Diary of the late John Epps, M.D. Edin : embracing autobiographical records, notes on passing events, homoeopathy, general medicine, politics and religion, etc / edited by Mrs. Epps.

Contributors

Epps, John, 1805-1869.
Croce rossa italiana (Editor)
Fletcher, George (Former owner)
Royal College of Physicians of London

Publication/Creation

London : W. Kent and Co., 1875.

Persistent URL

https://wellcomecollection.org/works/esg2ywuz

Provider

Royal College of Physicians

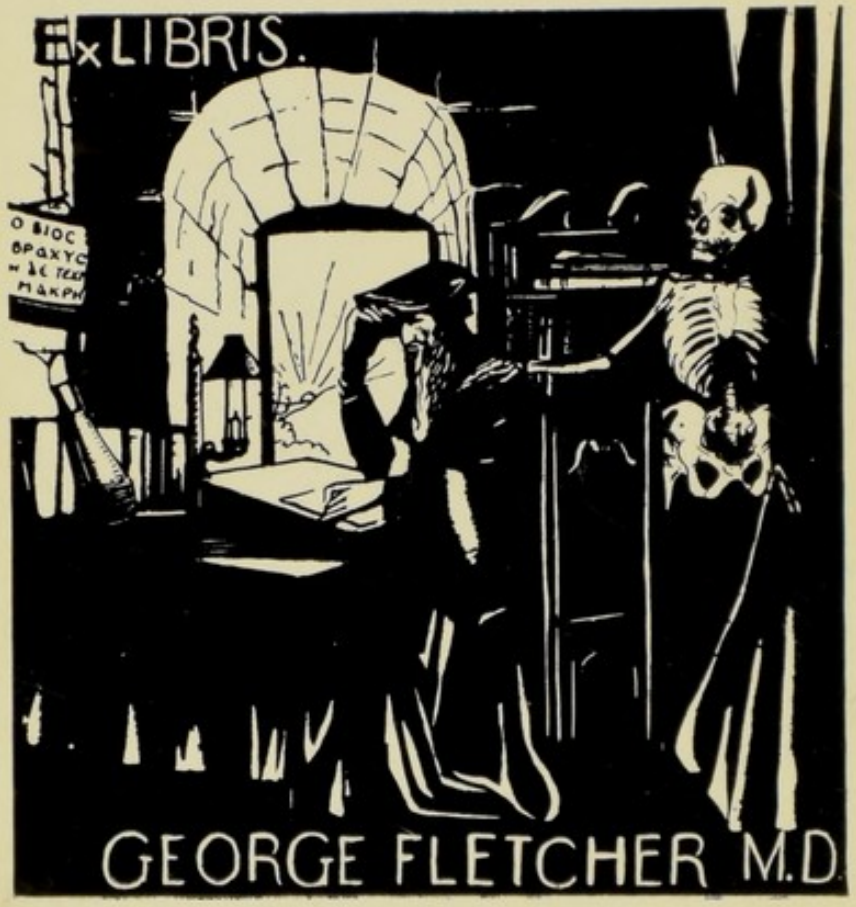
License and attribution

This material has been provided by This material has been provided by Royal College of Physicians, London. The original may be consulted at Royal College of Physicians, London. where the originals may be consulted.
This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

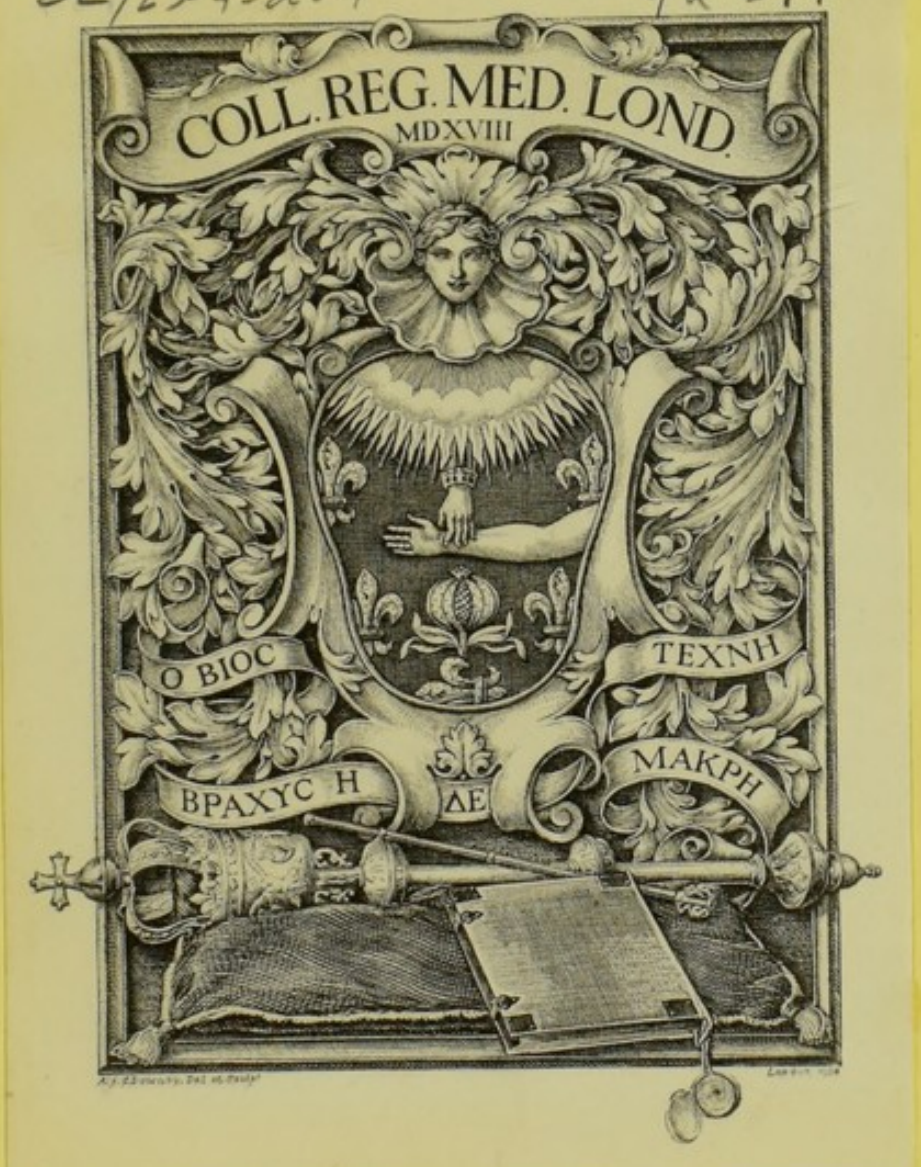
You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

wellcome collection

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
https://wellcomecollection.org


x LIBRIS.
GEORGE FLETCHER M.D.

SL/23-4-d.7 92 EPP



Digitized by the Internet Archive
in 2016

https://archive.org/details/b28145586

DIARY

OF THE LATE

JOHN EPPS, M.D. EDIN.,

EMBRACING

AUTOBIOGRAPHICAL RECORDS; NOTES ON PASSING EVENTS; HOMŒOPATHY, GENERAL MEDICINE; POLITICS AND RELIGION, ETC.

EDITED BY MRS EPPS.

"I cannot but remember such things were,
That were most precious to me."

Macbeth, iv. 3.

LONDON:
KENT AND CO., PATERNOSTER ROW.

PRINTED BY OLIVER AND BOYD, EDINBURGH.

SL

ROYAL COLLEGE OF PHYSICIANS
LIBRARY

CLASS	92 EPP
ACCN.	5511
SOURCE	Dawson Cu/-
DATE	29.12.53

Affectionately Dedicated

TO

THE FRIENDS AND PATIENTS

OF

JOHN EPPS,

By E. E.

PREFACE.

JOHN EPPS, whose character the following pages portray, had often expressed his intention of writing down in order the main incidents of his life; and this intention, though not carried into effect, was never entirely lost sight of. Ill health, and the duties of a profession necessitating devotedness, and attended with much anxiety, interfered with numerous projects of a personal nature, and even with the habit of entering into the "Note-Book" events of daily occurrence, as well as thoughts and feelings which, judging from those recorded, might have presented points of interest and of profit to many.

Early in life, indeed, these entries were rather frequently made; but year by year their number seems to have been fewer, and they are in themselves shorter. Still there are among them such as bring out strongly-marked mental features; and these have been gladly made use of.

It is always desirable that a man should be, as far as possible, his own biographer; perhaps more especially so when the life has passed with few very striking occurrences;

and where, as in this instance, the character is distinguished by points of excellence that have more force as expressed by pencillings of the subject himself. It is to be regretted that in the present case so few of these pencillings exist. Such as there are were possibly intended to assist memory in drawing up the future memoir, when, in some country retreat, professional labour being ended, literary and out-door work might alternate, and the "Life," among other subjects to be elaborated as the result of *rest*, might be seriously proceeded with.

