of justice. Republicans are obliged to submit to the mandates from the throne, and Royalists to the decisions of elected assemblies and magistrates. Profiting of the various advantages derived from the diversified relations which arise from general association, we have not a right, any number of us, to retire altogether from the presence of the community at large, to shut ourselves up and become a separate body.

“The law of our country opens to the public the different places of worship, and I would not allow the nuns, or any other religious body, to hold secret or clandestine meetings by law; they should not ever be private, except through the courtesy of society, and its members individually. On the same principle, I do not think it fair that the Egyptian women should be permitted to go about with veils on them, the revolting figures exhibiting only the two staring eyes of the whole visage. It ought to be a permission, I wish it were a practice, for every man on whom they cast them to immediately

unveil them ; if they look at our countenances, we ought to have the right to see theirs."

This chapter cannot be concluded better than with the following eloquent description of MAN :

"Thou little creature, of elegant organization, who canst go about without putting thy fore limbs to the ground, for what purpose are they thus left at liberty? Was it not that the earth might be rendered a comfortable habitation? It is with these that thou cultivatest the fruits of the earth, and gatherest them in their season. It is with these that thou subjugatest or destroyest the beasts that would annoy thee, and convertest to thy use all their spoils, as well as all vegetable productions. Thou bringest out treasures from the bowels of the earth. • Upon the land thou erectest edifices, and screenest thyself from the attacks of the elements; thou ridest upon the waters amid the ragings of the storm; but thou createst a storm by thy perverseness, which harasses and diminishes the number of the race, even the storm of the battle, with all the wide waste of war."

These descriptions of character may serve the important purpose, by the instructive mode of contrast, of teaching what is worthy of that individual being, so eloquently described in the last paragraph; what he ought to avoid—what he ought to imitate: they may serve as moral impulses towards the good; as efficient restraints from the evil. They may throw a light on some

obscure pages of the natural history of man, and may fill up a blank in the portraiture of his mental manifestations. They show, in addition, that the finest pictures, that bewitch by the life embodied, and by its natural representation, refer to human character, and that a well-drawn view of the microcosm is most interesting, because exhibiting feelings, passions, and powers, which, whenever *associated* with inanimate bodies, confer upon them additional and transcendant graces. They show, finally, as will be noticed hereafter, the powers of individuality and of feeling possessed by the subject of this memoir, that enabled him to depict what he saw, to describe what he felt, and to communicate to the whole that touch of sensibility that has, as its effect, a vibrating influence of joy excited in those capable of realizing and feeling.

In the next chapter, and the three following, the reader will be introduced to the subject of this memoir more fully, under the different points of view in which his character is exhibited—exhibitions full of interest, and worthy of the greatest attention.

CHAPTER VIII.

Dr. Walker's Character—His well-grounded Affection for his Wife—
An Anecdote of Masclet—His Sympathy for Helpless Objects—
The Anecdote of the French Count—His Views on the Treatment
of Beasts—The Social Feeling—The Originality of his Views on
Portraits—The Love of Home—The Love of Money—Anecdote
regarding his Treatment of Five Pound Notes—His Self-compla-
cency—His Remarks on Thelwall's Trial—His Delight in Liberty—
His Joy at the Failure of Lord Sidmouth's abominable Bill.

SOME of the feelings which man shares with the rest of the animal creation afford, when exhibited in the human character, regulated by those mental powers peculiarly man's own, a most beautiful and affecting exhibition. They appeal in their activity to every human being—are correspondents to similar existing feelings in the whole human race—are masonic touches that are known all over the world. They are inferior, it is true, in their relative importance; yet, without them, man would not be man. They help to constitute the broad outline of the human character, while some others of the mental faculties produce the individuality. In Dr. Walker's life some of these natural feelings shine forth most conspicuously, and form so prominent a

feature in the actions of his mind, that this biography would be very imperfect without their narration.

THE ATTACHMENT TO HIS WIFE, in the early part of his life, has been already noticed. He seems to have considered, and rightly too, that a wife is the most endearing of names, expressive of the most intimate of relationships. With this exalted view of this exalted state, it is no wonder that Dr. Walker should have been willing to endure many trials, and patiently wait the removal of many obstacles, in order to gain possession of her whom he loved. Time, with such an object in view, passed rapidly away. He could adopt the beautiful expression of the experience of one who lived many centuries since: thus related by the tongue inspired by the Spirit of God—"And Jacob served seven years for Rachel: and they seemed unto him but a few days, for the love he had to her."—Genesis xxix. 20. He says of his marriage—"Since the event of my marriage I have tasted much of the sparkling pleasures of the social circle;" and adds, "it still helps to gild my dullest moments"—"it forms my greatest earthly happiness." "The remembrance of my marriage has increased my pleasures, assuaged my pains, and dissipated the anguish which heretofore agitated my breast, and which has shown me that the wailings of the poets, in their elegies, where, in the distraction of their grief, they make all nature to sympathize

with them, were not altogether fictitious." After referring to the sombre hue cast over his mind by the remembrance of his troubles, he adds—"Since my marriage, to use the language of the poets, all nature has looked gay; even when shot and shells from the batteries of a hostile shore, and from many vessels, were flying about the ship in which I voyaged, the remembrance of my new condition was with me."

On leaving Mrs. Walker to go on the expedition to the shores of the Mediterranean, we find him and his companion, not going by the direct avenue leading from the house through the garden into the road, but turning down a by-path to be out of sight, in order to avoid harrowing the feelings of those they loved, an act, though apparently trivial, very full of the language of affection. In one of his letters is the following remark:—"Whatever ties I have in my native land (and I conceive I have not a right to move a step from home against the will of 'the woman that owns me,' and whose consent I obtained to come out), I feel satisfaction in accompanying the expedition." This remark shows how clearly and how correctly he viewed the union which unites not only body with body, but soul with soul. In fact, here is the substance of affection; the principle on which it is founded is here developed, and although, perhaps, not exhibited in "my love" and "my dear," those frequently unmeaning epithets, is opened up in an

acknowledgment which does honour to him as a man, and draws affection to him as a husband.

In another of his letters, referring to his warmth of expression, in reference to the painful and to the joyful events of his life, he thus writes.—“Do not wonder, then, if I speak feelingly of the things which have given me pain, or have made my heart glad. Of this latter description was my marriage, which, in its prospect, promise, approximation, completion, and result, I consider as the most precious event of my life;” and noticing, in connection with this, the voyage to the Mediterranean, he adds—“A voyage which, I believe, the most immense offer of wealth could not have induced me to enter without our first fulfilling our connubial vows.”

Such was the mind of Dr. Walker on this most pleasing relationship; and, being such, he will claim the regard of every woman, and the imitation of every man. He seems to have looked upon marriage as a means for improvement, not so much as a means of gratification; it was in the moral and intellectual delights therewith connected that he found enjoyment. He loved the predominance of feeling in the breast of woman; he saw that her superiority was to be found in her superior sympathies.

“ Oh, woman! in our hours of ease,
Uncertain, coy, and hard to please;
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow—
A ministering angel thou!”

W. SCOTT.

Dr. Walker, having these feelings, could recognise their existence in others. He relates an anecdote, the relation of which may serve to prove this appreciation. An Englishman dining at a table d'hôte with the French commandant and his staff, at the Hague, during the French revolution, was enquired of by one of the officers (Masclet), who had been in England, with great earnestness regarding England. The commandant took courage and exclaimed, "C'est dommage qui vous n'avez pas reste en Angleterre, que vous admirez tant." "Excusez moi, mon general! ma millieure moitie est Angloise." "O, je demande pardon," replied the commandant; "vous avez raison."

There was nothing, however, in this regard for his wife at all approaching to that sickly affection which is the production of a weak mind stimulated by desire. No, his was a sobered and manly regard, that was cherished and terminated by *respect*.

From this pleasing trait in his character it may be interesting to proceed to another, namely, THE SYMPATHY HE FELT FOR HELPLESS OBJECTS. There seems to be in the human being a feeling for every object that cannot help itself. How peculiar is that state of mind when a little helpless child looks up to us for protection; a kind of innate impulse to give help and security urges the man; the same feeling, modified, however, is produced by the sight of helpless old

age, and by the appearance of injured irrational beings. A want of feeling under such circumstances indicates an absence of a most humanizing principle; its possession gives a soft tenderness to every act of sympathy, and a winning aspect to every look of humanity. In Dr. Walker much of this was to be met with. Referring to the proverb, "Need makes the old wife trot," he thus proceeds: "The proverb is vulgar and rude in the extreme, for it goes to exhibit, in a point of view ludicrous to the vulgar eye, the aged female, who ought to be cherished, protected, and treated with respect, rather than be put under the cruel predicament of being obliged to trot."

The following little occurrence shows the same feeling modified in its tendency to action by others. "The old count (a French count on board the *Alexander*), wants to warm himself. Why do not I sympathize with him affectionately as I do physically, i. e., I am cold as well as he, though in a latitude so much lower than that of England. I even feel impatient at his addressing himself to me, and refer him to the steward of the ward-room to conduct him to the galley; and why do not I conduct him myself to the place of cookery, where it would be agreeable to me to have the opportunity of warming myself also? No; I do not like to walk through the ranks of the sailors to be stared at;—but I am a shy Englishman. With what pleasure the count

would conduct me through so many Frenchmen, and what attention they would show to me, as a stranger, as I should pass along; well, and the sailors of the *Alexander* would do the same, I doubt not, to him; aye, and if the Frenchman were infirm or lame, I believe there is not a man of them but would, with pleasure, take him on his back to the galley, so that the churlishness is all my own. The count often tells me his tale of grief and disappointment; at length, feeling impatient, I reply, 'I have heard that many times.' 'Ah, mon cher ami,' says the poor old man, 'quand on est en trouble, on en parle.' Feeling reproof, I answer, 'Cela est vrais; mais il est facheux de se trouver incapable rendre service à ses amis.' My apology, though literally true, might seem to many a poor excuse, yet the poor old count received it as an effusion of the purest sympathy, and replied, in retiring, 'Vous êtes bien bon; vous avez un bon cœur.'"

At first sight, this little occurrence might seem to militate against the possession of the feeling for helplessness by Dr. Walker. But the rebuff given to the count was evidently the result of a natural irritability of temper against which Dr. Walker had continually to struggle. As a proof that this explanation is correct, the further circumstance may be noticed, that the subject of this biography extended this sympathy to beasts. When visiting the Grotto del Cane, he would not allow the usual custom of forcing dogs in, to

breathe the carbonic acid, disengaged at the bottom of the cave, by which they are deprived of the power of motion. Regarding the treatment of animals, the following were his sentiments:—"I fear that in many instances there is not sufficient respect paid to the feelings of brute animals. I believe we have a right to put them to death when it suits our convenience, and that we ought to do it when their life is rather a state of suffering than of enjoyment; but we have no right to sport with their fears, nor, in any way, to impose sufferings on them which we are not willing to endure ourselves, equally with them, in proportion to our strength." This is the language of a philosopher, and of a man of feeling. "How cruel," he adds, "the act of unfitting them for their manner of life! I have seen a sea-fowl, floating on an expansive and wavy wing, after a vessel at sea, every now and then dropping down into the water for fish, and for what provision might happen to be thrown overboard, winged, by a young man of great strength and activity, with a fowling-piece from the poop. The bird came down upon the water, I suppose, to rise no more. There was no shore at hand for it to hop upon—no buoy upon which it might clamber, when tired of floating upon the waters." Such is almost a poetic description of that feeling for helplessness which seems to have exerted a very considerable influence on Dr. Walker's mind.

But it was THE SOCIAL FEELING that prevailed almost over every other. The attachment to and of friends gave a joy to every scene of Dr. Walker's early life. He seemed almost to revel in the delights of social intercourse. Writing of some occasional visits of his friends to him on board ship, Dr. Walker notices "these rencontres are like the little gleams of sunshine that alight on the head of the pedestrian in showery weather, when a cloud is blown by."

The following remarks on portraits show how deeply the regard for friends was impressed upon his mind. "Were I to preserve portraits of those I loved, I should abhor the vulgar practice of decorating parlours, or other ordinary apartments, with them. I should not wish to ever stare on them with a vacant mind. I have felt uneasy on seeing such an exhibition of a deceased friend while we sat at table. What could be conceived more harassing than to see him, as it were, looking at us, and he did not speak, and he could not hear, and I knew that his remains were decayed in the silent grave; that those eyes and those features were mingled with their native dust. No; I would like a separate and retired apartment for them, where I might repair, when in a serious mood, out of the hearing of every body, and fasten the door and look at them, and think of the days when we used to converse together, and when I remembered that they were past, and that my

friends were removed, I might weep, but I should not fall into distraction or despair, for I would endeavour to feel after the consolation which is afforded by the hopes of immortality."

He, whose views these are, dedicated an imaginative building, which he entitled SOCIAL HALL, to the privileges of friendship; a drawing of which building he completed.

Connected with this love of friends is the love of home, and of the scenes of nativity. In these Dr. Walker seems to have felt peculiar delight. When on his Alexandrian expedition he complains that he was afflicted with many of the symptoms of nostalgia (a disease connected with an excessive love of home.)

This attachment induced him to take great pleasure in remembering and pondering over the events of his early life; and he seemed to rejoice in the thought that when, in later years, the remembrance of daily events from the weakening of the faculties, would more or less fail, that of the days of youth would be more vivid. He thus writes:—"When the memory in succeeding years, if I shall yet live to see many days, shall lose its later acquisitions, the earlier scenes may then rise more distinctly on the recollection. If this ever arrive, then the hills along the lakes of my native land, which I now feel pleasanter than the hills of every other land, may be regarded with increased partiality." In another letter he says,—"The gay days when I played (the

delighted boy!) among my native hills, are past; other days, less unruffled than those wherein the consciousness of a little truantry threw, occasionally, transient damps on puerile sports, have succeeded."

Having such feelings, Dr. Walker could sympathize with those who had similar experiences. He properly appreciated the feelings of a naval commander who survived the daring descent upon the shores of Egypt, who acknowledged that, in the midst of the devastating fire of the French, he thought of his wife and daughter, whom he had left in Lancashire, and remarked, that he felt, "I have their prayers."

His brother-in-law, Mr. Bowman, whose every thought seems to be to afford others pleasure, when on a visit to Cumberland, about three years since, took the trouble to go to Borrowdale, where is a large stone or rock, called Bowden Stone, (standing on a very narrow base), so narrow that at one part where the earth has been a little excavated, travellers who visit the spot shake hands under the base of the rock), on which Dr. Walker had carved his initials, the first almost ever carved, though now there are hundreds, about eighty years since. Mr. B. took an exact copy of the initials on a paper, and brought it up to London, knowing that the sight thereof would afford Dr. Walker pleasure.

Such little objects awaken hallowed trains of feeling, which the cold-hearted may sneer at,

but which every child of nature will admire. In fact Dr. Walker did appreciate the following lines of Byron. He could adopt them as his.

“ Spot of my youth ! whose hoary branches sigh,
Swept by the breeze that fans thy cloudless sky :
Where now alone I muse, who oft have trod,
With those I loved, thy soft and verdant sod ;
With those who, scatter'd far, perchance, deplore,
Like me, the happy scenes they knew before :
Oh ! as I trace again thy winding hill,
My eyes admire, my heart adores thee still
Thou drooping Elm ! beneath whose boughs I lay,
And frequent mused the twilight hours away ;
Where, as they once were wont, my limbs recline,
But, ah ! without the thoughts which, then, were mine !
How do thy branches, moaning to the blast,
Invite the bosom to recal the past,
And seem to whisper, as they gently swell,
‘ Take while thou canst, a ling’ring, last farewell !’
When Fate shall chill at length this fevered breast,
And calm its cares and passions into rest ;
Oft have I thought, ’twould soothe my dying hour,
If aught may soothe, when Life resigns her power,
To know some humbler grave, some narrow cell,
Would hide my bosom where it loved to dwell :
With this fond dream, methinks, ’twere sweet to die,
And here it lingered, here my heart might lie ;
Here might I sleep, where all my hopes arose,
Scene of my youth, and couch of my repose ;
For ever stretched beneath this mantling shade,
Pressed by the turf where once my childhood played,
Wrapped by the soil that veils the spot I loved,
Mixed with the earth o’er which my footsteps moved,
Blest by the tongues that charmed my youthful ear,
Mourned by the few my soul acknowledged here,
Deplored by those in early days allied,
And unremembered by the world beside.”

*Lines written beneath an Elm, in the Churchyard of
Harrow-on-the-Hill, September 2nd, 1807.*

The possession of a feeling is as possessing a

file for papers. It makes the individual possessing register all the facts connected with the feeling. Thus Dr. Walker collected numerous facts exhibitiv of this love of home. The following may be selected. The first regards the feeling as enjoyed by the sons of the green emerald isle; the second is an additional testimony, perhaps it may be said with truth the original testimony, to the influence of the love of home on the Swiss.

Walking the preceding day on the beach at Portsmouth, we saw a little instance of this affection in a poor Irishman. Some sick troops, from the West Indies, landing on the shore, I asked one of them, nearly blind, on hearing his accent, what part of Ireland he was from. "The county of Tipperary," said he, feeling animated on the mention of his native land; and adding, "Do ye know T. C. of Clonmell?" "Oh, yes." "Well, I went to school to him. Ah! I was at home again." An Irishman generally calls his native isle home, in whatever country or situation he may be. It is a well known story of two Hibernians taking a refreshing beverage in London, that one of them very simply said to the other, taking up the cup, "Come, here's the land we live in, sweet Ireland." "Why, man, we live in England now." "No, it's in Ireland we live; in England we only breathe."

The Minorca regiment, when Dr. Walker was at Mahon, contained a great many Swiss. Some

of these drowned themselves ; others sat the whole day on the ground, their eyes cast down, refused all nourishment, except sometimes urged on by a sudden impulse from hunger, they snatched a portion of food from their comrades. With these Dr. Walker readily sympathized.

In fact, so strongly was the love of home a feature in his character, that it seems to be prominent even in death. His brother-in-law, Mr. Bowman, had gone on a visit to Cumberland, and, among the many little matters to which the venerable friend drew his attention, one on which he laid particular stress was the obtaining for him a drawing of his native dwelling. He wished to see this before he died ; he wished to visit, by the aid of the painter's art, those spots associated with the union of himself and his early friends. He wished to obey the injunction of the poet—

“ Take while thou can'st a lingering, last farewell.”

However, this hope was not realized ; the Doctor died before Mr. B. returned ; who, however, had obtained a sketch of the place.

As associated with, and in part originating from, this love of home, the views of Dr. Walker, in reference to dissection, may be noticed. He seems to have cherished a very great respect to the sepulchres, and to have considered any violation of their quietness a gross insult. Hence, in a letter to “The British Traveller,” he relates the following anecdote :—“ When Darius, king of Persia,

five centuries before the Christian era, with an army of 700,000 soldiers, vainly attempted to subjugate the Scythians, and reproached their king with not daring to face him in combat, the king of the Scythians answered,—“I neither flee from nor fear any one. Our usage is to wander tranquilly in our vast domains, during war as well as peace. We know only liberty as a good—recognize no other masters than the gods. If thou have a mind to prove our valour, follow us; come and INSULT THE TOMBS OF OUR FATHERS.”

The love of money had very little influence on Dr. Walker. Though indefatigable in promoting the propagation of the vaccine matter, yet in a pecuniary point of view he neglected the interests of the Vaccine Institution to which he was attached, not using the influence which his elevated situation gave him, to obtain the pecuniary support necessary for the prosperity of the establishment. In this respect much credit is due to Mr. Johnstone, who has been most efficient in putting the institution in that condition essential to the preservation of that high character which it has attained. It is a fact, well established, that Dr. Walker, when a £5 note has been given on behalf of the society, has folded it together, stuck a pin through it, and directing it to the secretary, put it in the post without any envelope. Often from holding the situation of resident inoculator, he was called

upon to vaccinate individuals in the higher walks in life. When they sent for him he would rarely go; but if they came to him, he asked, on knowing the purpose for which they came, "Who is thy medical attendant?" Having heard the name, and having wrapped up some fresh matter on glasses, added, "Take this, with my compliments to thy medical attendant, and he will perform it quite as well as myself."

Some persons, however, were peremptory in requiring that Dr. Walker should vaccinate their children. The remuneration, however, he has often never obtained, and never, except in one instance, was it known that he asked for it. This was the case of an apparently very rich merchant, several of whose children he had successively vaccinated and attended at the merchant's house, and for which he had received nothing. One day, meeting the merchant in St. Paul's Churchyard, he thus addressed him:—"Friend, if thou hast sent by thy servant a draft for my services to thy family, he has either robbed me or deceived thee."

As he had little regard for the obtainment of money, so he seems almost, in some instances, to forget the capabilities of the institution to meet the expences which he put upon it by printing. Here Dr. Walker admitted of no restraint, particularly the few years before his death. Every thing he wrote must be printed; and if not relating directly to the institution, he printed

the same at his own expense. To evidence the truth in reference to the disregard of money, and the want of proper precaution, and at the same time to enrol the name of a man whose bosom is warm with kindness, the following letters may be quoted ; the one from Dr. Walker, the other from his brother-in-law, Mr. Bowman.

“ DEAR JOHN,

“ That I should hardly ever have spoken to thee on my financial affairs, as growing out of the Vaccine Institutions, may have excited thy surprise. While from time to time thou hast helped my poor frugal, striving Annie to meet payments, which the poor managers’ advances ‘ always on account,’ did not enable me to do, thou must wonder on things not coming round from year to year, so as to give me something like a proper provision.