Many literary works were certainly completed, notwithstanding close application to the important duties devolving on a medical man; but these were of late years for the most part, including lectures, chiefly medical, or relating to medical matters.

Once John Epps commenced dictating to his wife portions of his remembrances; and she, from that time, occasionally obtained from him short dictations as he paced the room, perhaps in bad health, or when weary after the day's toil.

Since his death, in looking over these dictations and the Note-Books, it has appeared that the materials might, as coming from his own pen, convey some, though but a very imperfect, idea of his character.

By those who esteemed and admired him, and whose memories will enable them to fill up deficient parts, this attempt will be received lovingly; for they will see in it a

picture as faithful and detailed as the few records left rendered possible. And we will ask any others who may read what follows to bear in mind that every man's life thus inartificially given to the world may—nay, must—be pleasing and useful to some, though not to all; and doubtless there are points in the character of this our subject in particular, which may beneficially rivet attention.

As is so often the case, regret is felt now that the time is gone by, that but small use was made of opportunities for gaining much information, both to be desired and also necessary for the carrying out of such a work. It is to be hoped that the shortcomings, which will be but too evident, may be dealt kindly by, and that, notwithstanding those shortcomings, the portraiture presented may have interest.

Out of John Epps's early MS., with exception of the descriptive passages, those parts alone have been used which exhibit especial points of character; so from the Note-Books of later times, much has been left out as being either purely medical, or as having become unimportant, even to the writer himself, many days or weeks beyond the time when it was entered.

E. E.

CONTENTS.

CHAPTER I.

Reminiscences of his Early Life. Bessels Green. Greenwich Park. Mother's Death. Miss Baker, ... *Page* 17

CHAPTER II.

Father and Stepmother. Anecdotes of Childhood. School, . 25

CHAPTER III.

John Epps, senior, a Religious Person. First Religious Impressions on the Boy. Dislike of School. Animals at his Home, . 40

CHAPTER IV.

He is apprenticed to Mr Durie, Surgeon, in the City. Mr Durie's Character : His Family. John's Industry : Early Love Attachments and Friends. Mr Epps senior's Difficulties. Religion again, 51

CHAPTER V.

Early Literary Attempts, age 16. Tragedy of John the Baptist. Observations, etc., from Note-Books. Attends Lectures. Fragments of Verse. Reflections, ... 65

CHAPTER VI.

Rev. Edward Irving. Moral and Religious Reflections and Anecdotes from Note-Book, while attending Mr Durie's Surgery. Age 17–18, 79

CHAPTER VII.

Further Extracts from early Note-Books, principally relating to Religious Impressions, ... *Page* 97

CHAPTER VIII.

The Family of Green, and Mr Browning. He sets out for Edinburgh to enter the University there, age 18. His Economical Way of Living. He enters the Scotch Baptist Congregation. His Industry: Division of Time, ... 111

CHAPTER IX.

Abode in Edinburgh. Pedestrian Tour to the Highlands. Phrenological Society, and Study of the Science. Notes from his Commonplace-Book. Roman Catholic Chapel. Age 18–19, . 126

CHAPTER X.

Further Friendships in Edinburgh. The Scotts. Captain Cargill and his Colony. Various Extracts from Note-Book. His Publication of his "English Grammar." Home Letters and Troubles. Death of his two Sisters, February 1826. Age 19, 20, 21, . . 142

CHAPTER XI.

More Notes and Memorandums, chiefly written on Sundays. His Thesis at College. Takes his Degree at 21, . . . 155

CHAPTER XII.

He returns to London, and commences Medical Practice, 1827. Publishes "Horæ Phrenologicæ." Thoughts on the Education of the Young. Scotch Baptists in London. Extracts from Note-Book. Publishes small work on Botany. Delivers Lectures on Medical Subjects, Phrenology, etc. Anecdote of Visit to his Future Wife, 166

CHAPTER XIII.

Notes again. Dr Foote. He publishes the "Life of Dr Walker," for the Benefit of the Widow. His Marriage to Ellen Elliott, August 24, 1831. Lectures at the Medical School. Miss Fanny Noel and the Byrons. Edits the *Christian Physician*, Monthly Magazine, ... *Page* 185

CHAPTER XIV.

The supposed "Gift of Tongues." His Orations at the Working Man's Church at Dockhead. Beginning of the Plymouth Brethren. The Medical Reform Association, ... 206

CHAPTER XV.

The Polish Society for Mutual Instruction. The Finsbury Discussion Society. The Reform Bill. Reflections on Forms of Government, ... 223

CHAPTER XVI.

Friends. Mr Miller of Windsor. Publishes his Tract on Epilepsy. Dr Allan's Institution for the Insane. More Friends. Mr Ashurst. Theodore Schwartz. The Common Good Society and its remarkable Members. The Truth-Seekers' Society, ... 232

CHAPTER XVII.

Illness from a Tumour in the Throat. Lectures at Various Places and on Various Subjects. Mr Leason and the subject of Intoxicating Drinks. Death of his Father, April 1835. Agitation against Church-Rates, ... 247

CHAPTER XVIII.

Entries in Note-Book. Visits Edinburgh to lecture there, and elsewhere in Scotland. Starts the *Anthropological Magazine*. Dr Schmidt. Mr Hawkins, ... 260

CHAPTER XIX.

Letter from Mr George Wilson of Manchester. Establishment of the Anthropological Society. Gratuitous Lecturing. Important Agitation regarding Unsafe Ships. Mr Ballingall and the "Burking at Sea." John Henning the Sculptor, . . *Page* 278

CHAPTER XX.

John Bellamy, the Translator of the Bible, and his Important Work. Visits Dublin to lecture there. Notes for Lectures, etc. Begins to study Homœopathy. Publishes the Tract, "What is Homœopathy?" followed by "Domestic Homœopathy," in 1840. "Homœopathy and its Principles Explained," 1841. Various Notes and Memorandums of these years, ... 297

CHAPTER XXI.

Notes and Remarks on Homœopathy: its Friends and Enemies. Agitation on the Corn Laws. Anecdote of Dr Higginbottom. Agitation for Messrs Lovitt and Collins. Colonel Thompson and his Works. Unsafe Ships again engage his attention in the Magazine and elsewhere, ... 314

CHAPTER XXII.

Visits Leeds. Lectures at Manchester. Opposes the Opium War with China. Notes, etc., on Various Subjects. Dockhead Working Man's Church, and the Doctor's Lectures and Sermons there. Those "On the Devil" published, ... 327

CHAPTER XXIII.

Petitions to Parliament. Agitations on the Political Questions of the day. Children: Interest in Narratives. Clergymen's Opinion of the Dockhead Working Man's Meetings. Lectures. Politics. Notes of Lecture at Windsor, ... 352

CHAPTER XXIV.

Incidents at Lectures. Dr Epps's Half-Brother Richard. Parrots presented by Mr Peter Stuart. Colonel Thompson. Henry Ashworth. Mr Stansfeld. The *Spectator* Newspaper. Notes of Lectures. Impressions received from Nature in the Country. A Lecture on "Bread." Summer Lodging at Hampton Court. Thoughts, ... *Page* 371

CHAPTER XXV.

Anecdotes. Agitation on the Corn Laws. Visits Durham, etc. Notes. Lectures at Tooting. Anecdotes, etc. Patients. Letter to Man-servant, etc., ... 384

CHAPTER XXVI.

The Chartists. The *Nonconformist* Newspaper. The Formation of the Homœopathic Society by Dr Quin and others. Letter to Dr Epps from some United Friends. Letter by him to his Half-Sister. Medical Notes. Death of "Poor Puss," . . 400

CHAPTER XXVII.

An Accident. Political Questions. Complete Suffrage, etc. Punishment by Death. Seizure for Church-Rates. *Journal of Health and Disease*. Medical Friends. Lectures. The English Homœopathic Association. Inquests. Entries in Note-Book, various, . 415

CHAPTER XXVIII.

Miscellaneous Matters, as noted in Memorandum-Book. Takes a Cottage at Warlingham. Life there. Purchases Land at Ashurst Wood also. The Dog Trot, ... 431

CHAPTER XXIX.

Anecdotes of Lady Patients. Is asked to stand as M.P. for Northampton. Mr Wilson of the *Economist*. Argument regarding Animal Magnetism, ... 446

CHAPTER XXX.

Union of Church and State. 1848. Fewer Private Notes made by Dr Epps now than formerly. Year of Revolutions. Siege of Rome. Anecdotes. Letters from Mr W. H. Ashurst. Italian Exiles. Hungarian Exiles. Anecdotes. Politics, . *Page* 460

CHAPTER XXXI.

Patients and Homœopathic Treatment. Jottings of various kinds towards the end of 1850 and beginning of 1851. Council of the Society of the "Friends of Italy." Patients. Anecdotes regarding them. Johannes Ronge. Kossuth, ... 476

CHAPTER XXXII.

Patients. African Princes. Anecdotes told by Mr B. and Captain D. "Friends of Italy." Miscellaneous Notes, ... 493

CHAPTER XXXIII.

Notes on Medical Practice. Treatment of Homœopathy by the Faculty, etc. Church-Rates. Dogs' Habits. Continuation of the Diary in 1853. Death of Mr Cobden. Reflections on his Death, ... 512

CHAPTER XXXIV.

Notes for 1854, for the most part Political. Patients. Also 1855. Dr Epps now Fifty Years of Age, ... 531

CHAPTER XXXV.

Dr Epps's Busiest Period of Life. Medical Notes. Visits Yarmouth and other places in September, October, November. Notes to the end of 1857, ... 545

CHAPTER XXXVI.

Notes of 1858. Patients. Death of the Dog Fido. Warlingham. Coggeshal. 1859. Eastwear. 1860. Prepares to leave Cottage at Warlingham. Removal to "The Yews" at Ashurst Wood. Stroud, the Man-servant, ... *Page* 559

CHAPTER XXXVII.

1861. The Case of the Slave Anderson. Pains of the Inferior Animals. Leaves Warlingham, April 1861, for Ashurst Wood. Letters to the *Daily News* regarding the Death of Prince Albert, 581

CHAPTER XXXVIII.

Notes of 1862. National Vaccine Institution. Various Memorandums made during the Year, mostly at Ashurst Wood, . 601

CHAPTER XXXIX.

Notes of 1863 and 1864. Life at Ashurst Wood. Partial Deafness, 617

CHAPTER XL.

Notes of 1865 and 1866. At the end of 1866 great Debility of Bodily Powers had begun, ... 633

CHAPTER XLI.

Notes in 1867. His own Health. Patients. His Dog Trot. Begins 1868 very unwell. Much worse in April and May. Papers left unfinished, ... 635

CHAPTER XLII.

End of the Year and beginning of 1869. Proposes to resign Practice. Farewell to Ashurst Wood. Prospect of Death. The End, February 12, 1869, ... 666

SOME OF THE PUBLISHED WORKS OF DR EPPS.

A Grammar of the English Language.
Horæ Mosiacæ.
Evidences of Christianity Deduced from Phrenology.
A Manual of Phrenology.
A Small Work on Botany.
Life of Walker.
A Small Work on Asiatic Cholera.
A Small Work on Counteraction.
An Essay on "Some Fallacies put forth by the Church of England, and on the Duty of Dissenters."
Work on Epilepsy.
On Affections of the Head.
On Manchester Cures.
Rejected Cases.
What is Homœopathy?
Domestic Homœopathy.
Homœopathy and its Principles Explained.
On the Uses of Arnica.
An Inquiry into the Personal Existence of the Devil.
Work on Consumption.
On Constipation.
On Ovarian Diseases.

DIARY OF THE LATE JOHN EPPS, M.D.

CHAPTER I.

REMINISCENCES OF HIS EARLY LIFE. BESSELS GREEN. GREENWICH PARK. MOTHER'S DEATH. MISS BAKER.

AMONG the MSS. of John Epps is found the following relating to his early life. It is perhaps well to give it in the simple style in which it was left; though doubtless it would have been considerably altered by the writer before presenting it to the public, had he ever written his life.

"Of my early childhood I know very little: I suppose it passed, as most people's childhood has passed, in trifling. I can lay no claim to having been one of those prodigies of learning to be met with in books of tales for the young, wherein we are told of wonderful children who understood Latin as well as their own tongue at six years of age; or of infant poets who lisped poetry almost from their mothers' breasts.

"We have all heard fond mothers praising their children (especially dead ones), exalting all their qualities into something almost supernatural; but even supposing I had been at all extraordinary in my early days, I had no mother to treasure up, to praise, and to exalt my qualities and capabilities.

"One of my earliest remembrances is connected with an old red brick house situated in a narrow lane nearly at the top of Blackheath Hill, at the left-hand side, where a sharp and steep turning leaves the road."

This was where the family lived before they went to

the charming neighbourhood of Sevenoaks, namely to Bessels Green.

"It was a pleasant rural spot," continues John, "and is so still. The house remains there as it was, is yet red, and is scarcely at all altered. It is accurately, though unintentionally, depicted on the 'sampler' of my sister Elizabeth, of whom I have little remembrance, except that I was taught to respect her as a 'good girl.' She died at Blackheath.

"In one of the rooms of this house there was an old Chinese cabinet; and I still remember what a vivid impression the ogre-like gold figures on ebony excited in me. It is not unlikely that many erroneous ideas respecting the Chinese were thus early instilled into my mind, and which had to be eradicated by after knowledge and study.

"Another remembrance still fresh before me is that of running down the hill in Greenwich Park with my mother, and of my mother falling as she ran. I distinctly remember the horror with which I was filled when, on her being helped up, she was found to be insensible. Little child as I was, I must have been deeply impressed by what bore the appearance of death. My mother, however, had merely fainted from the shock of a serious blow, for it seems that she fell against something. She was conveyed home; but my fear and grief remained for some time.

"My sisters and I had one favourite doll, which doll, from continual fondling, and perhaps from injuries received in our various struggles for possession, gradually became terribly defaced, broken and ugly. We therefore at length decided to bury it. Miss Baker, the governess who resided with us, and has since recalled to me and rendered fresher the story of the to us then so important event of the burial, made a coffin for us out of an old black bonnet, stitched on the lid of which coffin was a piece of white paper, and on this paper was written by Miss Baker:

'This doll is old and quite unsound,
So we commit her to the ground.'

When all was completed, we proceeded to a clump of fir-trees (in after years the precise spot was pointed out to me by our

old governess), a clump that still exists, and deposited our doll beneath the sod.

"This trivial circumstance exercised such an influence on my mind, that I have never passed along the road which lies near that spot without thinking of the time; and, when possible, I have stopped and visited this fir-tree clump. Ellen (my wife) and I have visited it together. One of my visits to this clump was on the occasion of my going to see Captain Korniloff, who was at that time in England attending to the construction of some iron vessels for the Russian Government, and who, while here, studied the science of phrenology with my intelligent friend M. Cazalet, in order to practical use on his return home. It was this Captain Korniloff who, in the year 1855, became so remarkable as the admiral who defended Sebastopol. The Korniloff Bastion was named after him. When he was shot, his death drew forth the expression of *imperial* regret.

"The death of my sister Elizabeth it was, as I believe, that caused our departure from Blackheath. I regretted leaving that place, for though it is a less beautiful country there than is the neighbourhood of Sevenoaks, still the heath itself is delightful for children; there is much freedom, and this I had enjoyed. Blackheath is really lovely; and to me, fresh then with life, and consequently highly impressible to the loveliness of nature, it was far lovelier than I can express. The love of the country was to me at that early time, as it is now, *a passion*. The neighbourhood was then open, almost like the heath itself; and the lanes that passed off from the heath down into the valleys below were unspeakably beautiful. I well remember the fun I had in hiding myself behind the clumps scattered over the heath; the noisy exclamations on being discovered; and other childish games which helped to make life a holiday. Thousands and thousands of times has remembrance brought back that blessed holiday.

"And now the dear old donkeys are brought to mind! Just the same were they at that time as in the present days; and so were their attendants, and the ornaments on the saddles. These donkeys were to me objects of high admiration and much love; and even now, when I am above fifty, the love of donkeys is just as strong as it was then; and my dear Toby

(Toby is the name of a donkey in my possession) seems to know the intensity of my love, for whenever he hears my voice he sends forth his peculiar and violent salute. The noise he makes excites my dog Trot, who immediately joins, adding his own tremendous sounds to those of Toby. (Trot makes the same noise when a hand organ is playing in the street.) God bless the donkeys! and may many thousands of children still enjoy the sight of them as among the delights of Blackheath; and may the advance of civilisation devise some means by which the motive powers of these dear long-eared creatures may be brought into the requisite activity without the means too frequently used both in past and in present times—the *vis a tergo.*

"There were the gipsies too. Of these I had an extreme horror. I used to think, and so must have been told, for otherwise I could not have thought it, that they took away little children, and treated them most cruelly.

"I may just note, that in later years I have visited a patient at the house next to that very one in which we lived at Blackheath. It may readily be imagined what multitudinous thoughts passed through my mind on the occasions of my visits to him.

"The patient whom I attended there was a widower: he had become a homœopathist, and consulted me about his health.

"I suggested that a wife was better than a doctor; and, finding he did not act upon my suggestion, I at length said I should prescribe no more for him. This led to his saying in a joke that I must find a wife for him. I thought of a lady who seemed to me suitable, and whom I respected for her devotion to her brother. I introduced them, and my expectation that they would appreciate each other was fulfilled. The result was satisfactory, and some time after my patient confessed to me that my advice had been sound, while grateful acknowledgments were made to me from both of them for the increased happiness of their lives. Unfortunately, however, that happiness was not of long duration. Coming to town one day by railway, my patient was killed *instantaneously* by an accident occurring to the train in which he was a passenger.