“ I am sorry to send to thee for liquidation the inclosed demand of 23*l.* 14*s.* 6*d.*, for all my late literary labours. Purchases leave me at this moment without the means of paying so many shillings, I may truly say pence, as the amount of pounds in the bill.”

Appended to this letter was the proposal of seeking an assistant, with the view, it appears, of enabling Dr. Walker to do something for himself, which assistancy, however, he most determinately disliked, as tending to shackle him.

The following was the reply. The letter will speak for itself.

“ MY DEAR BROTHER,

“ I have just received your note of this morning, and I shall next week pay to Ellerton and Henderson their amount of 23*l.* 14*s.* 6*d.* I shall not name it to Annie, as I know she does not enter into your feelings on the subject of it.

“ Rest assured, my dear brother, that so long as I live, neither yourself nor Annie shall ever want any of the needful comforts of this life, and I would not have you to think of altering your independent ground by having any assistant. The society will then no longer move on smoothly, but be open to jarring interests. Of this we can talk at leisure.

“ Affectionately yours,

“ J. BOWMAN.”

This letter, written in December, 1829, affords a most complete verification of the expenses into which Dr. Walker was launched by printing; for no one could charge him with extravagance in dress, in equipage, or in his table.

In further illustration of this disregard of money, it is worthy of notice that it was not the result of not having the *love of accumulation*. Dr. Walker was a miser in some points. His disregard of money resulted in that state of mind which prides itself upon despising what most

men are so very anxious about, from the very reason that the majority are thereabout anxious. When Mr. Bain carried to Dr. Walker the yearly remuneration for his labours he would never take it; but told him, "Friend Bain, take it to my Annie;" and if Mrs. Walker was not at home, he would not count it; but said, "Friend, put thou it in that drawer," pointing out a drawer. In other words, money was *beneath* Dr. Walker—a view extremely erroneous, and one showing the truth of the old observation, "Man is fond of extremes;" and connected with a state of mind that might be much benefitted by the recollection of the remark of Plato, who told Diogenes, engaged in ridiculing his dress, that there was as much pride in Diogenes' rags as in Plato's robe.

Dr. Walker had, as every man of great undertaking must have, a considerable portion of that SELF-COMPLACENCY which has been appropriately designated self-esteem; or, as some name it, justifiable pride. This gives the man that independence in himself that enables him, in the view of his fellow men, to consider himself as a man; that makes him remember that he has natural rights; and that no man is superior to another in any other respects than that he is more manlike. This feeling is an essential ingredient in the love of liberty, of which Dr. Walker had strong experiences. He says, "When the hills of Gaul first bore upon my

view in the earlier days of the French revolution, I felt exhilaration of spirit in the hope that the people had obtained freedom, and that they would never more be shackled with the oppressive chains which they had broken." So felt many a noble spirit as well as the subject of our memoir; and so do many generous spirits feel now in beholding France, again rising, like her eagles of old, triumphant in the moral and political heaven of liberty.

Hence originated the delight which Dr. Walker felt in the acquittal of Thelwall, and others, upon a charge of high treason; an acquittal by which, as the subject of this memoir expresses it, "the attempted dangerous innovation of constructive treason on the law of the land was defeated by the verdict of a simple and honest jury."

Great was the joy also with which he beheld the spirit of opposition that was awakened by that caterer to despotic taste, when, in 1811, bringing forward a bill, requiring such testimonials from the preachers of congregations as would have excluded many of the best of that class of men from their elevated pursuits. The ecclesiastical party petitioned against it as well as the dissenters, and the man of intolerance had the mortification to find that a motion for deferring the second reading of the bill was agreed to without a division.

The following are some of his remarks in reference to the failure of this attempt to stand

between God and man:—"Oh! I glory in the exposure of persecution, however sanctimonious may be the mask wherewith its gehennic visage is concealed. My soul sickens in thinking of the case of Servetus; and scarcely less so in remembering how the fond hopes of the excellent Boerrhave were bigotedly blighted, though the world became so eminently benefitted by his disappointment, while the Erebic councils of Calvin gave him a celebrity in the world greater than the discovery of the circulation yielded to Harvey."

Equally agreeable to his love of liberty was the relief in 1813 to the Unitarians, from certain penal disabilities to which previously they were subject, on account of their belief. Dr. Walker held, on the subject of interference of the civil power in matters of religion, the views of a man, as great in virtue in the early part and in the meridian of life as he is *said* to have been great in vice at the latter period of his existence; views thus nobly expressed:—"Toleration is not the *opposite* of intolerance, but is the *counterfeit* of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it. The one is the pope armed with fire and faggot, and the other is the pope selling or granting indulgencies. The former is church and state, and the latter is church and traffic. But toleration may be viewed in a much stronger light. Man worships not

himself, but his Maker; and the liberty of conscience which he claims is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of two beings; the mortal who renders the worship, and the Immortal Being who is worshipped. Toleration, therefore, places itself, not between man and man, nor between church and church, nor between one denomination of religion and another, but between God and man; between the being who worships, and the Being who is worshipped; and, by the same act of assumed authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it. Were a bill brought into any parliament, entitled 'An act to tolerate or grant liberty to the Almighty to receive the worship of a Jew or a Turk,' or 'to prohibit the Almighty from receiving it,' all men would startle, and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would then present itself unmasked: but the presumption is not the less because the name of 'man' only appears to those laws, for the associated idea of the *worshipper* and the *worshipped* cannot be separated. Who, then, art thou, vain dust and ashes—by whatever name thou art called, whether a king, a bishop, a church, or a state, a parliament, or any thing else—that obtrudest thine insignificance between the soul

of man and its Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you."

Those individuals who possess this self-complacency generally prefer the representative form of government. So did Dr. Walker. By the representative form of government he meant that implying in its constitution the right, that the people should, in the persons of their representatives, be their own governors. Without such a government Dr. Walker always maintained that the subject is a slave, however virtuously the government may be administered.

This feeling of self-dignity gave him the power to maintain all his peculiarities, under all the discouraging circumstances into which they threw him. Such a man, thus endowed, could bear to be thrown back upon himself; he had the elastic energy of self-regard to look upon his own opinion with delight, and could rejoice in its contemplation when others sneered upon it. This enables a man to stand forward alone and unsupported—to disregard the constant rebut—to attack, although repulsed—and to persevere, though tempted. This helped the doctor to maintain that manly elevation which he exhibited, as will be noticed, on board the *Fourdroyant*; it enabled him to be consistent. In fact, this feeling is the key-stone in the arch

of consistency, and gives to its possessor that power of mind, that the heavier the pressure of opposition the more firm does he become.

This self-complacency enabled him to persevere in his singularities, which, however, in several instances, exposed him to great peril. Dr. Walker, when in Egypt, wore a beard, which, it seems, he allowed to adorn his peculiar visage, from the circumstance that he had seen many of the French savans do the same. This beard, a fact curious, and already noticed, exerted a beneficial effect in preventing eruptions on the face.

This feeling of self-complacency, as acting with his intellectual powers, led him into the mistake, that separate and sudden flashes of thought are the aspirations of genius; that proportionately as dispersed, like the Sybilline leaves, that just so much were they the children of inspiration. This, at first only a kind of liberty which he took with the operations of his mind, became, at last, a habit; a habit fraught with many evils, and which has rendered almost all his labours lose that mutually converging influence necessary to produce any decided effect upon the world. In his *Fragments*, which, had they been properly written, might have realized to him a comfortable subsistency, there being at the time of publication a very strong thirst for accounts of Egypt, there is such an irregularity of thought, such an unconnectedness in time, and

such a total disregard of succession, that we believe no one who was not obliged would read the work through. In the same page he passes from Cumberland to Aboukir Bay, and from Aboukir Bay to Cumberland. One would think that he was playing an intellectual bo-and-peep with his principal subject, or that he was acting coquetry with his tale. Like a boy on his journey, he runs after every butterfly that crosses his way, and, after pursuing over field and common, ditch and dyke, forgets where he was going. Every one should guard against this flirting of the intellect; the young, in particular, who are so apt to fall into it.

This self-complacency makes the individual rejoice in the contemplation of himself, and he knows, with a peculiar pleasure, that he has a peculiar delight in himself. This was early the case with Dr. Walker. In the work which he brought through the press in Edinburgh, he has the following passage:—"The reason offered for these remarks will be a sufficient apology with the candid, for the Iism they contain, and will make them bear also with patience what I am yet going to observe farther." The word "Iism," indicates that state of mind that can dare to be original.

Connected with the influence of this feeling on his intellectual exercisings, the foolish introduction of French phrases and French appellatives, which abound in his writings, may be

noticed. Thus, in enumerating those who had subscribed to the widows of the murdered Francis and Honey, he heads the list with the foolishly applied appellations—"Mesdames et Messieurs;" appellations which, if not originating in this feeling, were intended as a polite way of satisfying conscience in not using the phrases of Mr. and Mrs.

Another exhibition of this self-complacency is to be found in the constant addresses and letters that he sent to the members of his late majesty's government, to the nobility, and to the members of the House of Commons.

This self-complacency, while it gives confidence to make these appeals (for, as society is at present so foolishly constituted, it requires a great portion of this feeling to disregard the influence of mere titles and external distinctions), is wounded when its appeals are not attended to. And, consequently, the possessor frequently anticipates and explains the neglect, and, by that anticipation and explanation, takes off the severity of the wound by that neglect inflicted. This was the case with Dr. Walker; when any treatment that he experienced wounded his feelings, he always attempted to explain the origin of such treatment, so as to let those treating him in the offensive way have their conduct associated with ignorance. In other words, the feeling and the exhibition are somewhat similar to that when a servant knows that she is to be dismissed from

service, comes to her mistress and gives warning first; or, to that, when an officer, who is likely to be turned out from a public institution, tenders his *resignation*.

To illustrate this in Dr. Walker's conduct, in reference to the letters sent to the dignitaries of the realm. He felt that many of the letters might be sent back to him, from the impudent and pampered pride of those indolent, ignorant, puppyish, spendthrift, lacquered liverymen, who stand in trios in many houses in the squares of our metropolis, yawning away the day, and knocked into the formality of standing upright by a noise against the door that says to all who hear, "I am come." Dr. Walker, therefore, thus anticipates the wound thence arising to his complacent feeling:—"There are individuals, in the ordinary stations of life, conceited enough to ape the manners of such of the great as direct the printed letters addressed to them not to be received. Some of the wisest of our legislators feel that they owe every due attention to the hints or counsel of those for whose government or guidance it is their business to enact laws. They do not thus hazard the suppression of what might have proved a word in season. They remember that the privilege of franked postage was granted for public benefit." Such was the subject of this memoir; a man glorying in his manhood, and comforted in himself.

CHAPTER IX.

The Importance of Moral as well as of Intellectual Perception—The Conscientious Feeling in Dr. Walker—Its Exhibitions—Dr. Walker's Compunction for taunting the Sailors with Cowardice, to lead them to be Vaccinated—His Suffering for Conscience' Sake on board the *Fourdroyant*, for not uncovering his Head—Inward and Outward Humility—His Remarks on Aikin's *Annals*—His Disgust at the Duke of York's Order to the Army, to respect, by presenting Arms, the Procession of the Host—His Benevolence—The Pathetic Tale of the Widow—His Labours in behalf of the Widow of Honey—His Expectations founded on Benevolence—On Slavery—His Attempts to remove this Blot on Britain's Page of Glory—His Attempts to draw the Attention of the Public to Suttees.

As to the MORAL FEELINGS of Dr. Walker, the endowment was very favourable. His parents used every means in their power to cultivate these faculties, which, in their activity, constitute what by some writers is called the moral sense. Several instances have been recorded of the accuracy of his *moral perception*. Mention is here made of moral perception, because this state of mind, as connected with the investigation of truth, is too much neglected. Men are always talking of the *intellectual*, and forget the *moral*: whereas the moral is to the intellectual, in mental matters, of the highest moment, as the retina is to

the eye in matters of vision. Without the nerve all the other parts of the apparatus of vision, however complete and perfect in themselves, would be inadequate to the perception of any object. Many truths which men imagine they perceive intellectually, they perceive through the medium of both the intellectual and the moral powers. They act in combination. It is necessary for the friend to the human race to maintain these truths, for the moral part of man is too much neglected. Intellect is light, but the moral principle is heat; the one is the moon's shining, the other is that of the sun.

The conscientious feeling had a peculiar influence on Dr. Walker's actions. The circumstance of his leaving the profession of the arts on account of his religious views, and the detestation he expressed on every occasion against injustice, sufficiently testify. As these exhibitions of mind are so important, and require to be presented to the view of mankind for imitation, to get rid of that spurious liberality and extended obtuseness of moral feeling which induce men at first to forget the steady firmness of moral rectitude, and then to designate in others the exhibitions of this noble state as scrupulousness, a few illustrations of his conscientious magnanimity may be noticed.

On his voyage on board the *Endymion*, Dr. Walker, as was noticed, vaccinated some of the sailors. Many were afraid of being vaccinated.

Dr. Walker, after reasoning with one man without success, told him he objected to the process because "he was afraid." The tar instantly bared his arm; and the moment was taken advantage of to do the man a real service. On this Dr. Walker remarks, "Was this a pious fraud? No. Fraud can never be pious. It is evil in its nature; its tendency is always hurtful. Was my conduct honourable towards the man? I do not exactly know. Perhaps I did as I wish to be done by; and if so, it was honourable. Yet, it occurs to me that I gained his consent by stirring up unworthy motives in him. With this conviction I shall be guilty of a meanness, I shall fail in my respect to a fellow-man, if ever I attempt again to second an argument by the most remote insinuation that assails his vanity, that impeaches his courage." These thoughts are noticed because they are noble; they are worthy of man, and, if attended to, how less frequently would complaints be made of men acting from the selfish lower feelings. Men are continually exciting in their fellow-men the selfish feelings by the motives to action which they present, and then complain against them for acting selfishly.

Dr. Walker, from principle, as has been already noticed, remained covered at meals. In his voyage to the Mediterranean and to Alexandria, this peculiarity, its origin being known, gave no offence at the various messes at which

he dined. One exception occurred, bringing his conscientious scruples to the trial. This was a-board the *Fourdroyant*; where at the mess they expected him to uncover, not simply as a convenience to himself and them, either of which considerations would have made him immediately to comply, but as a mark of respect to the company. This mark of respect, yielded by the professors of Christianity as an indication of homage to the Supreme Being, he could not consent to offer to man as a similar token. Some remarked that "gentlemen Quakers gave up such singularities," others, that if "he were ignorant and not knowing the world they would excuse him." The opposition became at last so general, from the intimate connection subsisting between the officers of a mess, that his own friends were influenced, and requested him to give up his "singularities." The lordly priest, the conceited chaplain of the ship, who acted as president at the table, said to Dr. Walker, "you insult me in the chair." The captain expressed his wish to interfere. Dr. Walker requested him not to do so, as he would leave the mess, and look out for a passage in another ship. Not having any regular supply of provisions, not being willing to receive from the mess, and not being able to buy any food, he suffered much in the performance of what he considered duty from the pains of hunger, so much so, that "a hard and old bit of biscuit, a

raw chesnut, or any thing falling in my way, that," he adds, "I knew would furnish chyle to the system, I have devoured with avidity." This state continued upwards of a week, and he found that "the last seven days had given him more room in his clothes than he remembered to have felt since he left England." Happily there was one Hibernian, a warm-hearted descendant of his ancestor the Duke, who lost his life in crossing the Boyne water, who said he could not allow the Doctor to starve in the ship, and begged him to use his cabin and whatever it contained. His larder, however, was not that of an epicure; a dried tongue, a few anchovies freshened with honey (comb and all) afforded the subject of this memoir, as he himself wittily observes, "a repast from both the animal and vegetable departments of creation." At length the valiant transport received the conscientious Quaker, who, having taken a hearty dinner on the day of his departure, found that his stomach, from the delicacy induced by semi-starvation, would not retain its contents, a physiological fact of some practical importance. These events happened in Marmorice Bay.

It may be imagined that this course of action was the result of obstinate bravoism, and not of conscientious integrity. In many individuals such might be the case; not so with Dr. Walker. The following quotation is sufficient to prove this, since in it the difference between indepen-

dence in appearance and independence in reality is clearly pointed out. "I find it much easier to keep on my hat in the presence of men possessed of wealth, or decked with honours, than to remain unbowed in spirit before them: and I know that I sometimes find better examples of ease and independence of spirit where no profession is made of any religious scruple against the rendering of flattering titles to man, than in some places where the profession is strictly enough observed as to the letter." This distinction is clear and important.*

The following anecdote illustrates the sense of justice as possessed by the subject of this memoir. Shortly after his arrival from Egypt, one day, when walking along the streets, a gentlemanly-dressed man accosted him, and, pretending to have been in Egypt, invited Dr. Walker to go to a tavern to take breakfast with him. They sat down, and in a seat opposite were two gentlemen engaged in gambling, one of whom was losing his money very fast. Dr. Walker noticed this to the one with whom he was breakfasting, who immediately remarked, "Well, let us go, it is a pity that we should not have a share if the young man does not know how to take care of his money." "No," replied Dr. Walker, "we better warn the young man, and ascertain from him his friends and commit him to their protection." In

* This interesting subject is treated fully in the chapter on Outward and Inward Morality in "*Horæ Phrenologicæ*." Simpkin and Marshall.

vain the other argued ; Dr. Walker was invincible, and would have asked the young man the question, when he was met with an oath and the assertion, "we can make nothing out of him," and they all left: for the whole were sharpers, and this losing of money was in appearance only, in order to entrap the, as they thought, country fool. Dr. Walker often smiled at the excellent breakfast and at the power of innocent virtuousness to vanquish roguery.

His sense of justice would not allow him to be influenced by any national feelings or prejudices. Thus, in noticing Aikin's *Annals*, he quotes a passage wherein, after the British army had been driven back to Bremen, and had been obliged to leave the Continent, Aikin adds, "they embarked for England, leaving a continent where British valour had no longer any field for exercise." Dr. Walker thus proceeds: "How blind patriotic partiality can render the historian ! The last clause might as fitly, perhaps far more fitly, have run thus, 'leaving a continent so completely hostile that every tract of it afforded a field of exercise for British valour.'"

So strongly developed was this feeling of justice that Dr. Walker could never bring his mind to approve of that species of liberality which sacrifices propriety on the altar of expediency. Reference has been already made to the strict attention paid by the governor to the terms of capitulation in reference to the Maltese. This

Dr. Walker approved of. He was, however, equally disgusted with the Duke of York, himself Bishop of Osnaburgh (*O tempora! O mores!*) who, when the army was on the continent, gave orders that the sentries should present or carry arms (which is the way of doing honour to an officer) on the passing of the host; a policy which was adopted at Malta. There, at the passing of the host, when the procession appeared before the guard-house, the guards were ordered out, the Catholic regiments dropping one knee in presenting arms, the Protestant standing upright, the priest carrying, the while, "the magic-like box." "There was a time," says the subject of this memoir, "when Protestants would rather have been burned, as in Smithfield, than have submitted to orders that required the doing any kind of homage to the ceremonies of the church of Rome." And, to prove that such degradation and impious hypocrisy were not necessary, the following statement of Dr. Walker is worthy of notice. "At Minorca I saw the religious procession go quietly along the streets, the natives uncovering and kneeling, while the English did not appear to give any offence by a non-compliance with their forms; and, on a similar occasion, even in Naples, where I had been told they would assassinate me as a Jacobin if I did not tie my hair, but which was a mistake, I have been undisturbed though remaining covered."

As was noticed before, no arguments drawn from expediency could make him look over or justify what was unjust. The impressment of seamen is what he could not look upon but with the greatest dissatisfaction. His moral vision was so constructed that it was not possible for him to see any authority to be sufficient to take a man, a Briton, contrary to his will, to serve in war. He knew that wars are the duellings of kings, and that, if war resulted solely from patriotic feelings, warriors would be sufficiently abundant: in other words, no need of impressment could exist.

From this conscientious feeling, combined, most likely, with the dislike of aristocratic feudal distinctions, he thus criticised the remarks of Dr. Aikin in his *Annals*, where, referring to the treatment of Marie Antoinette by the French revolutionists, he states, "she was treated as the meanest criminal." "What can the author have meant by the phrase 'meanest criminal?' Does he mean a criminal in poverty in contra-distinction from a criminal in affluence? Then what are his notions of the different kinds of treatment that are or ought to be adopted by the police towards these different criminals? But the vulgarism or the aristocracy in the phrase 'meanest criminal,' are so obvious that it is hoped it may disappear in future editions."