"How blessed is that secrecy which God has appointed in

reference to our future destiny! Could my patient and friend have foreseen that this must occur, what a cloud would have overhung the otherwise bright heaven of his married life."*

Most of John's early remembrances, however, were connected with Bessels Green, Riverhead, Sevenoaks, and surrounding parts. Bessels Green is a small hamlet. Mr Epps's house is

* *Foot note by John Epps.* In connexion with this accident, some circumstances illustrative of homœopathic practice may be recorded. In the same carriage with my friend Mr S. was a friend of his, Mr W. This gentleman was thrown out of the carriage, and was found on the tender of the engine. One leg and foot were seriously injured. Surgical aid was obtained on the spot. The consulting surgeon of the railway company visited Mr W., and held consultation concerning him with a surgeon of the village, afterwards prescribing. Mr and Mrs W., however, being homœopathists, the allopathic medicines were not taken: arnica and aconite were used, and I was sent for. I gave directions as to what should be done, and my instructions were strictly attended to. Both the consulting surgeon and the village surgeon were astonished that, though the bones and joints were very much injured, yet there was no fever. They declared they had never met with such a case. Mr and Mrs W. did not like to tell them the reason of what seemed to them so extraordinary, lest any bitter feeling should be aroused. Secrecy of this kind is not to be admired; but these friends had seen something of the virulence too often exhibited by one school of practitioners towards another, and on such experience they excused themselves. Moreover, they were unwilling to lose any benefit to be derived from the local surgical skill.

The bones of the leg and foot had to go through a tedious process of suppuration; but the patient, under homœopathic treatment, was perfectly restored, and the surgeon published it abroad that he never knew of such a cure. It was, in fact, considered "a feather in his cap."

An additional circumstance connected with this case, and showing the great advantage of the homœopathic system of treatment, was remarkable when the patient was about to make his first journey to London after the accident, and by the same railroad on which his friend, sitting beside him, had been killed, and he himself injured.

Hahnemann, in trying the various medicines on himself, and observing their effects on others, found that, on the mental states, marked effects were produced, such as depression of spirits, fear, etc.

My patient felt, as might be expected, the greatest dread at the idea of taking the first journey. To tell him to "cheer up," "not to mind," to "be a philosopher," etc., was but to give him, as Carlyle says, so many "wind bags." Homœopathy directed the use of medicines before he started, during his journey, and after his return, which should meet his case. These medicines he took, and the results were most satisfactory. In a short time he travelled daily the same road with comfort.

the largest in the place. There is the Green, there are a few cottages, and there is a good inn. Close by the residence of Mr Epps, lying back a little, are the Dissenting chapel and the minister's house. There are also a few other pleasant abodes, in one of which Mr Epps and his family resided before he had a house built according to his own taste. To this first abode it was that John and his two sisters, Susan and Mary, were taken after leaving Blackheath. They had a nice garden there; John's love of nature made him remember that vividly, but he was too young to have any but very scattered remembrances treasured up. One of these was "the intense happiness I enjoyed when my sisters and I used to gather quantities of daisies, and make daisy chains." Another was his great love for his sister Mary, the sister who must have borne the greater resemblance to himself. Mary seems to have been always regarded with especial love, and indeed was kind and conscientious, as well as sensible beyond her years. These two—John and Mary—were inseparable.

John remembered nothing about his mother's death—he himself thinks he was away when she died. Naturally enough, however, and especially so since she died in a "confinement," all matters connected with the event were carefully kept from the children. In a manuscript belonging to a youthful period, John says:—

"Connected with the death of my mother there was an affecting circumstance. My elder sister (Mary), of whom my mother was very fond (indeed our old governess has told me that her love for us all was excessive), was invited to visit a relative. My mother objected to her leaving home: my sister was urgent to go; and my mother, who could not bear to refuse her children anything, at length agreed. The morning arrived; the post-chaise drove up: my mother was in tears as she followed her child to the door. There was a large green before our house, and over it my dear mother went beside the vehicle, to say *last words* to her daughter, putting her hand in at the window again and again to shake hands. The words afterwards spoken, 'I shall never see her more,' uttered with tears and sobs, turned out to be prophetic."

Miss Baker, who occasionally stayed with her old pupil and

his wife, often talked with them about John's early days, and about his mother. Deeply did they regret, on the death of this old lady, that notes were not taken in writing of the many little details she from time to time gave them concerning her favourites at Bessels Green. Much has thus been lost which would now be of great value. For information about this period of John's life Miss Baker was the only source, except, indeed, John himself, who remembered but little. Miss Baker says that John's mother "was a very pretty little creature, symmetrical in form, sweet tempered, kind, and good; one of those people who are beloved by all." It seems a pity that more is not known of her. In his heart John ever preserved the idea of her with great affection, and any little thing possessed by him which had belonged to her was treasured by him with veneration. Anger was mingled with his sorrow when he thought of her death, for he always maintained that, under proper treatment, she would have been saved. His father held the same opinion, or it is unlikely John would have had the data whereon to arrive at so serious a decision.

Again from John's early MS. :—

"Miss Baker was fond of me, and very kind, though she made me read the French Testament, which I did not like doing, because it was rendered a task to me instead of a pleasure. Reading that book should not be made a task to children; to make it so is destructive to the influence of religion. Still worse is it to make young children learn passages of Scripture *as a punishment*. In my opinion, the Bible may be rendered a book of delight, as well as of instruction, to the young mind, which is naturally bent to what is friendly, and which would certainly find pleasure in a book wherein it found examples of love and pity. The Bible is, as a whole, a book of love; readings from it, carefully selected, will present to the mind much tenderness and friendliness. It contains very much to interest. Many of the tales therein related, and the morals deduced therefrom, never fail to make a lasting impression.

"Miss Baker, however, very well filled a mother's place to me, and indeed to all of us, till my father married again. She often talked to us of my mother, and had evidently been much

attached to her. Necessarily everything brought her to mind, both in-doors and out of doors. In the garden there was a summer-house, shaded by a large filbert-tree. Here my mother had often sat, and here I had often gambolled in her lap, at a time too remote for my memory to call back, though some scenes in connexion with that time I can recall. It is a spot most dear to me, but very sad too. After some years of absence from it (I am now writing of the first house), I went into that summer-house, and long sat there thinking of childhood and of my mother."

CHAPTER II.

FATHER AND STEPMOTHER. ANECDOTES OF CHILDHOOD. SCHOOL.

WE have thus made a beginning of our task of love and duty to the departed, as nearly as possible in his own words; and we will pursue the same method throughout the memoir, as far as the note-books and memoranda left by him enable us to do so. There will thus be, as before said, an autobiographic character in the narrative, which the readers as well as the editor will no doubt prefer, as beyond comparison better than the impressions of a third person, however intimately acquainted with his habits of thought, and however deeply interested in his history. At the same time, we are conscious that a strict adherence to this plan will cause the editor to refrain from pointing out the bearing of, or the advantages resulting from, Dr Epps's lectures, publications, or line of conduct, except as far as the further narrative may happen to show them.

It may be mentioned, that John Epps was born on the 15th of February 1805. His father, who was also John, and his mother were in early middle life, and John was their only boy who lived, and their youngest child. The household consisted, at the time when the mother died (leaving, as we have seen, but an indistinct remembrance on the child's mind), of two sisters, older a year or two, Mary and Susan, and the boy John. Her age, at the time of her death, was about thirty-five.

"My father belonged to Kent. He was born at Brabant Lees. His family seemed to have lived in that part of Kent, near Ashford, for many generations. There is an old story that

an Epps came over with Charles II., as equery, and that, subsequently, a branch of his family obtained a grant of land in America from King Charles. It is certain that in the Harvard University in America, among the graduates in the eighteenth century, there are the names of two of our family. My father had a struggle very different from that involved in the attainment of university honours; my grandfather giving his children but little education, and my father leaving his home early, and coming up to London to make his own fortune. Such was his energy and industry, and such his natural ability, that had his youth been cast in these days when education is comparatively easy, he could not have failed to come to some eminence. That energy, however, and his large brain, fitted him well for the arrangements and the responsibilities of business, and hence his success and prosperity.

"My father always retained a love for his native county, Kent; thus it is not surprising that he should fix his habitation there. He chose one of the most delightful parts of that charming district. I consider that the selection he made indicated his great natural taste. To and from Bessels Green—a distance of twenty miles—he used to travel either on horseback or by gig, that extraordinary vehicle the possession of which, according to the dictum of a judge, constitutes respectability.

"In travelling thus, my father had to pass over Bromley Common, which, at the time to which I am about to refer, was noted for highwaymen. He was never stopped, however, though it was sometimes as late as 10 P.M. when he passed over this common, and he attributed his safety in part to the circumstance that he never displayed his money. He used to refresh his horse at "The Tiger's Head," an inn at the roadside, just as you enter on the common.