The feeling of BENEVOLENCE was peculiarly active in Dr. Walker, especially in the earlier years

of his life. This enabled him to joy with others' joy, and to grieve with others' grief. The following pathetic description is worthy of record, not only as indicative of the then state of his mind, but also of his power of appreciating those exquisite delights connected with sympathy. "On a summer's evening I once strolled into the Phoenix Park, Dublin, a book in my hand; thence over Island Bridge, and along the circular road. On approaching St. John's Well, the shades of night coming on, two or three workmen with pickaxe and shovel, and whatever instruments are used in interments, came from the adjoining burying ground, and went their way. As I advanced, three females, in mourning weeds, slowly retired from the newly-closed grave. One, much exhausted with grief, was supported by the other two. They turned away to the left to return to the town. The lamps were being lighted on the quays of Dublin, the glimmering of which marked the course of the mourners through the increasing gloom. My proposed track was across Kilmainham, to visit friends in the liberty of the Earl of Meath; but feeling so much interested in the moving group, bending their way to town, I gave up my route, and followed the mourners. The sighs of the chief mourner became more distinct and frequent. She was leaving behind her all in the world. The dew of his night was descending on his grave. She sobbed and sighed, and her sym-

pathising companions supported her labouring steps. 'Do endeavour to compose yourself,' said one: 'you know it is the lot of all; we all must be brought to this.' The scenery around us lighted up no comfort in her agonized heart. The sense of her irreparable loss had full possession of her soul. They could return to their different homes, to their families waiting their arrivals. She was left alone. The remains of her all in the world were shut up in the 'narrow house.' Her lamentations became loud: she could look towards her little room, and brood over the silence, the solitude that reigned there. 'Do compose yourself,' said one of her companions, 'and come home.' 'Home! where shall I go?—sure I have no one to look at me, and to say ——.' Here the language of complaint became a relief to her; it became the querulous tone of anxious affection, now for ever passed away. 'Home! where shall I go to?—sure I shall have no one to look at me, and to say,—Oh! oh! oh!—and to say, Nanny, what kept you so late?'"

This was the tale that Walker delighted, in some of his finest moments, to tell. It was that that made the Professor Stewart drop his fork, and forget his usual urbanity, and Mrs. Stewart to use her handkerchief.

In accordance with the existence of this feeling, as forming a prominent feature in Dr. Walker's mind, is the active part he took in endeavouring to abolish the rites connected with

a suttee. He addressed, in many papers, the members of parliament, in language like the following:—"Conscript fathers!—will ye yet continue, from time to time, voting renewal of charter to that mercantile, the East India Company, which, for want of a Wellesley, the abolisher of the Hindoo infanticide, suffers females to be burnt alive in their immensely extended territories?" Dr. Walker had a great admiration of the conduct of Spencer Perceval, who, in a treaty with an European power, obtained a promise that the *autos da fè* should never be introduced into its American, as they had been into its Asiatic, colonies, as well as in the mother country. He lived to see the abolition consummated in opposition to the interested arguments of certain merchants, who made a merchandise of the matter, and of misguided infidels, who teach that suicide is not a crime.

The great absurdity of that impracticable principle held by the Friends, and by some Christians, that they have no business to interfere in political matters, is shown by the circumstance that they often do interfere, and that when compelled by the most Christianized feelings. Whatever tends to promote the general good, whether temporal or eternal, is Christianity; and the attainment of general happiness is intimately associated with correct views of civil relationship, which, in fact, constitute politics. Dr. Walker, although denying the principle of interference in politics,

frequently took a share, being impelled by his natural feeling of benevolence to take a part in the grand questions which have agitated the public mind, at particular periods of time. This is particularly exhibited in the active part he took in succouring the bereaved widow and children of Honey – a sacrifice made to satisfy the obstinacy of the then existing government.

The circumstance that brought the subject of this memoir into contact with the family of Honey was the following:—In inoculating at Lisle Street, one of the applicants bore the name of Richard Honey Marshall, the parent stating that the child was so named in memory of Richard Honey, who had been from boyhood the constant companion of her husband. From this person Dr. Walker learned that the murdered Honey had left a daughter, who, as well as the widow, were in great distress from the money belonging to Honey having been expended upon the parade and the pomp of the public funeral, by which, according to some, Honey was honoured, according to others, injured.

Dr. Walker, as well as the industrious and intelligent Mr. Cordell, took an active part in this family's weal. A public meeting was called at the City of London Tavern, on the 31st of the month. From various circumstances that conjunction in exertions necessary to success did not take place, and the result was that the subject of this memoir was *minus* £20.

As another instance of his benevolent anxiety, the noble and persevering, though unsuccessful, attempt to establish the Æsculapian fund, for the relief of distressed and aged medical men, and of their widows, is worthy of notice. He did not succeed; and the reason is to be sought in the fact, that, being a Quaker, he did not use any flattering titles to those who had the power to assist in such a project. A letter remains written on this subject, to the Duchess of Beaufort, commencing "Friend." Whether or not the power of aristocratic feeling allowed her Grace to behold the address as coming from a Quaker, is not known. Many, however, would not acknowledge such epistles, and the result was that Dr. Walker's plan failed.

It was, no doubt, in part from the activity of this feeling, that the aspirations of Dr. Walker for peace were frequently so strong. War he considered as the *ultima ratio regum*.

Writing regarding the warlike associations connected with the discharge of cannon, he asks, "Why does not the sound of the distant guns convey only social ideas instead of those of destruction and death? Will not the time at length come when they shall every where announce only the arrivals or outsets of friends, or such other pleasing, peaceful intelligence; or calls for aid, as they do at present, in some instances, or other useful information? Then shall ship-machines, in the construction and the management of which

all the arts and sciences seem to be combined, go out only for peaceful purposes, and their instruments of death cease to stare upon the eye? When they shall meet each other upon the waters, it shall be for the purpose of salutation, or of mutual communication of useful intelligence."

When the young heart is burdened heavy with care, it often happens that, as old age extends its influence, a callousness or a dormancy of feeling gains possession of the bosom that once was fired with sympathy. It was quite evident to the friends of Dr. Walker, that, towards the conclusion of his life, his kindlier feelings became more or less dormant—a dormancy exhibited in the neglect of those little kindnesses of life which constitute the perpetual sunshine of benevolence. They were awakened by any sufficiently powerful excitement, and the brilliancy of their activity had a meteoric glare.

However, it is due to Dr. Walker to declare that he was one of the most active advocates for the abolition of slavery. When in Ireland he wrote the following spirited address:—"Irishmen! your legislation is yet unstained with the blood of the helpless and oppressed Africans. Will ye listen to—will ye approve of—will ye join with—will ye support, declarations subversive of every principle of justice and humanity? It was in the latter part of the present century that ye asserted your own rights, and declared to the world that ye were free. Be consistent with

yourselves, and maintain the *dignity of man*. But I hear a cheering voice: though faint it is expressive, and its sound extends far; it utters the melodious and pious language of humanity—sweet and harmonious as the music of the spheres. It is the expressive voice of CONDUCT which speaks louder than WORDS, and which is happily heard among thousands of the people, both in this and the sister kingdom. When both the aged and the young, the delicate and the robust, the rich and the poor, when thousands of almost every profession, and of every rank, deny themselves the delicious gratifications of the western hemisphere, rather than indulge themselves at the expense of humanity, we must please ourselves with the hope of an approaching reformation.”

In connection with his attempts in behalf of the abolition of slavery, it is right to bear witness to the fact, that Dr. Walker was one of the first who exposed the fallacies of those who advocated that slaves are well treated and happy; in the following queries, which he sent to a public newspaper. Some correspondent had asserted that no one could inflict, without the permission of a magistrate, more than thirty-nine lashes at one time. Dr. Walker saw through this deceptive statement, and asks—How often could these be applied during one day? It was stated, also, that the negroes are well provided for in every thing, and had, besides, the produce of their

gardens, which they sold. Dr. Walker asked—“The negroes having every thing provided, what do they do with their money?” And, in conclusion, puts this unanswerable question—“If negroes are well used, why are such large importations necessary?”

He further notices the fact, showing the injurious influence of the slave system, as well upon the masters as upon the slaves. “There is no influence more powerful in the education of human beings than the force of example. We are naturally imitative. This disposition in our nature is active in early youth, and only leaves us in our death. How lamentably true this appears in what is observable in the conduct of the Creoles, and those who have spent much of their time in the West Indies or other parts, where they have seen men degraded even below the rank of beasts. It has been remarked, that on their arrival in Europe, where a degree of equality prevails among the different ranks of men, they have a certain air of insolence about them which sufficiently marks the habits of tyranny they have accustomed themselves to on the other side of the Atlantic.”

The possession of a feeling is a necessary condition to the appreciation of a similar feeling in others. Dr. Walker could, consequently, feel the flow of enjoyment on beholding the deeds of goodness in others, and delighted to remember them. He frequently referred, in conversation,

to those brave and generous warriors with whom he met in his expedition to Egypt. He thus writes of Sir Sydney Smith—"Sir Sydney, regarded by the Mahommedans as their deliverer, and entitled by them the Sultan of the Seas and Protector of the Levant, availed himself of his influence to lessen the sufferings, and to save the lives of a number of French prisoners in the hands of the Turks. Sir Sydney, moreover, when on shore in Egypt, always lighted the fire of invitation on an eminence before his tent, after the Arabian fashion, in order to guide the wandering of the way-faring man in the desert. In returning from Egypt, he, during a storm on the Bay of Biscay, observed an American vessel exhibiting the signal of distress. The seas ran mountains high. He offered to help to man a boat. A sufficient number came forward. They found the vessel sea-worthy; counselled the Americans how to act, and to keep in company till they could bear away to the eastward for a French port.

But this is not all that can be mentioned of Sir Sydney. The Brazilian royal family presented to this generous warrior some estates, with the slaves attached. Sir Sydney at once set all the slaves at liberty.

At another time, when a purse of sequins were presented to him in Africa by the Mahommedan governors, he went to the market place and distributed all among the poor needy Mussulmans.

CHAPTER X.

The Interest felt by all in knowing the Religious Belief of Another—
The Cause hereof—The Christian Philosopher's View—Walker's
Views as to his Duty as a Schoolmaster, in reference to Religion—His
becoming a Quaker—His View of God manifest in the Flesh—Haüy's,
the Theophilanthropist's Remark—His Views on the Internal Moni-
tor, and on the Extent of its Power—On Quakerism—Pure Quaker-
ism—The Evils of Quakerism as at present exhibited—Bridal Tale
—The Tale of the Parish Clerk turned Soldier, as illustrating the
Subject—Concluding Remarks on Religion.

EVERY one who knows that time is but a parenthesis, a portion bracketted out of eternity, feels anxious to be acquainted with the religious opinions of any individual whose career is presented to his notice. Even the sceptic asks "Did he die comfortably?" The reason seems to be that man necessarily looks forward to futurity, and wishes to feel a certainty regarding the future condition of another, by ascertaining whether he, who has entered upon another state, held views, which, by the surviving, are considered to guarantee security hereafter. Hence it is the Mahomedan delights to know that his friend died in the Mahomedan faith; the Roman Catholic in the faith of the Romish

church—the Episcopalian in the faith of the church of England. To gratify or to disappoint this feeling is the duty of the biographer in recording the religious feelings of the subject of his sketch.

The Christian philosopher beholds the subject in a higher point of view. He, knowing that *action* arises always from *motive*, and that no system of religion can or does present such high and important motives to action as the religion of the Bible, naturally desires to observe the influence of its truths upon the minds of men. When he sees men who, without a knowledge of these truths, perform acts of good-will toward their fellow men, and act, apparently, in many respects, even accordant to their duty towards God, he ascertains how far the moral fabric of the universe may be supported without the acknowledged belief in those truths to him most dear. He sees the points wherein the imperfection of all motives, save those arising from the religion of the Bible, is exhibited, and thus is enabled to perceive, by *negative* proof, the truth of the declaration—"THE JUST SHALL LIVE BY FAITH." On the other hand, when he beholds a man, clothed in the materials of imperfection, acting according to the will of the Supreme, exhibiting deeds of continued, though unregarded mercy, and glorying in nothing, except in giving all the glory to Him, who gave him the dispositional tendencies, and the means to put the same into

activity, by presenting the truths of the Bible; then he feels the highest joy, and receives the *affirmative* proof to the truth—"THE JUST SHALL LIVE BY FAITH."

Dr. Walker had, as was intimated, pious parents, who took the greatest care of his education, and who so far instilled into his mind the principles of religious truth as to give that degree of moral apprehension of error and of wickedness which occasioned him to oppose his union, by apprenticeship, to the artist Falder, and afterwards to separate himself from his foolish companions in Dublin.

Dr. Walker, while at Dublin, embraced the views of the Quakers.

What led his mind to embrace Quakerism is difficult to say. No doubt that he preferred worship in which there was but little form, and the simplicity of the worship of the Friends, it is likely, struck him. This much, however, can be gleaned from what has been said, that for certainty in Dublin he adopted the peculiar opinions of his sect.

As a schoolmaster he necessarily had to draw the attention of his scholars to religious truths. In reference to this he remarks, "On the subject of religious instruction my sentiments are nearly similar to those so happily expressed by Joseph Lancaster, in his *Improvements on Education*: 'Above all things, education ought not to be subservient to the propagation of the peculiar

tenets of any sect. Beyond the number of that sect it becomes undue influence, like the strong taking advantage of the weak.' The Mahomedan, the Hebrew, the Unitarian, and the Christian of every name might have entrusted the education of their sons to me. The scholars were in no danger of receiving any bias from me to the prejudice of the religion of their fathers. To the latter I might have been ready to explain myself. To the offspring I should have considered the broaching of so delicate a subject a breach of the most sacred trust." Hence in Dr. Walker's school were Roman Catholics and Protestants, Episcopalians and Dissenters, Baptists and Methodists. He declined introducing catechisms into the plan for tuition; and thought the Bible to treat on too grave subjects to be bandied about like ordinary narrative; agreeing in this opinion with Sir Thomas Bernard, who remarks, "I am convinced that great injury has been done to the interests of religion by the manner in which the Bible has been given to young children."

Though a Quaker in dress and in all the outward distinctions, and though holding the impropriety of war, of political differences, and many other opinions of that sect, he was never admitted one of their number. This much mortified him. He persevered, but did not succeed. He was considered not to be sound in the faith.

This unsoundness seems to have been connected with his views regarding JESUS CHRIST, "God manifest in the flesh."

The following remarks may tend to show what were the opinions held upon this subject by this curious man. "In the organized part of the sect (Quakers) there are superstitious doctrines maintained, which many of them, individually, are superior to; but, remaining silent, continue to be aggregated with their well-meaning and mistaken brethren; while such individuals of superior judgment, who are without, becoming convinced of their fundamental doctrines, repair to their meetings, offering to join in society with them, but are kept off from uniting; perhaps the strangers cannot conceive, or are not able to believe, that Divinity ever became identified with the perishable organization of ever mutable man."

This, it is imagined, was Dr. Walker's opinion, an opinion sufficient to justify his exclusion from their body.

That such opinion was his is rendered further probable by the circumstance of the intimacy which existed between him and the Theophilanthropists in France, an anecdote of one of whom he was fond of repeating. One of the most eminent of the *chefs de famille* of the Theophilanthropists at Paris, namely, HAUY, at the head of the National Institut des Aveugles, asked Dr. Walker if the Quakers believe in the divinity of Jesus Christ? The reply given exhibited Dr. Walker's mind: "It is a doctrine recognized in the official proceedings of the Society as a body, but many members hold the contrary doctrine."

"Ils ont raison, Jesus etoit un philosophe; pas un Dieu," was Haüy's rejoinder.

The reason of the approval with which these views were met by Dr. Walker is to be found in the circumstance that HE DID NOT BELIEVE THE HOLY SCRIPTURES TO BE DIVINE. This disbelief in the divine origin of the Scriptures was not founded upon an examination of the evidences on which their heavenly origin rests, but upon a preconceived opinion, truly Quakerial, and which has a tendency to lead those similarly imagined to the same conclusion. The same opinion which occasioned the celebrated Thomas Paine to believe that no form of church is necessary, caused Dr. Walker to disbelieve in Revelation. "I do not," said this friend of liberty, though a slave in many points himself, to the Council of the Chefs de Famille of the Society of Theophilanthropists, "approve of the formation of any church. Every man has within himself what is equivalent to all that can possibly be effected by the formation of any church. He has an internal monitor, which if it be duly attended to, will be found to be to him the true church."

The same view made Dr. Walker disregard any Revelation, believing that the light that lighteth every man that cometh into the world is quite sufficient for every moral and spiritual purpose. Neither Thomas Paine nor Dr. Walker would have reasoned so with respect to other matters. They, in natural truths, were glad to have the ACCU-

MULATED EXPERIENCE OF AGES: and why not rejoice in the accumulated statements of Divine Inspiration? If all the years of life are not sufficient to make man acquainted with the NATURAL laws of the universe, and if the discoverer of any new law, such as Newton of gravitation, is looked upon as a benefactor of the human race, surely man may with propriety give praise to God and rejoice that He has thought fit to present to man, so as to deliver him from all uncertainty, the laws relating to the MORAL government of the universe.

However, when it is considered that various pretended religious institutions, the officers of which are sly as foxes and ravenous as wolves, and, though whited sepulchres, are continually laying claim to being based on the principles of Christianity, whereas they really are founded on the corrupt remains of Paganism and despotic knavery, it is not a matter of wonder that those who think, and do not know what Christianity really is, should be inclined to cast off religion altogether as a state-trap to catch and intoxicate those who might otherwise be troublesome. "Give him a bishopric and he will be quiet," said George III., when some clerical dignitary complained to him regarding Whitfield.

Dr. Walker attributed very much to the agency of this internal monitor. "Happily," says he, "as the influence of divine truth is in every heart, it continually represses the fury of fanaticism,

so much sanctioned and cherished under every name, Ethnic, Jewish, Christian, and Mahomedan. It lightens our darkness and enables us generally to look without an evil eye upon our fellows."

This fundamental doctrine of pure Quakerism, that *to every man who cometh into the world there is a manifestation of the Spirit, a divine, an inward, and saving light afforded, whereby to be redeemed*, he delighted in; not only from its catholic or universal character, but also as tending to the direct extinction of what he calls "the gehennic ideas in the minds of those who hold the damning and (or, not to shock vulgar ears, the condemning and) condemnable doctrines which bear the name of the Frenchman (Calvin) who, active in his opposition to the Church of Rome, and thereby liable to be burned as an heretic with his numerous followers, abettors of the reformation, yet had the tongue and pen of Servetus, the Spanish physician—because of his zeal in polemics, both in writings and speech—most effectually arrested by his murder, when he had in vain attempted it by his own writings, harangues, and even menaces."

So pleasing was this fundamental doctrine, that he thought it needed only to be generally known to be generally received. He says it dissipated at once all the gloom arising from the influence of parental dogmas on his mind. The adoption of this principle, in what way it is difficult to point out (for did Dr. Walker obey

all the dictates of this inward monitor?) seems to have had a most peculiar influence on his mind. It raised him in that most important of all subjects that can appertain to human creatures, the awful consideration of Deity, from the "horrific gloom" in which he had hitherto been.

This internal monitor being constantly the present guide, there was no necessity for a revelation of any additional kind. Hence Dr. Walker looked for none and received none. Still he was a Quaker in many points, as the following address proves:—

"To the Quakers' Yearly Meeting of London, Quarterly, Monthly, and Particular Meetings under its Jurisdiction, in England, Wales, Ireland, and Scotland. To the Quakers' Yearly Meetings of America, and their Dependencies. To the Quakers' Meetings on the Continent of Europe; and to all other Quakers wherever spread over the Earth.

"BELOVED FRIENDS,

"The basis of our profession, the doctrine of a universal and saving light, an internal monitor advising human creatures, is not holden with consistency by any other people but ourselves. When others assemble for worship of the Supreme, the utterance of words fills up the time dedicated to devotion. When Quakers assemble for worship, they wait in silence for Divine

inspiration. If they feel moved, or believe they are moved through the Spirit or internal monitor, to the utterance of words, silence is broken in the assembly ; otherwise the meeting passes in silence. A silent meeting may be an opportunity favoured and blessed—a time of sympathetic feeling—a time of a votary being enabled to commune with his own heart, and be still. There is not on the surface of the whole earth such an appearance of decent devotion as the silent meeting exhibits to the philosophic observer. Quakers believe that, through the monition of the inward light, they are required to decline certain usages ; for instance, those which yield terms of flattery, and even the semblance of those marks of worship exacted from individuals in their devotional exercises. These, referring only to precepts communicated by writings, or colloquially, as the criterion of their conduct, continue the general usages which the Quaker feels obliged to avoid. While others tolerate or reprehend the peculiar manners of the Quaker, it is his brother professor alone who can sympathetically feel for him—who can know the divine ground of his peculiarities. Every individual, yielding to the dictates of his conscience, feels the awful sense that the creature is yielding obedience to the creature. Quakerism implies the awful consciousness of its dependence on the Creator. Quakerism must be the true religion in every land, on every habitable globe, through the

utmost extension of space, whether this be interminable or have its limits."

Such were the views of Dr. Walker. Views which, it is presumed, were intimately connected with the influence of his communications in Paris with the Theophilanthropists; men who, with much benevolence, with much ignorance about religion, with a perfect hatred of, and disgust at the Romish system, had cast off all religion, except that of nature, which, if they obeyed, will be a source of joy.

If any thing further was needed to evince the high estimation in which Dr. Walker held this inward monitor, the following sentence, from a manuscript paper of his, may be copied:—"The divine truth is felt in every heart, notwithstanding the virtual opposition to it through prejudice or superstition."

It is rather interesting to know when this principle, regarding the power and the extensive duties of the inward monitor, took possession of Dr. Walker. The circumstance may be detailed in his own words, reminding the reader of this biography that one of Dr. Walker's parents was a Baptist: "When the Baptist preacher" (in Dublin, it is believed, of the sect of primitive Christians) "directed us to Scripture, and the reasoning faculty, as our guides on the heavenly way, I well remember that, at the time of his preaching, I fully felt he was short of the mark.

I was constrained, as he closed, to turn away from the primitive church" (it is supposed that Dr. Walker means the church in which he was educated), "to, for ever, cease to unite with any sect which referred to any thing outward—to any thing but the inward feeling as the only source of true religion. I know not that I have, since the time such conviction laid hold of me, ever once wished the silence (the *ne plus ultra* of worship) of our meetings to be broken by the utterance of words."