"Visiting Bromley in after years, I was much disappointed to find, instead of the old country inn, which had been quite a specimen of the architecture of former times, a new brick building. Still, as if kept for a memento of what the inn once was, there is yet standing close to it the remains of an old farmhouse. This forms the subject of many a sketch made by artistic young ladies.

"At the 'Tiger's Head,' my father never took out a shilling more than he knew he should want; and this was, as he thought, the reason why he escaped being robbed. He never offered temptation. To show his good-heartedness and his courage, I record the following:—

"One dark night a man came up to him, and on my father stopping, begged of him to accompany him across a field, he being frightened from having heard groans proceeding thence, and he being obliged to cross there in order to reach his cottage. My father felt for the man, and determined to go with him and see what was the matter. So tying his horse to the hedge, he crossed the stile, and with the man hastened on. By-and-by the man suddenly stopped and turned upon my father, who was preparing to defend himself. 'Listen, sir,' said the man; 'see there! the eyes in the hedge!' There were indeed groans, and the groans directed my father to the spot whence they seemed to proceed. Close to a hedge they found a poor donkey, nearly choked by the chain that fastened it to the ground having got—perhaps by the rolling of the animal—twisted round its neck. They freed the poor creature; and my father, receiving many thanks from the man, soon reached his horse; and, no doubt, he rode home with a feeling of pleasure at having done a kindness."

John's father, after a certain time, again entered into the married state, uniting himself to Miss Elizabeth Schneider. "Grandfather Schneider" seems to have been a good man, as well as religious. John used to have walks with him in the parks by and near Bessels Green and Sevenoaks; and he always remembered an idea he gained from his "grandfather," which, consequently, must have impressed him deeply. "This is my park," said grandfather Schneider, as they were one day strolling together. (Grandfather was a German, but spoke very fair English.) "This is my park, John." "Your park," exclaimed John, with surprise; I did not know you had a park." Grandfather presently explained in what sense the park was his, namely, he could walk in it whenever he pleased, and remain in it as long as he found it agreeable to do so; he could enjoy the sight of its noble trees, and of all the variety they presented the year round; could delight in its soft grass, in its profound

quiet, etc. "And one great additional advantage is, John," continued grandfather, "I have all this pleasure without either anxiety or expense."

On this marriage taking place, John and his sisters parted from their governess, the sisters now going to school. After many years had elapsed, Miss Baker settled in the neighbourhood of London, and again saw John. Henceforward, she became an occasional visitor at his house. John writes thus further about her :—

"I had the pleasure of helping to make her old age comfortable. (I still possess the very same French Testament out of which she taught me.) But a short time before she died, she spent a few days with my wife and me. She seemed very ill, and we both of us thought it would be her last visit to us. On one of the afternoons (it was summer weather) I had to pay a professional visit to a young gentleman at Mill Hill School. At this school I myself was educated, and knowing the interest Miss Baker took in all matters connected with my education, I thought it would be a great pleasure to her to accompany me to the spot, and see what she could from the carriage.

"When we reached Islington, while my coachman was driving along a perfectly level road, he threw both my horses, and they cut their knees so that I was obliged to send the carriage home with Miss Baker, myself proceeding, after the somewhat serious delay caused by the accident, with all possible speed in a hired vehicle. Since that time, I have often thought that the falling of my horses was in so far a providence, as from what afterwards transpired I have been led to conclude that the old lady might have died on the journey. (She had seemed nearly dying that very morning, but became wonderfully better, as may be supposed.) Thus, while regretting the injury to the horses, I have felt that, in relation to this chance, I could feel grateful for the accident."

It was one part of John's mental constitution to look ever at the bright side of things. No trying circumstance occurred, no bodily affliction oppressed and weakened him, but he endeavoured to prove to himself and to others that it was almost the best thing that could have happened to him, and was fraught with blessing. This was a most happy tendency, and

one which cast much sunshine on his own life as well as on that of others.

John seems very soon to have loved his stepmother almost as tenderly as though she had been his own mother; she was gentle, affectionate, and kind to the poor motherless children, who were all fond of her. She was but young, and was rather as an elder sister to her two new daughters and her son, than as a mother. John being the only boy, and the youngest child, was no doubt the pet. He was said to be a very good boy, that is *as boys go*, and to have few faults. He had a kindly disposition; but he has told his wife that at this time he was by no means of a perfect temper. He writes:—"I understand from those who knew me then, that I was peevish and fretful: so much so, that my father felt obliged to testify to the fact of my being his child, by using correction; remembering, doubtless, what the wise man saith, 'spare the rod,' etc.

"One instance to prove my perversity; it is the only one I know. It happened that if any one—I suppose that means a stranger—looked at me, I threw down whatever was in my hand, even should it be my plate. The reason of this disagreeable conduct of mine was supposed to be that, from the excessive fondness of my mother, I had been a spoiled child. Oh, spirit of my beloved mother in heaven, pardon me for writing it! My mother perhaps loved me too dearly, and gratified every wish and whim. It is not uncommon with mothers to do so.

"Another fault I have been told of is, that of being a dirty child. This, however, is no unusual fault in little boys playing about in gardens. Doubtless a great change takes place in us during life, as to some of our habits. I have the most decided enmity to what is not clean. I cannot bear the least dust, and have often performed housemaid's work to get rid of it. Still, in childhood's days I was found to be often dirty; and when the time drew near for my father to arrive, I had to be dragged in, washed, and made tidy, that we might all meet him at the gate, as was our custom. When 'mamma' was troubled about my personal appearance, he used always to tell her that 'by-and-by' I should be careful enough, perhaps too much so. In after times he thought me even fidgetingly careful about my

clothes, so that part at least of his prophecy was verified. I know that I very early began to take life *au serieux*, to see that I must take care of my clothes till I could earn money, and, above all things, to strive after knowledge."

From the same MS. :—

"I remember, when I was at school, how deeply impressed I was with the saying I heard quoted, 'Knowledge is power.' Its brevity, for one thing, pleased me. I always admired short sentences that contained profundity of thought. I was a great admirer of the Spartans: I liked everything Spartan, except the decree for the destruction of the children. So out of the storehouse of memory I used to bring that short sentence once heard long before I had read the book containing it, and dwell upon its meaning. I thought of Archimedes terrifying the whole Roman army by his single power; and I determined to be industrious. At first I found mental fagging to be very hard; but habit, they say, is second nature, and it has been so with me, for now I could not be lazy if paid to be so. The result of my fagging was, gaining an independence of mind truly delightful to me. I became convinced, even while a mere child, that it should be our business to adorn the mind, not the body, in like manner as we should consider the musical instrument more worthy of attention than the case which contained it. I think I was thus, again, rather led to the opposite extreme—namely, to be careless about the exterior."

John's two sisters now went to a school at Sevenoaks, which was conducted by a very intelligent lady. All the children preserved a great admiration for this lady. John always mentioned her with respect; and whenever, in after years, he and his wife visited the neighbourhood of her dwelling, and passed the very house, he had some anecdote to tell of her and her pupils, among whom were his childish *loves*. The sisters, being *day pupils*, were still the companions of their young stepmother, and of their brother till the latter went to school.

The Epps family had a lovely garden, and happy were the hours spent in it. Life must, indeed, have passed on most pleasantly at that time to all. John often spoke of his remembrances connected with the garden; and tenderly, too, had he treasured in his memory the records of many a charm-

ing ramble, many a picnic in the fields and parks around,—treasured them in all their brightness, and as though there had been no clouds, no drawbacks of any sort, to mar the felicity of that—as he called it—"glorious time," as though trouble had been then a thing unknown.

John must have been a loving child, and his stepmother, although, doubtless, often feeling the trouble to be very great of having charge of this young boy, still sometimes found him irresistible. "How proud and pleased I was," John says, "when allowed to brush her hair! and I believe she enjoyed having it brushed." It is likely the young rogue mistook for a pleasurable sensation on her part what was a mere kindness towards the boy. "I used also," he adds, "to get behind her chair and pull her back hair, which she said she liked; I mean those pretty little curly locks that grow at the back of the neck. By pulling them I generally obtained what I wanted." Children are very prompt in drawing conclusions: whether correctly or not, is another matter. It might be partly because John had no brother, and loved so much his sisters and his stepmother, that he ever through life preferred women to men, and retained an especial sympathy and tenderness towards them. Still, it was no doubt primarily due to the fact that, in *feeling*, he was more akin to woman than to man, having been by nature largely endowed with those mental qualities generally supposed to be more marked in woman than in man.

John's early love affairs were by himself rendered sources of interest and amusement to all his friends, even up to the close of his life.

The youngest sister of his stepmother was the first young lady who inspired him with a great admiration. She was much older than he, but so far favoured him as to exchange bead-rings with him. The next little love was Mary-Ann Bartlett, who lived near, and used to play with the Epps children.