This decision in action, from a conviction, verifies not only how highly he estimated his fundamental principle so suddenly arrived at, but also makes clear the self-complacent dignity with which he viewed the conviction, in never deviating from it. It cannot be questioned that, in the circumstance of acting from his conviction, Dr. Walker was right; but it is a matter of grief that the self-complacent delight in his principle should not have allowed him to examine whether the *conviction itself be right*. This, there can be no question, is the duty of every creature "to examine whether these things be so," as did the Bereans of old. Religion is not a matter of speculation, but one of duty.

In effecting this investigation, it was necessary that the Bible should be read. In so reading, the internal evidences of its truth would have been perceived, and an acknowledgment of its verity and genuineness would have followed.

But Dr. Walker did not adopt this plan. It is true he occasionally read the Bible; but the Proverbs (by which "*a man may know the world before entering it,*" an observation made by an extraordinary individual, who has raised himself from indigence to be director of some of the principal companies in Scotland, a Mr. Alexander) and Ecclesiastes were the parts of which he was most fond.

To conclude this account of Dr. Walker's religious views, it must be noticed, that he made an assumption that this inward monitor is infallible, and he inferred from that assumption, that, therefore, he needed no additional or guiding help from revelation, whereas it was his duty previously to reduce his assumption to a *demonstration*, and then, with less likelihood of fallacy, he might have inferred from it.

There can be no question that every man has this inward monitor. But then this inward monitor has been checked by ignorance or deceived by vice; and society had so far departed from its dictations that God determined upon revealing to man what *were* the dictations of this inward monitor, when uncontaminated and unbiassed. This revelation has been re-acting on the human mind in producing the awakening and the enlightening of the inward monitor, and has thus induced a moral and religious tone in society, which is effecting an immense mass of good for mankind. Revelation is not to *supplant* the

inward monitor, it is to *enlighten* and *guide* it; and the perception of the internal evidences of Christianity is the result of this enlightening and awakening: so that revelation acts in two ways—it gives the light, and then gives itself to be seen.

And here the writer must state that, in recollecting that the subject of this memoir was a sceptic, and knowing the fact that many good men of thinking minds are in the same unhappy condition, he cannot withhold the fact, of which he is certain, that established systems of church government, necessarily corrupt, and mimicry imitations of these systems by those called Dissenters, more or less impure, are the cause of a great part of the cold infidelity of modern times. Benevolent and thinking beings see nothing of the religion of Christ in men making a trade of religion. In the hierarchy of episcopalianism or the kirk of Scotlandism, they see nothing of the simplicity of Paul and his friends; and in the little popes of dissenting congregations they behold the exhibitions, although on a miniature scale, of a certain individual who lives on the banks of the Tiber.

These remarks are not made to justify Dr. Walker's neglect of the means which were put in his power to examine Christianity itself: but they are enumerated to endeavour to draw the attention of men to one point wherein, as yet, their responsibility has not been at all clearly

appreciated ; namely, that every action is an impulse influencing, morally or immorally, the moral machinery of human existence.

It will be seen, from what has been noticed, that however great the judgment which Dr. Walker possessed in common matters, this inward monitor completely set it aside in religious matters. His conclusions herein were hastily arrived at. In fact, were it not that the influence of a principle is often so overpowering, Dr. Walker must, in matters of the highest of all moment, be pronounced an idiot. The disbelief in the divinity of the Lord Jehovah was founded upon a *flash* of the mind ; no phrase could express the state better, as will be evident from his own statement.

“ It was amid the clangor of a Hebrew synagogue, that, casting my eyes over an expression in a book which was handed to me, the expression ‘ *whose carcasses perished in the wilderness*,’ that the truth flashed upon my mind ; when I was instantly and charmingly struck with the recollection of the Nazarene reformer ; and, inasmuch as we can feel affection for the distant and grateful remembrance of the dead, the simple moralist of their nation, whose death some of their ancestors had compassed under their Roman governor, and whose *carcase* Joseph of Arimathea deposited in his sepulchre, the simple moralist sunk, at once, from his, till then, adorably awful, divinityship ; and rose, upon my mind’s eye, as

an object of admiration and of affection, as a fellow-creature, whom I could have embraced."

"The conviction was so complete," he adds, "that the impression became indelibly fixed." Such conclusions are inconsistent with common sense; they show the tremendous danger connected with the belief in a general principle, unless that be immutable as heaven.

The Christian can have no feeling but that of pity, when he finds that sceptics, who laugh at truth, have arrived at their conclusions by such speedy steps.

It thus appears that the subject of this memoir neglected the use of means in arriving at truths the most important; and, as an additional proof of this neglect, the following anecdote is interesting.

One Monday Dr. Walker, walking his usual rounds, attired in a coat, the elbows to which were worn through, was accosted by a friend,—
"Well, Doctor, you have on your Sunday coat!"
He related this story to a third friend, who was rather at a loss to understand the meaning of the welcome, when the subject of this Memoir stated that he now never went to a church or chapel,—
"those places where firebrands are ever being distributed for the purpose of inflaming the passions;" and that he spent the time in writing on the various subjects that passed before his mind, and wearing the dilapidated coat on such occasions.

It is, however, to be borne in mind that Dr. Walker, during the earlier period of his residence in the metropolis, occasionally attended the meetings of the Quakers, though not very regularly. He would most likely have continued to go to these assemblies, had not some one intimated, either, that he went merely to get subscribers to the Institution, or, that if he attended with less irregularity he would obtain subscribers. He said that they should not have an opportunity in future of saying so; for he never would go again. He never did. Dr. Walker could not bear the thought of being influenced by pecuniary considerations.

It is worthy of remark that, though Dr. Walker had no respect for the various devotional sects that exist, and never attended any of their meetings, he cherished so far the feelings of sympathy as not to ridicule intentionally those from whom he differed. Once one of his nephews came to visit him, and, among other matters conversed about, told the Doctor with great glee that he had interrupted a street-preacher, and obliged him to move his station. Dr. Walker met the statement with a frown; and told the young man not to trouble him with his company till he had learned better. The street-preacher Dr. Walker respected much more than the lawn-sleeved clerical, who is appellationized by the College of Pandemonium,* the Right Reverend

* See Macgowan's Dialogues of Devils.

Father in God ; because the honest walking prophet, in his mode of teaching, imitated Jesus Christ, who went about doing good, instructing the simple and reproving the proud.

In fine, Dr. Walker's belief being what Pope has expressed in the lines,

" Father of all, in every age,
In every clime, adored,
By saint, by savage, or by sage,
Jehovah, Jove, or Lord,"

he could not consistently approve of any disrespect to any worshipping being, whatever might be his mode of worship.

This view of Dr. Walker's religious opinions would not be complete was notice not taken of his opinions on Quakerism, and for their statement this seems the most appropriate place.

ON QUAKERISM.

The Quakers consider their LARGER MEETINGS AS SOLEMN ASSEMBLIES. Dr. Walker objected to this, conceiving that no assembly, more solemn than that where two or three are gathered together, could exist. The opposite idea seemed to be not at all congenial to the opposition of Protestants to the decrees of councils, all of which, in a great measure, derive their authority from the *numbers* assembled. Number certainly influences most men's minds. To Dr. Walker this was a weakness, and as such

he resisted it. Like Noah, he had courage to stand alone; and would, like many other individuals, delight in a truth so much the more because unfashionable.

The Quakers, at these solemn assemblies, had sentinels or outposts, as Dr. Walker called them, to discourage stragglers from coming in. This did not please Dr. Walker. He remonstrated, but in vain. He reminded them of the early Quakers, who, when the place of their assembly was broken down, held their meetings among the ruins, their enemies even throwing the rubbish down upon them. All was in vain; they did not listen;—another circumstance which tended to convince him that pure Quakerism allows of the use of none of this world's weapons in reference to protection in worship.

It seems, from the statements of Dr. Walker, that pure Quakerism is neglected under another point of view. And this is that, though EVERY ONE, who imagines that he is moved by the inward monitor, has an undoubted right and an imperative call to speak, yet the HEADS, OR MINISTERS, OR ELDERS, among the congregation, seemed so far to have drunk into the hierarchal pride as to feel a dislike, and to express the same, against any one who has not as yet attained the rostrum, venturing to address the assembly. Once Dr. Walker himself, by rising, produced a considerable degree of confusion.

Another point in which the subject of this

memoir considered pure Quakerism to be neglected, consisted in the circumstance of SEATS OF DIGNITY existing in the assembly.

"In the meeting, individuals were wont to consider certain parts of the benches as 'chief seats of the synagogue;' other benches, far back, as low down in the meeting, and, habitually to take fixed places, high or low, where, by their own consciousness of weight, or of lack of weight, in a religious capacity, they took their seats. A gradation of rank was thus marked. Unhappily a scale of sanctimonious aristocracy, infinitely more high than that of the herald's office, sometimes displayed on the private pew, by exhibition of armorial bearings, in the national temples of worship.

"Sometimes, perhaps, both the aspiring and the timid were directed where to sit, by self-sufficient or dictatorial brethren (such could not be weighty Friends), well-meaning zealots for a kind of orderly appearance. There they took the seats pointed out to them, where they soon, even by habit (so true is the old saying, 'use is second nature'), felt quite at ease."

Dr. Walker "for many years, in attending the meetings, did not dare to forget that he ought not to bring in feelings of reverence towards any fellow-creatures, or to flinch from taking a chief seat in the synagogue, or even to advance a step towards sitting high in the

meeting while there was a fellow sitting low down, by whose side he could take his place.

“In the ward-room of a king's ship, a conduct is observed, which might have afforded a lesson on the subject of sitting in a meeting for worship to the Society of Friends. The officers considered themselves at mess as sitting down on equal terms; and, if any individual, chaplain, or other, inclined to keep to any particular part of the table, in such assumption of a property he was sure to be thrown out. The first who sat down to dinner took possession of that part with gaiety. ‘Aye,’ said the others, ‘that is right; we want nothing of extra privilege here. Our property is covered, once we put on our hats.’ The hearty fellows said they were actually cosmopolists. The meetings of the Friends have become like the temples of Baal, having their high places and man-made ministers to officiate therein, men and women regularly inducted into the exercise of sacerdotal or ecclesiastical functions, under the title of Public Friends; although the Teacher whom they, many of them, avowedly adore (thus identifying the palpable and visible organisation of ever-changing matter under a human form, with the Divinity, in which there is not a change or the shadow of a turning), the Teacher has said to Nicodemus, ‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it

goeth ; so is every one that is born of the Spirit.' John iii. 8.

"How then have they presumed to know where the wind shall hereafter blow, and where the sound thereof shall be heard? for so must be every one that shall minister aright. How can they ever have dared to tell whence it should hereafter come, or whither it should hereafter go? It has been by following the measures of men, as confusedly recorded in the written word; instead of listening only to the clear dictates of the inspeaking word vouchsafed to all."

Dr. Walker considered that pure Quakerism was neglected in the DIFFICULTIES THROWN IN THE WAY OF THE RECEPTION OF PROSELYTED STRANGERS.

"In London, Dublin, and Edinburgh, members of the society of Friends have complained to me of their long noviciateship, of being dispirited; and (as 'hope deferred,' is it Solomon who saith it?—'maketh the heart sick') of their health being injured even by their sufferings, having had the weakness to moan in secret for reception into that society, which alone they could recognize as professing the divine, the pure, or un-mixed truth.

"Inconsistent and very licentious conduct, even is, sometimes, practised by their members, whom, through respect to their relatives, they do not disown; while proselytes, who propose to unite with them without any signs of such

profligacy, may remain unmoved during their whole lives. The ins, when thrown out, can appeal to higher meetings, and sometimes get reinstated. The stranger at the gate can only lament his non-admission, if the meeting, where his lot happens to be cast, entertain prejudices, however unjust, against him."

The difficulties thrown in the way of marriage, Dr. Walker considered as opposed to pure Quakerism, and are thus graphically described.

"Perhaps the proselyte is attached, piously attached, to a sister within the pale. They may already be mutually well acquainted—may be prepared to enter upon the divine ordinance, which the greatest body of Christians, in their canons, designate one of the sacraments. But some weighty Friend, weightier far in his conventicle than is the successor of Simon with his two keys, the sovereign pontiff of Rome, fanatically feels not free to acknowledge their acquaintance to be a 'Friend;' and becomes an immoveable incubus on the divine repose, which might have been felt by the worthy couple in that happiest condition of human life, the married state. The fanatic minister, elder, overseer, or whatever other weighty Friend, may thus (by his forbidding marriage, *en dernier analyse*, by his forging, and fastening, and rivetting celibatic chains), have cut off, or prevented the coming into existence, a family numerous as the tribes of the sons of Jacob. But the 'weighty friend' may be under

a concern, in vulgar language; the Spirit may move him to be as a flaming sword at the gate, and then who shall dare to think otherwise than that it must be even so?

“Weighty friend, and weighty meeting, and weighty meeting of meetings. Great sanhedrim, or ‘London Yearly Meeting of Friends,’ ye violate your profession of belief in an internal monitor, inasmuch as ye will not abide by its guidance. Ye sit down in silence, and seem to wait for its inspiration, but venture not to abide by what seems might be the sense of feeling of the meeting. Ye go to outward inquiry. Wise and prudent people, who, in policy, are no babes!—the outward inquiry ye extend to the breach of ordinary good manners, even to intrusions the most imposing and impertinent. A tale or two may be illustrative even of some of these observations.”

“Burke’s excellent old school-fellow, Richard Shackleton, who could not get his guinea passed to the footman of his friend, used to give a humorous description of an awkward recruit in illustration of the bad effects of the slowness of movement of a weighty Friend! A parish clerk, accustomed to the utterance of responses after the priest’s utterance of his part of the service, and to the calling out of the last word on the utterance of the prayers by the priest and the congregation, on enlisting into the army, could never be brought to do his exercise in time. He could

stand at ease, hold up head, look to the right, march, halt, wheel right or left; could even prime and load; but when it came to that crisis! where all their movements were to converge at last—O then the influence of former habits came invincibly over him—Present—Fire! Burrh, at once, went the general volley or explosion; and, before the smoke was cleared away, pop went the firelock of the heretofore parish clerk. ‘O you rascal!’ called out the drill serjeant, ‘you are never in time, you are always after the rest—always coming out with your Amen-shot when the others have already fired.’

“I will now, myself, take up the more palpable charge of bad manners, imposition, and impertinence; not of an individual, that would be a grave subject, but of a multitude where individual feeling is often sacrificed to the dread of the many, or where the individual does, in a crowd, what he would flinch from doing alone.

“When a couple of members of the Society of Friends, proposing to unite in wedlock, announce to the meeting their intention, they are asked if clear of other engagements; and on their answer in the affirmative, the meeting, in the expressive language of conduct, say you are not worthy of belief, though we might amuse you by the question, with the appearance of considering you trust-worthy. They make an appointment to ascertain whether they be clear. All being found right, and the marriage-covenant entered into, in

the face of the congregation, these old-fashioned folk, these modern Jews, have a wedding dinner, *Scotice* 'bridal feast.' They do not look, on such occasion, through any miraculous intervention, to find a supply of what Solomon saith maketh glad the heart of man, as related in the account of the good wine drawn from the water-pots of stone at the marriage of Cana in Galilee, yet, in the anticipation of the exhilaration of spirits at such dinner, in the fear of the due gravity on the occasion being disturbed, a weighty Friend is appointed to attend. People of the world, in every age and of every nation, have ye been all mistaken in your rejoicings on that social occasion, which is certainly the most interesting that ever occurs in the whole history of man? It needeth not the Epithalamium or Thalassio, the Hymeneal sacrifice, the dance, the sports of every kind, to awaken the kindest feelings of our nature, when a man leaveth father and mother, and cleaveth unto his wife, and the twain become one flesh. But the weighty Friend, on the part of the meeting, must attend the nuptial feast, and report on what passes there, without knowing whether the parties may not feel his presence a most unseasonable intrusion on the mutual enjoyment of each other's company, a check on their conversations or consultations on family affairs. If so, what a breach of good manners must the appointed visitor feel himself to be committing in the company where a little common sense or

ordinary feeling might tell him he must necessarily be *un de trop*.

The weighty Friend attends without any information how matters may be, where neither he, nor any one else, has a right to bring his nose to snuff the odour, fragrant or vapid, of the place. The weighty Friend attends, and shares in the feast, without any previous information how matters may stand in the cellar, in the larder of the party, what provision they may be able to make for the festive occasion, what '*banyan days*' they may have already passed through, what more they may have reckoned upon hereafter passing through to make up for the profusion they with such delight prepare for their friends. Happy pair! forgive the meeting which, wise and prudent, not simple as babes, could not find you trust-worthy, and on announcing your intention cannot trust to the propriety of your conduct, when yourselves, and your select friends, go to enjoy each other's society, after the solemn act which has brought you together, which of two has happily made one, and which, probably, if your social feelings be not chilled by the watch your conventicle has passed over you, may help to link together heretofore strangers in a sweet harmony of friendship. Hopes of the happiness of the married couple, mutually sympathetic, may warm their hearts, cheer their spirits, and render their feelings deliciously comfortable.

The great respect that Dr. Walker paid to the

dignity of the inward monitor* is testified to by the fact, that he not only disapproved of all media for divine instruction, but did not approve even of discipline. But he shall speak for himself. "Most happily designatory of the real, the unequivocally orthodox Quaker, is the term *ultra*. The, as yet, greater number of the Quakers looking through outer media for divine instruction, are actually *infras*.

"In any aberrations from the ways of truth, from the paths of peace, in himself or his fellows, the ultra feels obliged to recognize the principle, that restoration can only be effected by yielding to the still small voice within, the inward monitor. 'It is the divinity that stirs within us,' says Addison in his Cato. Let him 'patiently wait,' let him 'quietly hope till judgment lead on to victory'—till he escape from temptation. His fellows presume not to sit in judgment over him. This is the right of the Creator alone."

"The Quakers, on the other hand (the *infras*), under the name of discipline, have their appointed officers and different ministers to attend and coerce, even by ways the most effective (thrusting out of the synagogue), obedience in the multitude of Quakers to regulations, varying through all the stages, from a prudential discretion to a violation even of the chaste delicacy of truth; and the multitude is so stricken with fear that their feelings are more papistical perhaps than those of the multitude of the church of Rome

towards their ecclesiastical pastors. The precepts and observations of these, as messengers of the *holy church*, Catholic, Apostolic, and Roman, they receive with awe; but more awful, more solemn than any outward order or observance must be the words of the disciplinarian to the multitude of the Quakers. If they believe him to speak from a right concern, his words are those of divine inspiration, than which nothing can be more sacred. In presence of such an instrument of divine communication, of such a functionary of their church, a multitude would feel a secret awful influence—their reverence to the creature they would not suspect to be idolatrous or papistical. In company of such, for example, any of these awe-stricken Quakers, under apprehension of threatening dangers in travelling by sea or land, would most fanatically and joyously rush into the midst of storms, feeling themselves providentially safe in the presence of such 'Weighty Friends.'

"There have been ultras and separatists in the early day of the gatherings of the Quakers. John Wilkinson and John Story, preachers among them, showed themselves discontented against George Fox, chiefly about the management of church affairs; because in the beginning there were no such meetings or discipline, and yet they had lived in mutual peace and amity. It was asserted that such meetings were needless, and that every one ought to be guided by the Spirit

of God in his own mind, and not to be governed by rules of man. These were termed "rents." They happened both in the north and in London; but at length these divisions disappeared, by the return of the ultras and separatists to the Quakers.

Not only did Dr. Walker dislike discipline as a part of the Quakerial system, but he also did not approve of the mode of discipline therein attended. There was too much of favouritism.

"It may be truly said that, from such orders from head-quarters, the different regiments, at their orderly rooms, require the poor recruit to stand up at full height, under the standard, while whatever is already in the ranks, however deficient or deformed, particularly if born in the regiment, shall pass muster, no questions asked. It is only when they absent themselves from parade a certain number of times, or commit some flagrant fault, that they are thought unfit for service, and then they are drummed out of the regiment, though already quite unfitted for service in every other corps; but, when drummed out of the regiment, they can appeal to head-quarters, where the stranger at the gate is refused to be heard, however unfairly he may be treated by the regiment, on local or home duty, where he resides, and where alone he can be enlisted.

"But when drummed out of the regiment cannot he enlist again? If he have friends in the regiment he will be taken in again, without being brought under the standard; for by minute from head-quarters this can be effected."

The attempt has been made to explain those points wherein the subject of this memoir considered present Quakerism not to be pure Quakerism. This view would not be complete without noticing what were his views of pure Quakerism itself.

“Quakerism, pure Quakerism, is not only the true religion on this little terraqueous globe, but it is the religion of the whole universe. Quakerism implies an acknowledgment of the reverential awe which the felt presence of the one supreme Being inspires, affording light and life to the creature in proportion as the creature yields to its influence. ‘*Commune with thine own heart and be still,*’ says David, the Psalmist of Israel.

‘*Come then, expressive silence, muse his praise,*’

says Thomson, the author of the Seasons.

“In pure Quakerism, the descendants of all the twelve sons that Jacob had by two sisters and their servant maids, forming the twelve tribes of Israel, and called in Deuteronomy, a peculiar people chosen by the Lord above all the nations that are upon the earth, are only like other men: and the Sanhedrims of the modern Jews, the Yearly Meeting of the Society of Friends of London, ought not to have thus sanctioned respect of persons in their conventional ecclesiastical proceedings, their characteristically distinguishing tenet levelling every superstitious and vain distinction among the sons of men, recognising

every human creature as one of the equally favoured children of their father, in every sect, in every tribe, and in every nation, as forming one common family."