John writes: "A scene to memory dear is my party at Christmas time. After I went to school, every Christmas during the holidays, I used to have what was called *my* party. The girls had theirs at other times; but I remember mine particularly. My young friends used to come from several

miles round about, and perhaps amounted to twenty. I am now thinking of one of these occasions, when I was eleven years of age, and when my favourite lady-love was Mary-Ann. She was a lovely girl. I used to get beside her on the sofa; and my sisters, being awake to my attachment, were sufficiently thoughtful to favour me as much as possible. During one of the visits of my wife and myself to Sevenoaks, we found out this old playmate, who was still living with her father in the same pretty old country-house, which we approached along a gravel path between two flower-beds. As my wife and she took a fancy to each other, they formed a friendship, which only death ended."

Then there was another Mary-Ann—Miss Fletcher—who inspired in John a romantic affection that lasted for some time. Letters passed, which, it is thought, the governess at length intercepted, and thus brought the affair to a painful end. After this there were other lovers, among which Ann Green was the most favoured. An affection for her covered a rather long period, and prevailed over whatever other loves and objects of admiration appeared and disappeared. The Greens lived at Sevenoaks, and the girls Eliza and Ann went to school with Susan and Mary Epps. They were a religious family, and thus suited Mr and Mrs Epps, who were very religious. So the families were intimate. Ann seems to have cared less for John than he did for her. Eliza remained his firm friend for a long time; and afterwards, when he was away, corresponded with him till her marriage, when the acquaintance seems to have dropped—no uncommon thing in cases of such correspondence when young ladies enter into fresh relationships. John thought, however, that he had given offence by some remark he had made; and this is not an impossible case, for he certainly, from his simple truthfulness, at times made remarks of a somewhat unpalatable character.

In these early days to which reference is made, the children were a great deal together, used to exchange visits, and to combine in picnics and other country enjoyments. It may be that the exquisite delight John ever seemed to experience in thinking of those times, is partly to be ascribed to his having been brought up in the loveliest district of England. When-

ever he and his wife went to Sevenoaks, he used, in their rambles, to point out the spots where he and his youthful companions had sat taking their out-door repasts, and where this and that had been done and said, by one and another; as, where Ann Green sang "Those evening bells"—a song he sometimes asked for in remembrance of those days.

Among the games John liked as a child was one which children very often like, that of keeping school: but some prefer to be teachers, some to be taught. John liked to be teacher. When quite a little fellow, he used to collect children in his father's yard by the stabling, and make them sit in a row while he instructed them, or made believe to do so, and used to beat them when they were disobedient. He probably had seen children beaten, and so must, at that time, have thought beating the right thing. It was in those days the general mode of punishment. It is certain that, in after life, he became a great enemy of corporal punishment. His idea was that, as a general rule, in schools where the birch was much wanted or employed, the qualifications of the teacher must be defective; and he carried this idea into the larger schools of the army and the navy; maintaining that the ratio therein stood parallel between the number of the floggings and the unfitness of the captain or colonel for his duties.

Connected with this time is an anecdote of childhood's fears. John says: "My father had a strong idea about creating in me a feeling of self-reliance and courage. With this object in view, he very early made me sleep in a room by myself; I did not like this, more especially as the room given to me was at the top of the house, that is, on the third floor. Often when going to bed, or when in bed, I used to hear something tapping against the window. This was rather exciting, especially as I did not then know enough of natural history to be aware that owls often strike against windows whence they see a light issue. However, being convinced of the necessity of obedience to the commands of my father, I submitted, though glad of any excuse to sit up till the rest of the family went to bed. In time I became pretty well used to my solitary room, though I never liked it. I was often allowed to sit up till my father came home. I am now speaking of the winter evenings, for in the summer I used

to be one of those who met my father on his return. In the winter it was a great treat to sit up longer than the usual time; and part of the pleasure was that of joining at the supper-table.

"One evening I had a terrible shock from this sleeping in a room by myself. It was one which even now I cannot quite understand. Opposite to my bed was a large looking-glass, and as there was a dusky light in the room, from the night not being a dark one, I could see just sufficiently to frighten myself more than though it had been quite dark. It is a fact (what conjured up the form I cannot tell), that, looking at the great glass, I saw the d—l, such as I imagined him to be from pictures and otherwise; and that, at the sight, a horror not to be described, seized me. I suppose my cries brought help; and the result was good for me. My room was changed. For years after that I had a wretched feeling about looking-glasses; I suppose I overcame it at last, but that is as much as I can say. Whether I had been dozing, and woke up from a dream, or whether a trick had been played upon me—but this is too cruel to suppose—I know not. It might have been the phantom of a vivid imagination. Such, however, as I have stated it, is the fact. I saw the form as clearly as one can see any thing. When a child shows any strong repugnance, the enlightened parent or friend should not persist, but should contrive to yield, even if it must be with a compromise of dignity."

In later years John considered that the old-fashioned teaching children the belief in the existence of a personal devil, was a source of much evil in connexion with the terrors from which some children have suffered.

"However," John goes on to say, "I suppose this early sleeping by myself at the top of the house had its good as well as its bad effect. So also my having no companion (for Alfred Green was two miles off), but being thrown on my own resources for occupation: moreover, standing somewhat on my own dignity as being often the chaperon of 'mamma' and my sisters when they went out, gave me a self-reliance that might not otherwise have been at so immature an age developed. The following incident is rather curious:—The hall door was partly

of glass, as in the country many such doors are. There were shutters, but these were rarely put up, as there seems to have been no apprehension of midnight visits to the interior of the house. Petty depredations outside were, as usual in country places, common enough.

"One night my sister Susan came in a great fright to my bedroom, saying she thought some one was trying to get in at the hall door. It happened that night that, except myself, only females were in the house. This, I suppose, caused the nervousness; I know that I, then under ten years of age, felt myself called upon to act a man's part! I took my father's two horse-pistols, and marched down to the hall door, followed by the females! I know not what I said to whoever might be at the door. Perhaps I told him I would shoot him; but when I opened the door and looked out, no one was to be seen. I daresay I was in a tremendous 'funk.'"

This would perhaps be on his first coming home for the holidays, as he went away to school soon after he was nine years old.

Dictated to his wife:—

"A prominent idea of my father's was that of the duty devolving on us to give employment to the poor instead of alms. I suppose I inherit from him the same idea, for it has been my endeavour as far possible, especially in the country, to act upon it. Ellen, too, has in her way done pretty much the same. I have, moreover, and my father no doubt had, pleasure in seeing out-door labour going on. For my own part, it has been one of my delights to watch workmen, and even to work with them, as, in fact, when possible, I have generally done. But in my case it has been partly for health's sake. I have found that there is something salubrious in the smell of the earth, especially when freshly turned up. Many plants, too, give out healthy influences, while scents of flowers, which within doors are often injurious, are, when mingled with the pure air, beneficial. Besides, when a man's business compels much or entire brain work, nothing can be so good for him as out-door exercise in the country to bring the muscles into play while rationally amusing the mind. To me it is quite a Sabbath. I have told some people this who have seen me busying

myself in my garden on a Sunday, and who have expressed wonder at my so doing. 'With me,' I have said, 'it is a necessity, to draw down the brain-action into the legs. Sunday is my holiday.' And again, I am now become a deaf man. I am serving God by attending to my health.

"To return to my father:—

"Our house was at a long distance from the stables, and my father devised a plan for connecting them together without the necessity for going up the lane or round the grounds, as at night might not be pleasant. To establish such communication it was necessary to dig under the burial-ground belonging to the chapel, thus making the burial-ground part of the tunnel which was to be formed. My father set the unemployed villagers to work to make this tunnel from the scullery to the stables. It must have cost him a good sum of money. The result verified the old saying, that 'One man may lead a horse to water, but twenty cannot make him drink.' The superstitious fear that the ghosts of those buried above the tunnel might make their appearance to those walking through it, rendered the new pathway perfectly useless. The tunnel became a repository for rubbish. Perhaps in another century, when, by the powerful influence of knowledge, superstition will have, it is to be hoped, disappeared, this tunnel may be made use of somewhat as intended by my father, who being himself free from superstition, judged other minds by his own."

Another dictation:—

"One of my remembrances of this time is connected with my dress. It concerns that glorious period, namely, at which I first had shirts made for me. With what intensity of emotion did I behold the *wristbands*, with their rows of neat stitches in regular order. Then the frills!—for in those days boys wore frills—my joy was extreme when the frills were displayed. These shirts were of finest linen, and of brilliant whiteness. I remember with what care, every evening when the work of the day was over, the shirts were folded and put away in the work-basket, and how I used to think of the many days that must still pass before one of these desired articles would be upon my back. It is to be remembered that in those days shirts were commonly made at home, and that Thomas Hood's 'Song of

the Shirt,' could it have been foreseen, would have had no meaning.