Speaking of himself, Dr. Walker remarks:—"I am one of the Ultra Quakers. We profess to derive information, on divine matters, *alone* from that internal monitor possessing every man. The Quakers hold (sacred) several doctrines, which they have derived from writings in the Hebrew, the Greek, the Latin, and the English languages. The separatists are of both these descriptions.

"The ultras can never do any thing for the defence of the country, when attacked. They may be philanthropists; they cannot be patriots. All the world is their country. The legislature may tolerate them—cannot receive them as fellow-citizens. Thus the ultra is altogether Panadelphian. The Quakers, in adopting the phraseology, and much of the policy, of the Hebrews, render themselves unfit for admission into any, however minute, regulation, even of jurisprudence. They are blind enough, these modern as well as ancient Jews, to believe themselves of a superior order, even in the divine estimation. These Israels must dwell alone—must not be reckoned among the nations. Their mistaken, uncontaminating regulations, forbidding their members uniting in the sacred bond of marriage with the Gentiles, renders them unfit

to maintain the social relations, to be entrusted with any legislative privilege whatever. They are essentially and completely aliens."

Such are the views that Dr. Walker held upon Quakerism, views worthy of consideration by Christians, members of that sect, and tending to show that the exhibition of principle in pure practices is the only effectual method by which the truth can be recommended to every man's conscience. There can be but little doubt that, had not Dr. Walker seen these deviations from the principles held by the Quakers, he might have become obedient to the truth as it is in Jesus. But, having that on which his neglect of means could rest with some satisfaction to his conscience, he sat down in silent complacency, determining to care for none of these things.

Some may be inclined to complain that so many pages have been devoted to Dr. Walker's views, in reference to the matters relating to his religious feelings. But, when it is considered that religion is a matter of such vast moment as to have induced the Omniscient to make known his will, in regard to the same, to his creatures, every candid mind will allow that the biographer's duty would not be performed, did he not particularly note all that pertained to this part of the character of the subject of this memoir.

The presentation of the same becomes either a warning or an exhorting voice; a warning against evil, an exhortation to what is good. The callous

may disregard, and the conceited may ridicule both, but the truth is not, on these accounts, any less important, nor is its statement for such a reception to be neglected.

To conclude. Dr. Walker was a man who, having an enlarged and liberal mind, and having had this previously hemmed in by narrowed and illiberal views, becoming free, fell into the opposite extreme; avoiding the superstitious errors of Scylla, he fell into the sceptical whirlpools of Charybdis.

CHAPTER XI.

Dr. Walker's Intellectual Powers—The Waywardness of the Same—The Cause thereof—His Perceptive Powers—Several Illustrations—His Regard for Order—His Relative Powers—His Reflective Powers—The Soundness of his Judgment—His Ideality—His Proposed Improvements of London—The Active Part he took in the Establishment of the London Institution—His Speech at the Public Meeting, regarding the King's College—A General View of his various Productions—Walker's Gazetteer, &c.—General Summary of his Appearance, Character—Practical Conclusion.

THE last division of the mental powers of Dr. Walker to be noticed, consists of his *intellectual* faculties. His endowment, in this respect, was very considerable. The Creator was bountiful to him in favouring him with an enlarged capacity, and with, to a certain extent, the means of cultivating it. The imperfections of its manifestations being dependent not so much upon a want of *power*, as upon a want of *direction*.

This is often the case with men of undoubted talent; and it is, apparently, much to be regretted. Their intellectual courses are, if their minds be mighty, like the path-ways of falling stars, bright and beauteous; if their minds be of less lofty grade, as the bickering light that

wanders over the extended common, moving here, there, and every where.

It has been remarked, in reference to the talented Watts, that, had his powers been concentrated to one particular point, he would have been one of the greatest men that ever lived. The same, perhaps, might be said respecting Dr. Walker. The ordering, however, is of heaven, and the benefits conferred by Watts upon society are very great and highly practical; and so are those which Dr. Walker has been the means of distributing.

There was a peculiar vagarioussness in the intellectual exercisings of the subject of this memoir, arising partly from the varied circumstances of his life, directing his powers into different channels, and partly from that liberty of thought in which he gloried. He seems to have found pleasure in taking the thoughts as they rose, and however good the one possessed before, that he would leave to receive the succeeding with an equal ardour. In fact, from the warmth of the intellectual embrace it might be imagined that, in the community of thoughts, there are many "first loves." This sudden attachment to every new thought seems to be connected with that state of mind which led Dr. Walker to pay such respect to the dictations of the "inward monitor." In fact, there can be but little doubt that his views as a Quaker exerted their power on his intellectual operations. He was often, very often,

tempted out of his course by the golden, in some cases, only gilded, apples of his intellectual garden. He was the creature of impulses. In a letter to Col. F. J. Doyle, he writes, "Second thoughts are not *always* best. I recur unchangeably to the first."

His mind was fond of migration: but in its migratory movements there was no regularity save that of untaught and mistaught genius. Untaught in that school of punishment, produced by the reception of many wounds to the love of praise. Dr. Walker could not receive lessons in this school, because his self-complacency gave him such delight in his own views as not to be influenced by the views of others, to him discordant. Hence his genius was mistaught also. He had not courage to reject a thought. Hence the greatest anachronisms prevail in all his writings; for every one who has examined his own intellectual operations must be aware of the influence of the associated actions of his mind, and that from these associated actions, events and even feelings are linked together which have no apparent order either in time or in place. The well-taught intellectualist, however pleased with the reception of these associations, considers them merely as resting-places by the way, and never allows them to divert him from his main subject and from the productions, either in writing or in speech, of his intellectual exercisings. Dr. Walker, from having received much of his knowledge late in

life, had not attained this desirable condition, and hence, when coasting about Minorca, some association carries him to Lancashire, and a long tale is given of his Lancashire friends. In fact, digression is so common, that at last the main road is so cut with by-paths that the traveller has a difficulty to know it. This must ever be considered as an evil. And it is one into which a mind, rejoicing in itself, and egotised in its peculiarities, often delights in. And such a mind was that of Dr. Walker. Such a mind, however, let it ever be remembered, is not the characteristic of genius. For genius, so far from disregarding law, observes the *universal*; other minds often attend to the *general*.

With regard to the perceptive powers of the subject of this memoir, their strength was considerable. The interesting detail of the battle scene, the depiction of the characters of the individuals of the different nations, the affecting tale of the widow, and many other portions of this work, sufficiently testify. He took notice of almost every thing. And this notice was not confined to mere superficial observations, but was so lively active as to enable him to commit to paper what he had observed. Events and facts he treasured up; hence, he constantly employed anecdotes for the purpose of illustration of any subject under discussion. Sufficient evidence has been given of this mental power as possessed by Dr. Walker.

His love of order was very active. But this order was not like other men's order; it was peculiarly his own. In fact he was in this respect, on many occasions, foolishly particular. If any thing was moved out of the place in which *he* placed it, the calm of his temper, especially for the last few years, was immediately disturbed. Did any one presume to alter the position of the glasses which encased the vaccine ichor, or to put the pen with which the applicants wrote their names in an improper place, woe be to the unfortunate! No matter the individual, no matter how large the company present, the reproof was certain, its severity being much increased by the ludicrousness of the unusually employed and too much disrespected, though forcible, *thees* and *thous*. In fact, he was, in many respects, a particular man; and in those points in which not so, it was because he had a pride in being erratic.

But the work in which his accuracy of perception is most particularly apparent is his Gazetteer. This work is a master-piece. The description of the places noticed is short, instructive, and yet full. Accuracy pervades every page, and a sententious brevity characterizes the whole. And considering what Gazetteers were before the publication of Walker's, no terms can express sufficiently the credit due to him for his labours and skill in completing this intellectual production. In fact, the completion of this work indicates that persevering energy so prominent in Dr.

Walker's character. It was a Johnsonian undertaking; and skilfully was it effected. In fact, no Gazetteer was ever more extensively circulated and more generally referred to. It formed the basis of all that have since appeared, and will ever be looked upon as the commencement of a new era in works of this nature.

In his views of the relations in which objects exist and of the most successful methods of imitating these relations, Dr. Walker was very skilful. His capabilities, in these respects, are well illustrated by the Gazetteer already referred to. In another work, however, which was intended as a companion to the Gazetteer, the best exemplification is afforded. In this, a Geographical Atlas, is found the first scientifically contrived Historical Chart, from the which, those splendid and interesting ones now published, it is presumed, are copies in the principal parts. This chart of Dr. Walker's is so contrived as to exhibit, when read, the lines being placed horizontally, the different empires which have figured upon this world's wide scene; and when so that the lines become vertical, it forms a Biographical Chart. In the contrivance of this a great proportion of ingenuity is exhibited. Many people, when beholding any production of genius little think of the difficulties and the mental labours to be passed through in its completion. So, in receiving this chart, the public very little thought of the hours of anxious

labour this took in its completion. There is hardly any mental production so difficult as a good Chart of History. A knowledge, an intimate knowledge of History is required; an enlarged mind, suited to embrace the almost innumerable facts, so as to form thereof a consistent whole; and a capability of construction, so as to contrive a plan best adapted for the intelligible arrangement of these varied facts, differing so much one from another in relative importance. Dr. Walker effected such a labour, and that most skilfully; and, for this, deserves the gratitude of all those interested in that great and glorious result of well-arranged knowledge, namely, the condensation of materials into a small compass: for it is a fact, interesting in the history of mind, that many minds are capable of receiving a system when that system is developed, who could never have developed the system itself.

The notice of this Atlas cannot be concluded without referring to two other circumstances connected with it; both showing that the idea of usefulness was constantly before Dr. Walker's mind, especially in the early part of his career. At the commencement of the Atlas, is, as usual, a map of the two hemispheres. After this follow three maps, exhibiting in the *actions* of men the different mechanical powers, most ingeniously contrived; another exhibiting optical phenomena and their explanations: and a fourth exhibiting

the anatomy of plants, from the plates of Grew. These sufficiently demonstrate the advanced views of education possessed by Dr. Walker; views in which he certainly was coeval, if not anterior to Pestalozzi and to Lancaster.

The other circumstance we referred to, is the manifested desire of combining the moral improvement of man with the cultivation of the intellect. Thus under the chart is the following quotation from Priestley: "They are rather melancholy ideas which the view of such a chart of history as this is apt to excite in the minds of persons of feeling and humanity. What a number of revolutions are marked upon it! What torrents of human blood has the restless ambition of mortals shed! And in what complicated distress has the discontent of powerful individuals involved a great part of their species."

These two works, the Gazetteer and the Geographical Atlas, are sufficient to obtain for Dr. Walker a place among those great and illustrious men who have given a forcible impulse to the intellectual and moral machinery engaged in the progression of human nature. They were well received; and the Gazetteer is to be met with in England, Ireland, and Scotland, and even abroad. They were never puffed as some similar publications are. They were useful, and this was their best recommendation. Need any further remarks be made to show Dr. Walker's capa-

bilities in the arrangement of localities, of events occupying their individual portions of time and space?

It has been already noticed that Dr. Walker, when a boy, was fond of constructing rabbit-houses and such other little matters. This power thus early developed, became more extensively active in after life, and in a more elevated point of view. His mind was frequently occupied in the perception and in the presentation to the public, through the medium of the press, of improvements. He rejoiced in the opening of the passage in Fleet Street, so as to allow of the steeple of St. Bride's Church being exposed to view. He compares John Blades, who was so active in this as well as every other undertaking, wherein wealth is necessary, to Augustus of old. He was constantly contriving plans for the enlargement of the streets, and looked with a kind of paternal care upon the improvement in reference to Fleet Market. The designation by which Cheapside, Newgate Street, Holborn, and Oxford Street, the Strand, Ludgate Hill, and the Streets in the same direction, was that of "the great arteries of the Metropolis," into which all the minor streets, smaller arterial branches, were continually engaged in pouring their streams of people.

Dr. Walker completed a very good drawing of a well-contrived building for a College, which he

proposed should be erected in Moorfields, and which he laboured diligently to put into execution. He wrote to the city authorities; and received answers, but not sufficiently favourable to induce him to persevere. He had a very active share in the promotion and, it is believed, in the foundation of that Institution, an ornament to the eastern part of the Metropolis, called the London Institution. In fact, the constructive disposition was, as was noticed, connected with the exciting of the affection of his lungs which terminated his career.

But that in which he most delighted, was his Social Hall for Friendship. He felt his mind continually reverting to this. What individuals he could have to fill its apartments Dr. Walker did not state. They were most likely "aerial beings" that had never as yet been developed into human existences; persons who had put aside imperfection to welcome the delights and to exhibit the beauties of perfection. He could not build the one, or constitute the other, and consequently his plan was never realized,

Dr. Walker attained considerable eminence in the science of relative quantities and forms—mathematics. He has written some curious strictures upon subjects connected with this science; strictures which, while they indicate considerable mathematical skill, are characterised by that vagariousness of intellect already noticed. He might have progressed very far, but other

views more glorious to his view and more elevated in utility, opening up to him, he left these pursuits; however, he frequently reverted to his original studies.

In respect to his reflective powers, the endowment was good. Judgment is the activity of these; but a sound judgment requires the existence of materials on which these faculties may act. These materials, from the activity of his perceptive and relative powers, Dr. Walker possessed: hence his judgment was clear; his conclusions were just; and his reasoning, except in cases where the 'inward monitor' unwarrantably interfered, was conclusive. Instances sufficient have been given, and the further accumulation would only be to accumulate evidence.

This consideration of Dr. Walker's mental character would not be perfect without referring to that ideal power by which genius clothes all its productions with an investiture so fair, so delicate, and so becoming, that every one can tell that her hand has been there in completing the investment. It gives to the rippling rill a hallowed influence, to the smile of innocence a heaven-like expression; it makes the rugged rock a mass of feeling, and to the mental composite imparts a susceptibility of polish.

In the Atlas, to which reference has already been made, there is a fine exhibition of this feeling. In one of the plates there is a figure representing the power of the screw, as a me-

chanical means in applying pressure, consisting of a man holding a lever attached to the screw, working upon a press-board, under which are four volumes thus :—

PAINE.
PRIESTLEY.
ROUSSEAU.
RAYNAL.

This elegant contrivance immediately combines with the perception of the screw an almost innumerable company of associations connected with these talented men.

The following beautiful specimen of the ideal conception is worthy of being recorded as being full of the finest feeling :—

Camp of Alexandria, Egypt, 31 iii, 1801.

Sweetly sounds the band of the regiment of Dillon across the tented field. I hear it in the evenings, but it is with rather melancholy ideas. When the bay of Marmorice was all alive with the multitudes of the expedition, there were encampments on shore, and landings of the troops were occasionally made by way of exercise. At that time, by anticipation, I could feel lowness of spirits. The time will shortly come when many of you may fall; your remains will perish in a distant land; while your friends,

by the fire-sides which your presence is no more to gladden, may mournfully speak of their loss.

That time has arrived. Many fell on the day of the landing, many in the battle of the 12th. I am reminded of them in passing the place where they fell, by the fœtor which transudes the turf which covers their mangled remains. Many fell on the 21st, and with arms, clothes, and accoutrements, have been thrown into common graves. A few horses lie yet unburied; and between this and the opposite hill, occupied by the French, there is yet the appearance of dead bodies strewed on the ground.

Sweetly sounds the band of Dillon, but it inspires melancholy ideas. In the bay of Marmorice it used to enliven the evening of each day. There was not in the expedition another so sweet a band; but a harmony still sweeter than the harmony of sounds prevailed amongst you, expatriated men! I contemplated with pleasure the familiarity that prevailed between the officers and privates of this regiment. The kindness or familiarity which I have observed in the officers of the Republican armies towards those in the ranks (a colonel making a private or sergeant come to table and sit down with us, pouring out wine, touching glasses, or *hob-nobbing* with him, at the same time affectionately *tutoying* him) was not, then, an effect of their levelling revolution. No; the same is observable among these devoted royalists, and indeed

among other foreigners, of this expedition, I have been particularly pleased with it among the Corsican Rangers.

Sweet is the band of Dillon, but it stirs up in my remembrance the recollection of days that were more cheerful. Officers, Frenchmen, Corsicans, Germans, and English in the foreign corps, when at anchor in Marmorice! I found you a social mess in the Pegasus: your band in the Regulus made of it a lively ship, and your troops, with cheerful countenances, and words which ye did not consider assuming, welcomed you in the visits which ye interchanged between ship and ship. The troops and the commanders—are they all listening to the sweet sounds that, from a distant part of the camp, now strike my listening ear? The recollection that your music is wafted unnoticed over the grave of many of your comrades, is at once awaked in me, when you strike up your cheerful tunes. In the ‘narrow house,’ they cannot hear you. Sweet is the sound of your band of instruments; but to me they pour not a note of joy; they make me feel serious. I think of the silent dead.”

The ideal feeling Dr. Walker exhibited in the ornaments of his rooms. One of his rooms has fourteen mirrors in it, by which he could behold himself in so many different aspects. As to the origin of this fancy, not at all Quakerial, no

explanation so satisfactory as the existence of the feeling can be offered.

The moral courage of Dr. Walker has been already noticed. His intellectual courage was equally remarkable.

Precedent and analogy, "those landmarks which regulate," as Barbara Simons says, "the decision of inferior minds," were no obstacles to Dr. Walker's mental manifestations. He had powers of mind sufficient to be original, and courage sufficient to put his original views into execution.

The self-complacency thus affected his intellectual operations; and, as a curious exhibition of the same, Dr. Walker proposed publishing a Magazine which he entitled "*Ego et nos.*" The following is an extract from the prospectus; an extract shewing the ideal feeling, as well as that of self-complacent delight.

"*Apology for Splendid Egoism.*—'If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth kissed my hand, this also were an iniquity,' said the Patriarch of the land of Uz.

"My friends are to me a sun; and, cherished by the rays they shed on me, I go on my way rejoicing; but I will not place my finger upon my lips, or bow in silence before my fellows, or humble myself in the dust at their presence. They have lifted me up on high, they have

caused my face to shine. The moon, an object of idolatry with the Gentiles in the days of Job, may be considered even as an emblem of me, cheered in their beams; a fine hieroglyphical picture of the effects of their benevolence. By the influence of their salutiferous rays, the darkest clouds of the calumniator, which might have totally eclipsed me, have become dissipated or dissolved; or, perhaps, by contrast, they have helped to make the light more lively; to render the scene more striking:

‘ Like pearls upon an Ethiop’s arm,
Each gives to each a double charm.’

“ In other words, the supporters of the Royal Jennerian and London Vaccine Institutions, and multitudinous other good friends of the author will regard the *vignette* on the title rather a grateful, than as an arrogant, emblematical assumption. From the eminent situation in which they generously support him, in issuing to distant regions the matter of protection from the small-pox, he continues to be enabled to reflect some of the resplendent rays, constantly shed on him, to the different hemispheres.”

He was capable of the finest wit, having that quickness of perception necessary for its fullest manifestation. At the Medical Society of Guy’s, of which Dr. Walker was one of the oldest and steadiest members, one evening there happened to be a discussion regarding rupture or

hernia. One of the disputants maintained that that the gut was only *suspended*; the other that it was *incarcerated*; whereas both evidently intended the same thing. Dr. Walker rose and said, "Friend, I think that these gentlemen are disputing more about words than about things; let me inform the gentlemen, however, that there is a great difference between *suspension* and *incarceration*. A man, when he is within the walls of Newgate, in a cell, is incarcerated; but when he comes out, he is suspended." The appropriateness of the remark, and the explanation it afforded of the views of the dissentients, induced a burst of applause.

On another occasion, a gentleman who had read a paper on instinct, illustrated many points by tales regarding the dog of his father. A lengthened and postponed discussion took place upon this paper; and, whenever the essayist entered the room, "bow, wow," "bow, wow!" was the salutation with which he was welcomed by many of the juvenile members. Dr. Walker, not having been at the society at the reading of the paper, was astonished at this salute, and, rising, addressed the chairman, "Friend, I hear some unusual sounds, and should like to know the *cur*." The reader not acquainted with Latin may be informed that *cur* answers to our *why*.

Dr. Walker could give that severity to his wit which imparted to it the character of satire.

When he did attack he did not spare; and, in the pursuit of the offended, nothing could stop him. He would sacrifice present and future comfort. In saying this, it is not meant to intimate that Dr. Walker was worse than others. No: this conduct was the effect of that feeling of independence which a man, like himself, who could, and did, live upon none of the luxuries of life, might with propriety feel. Other men attack in the dark; he openly came to the field.

Dr. Walker was very fond of intellectual exercisings. He would sit up almost all night writing. In fact, with him, every thing must be written, and every thought written must be printed. There was in him the thalamo-mania. His pen was frequently used, as has been noticed, in the cause of humanity; but more frequently, more particularly at the latter period of his life, was it dipped in the venom of gall. His mind seemed gradually to be soured as he approached old age; the natural irritability of his temper grew upon him, and this irritability affected his intellectual operations. Of his friends, some *admired* him but few *loved* him. Many feared, and some laughed at his eccentricities. He wrote a work which he headed "Cynical Ethics."

This view of the intellectual capabilities and attainments of the subject of this memoir would not be perfect were no notice taken of

the languages in which he could either speak or write. It has been already observed that Dr. Walker learned the Italian on his voyage to the Mediterranean. This language he did not forget, and was always much pleased when happening to meet with an individual who could converse in that soft and luxurious tongue. His acquaintance with the French was very complete; as may be imagined from his occupations while in Paris. He frequently made his friends hold conversation with him in French, and was fond, as has also been noticed, in introducing short sentences from the French writers into his own speeches and writings. He made himself, by considerable labour, acquainted with the German, and delighted very much in many of the works of the philosophers of Germany. He considered them men of great erudition and judgment, and was particularly fond of repeating one remark, with which he had met in a German publication, namely, "The public is a great ungrateful beast;" an observation which, it is hoped, will, in regard to this work, be negatived by the exertions of the public in promoting its diffusion. The Spanish Dr. Walker could make out so as to read letters from abroad. Latin he knew very well. He wrote his Thesis in Latin.

Such were the results of perseverance. If Dr. Walker adopted any idea, or formed any wish, he would most sedulously pursue it to

its development, or unto its realization. He knew not the misery of defeat.

This chapter cannot be concluded better than with a general account of his appearance and his domestic habits, and a summary view of the whole man.

In stature, Dr. Walker was about five feet seven inches and a half. His features were long and prominent, especially the nose and the chin. His eyes were large; also his eye-brows. His forehead high; his hair dark brown, which he combed back straight like the patriarchs of old. His bones were large, and were prominently marked from the spare habit of his body. He wore a white beaver broad-brimmed hat; large broad-tail coat, the pockets full of papers, a portfolio under his arm.

He was very moderate in his meals; enjoyed his tea much, and often referred to the love of taking this delightful beverage. For the last fifteen years of his life he never took any malt or spirituous liquors, being convinced, from the rapidity of the recovery of the Mussulmans whom he attended at Alexandria, under their wounds, that the constitution of individuals taking water is in the most healthy condition. He found that he was less liable to take cold from exposure to rain and other commonly

considered causes of cold, than when taking malt liquor. He partook of animal, as well as vegetable, food. The day he died, he asked for the former, in the request, "Annie, bring me some *animal fibre*."

He often sat up very late at night writing, being a contributor to a great variety of periodicals, which, it is hoped, will repay the debt of gratitude in the most efficient way: for Dr. Walker never was a paid scribe.

Such was this extraordinary man. He knew human nature well. He did not seem to take any notice, but was always noticing. He scorned being influenced by trifles. The laugh of ignorance he did not regard; and the finger of contempt he did not observe. He felt pleasure in his own ways; and no displeasure of others could alter him. "John Walker could" as his friend Mr. Cordell said in a speech to his memory at the City of London Tavern, at the Anniversary meeting for 1831, "never be forced; but could always be led by a silken cord." There was in him a stream of benevolence that would have fertilized wherever it flowed, had not its course been too rapid and impetuous. He was the apostle of vaccination. He went out, in truth, without scrip or purse. His life was a continual exertion for the happiness of the human race; and, though he felt a little pride in these exertions, let us forget this in the benefits which, from his labours, society now experiences.

CHAPTER XII.

The Destruction from Small-pox—The Preserver—The Discovery of Vaccination—Its Appreciation and Adoption both at Home and Abroad—The Modes of performing Vaccination—The Characteristics of perfect Vaccination—The Physiology of the Skin—The Objections—Not a perfect Security—Produces Eruptions—Taking Matter from a Beast—The Comfort opened up—Relieves other Diseases.

THE most efficient friend that deformity ever had is the small-pox. Thousands of victims this disease has offered at her shrine, and has been equally noticeable as a caterer to death. It has been the pestilence that wasteth at noonday. It has been a blight upon the fairest fruits of parental love; and has contributed, more than perhaps any other disease, in diminishing the population of the world. Man, when danger is removed from his dwelling, is apt to forget the means of delivery or the deliverer. Seldom are persons seen blind from this disease. Seldom is the pitted and disfigured face now beheld; and equally seldom do mankind inquire the cause. It is vaccination; and as such must ever claim the warm

and liberal support of every one who wishes to preserve the soft and rounded cheek of infantine innocence, and the still more captivating form of feminine loveliness, from the deforming power of its conquered foe.

It seems not necessary that any enumeration of the facts exhibitiv of the destructive powers of the small-pox should be made, as every one who has seen the disease must be convinced of its dreadful nature. The following remarks will, therefore, refer to six principal points. First, the discovery of vaccination: secondly, its appreciation and adoption both at home and abroad: thirdly, the modes of performing the process: fourthly, the characteristics of perfect vaccination: fifthly, the objections against the process: and, sixthly, the prospective view of comfort it opens up.

In regard to the discovery of vaccination, its history adds another testimony to the fact, already established by the history of discoveries, that *the most trivial circumstance is often the source of the most important events*. It was an apple falling upon Newton's head that led to the discovery of the system of gravitation. So the hearing of the traditional opinion, "that cow-pox on the hands, received from the milking of cows, protects from small-pox," was the origin of the use of this most important preventive means by Jenner. It is worthy of remark that many individuals have hence inferred that

accident is the source of all discovery. This is erroneous, and it is the duty of every one to expose the error, the same being fraught with danger. Let it ever be remembered that there are, in every discovery, two accidents; the accident of meeting with the fact connected with the discovery, and the accident of possessing an ingenious, and, in most cases, a great, mind to take advantage of the fact. Hundreds have had apples fall upon their head, but not one of those hundreds did have the mind of Newton. Let not ignorance then rejoice at the apparent accidental nature of discoveries, and let not the fool imagine that the order of providence, in the natural world, is such as to make him the vehicle of discovery of any great and important truth. "*Fortuna favet fortibus.*"

The history of Jenner will verify the accuracy of this observation. Jenner, in the earliest periods of his existence, exhibited that quickness of perception, and that love for the pursuits of natural science, always the first fruits of a mighty genius. The habits of animals were to him a source of the greatest delight. His mind was ever ready for the reception of facts; and it is interesting to know that this state of mind led him, while apprenticed to a Mr. Ludlow, a surgeon of Sudbury, near Bristol, to seize the statement of a milk-woman, who coming for medical advice, and the conversation turning upon the small-pox, observed (with that peculiar

satisfaction arising from the conviction of the reality), "I cannot have it, for I have had the cow-pox."

This young Jenner put by, in the store-house of his memory, for use on a future occasion. What tended still more fully to develope such a well-formed mind as was his, was the circumstance that, when he went to London, he resided with the celebrated John Hunter, then very much engaged in physiological experiments. Two such congenial minds urged one another on in their common pursuits, for young Jenner became rather the *friend* than the *pupil* of this great physiologist. Jenner's views were daily enlarged. He learned from his friend the necessity of courage and determined perseverance in advocating original views; and, in the opposition with which his teacher's opinions were met by many of the most noted of his day, he learned what he himself might expect when entering upon the field of discovery.

Jenner stamped his character as a natural historian by an essay on the cuckoo, which, being read before the Royal Society, was received with much approbation. This essay marked his intellectual character as one of the first order in collecting and detailing observations, and as endowed with that perseverance necessary for their accumulation. Many offers were made to him to induce his residence in London; but, attached to the scenes of his native

place, he determined to devote all his spare time to the furtherance of his as yet unauthorised (by experiment) idea, that the cow-pox will prevent the occurrence of the small-pox.

An opportunity at length occurred; and, on the 14th of May, in the year 1796, Jenner transfixed, in the arm of a boy, James Phipps, the vaccine ichor, from the vaccine pustule on the finger of a milkwoman. The desired effect was produced, and thus was evidenced the important fact that *the vaccine ichor, can be transferred from one person to another without undergoing any change*. This truth, so memorable, so important, to the whole human race, is commemorated abroad by the day on which the operation was performed being kept as an anniversary. This is the case at Berlin.

This experiment having terminated so successfully, and being corroborated by numerous others, Dr. Jenner, in the year 1798, published his first memoir in the month of June. Great was the opposition with which his views were met; and the fact is interesting to refer to, that Dr. Walker appreciated the value of the discovery almost immediately, and was, perhaps, the first who ever vaccinated on the European continent, having performed the operation in Holland in the year 1799. See Appendix, for a fragment of Jenner's.

In the summer of the year 1799, thirty-three of the leading physicians and forty eminent

surgeons of London, among whom was Dr. Lettsom and Mr. Cline, signed a testification to the efficacy of cow-pox.

An individual has been referred to before in one of the chapters of this work, as a school-fellow of Dr. Walker's, of the name of Woodville. This individual was also, it is curious to relate, one of the most active friends that vaccination ever had. He had been elected physician to the Small-pox Hospital. His labours in connection with vaccination are thus, with graphic beauty, detailed by Mr. Highmore, in an Address delivered to his memory, at the Small-pox Hospital, on Wednesday, the 3rd of April, 1805, previous to his funeral.

“Five years after his introduction to this office, he began the compilation, of which only the first part has appeared, of a *History of Inoculation*; which ought to constitute a leading feature of his literary labours, as it proves how deeply the design was impressed upon his mind, of fulfilling the extent of his duty by the most attentive investigation, wherein nothing might be left unexplored which could contribute to elucidate or promote the objects of his situation.

“Amongst his literary labours, which afforded no small assistance to his profession, and reputation to himself, and which offers a further testimony how deeply every part of the medical science was within the scope of his attention, was his work on *Medical Botany*—an accurate delineation of the

science of plants, and a useful and pleasing inquiry into the vegetable kingdom: here he explored the forms and natures of the

‘ Living herbs, beyond the powers
Of Botanists to number up their tribes.’

THOMSON.

“Whilst the mind of Dr. Woodville was thus ardently engaged in studies which enlarged his own sphere of knowledge, and secured to him the well-earned honours of professional reputation, it will excite no surprise to find him zealously engaged in the discovery and adoption of *Vaccine Inoculation*. A discovery so fortunate for mankind, and which so immediately affected the advancement of this Institution, could not fail to attract his vigilance, and to press for his mature investigation: as its course proceeded, he was enabled, from his peculiar office, and was urged, from his peculiar benevolence, to communicate many essential observations and improvements, which tended to methodise the discovery, and to push its new-born light upon the world, to remove the suspicions of fear, and to promote and mature the blessings of security.”

“After the minutest experiment, and the most unequivocal testimonies of its success, it was to our departed friend that this Institution claims the honour of its introduction into general practice in the metropolis; and, as one of the branches of the establishment, to have been instrumental, super-

added to the subjects of its former fame, in conveying comfort and security to more than 17,000 persons, during the last six years; a number which, in addition to those which have received the same benefit from other societies, and from the liberal exertions of other medical men, will live to teach their children, and their children's children, to bless the name of Woodville, when they bless the name of Jenner."

The reader will excuse a little departure from the subject of vaccination, in order to relate an anecdote of Woodville; the object being to show that real greatness of mind is an essential principle in those noble individuals who advocate, as Woodville did, a great discovery, while the same is opposed and unfashionable.

"A few days before Dr. Woodville's decease, his friend Coleman, Professor at the Veterinary College, playing at chess with him, at the Small-pox Hospital, the arrival of Mr. Greatrex, an undertaker, was announced. On his entering, the doctor requested him to sit down, saying, the game was nearly finished. 'Mr. Greatrex, there was a misunderstanding between you and me, in my settling with you, on leaving Ely Place, and I am desirous of showing you that I am at peace with you, as I hope to die in peace with all men. I am just on the point of departing—have but very few days to live, and wish to arrange, with you, the order of my funeral.' The astonished undertaker had never before been so

addressed—hoped the doctor was quite mistaken—that he might yet live many years. ‘Many of my friends, Mr. Greatrex, address me in this way; and, were I young, I might wish a restoration to health; but the system is done—a return to health and vigour is impossible. Having been brought up a Quaker, I wish to be buried amongst them, and, in their plain way, to avoid every unnecessary expense. You will, therefore, now consider the amount of the necessary disbursements for the occasion, and I will discharge them. It will save some trouble to my executors.’”

Besides Woodville, another individual, of equal eminence in his profession, the late Dr. Pearson, of St. George’s Hospital, is worthy of mention as having been one of the earliest advocates of vaccination, and one who set apart several hours in the week for the purpose of performing the guardian process at his own habitation.

“Persons of elevated rank deserve the highest commendation when they afford support to objects which do not easily become familiar to them; the Royal Family of England exerted themselves to encourage Jenner; the Duke of Clarence was very active in the cause in the early part of 1800; and, in the March of the same year, Jenner was introduced successively to the Duke of York, the King, the Prince of Wales, and the Queen; all of whom did themselves honour by the attention which they bestowed upon him.

“The late professor Gregory had the merit of

introducing vaccination into Scotland, in which he was aided by Sir Matthew Tierney. Dr. Waterhouse succeeded, about the year 1800, in establishing the practice in America. Dr. De Carro, at that period settled in Vienna, deserves particular mention for his successful exertions in communicating this antidote to Asia. We cannot afford space to enumerate the active promoters of the measure on the continent of Europe, but Dr. Sacco of Milan distinguished himself both by active co-operation, and by personal inquiries into the origin of cow-pox. Most of the governments of Europe have since enjoined the practice by various enactments, which more or less amount to compulsion, and the results have been more favourable under such circumstances than in our own country, where individuals are abandoned to their own capricious suggestions."—*Family Library*.

"In the great work of humanity, the extending of vaccination to the remotest parts of the world, Charles, the late King of Spain, has distinguished himself more than all the other governors of the earth. In order effectually to convey and secure the blessings which the discovery held forth, to his subjects in the New World, he ordered an expedition to be fitted out expressly for the purpose. It sailed from Corunna, November 20th, 1803, under the direction of Dr. Francis Xavier Balmis, Surgeon Extraordinary to the King, and several other Members

of the Faculty, carrying with them twenty-two children who had never undergone the small-pox, for the purpose of keeping up a series of inoculations, and effectually preserving the vaccine virus during the voyage. The expedition made the first stoppage at the Canary Islands, the second at Porto Rico, and the third at the Caraccas. Through the extensive tracts of North America to the coasts of Sonara, Sinaola, and even to the Gentiles and Neophytes of High Pimeria, the benefits of this philanthropic mission were extended. In each capital a council was instituted, composed of the principal authorities, and the most zealous members of the faculties.

The object of the voyage being thus far accomplished in America, it was the next care of the Director to carry his part of the expedition from America to Asia; which voyage he performed in little more than two months, carrying with him, from New Spain, twenty-six children, (many of them infants), destined to be vaccinated as before. The expedition having arrived at the Philippines, and Dr. Balmis having concluded his commission, concerted with the Captain-general the means of extending the beneficence of his sovereign to the remotest confines of Asia.

Into the most ancient empire of the world, among the people the most averse from any thing like innovation, he happily succeeded in

introducing this preservative against the malady which had heretofore been so fatal to them, both in their immensely populous cities and highly cultivated districts, and in their remote provinces.

“ ‘ The result of this expedition has been,’ says the Madrid Gazette of October 14th, 1806, ‘ not merely to spread the vaccine among all people, whether friends or enemies — among Moors, among Visayans, and among Chinese; but also to secure to posterity, in the dominions of his Majesty, the perpetuity of so great a benefit, as well by means of the Central Committees that have been established, as by the discovery which Balmis made of an indigenous matter in the cows of the valley of Atlixco, near the city of Puebla de los Angeles, in the neighbourhood of that of Valladolid de Machoacan, where the Adjutant Antonio Gutierrez met with it; and in the district of Calaboza, in the province of Caraccas, where Don Carlos de Pozo, physician of the residence, found it.’

“ The number vaccinated, during the expedition, was no less than 230,000.”*

At length the attention of the people of this country was so turned towards the benefit conferred by Jenner, that a parliamentary committee “ was soon appointed to consider the claims of Jenner upon the gratitude of his country. It was clearly proved that he had converted into scien-

* Report of the London Vaccine Institution, 1821.

tific demonstration a local tradition of the peasantry. The committee reported that he was entitled to a remuneration of £20,000; but an objection was raised in the house, and £10,000 were voted to him in 1802. In 1807, parliament displayed more justice, and awarded to him an additional grant of £20,000. In 1808, the National Vaccine Establishment was formed by the government, and was placed under his immediate direction. Honours were now profusely showered upon Jenner by various foreign princes, as well as by the principal learned bodies of Europe."

The remaining portion of the history of vaccination has been given in the accounts, in a previous chapter, of the Royal Jennerian and London Vaccine Institutions; and in what has been already stated the appreciation of this invaluable discovery, abroad and at home, has been sufficiently developed.

In the performance of all actions there is a right and a wrong method. Hence will be seen the propriety of noticing the MODES OF PERFORMING the process of vaccination.

The first, and most useful, and the most general mode of application is the lancet. The point of the lancet should be armed with the transparent ichor, and the arm being grasped so as to prevent its motion and to elevate the skin, the lancet is to be introduced carefully, so as to penetrate

between the scarf, or outer skin, called the epidermis, and the skin below, called the *rete mucosum*. It may be proper to inform the general reader that the human skin consists of three layers, like the leaves of a book lying one upon another: the outermost is dead, called the scarf skin, and consequently it would be of no service to apply the matter to it. The one beneath this is called the *rete mucosum*, on the colour of which depends the colour of the individual; and this is not dead, but is supplied abundantly with *glands*, which secrete and absorb whatever may be placed in contact with them. Under this is the third skin, called the *true skin*, which is full of blood-vessels and nerves, and is very sensible, as is evidenced by the tenderness of what are commonly called "hang nails;" which occur when the scarf skin has been removed by any cause. The matter should be introduced into this centre skin, where it will be speedily absorbed. There is no necessity to wound any blood-vessels at all. Some individuals prefer seeing blood. This is not only unnecessary, but is for many reasons objectionable. It terrifies the patient, and may, perchance, occasion a loss of a portion of the ichor introduced by the lancet.

Dr. Walker used to introduce the lancet and cut out. Some introduce the lancet and then draw it back. The former plan seems preferable. Some make many incisions. Dr. Walker made one in each arm.

Some persons prefer *points*, as they are called, for the purpose of vaccination. They first scarify the arm, and then introduce the ichor on the point; the moisture exuding from the incision will sufficiently soften the matter applied.

Some persons like the cotton thread impregnated with the ichor, to be drawn by means of a needle through the arm. This is, however, falling into disuse, and the lancet will no doubt, eventually, be the only means made use of. If the use of the thread be persisted in, the best mode is to make the slightest incision in the cuticle, in this incision to lay the thread, and then bind it on the arm by adhesive plaister, until the effect desired is produced.

It has been found that the *crusts* preserve the powers of the vaccine ichor better than any other form; and on this account they are in great demand in the East Indies. The plan to be adopted in making use of the crusts is to break them down and moisten them, broken down, with a little cold water, and introduce this in the same manner as the ichor itself.

When the vaccine ichor has thus been introduced, certain appearances result, the notice of which will present to the view the CHARACTERISTICS OF PERFECT VACCINATION. A redness at the place of puncture, or incision, takes place

in a day or two; a little pimple then arises, which may be felt with the finger, or be distinctly seen; this gradually increases till the tenth day, when it appears about the size of a pea, considerably depressed on its summit, elevated at its circumference, with an areola, or circumscribed inflammation, about the size of half-a-crown, surrounding the pock. If at this time the circulation be quickened by heat or exercise, or if by grasping the arm the skin at the inflamed part be put upon the stretch, there is an appearance of throbbing in the areola, or inflamed part, arising from the pulsations of the neighbouring arteries. After this, the centre dries and hardens, taking on the appearance of a dark-brown crust or scab, which insensibly is extended throughout its substance; and in about three weeks, from the time of the inoculation, the crust or scab falls off, in shape and colour resembling a tamarind-stone, leaving an eschar or cicatrix (cicatrical) often indelible or permanent through future life.

These appearances may be modified by the circumstances that, either from accident or design, the pock has been broken. Indeed, the medical practitioner should always take away the ichor from one of the arms at least, as tending not only to distribute the blessings of vaccination, but also as affording a proof of the perfection of the vaccine pustule. For, immediately on the introduction of the lancet, the sense of touch detects the resistance arising from the hardened areola or rim,

and the *transparent* ichor also exudes, which is an additional proof that the process is perfect.

Woodville states that "the efflorescence at the inoculated part, which seldom supervenes before the eighth or later than the eleventh day, is to be regarded as an indication that the whole system is affected.

Aubert of Paris gives the following opinion: "*Le seul symptome essentiellement necessaire, est la tumeur produite par le virus à la place de l'inoculation.*"

De Carro of Vienna thus testifies to the same effect: "The appearance of the areola is a decided proof that the antivariolous change has been produced in the system; and, independent of this circumstance, I know no means by which the practitioner can be assured that the true disease has taken place."

Anderson of Madras notices the variations arising from difference of colour. "In some of the darker-complexioned Asiatics, the areola is not so obvious to the eye as in European patients, on account of the different opacity of the rete mucosum of the skin; but the hand, applied to the circumference of the vesicle, readily discovers the firm hardness in them as well as in Europeans."

The following remarks are so important as to deserve the highest attention. They are by Dr. Walker himself.

"From the different modes of applying the lancet in inoculation, some little varieties in the

appearances of the pock, and some little difference in the time of the appearances, are produced.

“If the inoculation be effected by an extremely slight, superficial puncture, a small red spot is produced, which, for three or four days, will have the appearance of the bite of some small insect. At the end of a week, there will generally be only the appearance of a small vesicle; and the pock will be a day or two later than usual in the exhibition of all its different appearances.