"Another remembrance of my childhood connects itself with a tailor, quite an original in his way. I disliked him at this time because he always made 'pepper-and-salt' clothes for me; but my father had a strong attachment to this colour for boys. Whether he had any prophetic anticipation that by clothing me thus he should impart to me a pungency and sharpness of intellect which this investment might represent, I know not; but this I know, that when I went to school I got well peppered by my schoolfellows for the originality of my dress.

"However, as my style of dress became modified to something less remarkable, I began to like the tailor better; and in after years he reminded me that, when pleased with my clothes, I used to say I should certainly employ him when I became a man. This promise, as may readily be conceived, I did not fulfil, except, indeed, once or twice, out of good feeling and compunction, for I had always the desire to be as good as my word. It seems that in this matter of not fulfilling my youthful promise I was by no means a solitary sinner, for the good tailor informed me that almost all the young gentlemen for whom he had worked had made him similar promises—promises seldom if ever remembered. *Talis est vita.*

"Another part of my apparel had a peculiar sort of interest for me, namely, *my shoes.* My father, learning that I wore my shoes down at the sides very much, decided that I should have shoes made to fit either foot, and that I should change them from one foot to the other, so as to make them wear longer. He did not bear in mind that the Creator had made my feet right and left, and that he, in having my shoes made otherwise, was acting in violation of the laws of the Creator, as well as tormenting me. There was some other peculiarity about the shoes which made them remarkable, and which, when I went to school, drew upon them and me far from agreeable observation. My father being himself an original, perhaps wished to make me one. But this was a strange and mistaken method of proceeding in order to carry out such a wish. He certainly made me the butt of my schoolfellows. I learned, however, by such experience, that the best way of meeting ridicule is to

join in the laugh against oneself. Nothing can so well disarm the assailants. Henry Hunt, M.P., used to adopt this plan. When a candidate for one election, some opposing candidate taunted him with being a blacking-maker. Hunt immediately drew a bottle of blacking from his pocket, and, begging his opponent to accept of it, at once closed that opponent's mouth, and caused the crowd to shout most lustily."

In course of time, John's stepmother had a child of her own. Concerning this child and this event, many things were told by John ; as of the general delight felt, the fresh fund of interest and amusement opened up to them, and so on.

John was now considered old enough to be sent to school, and accordingly he went. Of this important event, the following appears in the early MS.:—

"When I had reached my ninth year, I left my home with a broken heart, yet with a proud spirit, to go to a grammar-school. On arrival there I was ushered into the playground, and was immediately surrounded by a crowd of experienced tormentors. I am filled with anger when I think of the miseries I was made to endure. I could scarcely speak for tears, for I was thinking of the happiness I had left behind me. I ran into the schoolroom and wept bitterly. While in this unhappy state, a big boy took pity on me, cheered me up, and presently we went out into the playground together. This boy's name was Paverly. The behaviour of the other boys changed at once, on seeing that Paverly had taken me up. The respect with which I was now treated was something wonderful. I was offered everything I wanted. The customs of the school were told to me, and I felt myself quite at my ease. Thus did I find what I have often since seen, namely, the importance of being supported by a great name, and the misery, in many cases, of recommending oneself unbefriended to human kindness and gentlemanlike feeling.

"Two years passed at this school. I made but little progress in learning. I was taken ill, and left school to go to the seaside. When recovered I went home, and shortly afterwards again I left Bessels Green—this time for Mill Hill School."

Still delicate, and again coming from the atmosphere of affection, the trial of school life, as at the first entry upon it,

was great, as in fact it must be to all boys possessed of feeling. John, however, bore up bravely, and soon became so far accustomed to the new life as to be friendly to all, and to take pleasure in his studies. He ever found it difficult to compete with boys of his own age who were gifted with excellent memories, he being not thus gifted; though in matters not so much depending on mere memory, he might surpass many who were much older than he was.

As time passed, he seems to have gained the respect of his schoolfellows, among whom were many boys who afterwards became remarkable for intellect and position, and with some of whom he kept up acquaintanceship. One old schoolfellow, the Rev. Pascoe Hill, now of St Edmund's, Lombard Street, has told the writer and others that he noticed in John something quite out of the common way; that he was very studious and self-sustained; moreover, that he was not to be domineered over with impunity, but was quite capable of defending himself, and could stand on his dignity as well as most boys, better than many. John himself said that though he would never provoke a quarrel, yet he could fight upon occasion. Once, and but once, he really did fight, and that with a boy much bigger and older than himself, but he was sadly provoked to it. He fought well, and came off with honour.

Through life John had this capability of defending himself, and would always maintain his ground when he felt himself to be in the right. This caused him to be by many considered pugnacious, but those who best knew him were convinced that, as he himself said, he was not really so. A pugnacious person, he maintained, would *provoke* a fight; whereas he was a man of peace: his love of justice often roused him to fight for other people as well as for himself (others would say more than for himself), when the question was one of injustice and oppression. He used to say, what was quite true, namely, that he was one of the last to commence a fight, but also one of the last to give in.

CHAPTER III.

JOHN EPPS, SENIOR, A RELIGIOUS PERSON. FIRST RELIGIOUS IMPRESSIONS ON THE BOY. DISLIKE OF SCHOOL. ANIMALS AT HIS HOME.

REFERRING again to early school-days and to school-fellows, in an early MS. John says:—"I was fond of play, but also was very fond of being alone. On half-holidays, I used often to climb up into a tree in the field in which we played, and up there enjoyed my own thoughts; also on Sunday afternoons I often sat there, looking up amongst the leaves, and out to the sky, and on all around me, with intense delight.

"I remember an adventure far from pleasant connected with that tree.

"A certain interesting person, called by the boys a 'pie-man,' used to come into our field on half-holidays, in order to bring pies and other sweet things to us, and to get our pocket-money. On the afternoon to which I refer, I made an investment in pies, three-cornered tarts, if I mistake not; and having put them in my cap, I determined to ascend the tree, and enjoy my tarts amongst its branches. The tree grew near a pond; and just before commencing my ascent, I was struck by the beauty of some water-lilies. Thinking I would have the additional enjoyment which the possession of some of these flowers would give me, besides that of the flavour of my tarts, I went to the pond, reached over (the bank was steep), and to my great horror found myself going through the air unsupported by anything. I can well remember the sensation I experienced in that moment. I managed to scramble out again; but my cap stuck in the mud at the bottom of the pond, leaving there a most delicious treat for the carp and the tench, while I had to feel '*Sic transit gloria*' piei!"

Among anecdotes exhibiting peculiar traits in schoolfellows, here is one from the MS. :—

"'As the boy so the man,' was curiously illustrated in a boy named K.

"The boys who slept in the same room with him were puzzled at finding beside his bed, as they constantly did, a number of lemon pips. Nobody was able to fathom what these pips could signify; and two or three inquisitive boys, determined to solve the mystery, watched K.'s movements. They now soon discovered that he used to fasten a lemon pip on each of his cheeks, keeping them on all night. How this was effected I know not. The next query was as to the object of this singular proceeding; and it was finally ascertained that K. considered dimples in the cheeks to be especially charming, and believed that by the process above named this desired personal attraction would be realized. The same vanity thus active in the boy, led the man, as I have been told, into extravagances, and caused him and others many distressing experiences."

Although John made rapid progress in his studies, he had the same longing to go home as other boys, and counted up the days to the holidays as anxiously as other boys did. When those holidays at length came, blessed indeed was the freedom of home to him, and great the joy of seeing again his beloved Mary, and all the other dear ones, including his "lovers," as he called his favourites. Then returned the rambling loitering hours in fields, and lanes, and parks, and all the other home pleasures; not now indeed, and never more to be, quite the same; but still sweet and precious. The first happy child-life at home, once interfered with by the child being sent away to school, never again seems to be quite the same; to a sensitive mind it cannot be. The very sorrow alone, and often the hard experience of life prematurely thrust upon it, must render that impossible.

John thus dictates to his wife concerning his father at this time:—

"My father had the pardonable wish to exhibit to others what I could do. I suppose it was natural; but to me it was not very agreeable.

"One evening a minister, who was often at our house,

happened to be there when I was at home. During the evening I was called upon to stand before him, one hand behind me, the other hand holding the Latin Bible. The minister was requested to fix upon some chapter for me to read and to translate. He choose the first chapter of the First Epistle to the Corinthians. To tell the truth, I then knew little or nothing of Latin. Fortunately, however, I knew this chapter pretty well, and on that very morning I had read it in English. So memory helped me on tolerably well. I should not have dared to say to my father that I could not read the chapter. The minister applauded, and my father was no doubt proud of me. I thought it was the minister's good nature that made him praise me; however, I afterwards discovered that he had *quite forgotten his Latin* before this evening, when my reading revived his knowledge of it a little. Then I began to wonder how much he had ever known.