“The pock, through all its stages, will preserve a circular form, spherical or orbicular in the beginning, but, as it acquires its full dimensions, becoming flattened, and even hollow or depressed, on its summit. At this period the pock, at its circumference, is generally considerably elevated; sometimes, even, in a small degree overhanging its basis. But it sometimes happens, that, under the characteristic inflammation, the tumified, indurated part, surrounding the pock, is almost, or altogether, as much elevated as the margin of the pock, which then resembles a circular plane or depression, on the elevated, inflamed, indurated areola.

“If, on application of the lancet, any considerable incision be made, the pock, in its circumference, puts on a shape corresponding with the form of the surface of the cutis, which had been denuded, or had the cuticle separated from it in the inoculation.

“In the central part of the pock a slight ulceration and formation of pus takes place; so that the continuity of cells, which constitutes the structure of the pock, instead of forming a spheroidal congeries, takes on an angular form, surrounding the drop, and sometimes more deeply-seated mass of pus in the centre, produced by the wound from the lancet, at the time of inoculation.

“Round the pock, there is, from an early period, a slight appearance of inflammation, which, on the circulation being quickened, exhibits the appearance of a throbbing, synchronous with the pulsations of the arteries producing it; but which is unaccompanied with pain; and when, about the tenth day of the inoculation, the disease is at its height, this efflorescence, or erythematous inflammation, forms a distinct kind of halo, or areola, which, in Europeans, is of a red or crimson tint; but which, in blacks and people of colour, is simply of a darker hue than their own complexions.

“This characteristic induration, which is always accompanied with a degree of symptomatic fever, seems the most infallible criterion of the vaccination being complete, as it takes place whether the pock have been preserved whole, or have been ruptured during its progress; and though, after its passing away, the pock is generally converted into a firm, peculiar kind of crust or scab, of a dark-brown colour, the changes of the pock beginning at its centre; yet,

“—— it sometimes happens, from the matter of the pock having been freely discharged, that the characteristic crust is of a diminished size, and of a colour less intensely dark ;

“—— it sometimes happens that, from violence done to the pock, this crust is altogether prevented, and ulceration takes place ;

“—— it sometimes happens, when the vaccine effect has passed away, (the areola disappeared,) that the pock, instead of drying and hardening into any thing like the peculiar crust or scab, has the character of some previously existing eruption determined to the part, and becomes infirm, or of loose texture, light coloured, and of irregular form, like a portion of concremented pus, whereby the previous eruption is often carried off. By a discharge from the part at such a time, other complaints are sometimes removed, as the excessive intolerance of light with which weak-eyed children are tormented, discharges from the ears, &c.

“Under all these different appearances, the characteristic inflammation having previously had place, the protection is complete.—J. W.”

The fourth subject in reference to vaccination consisted of the OBJECTIONS AGAINST THE PROCESS. Before replying to these, it may be advisable to notice the fact, that no discovery, beneficial to man, has ever been effected which

was received at its promulgation with a candid welcome. The front of opposition has always been raised, and the boon-bestowing visitor has been tempted, by his rude reception, to leave such ungrateful creatures to themselves. Vaccination, therefore, cannot be supposed to be an exception. Of many objections brought against it, the following are the principal.

The first is, that vaccination is NOT A PERFECT PROTECTION against the small-pox. The facts connected with the discovery and the history of vaccination are a sufficient reply to such a statement. Perhaps, however, it may be allowed that some persons have had the small-pox after vaccination; that is, after a lancet has been introduced into the arm, and after certain consequences have resulted from its introduction. This is often a matter very different from the assertion that persons have the small-pox after *perfect* vaccination, that is, after vaccination has been performed so as to produce all the characteristics noticed before. In corroboration of this idea, it is the duty of the biographer to state that he has met with many medical men who do not know the characteristics of perfect vaccination: and, in addition, he knows that medical men often have called "chicken-pox" "small-pox;" and have thus, by their ignorance in the first instance, in saying that vaccination was complete when really it was not; and, in the second instance, by asserting that small-pox has occurred when

really it has not—brought the guardian process of vaccination into discredit.

The following statement by Dr. Walker is worthy of the most serious consideration, he being one who had more experience in vaccination than even Jenner himself.

“The Director recollects only one more unequivocally distinct case of small-pox, (which also was a mild one,) after perfect vaccination, in about 50,000, which he has inoculated since his return from the Mediterranean. He referred it to peculiarity of constitution, in explanation to the father, and observed that, if he had reason to be thankful for the complete protection of his other children, he had, doubly, reason to be so, that the infected child had been vaccinated; that, if it had not, it would most probably, from its extreme susceptibility of infection from the contagion of small-pox, have fallen a victim to the disease. The father made a curious remark on the occasion, ‘I believe,’ said he, ‘the child must have a constitution exactly the same as my own. There never was one of all my relations who suffered so much from the small-pox as myself. I seemed to be the scape-goat of the family.’ Since then he has not ceased to send his later children to receive the guardian boon.”

Such a case may occur: and in explanation the following letter of Jenner to Dr. Walker may be quoted.

“The Hon. Mr. Daly, son of the Earl of

Westmeath, is now lying dangerously ill with the small-pox at his Lordship's house, in Charlotte Street, Fitzroy Square. This young gentleman was inoculated for the small-pox about two years ago, in Ireland, by a physician of the first experience and practice; and was pronounced to be safe.

"That failures in the expected effects of small-pox inoculation have occasionally taken place, from its commencement to the present time, is a fact so universally known as to admit of no controversy. They are to be ascribed to some inexplicable peculiarity in the human constitution, which the sagacity of man may perhaps never be able to develop. If, among the numbers which have been vaccinated, a few solitary instances of similar facts should appear, what is the inference? Certainly, that they arise from the same inscrutable cause.

"EDWARD JENNER."

The substance of the person's statement and of the letter of Dr. Jenner may be advantageously given into the following axiom: "As HAVING SUFFERED FROM THE SMALL-POX, IN SOME CASES, DOES NOT PROTECT FROM A SECOND ATTACK OF SMALL-POX, SO, IN SOME CASES, COW-POX DOES NOT PROTECT;" BUT, IN BOTH CASES, THERE EXISTS A PECULIARITY OF CONSTITUTION WHICH MUST BE CONSIDERED AS THE *exception*, NOT AS THE *rule*.

Another objection urged against vaccination is, that ITS PROTECTING INFLUENCE WEARS OUT EVERY SEVEN YEARS. This objection originates in an old, but inaccurate, physiological notion, that the body changes once during the said time. The reply to this objection is found in the following forcible extract from the Report of that valuable institution, called the London Vaccine, for 1831. The substance of which is the following.

“That if the change of the constitution be effected every seven years, a very happy method of getting rid of many diseases which are considered hereditary in family, is discovered; then hereditary consumption, hereditary gout, hereditary rheumatism would no longer be known. The explanation of, though not the authority for, the idea, that the vaccine protection wears in the period of seven years, is to be found in another physiologically erroneous idea, that the body undergoes a complete change in the same period. There is, no doubt, a continual change, from absorption and deposition, going on in the body; but the original mould remains the same: that is, unless other powers, not natural, be applied to the system.”

Another objection which has been frequently brought forward, and which has had a considerable influence upon the minds of many parents, is, that the VACCINATION RENDERS THE CHILD LIABLE TO ERUPTIVE DISEASES. Often does

it happen that those connected with the Royal Jennerian and London Vaccine Institutions, hear the parents, when conversing together, say, that Mrs. so and so's child has always had eruptions since it was vaccinated. The inference is the result, in most cases, of ignorance. It is, in most cases, as foolish as Tycho Brache inferring that all the troubles that happened to him after seeing an old witch with a broom, arose from the unfortunate sight.

There is no question, however, that parents very often have their children vaccinated at very improper seasons; when there is a tendency to eruptive disease in the constitution. The vaccine ichor introduced, is as a spark to gunpowder, and the consequence necessarily results. But let all remember, that the spark is not the gunpowder.

In such cases, the present Director of the Royal Jennerian and London Vaccine Institutions has found eruptions to be prevented by removing the ichor from the vaccine pustule, when matured. The ichor, which otherwise would have entered the constitution, is prevented, and the excitement which would thence have arisen, the matter being absorbed, is obviated. Whether this physiological view be correct, the director will not determinedly assert; but this he knows, that while, of the same family, those children who have not had the ichor removed have had eruptions, those who have

had it removed have had none. The fact remains the same, whatever be its explanation.

Connected with the idea of vaccination producing eruptions is the objection, that it occasions MORBID GROWTHS. This imagination, for it is nothing more, will bring to memory the fact, that when vaccination was first brought forward, some persons actually asserted that horns have been seen growing out of the heads of those who were impregnated with the vaccine ichor. Indeed, many a fastidious female even now seems horrified at the thought of taking matter from a beast to fix in the "human form divine." The following remarks of Mr. Wilkins, delivered in a speech at the annual meeting of the London Vaccine Institution in 1831, are so appropriate as to afford the best answer to such an idea. "If Providence had chosen a vehicle to communicate a blessing to man, I know no better, none more congenial, than the one through which the invaluable gift has been dispensed, the cow. This animal supplies us with milk, the nutriment of our earliest and latest existence; it indirectly produces cheese and butter; its skin affords us materials for covering our feet; its flesh serves for our food. It is an animal with which our earliest ideas of usefulness are connected. What a most glorious vehicle! To be consistent, such fastidious persons should cast out their butter, their milk, and their cheese."

In connection with this subject, the circum-

stances of parents asking whether the matter is good, and desiring to see the child from whom the matter is taken, may be noticed. The state of mind connected with such request and desire, will be met best by the following remarks of Dr. Walker, in answer to the question—

“Can extraneous humours be inoculated together with the cow-pock? No; nor yet with the small-pox. By the violence of the latter disease, the constitution may be so injured, that latent tendencies (technically, predisposing causes) may be aggravated, and the patient thus become a victim to disease, which, without the previous shock of small-pox, he might have altogether escaped. Vaccination and variolation are works so distinct, that, begun, carried on, and completed, in the constitution, they admit not any other disease to mingle with them. They can only show themselves near relatives to each other.”

The last subject to be noticed in this chapter is the *comfortable hope that vaccination opens up*. The great and the glorious truth has been sufficiently established by the effects of vaccination in those countries where attention to it is imposed by a legal enactment, to convince every well-wisher to humanity that this is the appointed antidote to one of the greatest curses on man.

Its effects are exhibited even in this country (where people are free to neglect as well as to attend to their own good, and to disregard vaccination among the rest), in the few excavated cheeks, and the few blind persons that now are seen about the streets of our metropolis.

Vaccination seems, moreover, to exert a beneficial influence upon other diseases, as is evidenced by the common testimony of mothers, that their children are better, if unwell before, when under the influence of vaccination. The following remarks, in a letter to Dr. Walker from Pernambuco, in 1819, bear so appropriately upon this point, as to be worthy of being recorded in this place. After referring to the effect of vaccination, in protecting from the small-pox, the writer adds—"I have still more to say to you, and that is, that I have vaccinated some little children. subject to spasmodic affections of the stomach and intestinal canal, which, after the effect of the vaccine, have remained perfectly cured; and I have witnessed the same event in those who were attacked with certain affections of the skin, These cures had been previously impracticable, though the most advantageous remedies had been had recourse to. The same observation has been made by Dr. Carvatho, a physician advantageously known, and worthy of every praise. From all these considerations I have concluded, that the vaccine is the only and infallible preservative against the small-pox; and

that, far from causing injury to the human body, it sometimes cures or advances the cure of certain maladies, particularly spasmodic and cutaneous."

The following quotation contains some interesting facts in relation to the same interesting subject.

"The director mentions, that children are sometimes brought, for inoculation, under circumstances unfavourable for their reception of it. They have some cutaneous eruption, or other evident indisposition. He informs the parents that it will be difficult to give them the cow-pox; but that, if he succeed, he hopes the children may have very sore arms from it, which may be long in healing. Their alarm ceases when he informs them that nothing can be more likely to remove the complaint they are labouring under. That mothers often, in their conversations, are corroborating the fact, in such expressions as the following:—'One of my children was blind before it was inoculated; that is, its eyes were so tender that it could not look up either by day-light or candle-light. It had very sore arms long after the inoculation; but it was perfectly relieved, for its sight has been quite strong ever since.' 'Ma'am, I can say the same thing of my child, under another complaint. It had long had a most unpleasant discharge from its ears, from which it was completely relieved in the very same way as yours.' It is a well-estab-

lished fact, which he gave to the public in the Medical and Physical Journal, July, 1806, that eruptions are sometimes most effectually removed by vaccination, when this is effected; which, in some cases of eruption, however, he shows to be impracticable till the eruption be subdued; and, in the same work (August 1806), Dr. Jenner has published his opinions nearly to the same effect."

Mr. Marshall, who has written some valuable remarks on vaccination, states that *mother's marks* (*nœvi materni*) can be removed by vaccinating around their margins. In proof he relates some cases; and, should the plan be generally successful, it affords one of the mildest methods of getting rid of such unpleasant formations.

In giving this succinct view of vaccination, the biographer considers he has done the greatest honour to the subject of his biography; because for most of these views the public are indebted to Dr. Walker.

CHAPTER XIII.

Vaccination a great Blessing—Its full Benefits can be obtained only when universally used—Appeal to Parents, to Masters, to Magistrates, to Medical Men—The Wickedness of those who inoculate for the Small-pox—The Folly of their Excuse—Cowper's Boy and Apples—The Evils from Hesitation—The Appeal to the Governors of the London Vaccine and Royal Jennerian Societies—The Appeal to his Majesty—The Conclusion.

THE statements made and the circumstances detailed in the last chapter will, it is imagined, be sufficient to convince every reader of two things: first, that vaccination, properly performed, is a great blessing; and, second, that for the full benefits to arise from this blessing its *universal* use is necessary.

The truth of the first is evidenced affirmatively by the great good already effected, and negatively by the injuries inflicted from the imperfect performance. Ignorance here is not bliss; and no one can justifiably claim exemption from the responsibility arising from neglect, after the ample information contained in the last chapter.

In respect to the attainment of the universal diffusion of the protection of the cow-pox, the

public aid is required. We ask not for legislative enactments. We glory in our liberty; and wish for no obligations but those of conviction. We ask for no power but the capability of extending our exertions. We request no exhibitions for show; we wish the good works themselves to speak. But the public must supply the MEANS: that public that is entered upon other men's labours, and enjoying the fruits. Let every individual remember that he is one of the public: for men talk of the public as if it were every body and yet nobody. Let no one say, "I am no one." Every one has a friend, however poor and humble his situation. Let him try to persuade his friend of the benefits of vaccination. If he be a father, let him bless his children by having them vaccinated. If he be a master, let him use the influence his superior situation gives him to persuade his servants. If he be a magistrate, let him recommend the protecting guardian on every suitable occasion. And thus, by every one using his influence, the benefits of vaccination will soon be spread abroad, and the small-pox will be exterminated.

Medical men, in particular, are entreated to use their powerful influence in diffusing the blessings of vaccination. There is no class of men that can do more. Let them cease that doubting language regarding the power of vaccination, for such doubt is the result of ignorance. No man who *knows* what vaccination is

will doubt regarding its protecting influence. Doubt, it is repeated, is the child of ignorance or of imperfect knowledge. Indeed, some medical men are so degraded in feeling, and so debased in intellect, as to be guilty of the disgraceful crime of blowing "hot and cold." With those who doubt the efficacy of vaccination, they doubt. With those who believe in its efficacy, they believe. Such men should be scouted from a profession which is founded in honour, and preserved by confidence. Indeed, let it be a third time asserted, that doubt is the result of ignorance.

"In medio tutissimus ibis" is not applicable to opinions regarding vaccination. Vaccination is either a protection or is not. If not, then at once banish it. If it be, then let not its benefits be lost by ignorant hesitation. Dr. Jenner complained against the undecided statements issued from the authorized medical and surgical bodies in reference to vaccination. "Heat expands bodies" all allow. And what should we say of the man who, because water *expands* in *freezing*, should deny that heat does expand bodies? We should say, that intellectually, as some men do morally, he strains at a gnat, and swallows a camel. So, because, in one instance in one hundred, or rather in five hundred, or even in a thousand, small-pox may have occurred after vaccination; vaccination, forsooth, is not to be trusted! Such reasoning can flow only from

ignorant and uneducated, or from prejudiced, minds. Whoever he be who so reasons may choose which fountain he prefers, and enjoy, in the gloatings of selfishness, all the diseased fertility he produces.

But there is a class of medical practitioners who inoculate for the small-pox. Society should utter its voice of moral indignation against such individuals, who glory in any thing by which they can claim singularity, or by which they can increase their pecuniary means. Let not society be deceived into any parley with such practices, upon the plea, that parents will have their children inoculated with the small-pox. Let society remember that tale of the boy and the apples, so interestingly detailed by Cowper.

" A youngster at school, more sedate than the rest,
Had once his integrity put to the test ;
His comrades had plotted an orchard to rob,
And asked him to go and assist in the job.

He was shocked, sir, like you, and answered, ' Oh, no !
What ! rob our good neighbour ! I pray you don't go ;
Besides the man's poor, his orchard's his bread,
Then think of his children, for they must be fed.'

' You speak very fine, and you look very grave,
But apples we want, and apples we'll have ;
If you will go with us, you shall have a share,
If not, you shall have neither apple nor pear.'

They spoke, and Tom pondered—' I see they will go :
Poor man ! what a pity to injure him so !
Poor man ! I would save him his fruit if I could,
But staying behind will do him no good.

If the matter depended alone upon me,
His apples might hang, till they drop from the tree ;
But, since they will take them, I think I'll go too,
He will lose none by me, though I get a few.'

His scruples thus silenced, Tom felt more at ease,
And went with his comrades the apples to seize ;
He blamed and protested, but joined in the plan :
He shared in the plunder, but pitied the man."

The application every one will perceive. And if, after warning the medical practitioner, he will continue to inoculate for the small-pox, let him be dismissed from every family, and let him learn by the punishment that his obstinacy inflicts the lesson which forbearance towards him did not teach.

There is one class of society that deserve the thanks of the public. This consists of the governors of the Royal Jennerian and London Vaccine Institutions. Thanks be to you, friends of the human race ! Persevere in your labours of goodness. Enlist others under your banner, ornamented with the motto, "*The Extermination of the Small-pox :*" and thereby perpetuate your names among the benefactors of mankind. May society generally no longer be so occupied in promoting their pecuniary concerns, and their eternal salvation, as to neglect the bestowal of help to enable these institutions to diffuse their blessings more widely. Some men, to explain, are so absorbed in adding house to house, and field to field, as not to allow one thought to take hold of their feelings relating to the promotion of the happiness of their fellow-creatures. And others go to the opposite extreme of so despising the things of time, in reference to eternity, as to

neglect the means of temporal improvement and of outward enjoyments. Dr. Walker used to say that "radicals and religionists never befriended the institutions."

It is hoped that, as the correspondence of these societies is so very expensive, and exhausts its funds (for letters to these institutions do not come *postage free*), that the members of his Majesty's government and of parliament will use their exertions to obtain for the institutions a grant of 500*l.* a year, which would enable their managers to do an immensity of good, and which would, in postages, be returned to the government treasury. His Majesty was one of the early founders of one of these institutions. Let him look upon the lovely faces of his lovely family, and then remember, in his feelings as a parent, the benefits arising from the Royal Jennerian Society.

The biographer again begs to turn the attention to the subject of his biography, who is now among the illustrious dead. He trusts that the mantle of his zeal will fall on himself, his successor, and that the public will extend the means of usefulness in contributing to the institutions of which Dr. Walker was, in a great measure, the founder.

Now let us leave him in his glory. Let us imitate his virtues; avoid his errors; and bless Providence for raising up such a man.

APPENDIX.

NOTE A. Page 42.

On the Travelling of Sound and Missiles.

“ On such occasions as these, which I am afraid of seeing renewed very shortly, I have had an opportunity of making some observations on sights, sounds, and the progress of balls. I have seen the approach of balls, two at a time, as well as of shells, and observed that the report from a gun very far outstrips the ball in its course. This is a well-established doctrine in physics; but it is contrary to the common opinion :

‘ The mimic thunder of the deep-mouth’d gun,
By lightning usher’d, and by death outrun.’

The sailors think, when they have heard the report of the enemy’s gun, that the ball is passed, and feel as secure as we generally do when hearing thunder after the flash of the lightning; but I noticed, off Algezeira, that the ball came after the report, though not so long after as the report was after the flash; and that thus death was threatened through the eye and ear, before it could possibly reach us in shape of a ball. I could not be mistaken, for I remember well the alarm excited by the flash was increased on hearing the explosion. I knew then that the ball might soon reach us, and if it did not catch my eye I generally heard it whizzing near. How are the contrary notions to be reconciled with each other? It all depends upon the distance from the place of firing. Considering the direction of balls in their

progress, relatively to the earth, every projected ball, whose direction is not right up or down, describes a curve, formed by combination of the projectile force, with the earth's attraction. In that part of the curve in which the ball is getting further from the earth's centre, that is, until the time of its beginning to drop, its velocity will gradually diminish; moreover, the ball and the sound do not start fair, if I may so express it, in the race. The ball gets the forestart, and generally going quickest at first, it arrives, at a small distance, sooner than the report, which is not made till the ball is expelled from the piece, and on its way; but in a little time the sound overtakes the ball and gets very speedily on before it."—*Dr. Walker's Fragments.*

NOTE B.

Testimonials from Dr. Jenner, and from Lords Keith and Hutchinson; and from the Government at Palermo.

To Dr. John Walker,

On board of the Endymion Frigate, Spithead, or elsewhere.

DEAR SIR,

YOUR letter of the 29th of last month did not reach me so soon as you probably expected, as I was obliged to leave London in a hurry, and am now at Berkeley; so that it has gone circuitously.

I am extremely happy to find that you are to accompany Dr. Marshall in his very important tour, not only on account of our known integrity, but from your knowledge of the subject he is engaged in; for, should any accident befall him, you will be fully competent to conduct the process of vaccine inoculation; and, at all events, will be a useful auxiliary.

My best wishes attend you both; and my sincere hope is, that you may find the people wherever you go ready to adopt a practice which is daily diffusing its comforts through these realms.

If this should reach you in time, pray request Dr. M. to give me a line, saying whether he fulfilled his promise of sending *something* to Mrs. Jenner.

I remain,

Your faithful and obedient Servant,

Berkeley, July 3.

E. JENNER.

Foudroyant, Malta, Dec. 9, 1800.

GENERAL MEMORANDUM.

THE small-pox having made its appearance on board the Alexander and other ships in the fleet, the Commander in Chief thinks it necessary to refer the respective captains to the General Mem. of the 19th October last, and to recommend immediate application to Dr. Marshall and Dr. Walker, whose safe and excellent mode of treatment has been experienced on board the Foudroyant and other ships, in preventing the dreadful effects so often attending the small-pox, which may now so easily be avoided, without danger or inconvenience.

By command of the Vice-Admiral,

(Signed,)

To the respective Captains, &c.

W. YOUNG.

THESE are to certify, that Doctors Marshall and Walker have administered the vaccine inoculation to such of the crews of all His Majesty's ships under my command, at Gibraltar, Minorca, Malta, the port of Marmorice, and on the coast of Egypt, as had the opportunity, and were desirous of submitting to the operation: that these gentlemen have manifested the greatest assiduity for the extension of the practice, bestowed the most unwearied attention to its successful application, and have, according to the information

I have received from all quarters, exhibited it with perfect success.

Given under my hand, on board His
Majesty's ship Foudroyant, in the
Bay of Aboukir, 29th March, 1801.

KEITH.

Camp, 4 Miles from Alexandria; 11th of April, 1801.

THIS is to certify, that Doctors Marshall and Walker attended at the hospital at Malta, for the purpose of inoculating the respective regiments of the expedition to Egypt, according to the general orders of the late Commander in Chief, Sir Ralph Abercrombie, at which time the small-pox had got into the fleet, and was very fatal.

Doctor Walker accompanied the expedition, with the approbation of the Commander in Chief, to Egypt, and introduced the new practice into the army in general, which was found effectual in arresting the ravages of the small-pox, those soldiers escaping it who submitted to his operation, and doing their duty as usual; while a few, who neglected the opportunity, were laid up.

We now experience his services in another way, he having consented to be associated with the surgeon of the brigade of seamen on shore; and, from Sir Sidney Smith finding it necessary to have the attendance of the surgeon at a distance from the camp, the medical care of the whole brigade falls upon him.

Major-General Hutchinson feels a sincere pleasure in recommending Doctors Marshall and Walker (for their indefatigable zeal in the service) to his Royal Highness the Duke of York, who ever takes so lively an interest in whatever renders the situation of the soldier comfortable.

J. HELY HUTCHINSON,
Major-General.

Extract from the Palermo Gazette.

“Avendo il Ministro d’Inghilterra notificato alli Min. di S.R.M., l’arrivo in Palermo delli DD. Marshall e Walker mandati dal Rè della Gran Brettagna per propagare nelle sue Flotte e Armate del Mediterraneo il vajuolo vaccino mediante l’innesto Jenneriano, che nell’ Isole Brittaniche e altrove si è sperimentato un’ infallibile preservatio contro il vajolo naturale: la M.S. si è compiaciuta di accoglierli benignamente, e di accettare graziosamente il loro servizio, per l’oggetto gravissimo di allontanare dai suoi fedelissimi Dominj il terribile flagello del Vajuolo, che di sovente cagiona luttuosissime stragi, come tra tanti altri esempj cel’ hà anche pur troppo dimostrato la fatale epidemia vajolosa avvennuta di recenta in questa Capitale.

‘ Con questo lodevole beneficentissimo disegno ha risoluto la M. S. di metter sù in Palermo una Casa, alla quale sotto la direzione dei Sig. Marshall e Walker presiedessero il primo suo Medico Cav. Giovanni Vivenzio, ed il suo Primo Chirurgo D. Michele Troja; affinchè inoculandosi in essa col vajuolo vaccino differenti persone, e istruendosi con la pratica li Medici e li Chirurghi del Paese dei metodi a tal effetto li piu opportuni venisse ad introdursi, e a stabilirsi perpetuamente in questi felicissimi Regni l’avventurosa utilissima scoperta del D. Jenner.

E perchè si richiede non piccolo avvedimento e pratica per distinguere il vajuolo vaccino *vero* dallo *spurio*, e per conoscere e togliere il giusto punto al quale deve prendersi il *virus* o materia vajolosa da innestarsi per ottenersene compiutamente il desiderato effetto: e quindi possono nascere degli abusi, e delli sbagli qualora s’intraprendesse l’innesto Jenneriano sudetto da persona imperita, e che non avesse ancora acquistato le dovute qualificazioni: quindi li sottoscritti solennemente dichiarano, e in faccia al pubblico protestano, che non intendono di rendersi mallevadori del buon esito di un così fatto innesto, quando non fosse il medesimo effettuato in presenza del D. Marshall, o del D. Walker; come pure

che non risponderanno giammai per qualunque accidente, che potesse risultare dall' innesto fatto temerariamente con materia procacciata in una surrettizia manieri; lochè per altro riputerebbero quanto ingiurioso al loro particolare nome e dei Sig. Marshall e Walker, quanto alle vedute benefiche e clementissime di S.R.M.

Palermo, 26 Marzo, 1801.

MICHELE TROJA.

CAV. GIOVANNI VIVENZIO.

JO. H. MARSHALL.

NOTE C.

Origin of the Vaccine Inoculation, by Edward Jenner, M.D.

MY inquiry into the nature of the cow-pox commenced upwards of twenty-five years ago. My attention to this singular disease was first excited by observing, that, among those whom in the country I was frequently called upon to inoculate, many resisted every effort to give them the small-pox. These patients I found had undergone a disease they called the cow-pox, contracted by milking cows affected with a peculiar eruption on their teats. On inquiry, it appeared that it had been known among the dairies time immemorial, and that a vague opinion prevailed that it was a preventive of the small-pox. This opinion I found was, comparatively, new among them; for all the older farmers declared they had no such opinion in their early days—a circumstance that seemed easily to be accounted for, from my knowing that the country people were very rarely inoculated for the small-pox, till that practice was rendered general by the improved method introduced by the Suttons: so that the working people in the dairies were seldom put to the test of the preventive powers of the cow-pox.

In the course of the investigation of this subject, which, like all others of a complex and intricate nature, presented

many difficulties, I found that some of those *who seemed to have undergone the cow-pox*, nevertheless, on inoculation with the small-pox, felt its influence just the same as if no disease had been communicated to them by the cow. This occurrence led me to inquire among the medical practitioners in the country around me, who all agreed in this sentiment, that the cow-pox was not to be relied upon as a certain preventive of the small-pox. This for a while damped, but did not extinguish, my ardour: for, as I proceeded, I had the satisfaction to learn that the cow was subject to some varieties of spontaneous eruptions upon her teats; that they were all capable of communicating sores to the hands of the milkers; and that whatever sore was derived from the animal was called in the dairy the cow-pox. Thus I surmounted a great obstacle, and, in consequence, was led to form a distinction between these diseases, one of which I have only denominated the *true*, the others the *spurious*, cow-pox, as they possess no specific power over the constitution. This impediment to my progress was not long removed, before another, of far greater magnitude in its appearances, started up. There were not wanting instances to prove, that when the true cow-pox broke out among the cattle at a dairy, a person who had milked an infected animal, and had thereby apparently gone through the disease in common with others, was liable to receive the small-pox afterwards. This, like the former obstacle, gave a painful check to my fond and aspiring hopes; but, reflecting that the operations of nature are generally uniform, and that it was not probable the human constitution (having undergone the cow-pox), should, in some instances, be perfectly shielded from the small-pox, and in many others remain unprotected, I resumed my labours with redoubled ardour. The result was fortunate; for I now discovered that the virus of cow-pox was liable to undergo progressive changes, from the same causes precisely as that of small-pox; and that, when it was applied to the human skin in its degenerated state, it would produce the ulcerative effects in as great a degree as when it was not

decomposed, and sometimes far greater; but, having lost *its specific properties*, it was incapable of producing that change upon the human frame which is requisite to render it unsusceptible of the variolous contagion: so that it became evident a person might milk a cow one day, and, having caught the disease, be for ever secure; while another person, milking the cow the same day, might feel the influence of the virus in such a way as to produce a sore or sores, and in consequence of this might experience an indisposition to a considerable extent; yet, as has been observed, the specific quality being lost, the constitution would receive no peculiar impression.

Here the close analogy between the virus of small-pox and of cow-pox becomes remarkably conspicuous; since the former, when taken from a recent pustule, and immediately used, gives the perfect small-pox to the person on whom it is inoculated; but when taken in a far advanced stage of the disease, or when (although taken early), previously to its insertion, it be exposed to such agents as, according to the established laws of Nature, cause its decomposition, it can no longer be relied on as effectual. This observation will fully explain the source of those errors which have been committed by many inoculators of the cow-pox. Conceiving the whole process to be so extremely simple as not to admit of a mistake, they have been heedless about the state of the vaccine virus; and, finding it limpid, as part of it will be, even in an advanced stage of the pustule, when the greater portion has been converted into a scab, they have felt an improper confidence, and sometimes mistaken a spurious pustule, which the vaccine fluid in this state is capable of exciting, for that which possesses the perfect character.

During the investigation of the casual cow-pox, I was struck with the idea that it might be practicable to propagate the disease by inoculation, after the manner of the small-pox, first from the cow, and finally from one human being to another. I anxiously waited some time for an opportunity of putting this theory to the test. At length

the period arrived. The first experiment was made upon a lad of the name of Phipps, in whose arm a little vaccine virus was inserted, taken from the hand of a young woman who had been accidentally infected by a cow. Notwithstanding the resemblance which the pustule, thus excited on the boy's arm, bore to variolous inoculation, yet as the indisposition attending it was barely perceptible, I could scarcely persuade myself the patient was secure from the small-pox. However, on his being inoculated some months afterwards, it proved that he was secure.* This case inspired me with confidence; and as soon as I could again furnish myself with virus from the cow, I made an arrangement for a series of inoculations. A number of children were inoculated in succession, one from the other; and, after several months had elapsed, they were exposed to the infection of the small-pox; some by inoculation, others by variolous effluvia, and some in both ways; but they all resisted it. The result of these trials gradually led me into a wider field of experiment, which I went over not only with great attention, but with painful solicitude. This became universally known through a treatise published in June, 1798. The result of my further experience was also brought forward in subsequent publications in the two succeeding years, 1799 and 1800. The distrust and scepticism which naturally arose in the minds of medical men, on my first announcing so unexpected a discovery, has now nearly disappeared. Many hundreds of them, from actual experience, have given their attestations that the inoculated cow-pox proves a perfect security against the small-pox; and I shall probably be within compass if I say thousands are ready to follow their example: for the scope that this inoculation has now taken is immense. An hundred thousand persons, upon the smallest computation, have been inoculated in these realms. The numbers who have partaken of its benefits throughout Europe and other

* This boy was inoculated nearly at the expiration of five years afterwards with variolous matter, but no other effect was produced beyond a local inflammation around the punctured part upon the arm.

parts of the globe, are incalculable; and it now becomes too manifest to admit of controversy, that the annihilation of the small-pox, the most dreadful scourge of the human species, must be the final result of this practice.

NOTE D.

Dr. Walker's Political Views.

It has been already remarked that Dr. Walker did not interfere in political matters; at least to any extent. The following Address to the President of the Council of the Elders at Paris, at the time of the French Revolution, contains so many noble sentiments as to be worthy of a place in this work.

L'Etranger qui se rend quelquefois à la Tribune publique, sans oter son chapeau par respect;*

Au Président du Conseil des Anciens.

C'EST peut-être remplir un devoir, plutôt que manquer de respect, d'essayer, par un coup de plume, de t'éclairer sur la cause de ma conduite dans vos séances publiques: la décision ci-dessus prouvera si elles sont réellement publiques.

Tu ne peux pas ignorer qu'il y a des gens qui regardent la révérence du chapeau, comme les autres chrétiens regardent l'agenouillement, c'est-à-dire comme un hommage qu'on doit au créateur, quoique l'un et l'autre ne soient que des signes extérieurs. Je ne peux rendre ni l'un ni l'autre à mes semblables, quels qu'ils soient. Je ne peux leur demander la

* En même tems il est à remarquer que les Mussulmans et les Grecs se trouvent dispensés de l'observation de ces réglemens d'étiquette, qu'on exige de moi avec tant d'empressement. Est-ce à cause de leurs rapports avec la nation Française? Est-ce que la tolérance si vantée n'est qu'un mot dans la pratique? Ou, est-ce que vous n'y avez pas pensé? cette dernière cause est la seule sans doute.

faveur de m'en dispenser, puisque ce serait reconnaître qu'ils peuvent avoir le droit d'exiger un hommage qui, dans ma croyance, équivaut à une adoration.

Cependant je crois qu'il est de mon devoir de ne pas m'éloigner des autres hommes, parce qu'ils ont des usages différents des miens.

Si ces hommes sont raisonnables et tolérans, je les approche avec affection et respect; s'ils me persécutent, il est peut-être, de mon devoir (quelque pénible que cela me paraisse) d'essayer de les amener à considérer ce qui est de la justice.

Une telle conduite peut ressembler à l'entêtement, à la résistance, tandis que la douceur seulement et l'affection règnent dans le cœur. J'espère donc que ma persévérance à me rendre à votre tribune, sans ôter mon chapeau, ne sera point interprétée comme un manque de respect. M'étant expliqué de mon mieux, c'est à vous, législateurs, de faire ce qui vous paraîtra juste.

La persécution incontestable que j'ai éprouvée dans votre république, n'a été, au total, qu'une suite d'aventures intéressantes. La politesse de vos huissiers, de vos gardes, et la douceur des spectateurs de vos tribunes, m'ont charmé, lors même que j'ai été, mené dehors comme un criminel. Je n'en murmure point, et je suis si éloigné de me plaindre de votre nation, que je peux produire, si vous le voulez, une preuve éclatante et la plus-extraordinaire de l'urbanité Française.

Mon Ami, je te salue avec affection et respect,

JOHN WALKER.

Paris, sur les Boulevards de Montmartre, No. 1044.
Quartidi, 24e. du 12e mois nommé Fructidor, an 5 de la République.

P. S. Ayant été conduite à me présenter devant vous, je me suis cru obligé de saisir cette occasion de vous offrir le tribut de mes idées sur un objet de jurisprudence civile.

La politique des hommes en société, attache des punitions aux délits. Je crois qu'on chérirait plus véritablement l'intégrité et toutes les vertus sociales, si l'on se contentait de ne

point favoriser, de désapprouver son prochain, lorsqu'il est coupable; mais puisqu'on juge nécessaire d'avoir un code criminel, pouvons-nous voir, sans gémir, des turpitudes morales sanctionnées par l'usage et par les lois. Le bonheur de la société, qui doit être le but que se propose tout législateur, doit le porter à les signaler et à les réprimer par ses décrets.

Un homme qui ne rend pas un objet trouvé à celui à qui il appartient, ou qui en reçoit une récompense, fait mal; s'il ne le dépose pas, ou s'il n'en donne pas avis, soumettez-le à la même censure que le voleur. Soumettez y celui qui offre la récompense, parce qu'il tâche de corrompre ses concitoyens.

Que toute homme qui découvre un crime, et qui remplit le pénible devoir de traduire un coupable en jugement, soit respecté; mais ne souffrez pas qu'une récompense lui soit offerte. Ce serait une tentation.

O citoyens, pour le bien de l'humanité songez à toutes ces choses. Sur la terre où j'ai pris naissance j'ai gémé en silence de bien des maux de ce genre; et lorsque le désespoir était sur le point de s'emparer de moi, un rayon d'espérance, envoyé par le peuple qui a brisé les chaînes de l'oppression, est venu me rendre mon courage. Je crois que beaucoup d'amis de l'humanité fondent sur vous leurs espérances pour beaucoup de réformes futures; mais au milieu de vos travaux, laissez moi appeler votre attention sur un objet qui vous a échappé et sur lequel je pense que vous serez tous d'accord. Je me sens plus porté à vous entretenir de ce sujet-là que de tout autre, parce que les bêtes ne peuvent s'expliquer elles-mêmes et que je crains que bien peu de gens ne songent à plaider leur cause.

Si parmi les peuples civilisés il est quelque chose de frappant, d'attendrissant, c'est de voir des animaux féroces devenus doux et apprivoisés par leur commerce avec les hommes. Comme le bœuf malgré sa force et le cheval malgré son ardeur se soumettent au joug, au frein avec docilité! le chat, animal cruel, devient doux lorsqu'il est flatté par l'homme, le chien, loup farouche lorsqu'il est sauvage, peut, quand il est approvoisé, donner des leçons de fidélité à son maître.

N'est-ce donc point assez de les priver de leur liberté, de leurs facultés natives, et de les assujettir à nos besoins et à nos plaisirs raisonnables ? Devons-nous encore les traiter avec cruauté et nous divertir de leurs souffrances avec des cris de joie barbares ? N'est-ce pas assez que des animaux qui devraient par courir en liberté leurs domaines, les deserts, soient pris et renfermés dans nos ménageries pour notre instruction et notre amusement ? Faut-il qu'ils soient déchirés, pendant qu'eux-mêmes déchirent en se défendant, ces pauvres chiens qui, animés par nos excitations, sacrifient leur vie pour l'agrément des perfides maîtres qui les trahissent et les livrent ? . . .

Que l'assassin de Cicéron ait sanctionné, par sa présence, ces divertissemens sanguinaires du Cirque, qu'il se soit attiré, l'indignation et le reproche, *Tandem desiste carnifex*, de Mecène ; que la fille vindicative du féroce Henry VIII. roi d'Angleterre, qui aussi bien que sa sœur, plus faible, alluma les bûchers de Smithfield ; qu'Elisabeth ait eu un jardin où elle ait fait combattre ses ours ; tout cela n'a rien qui doive nous surprendre : mais qu'un citoyen français ait l'honneur (ce sont ses propres mots) d'offrir au public le spectacle d'un jeune et vigoureux taureau mis à mort par des dogues ; des chiens qui combattent contre d'autres chiens, contre un loup, contre un ours renommé pour sa force et pour sa douceur envers les hommes ; d'enlèvement d'un chien dans un tourbillon d'artifices ; etc. qu'une pareille affiche souille l'œil du passant dans la rue ; voilà ce qui doit exciter l'étonnement, l'indignation et l'horreur.

Citoyens, nous savons tous, ce que c'est que la palpitation du cœur, ce que c'est qu'une respiration difficile, ce que c'est que la douleur ; dans la tête, dans les viscères, dans les extrémités, soit par maladie, soit par blessures. Hé bien ! Devons-nous infliger des maux pareils à de pauvres bêtes qui se tournent vers nous pour obtenir protection, ou que nous enchainons malgré elles ? Je crois fermente qu'il est digne du corps législatif et qu'il serait conforme au vœu de la nation Française d'instituer des magistrats qui seraient

chargés dans toute l'étendue de la république, d'empêcher que les animaux ne souffrissent, soit par la négligence, soit par l'avarice de leurs maîtres, dans leur nourriture, leur logement, leurs travaux et enfin dans le genre de leur mort.

Ce n'est que justice de rendre la condition de ces humbles associés que le créateur nous a données, de ces compagnons destinés à participer comme nous aux peines et aux plaisirs de la vie animale; de rendre, dis-je, leur condition aussi douce qu'il est possible pendant leur vie. Et c'est sur-tout une barbare injustice de permettre qu'on les fasse se déchirer l'un l'autre pour notre divertissement.

Je pourrais m'arrêter ici, et finir par l'idée, qui me tient le plus au cœur; mais, considérant que, si la répétition des mêmes circonstances qui ont donné lieu à cette adresse, se renouveauillaient, il vous sera difficile de considérer mon action autrement que comme un acte de ma volonté; considérant que ma volonté peut en effet aussi bien que le sentiment de mon devoir, m'amener dans vos tribunes, je croirai dans ce cas ressembler, et je ne crains pas d'être considéré comme le chien que son maître, dans un moment d'humeur, essaye en vain de repousser loin de lui. Le pauvre animal ne saurait renoncer à l'objet de son attachement, et loin d'être rebuté des coups qu'il en reçoit, ils ne servent qu'à l'attacher, le coller à lui de plus près.

Puissent toutes vos décisions avoir pour base la sagesse et la vérité !

THE END.

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OR

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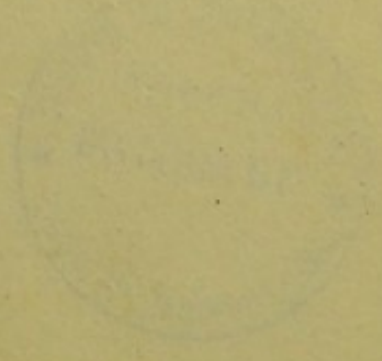
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