"My father was a rather high Calvinist, and yet he was rigid in trying to make me feel what I did not understand. I often had to read to him out of the Epistles of St Paul—a very unwise thing; for how could a child comprehend Paul's argument?—Thus was created the habit of rote-reading, one of the greatest enemies to a proper cultivation of the understanding. Many a time my father would say: 'John, you read without emphasis,' forgetting that no one can read with emphasis what he does not understand and feel.

"We attended, on Sundays, the chapel at Bessels Green. The minister there was a man much respected, and, I suppose, for a country place, he was a fair preacher. Such he was considered to be. His views were much the same as my father's, and not such as to be attractive to a child. His style was, to me, heavy and dull in the extreme. No wonder, then, if drowsiness overcame me; older people, I noticed, were not unfrequently affected in a similar manner. I do not know that my father went to sleep during the service; I suppose he did not, as his eyes were always very vigilant over me. I was sure to get a knock or a shake now and then; and often, on our return home, a lecture. One thing I can say for certain, my father used often to go to sleep while I was reading to him. I then, thinking it useless to continue, would stop. My stopping,

however, in accordance with a well-known law in our constitution, stopped my father's pleasant slumber. One finds the same thing now in travelling by rail: though fast asleep while the train is moving, yet generally no sooner does it stop than one awakes.

"I fear I was, naturally enough, led to doubt as to the reality of the great respect professed by my father for St Paul's letters. I would not have said so, but there was an impression of that sort produced on my mind; and I think the effect upon me was injurious, especially so as coupled with my father's general strictness in religious matters. He felt it to be his duty to make Sunday a day of restriction and gloom; a day to be used for nothing but church and chapel going and reading the Bible, a very good course for him, and for any who liked it; but wearisome in the extreme to children, and the good effect of which on them in after-life is doubtful. How many have grown up disliking Christianity and all professing it, merely through this same rigidity witnessed and suffered from in their childhood. Often has it been remarked as an unaccountable and a sad circumstance that the sons of very religious men, even of clergymen and ministers, frequently have grown up unbelieving and in many instances immoral. But can it not be, in nine cases out of ten, traced to the circumstance that, in early life, Christianity has been exhibited to their view in such a manner as to repel rather than to attract them? I think so: for my own observation, and a knowledge of many people's experiences, have tended to prove that such is indeed the fact.

"Besides the strictness of my father, I may add that all those who visited us were, so far as I can remember, of the same school of religious thought. There was nothing to be heard from them, or to be seen in their modes of proceeding on the subject of religion, of an encouraging nature to the young mind. Nothing to help one on in the right road. The *tendency* of such teaching is: the devil's power in us is so strong, and that of God and goodness so weak, that our case is all but hopeless. How many thousands of children have felt this! The high Calvinistic doctrine is, in fact, not one favourable to the development of the young: it rather tends to neglect on the part of parents, with respect to this very important point.

God has chosen a certain few of His creatures; none but these can be saved, and *these* may very well be left to Him: He will call them when He pleases. To attempt attracting those who are perhaps not chosen, would, one might argue, be almost sinful—would be acting against God. Is not this virtually the tendency of doctrine called 'very high'? Certainly, in many cases, it is likely to be. Still, if not seking to *attract* the young mind towards God, why repel it? That mode might be equally acting against God."

Up to the close of life, John felt the depressing influence of this sort of religious teaching in his childhood. In some states of health that depression was great, and he often expressed to his wife his regret that God had ever been represented to him as a vindictive being, or as one who did not love and care for all His children, and whose Providential arrangements were not for the ultimate good of all. Happily, however, it was only in certain states of health that such thoughts oppressed him. He had for many years enjoyed the true freedom of the Christian religion, and understood as well as felt the loving and fatherly character of God, made known by Christ.

To return: John seems to have fought earnestly against his early doubts as to some of the dogmas of his father and the "ministers," and against what he himself soon began to consider his infidel rebellion against God; combated them as most wicked states of mind, took under consideration, as well as he was able at this early time, every argument in favour of his father and the "ministers," and sometimes succeeded in his self-corrections for a time: but yet the doubts, the "infidelity," again and again recurred.

In an early MS. John says:

"My father was a strong admirer of William Huntington, who used to add to his names the initials S. S. meaning '*Sinner Saved.*' When by staying in town he had the opportunity of hearing him, if I also was in town (as during my after apprenticeship was the case), he used to take me with him; and as I was then old enough to think seriously, and Mr Huntington's was not preaching to go to sleep over, my mind ran very much on subjects which I could not possibly understand. Thus, I got perplexed and mystified, instead of being

taught, helped, and encouraged by having shown to me how loving and good was the great Father in heaven. But I never swerved from a sincere veneration and love for that great Father as manifested in creation, and to Him I could always look up in prayer and praise, even when I should not have ventured to tell my earthly father and the ministers that I did so. Still my tendency at this time was to be what was called sceptical, in so far as the dogmas of those set up to teach was concerned: though this seemed to me to have nothing to do with the doctrines of Jesus Christ, so many of whose followers had a disagreeable way of representing those doctrines. I could now distinguish between the doctrines and the way of teaching them. I now also read many of the writings called infidel; and I must say that I believe such writings have done less harm to Christianity than some Christians themselves have done. With respect to myself, I may assert that it was so. Conversations with certain Christian people did me more harm than did any of those writings to which I allude. To such writers as Paine, Bolingbroke, and Voltaire, I say, 'Can you give me anything better than the Christian religion?' They cannot; and I decide to keep what is better instead of taking up with the worse. Christians would take from me the Christian religion itself, its very essence and spirit; for from how many of them I have heard the unconditional remarks: 'The elect are sure of salvation;' 'None but the elect will be saved;' 'Your good works, your prayers, are of no use, for they are all imperfect and sinful;' but if you are among the elect you must be saved.' This I call taking Christianity itself from me: for is it not so? Once I heard such sayings as though they were the words of God himself: I have now learned to call no man master but Christ, to pin my faith to no man's sleeve. But this influence of which I speak was of an injurious character." John was a mere youth when the above was written.

Another extract from the same MS.:—

"I was, as I have said, deeply impressed by the history of the Spartan boys, which I read as a little child. The character of those boys seemed to me worthy of imitation. There is that in my disposition which impels me to acquire whatever I have a wish for. I endeavoured to attain to the Spartan firm-

ness, by imposing on myself variety of discipline and punishment, such as I could not have borne from another person. In the holidays, in order to prepare my hands for the stripes they were to receive during the next half-year, I every day gave myself twenty stripes on the hands with a switch. Also having heard that our gardener had acquired a thick skin by the use of the spade, I took to digging hard in my father's garden. By these means, I gained such stoical firmness that, on going back to school, when ordered to *put out my hand* for strokes of the cane, I held it with as much firmness as did Mutius Scævola *his* in the flame, before King Porsenna.

"At this school there were several masters. I more generally received my punishment from a reverend gentleman. This was the principal, but he was a man I never could like. I fear he was a selfish man; and certainly he evinced a spiteful disposition. But he is gone, and I hope to heaven. When he saw me hold out my hand with firmness, he would raise his arm the higher, and would bring down his cane with the additional force imparted by anger. When he had exhausted his venom without being able to move me, he was obliged to say, 'Go to your seat, sir.' This master used to have cobbler's cord wound round the end of his cane, so that the poor schoolboy might suffer more.

"Now that I am much older, it is a fact that the cane, which in itself is no unpleasing object, is in my mind so associated with a *caning*, that when I pass a shop where canes are sold, I am at once taken back to the time when I received such correction, perhaps very severely too, for no fault at all. Then indignation rises within me. My alleged fault might be the breaking of some trifling rule. How much more effective, how much more really corrective, would kind reasoning and expostulation have been! Unhappily, too, the Bible is often connected with these disagreeable remembrances.

"One of the principals or superiors dwelt in the house: he was a most amiable man. I still love him; I never think of him but with affection. He was a father to all the scholars: he was very careful in looking after the morals of the boys, very strict, and yet most kind, and of pleasant manners. The discipline he insisted on was dictated by goodness and kindliness.

On Sunday evenings he used to address us on our religious state, on love to God and to one another. Often during his affectionate address, a tear stole down my cheek, so touching were his appeals; and when kneeling down at my bedside I have made good resolves, and uttered them before God—the result of this awakened feeling.

"Much did I muse over all these things, and many reflections then made were afterwards of use to me. In the main the ideas then called into being concerning education are the same as I have since sought to make known whenever I have had opportunity to do so.

"To go back to school. One book which I read on Sundays affected me very deeply. It was called 'The History of Timothy Dreadnought.' I always wept over the part descriptive of the funeral of one of Dreadnought's companions.

"Before I left this school I had, in my classical studies, arrived at the end of Virgil in the Latin, and so far as the middle of Zenophon in Greek. In arithmetic I had passed through Bonnycastle. I must say, however, that all the time of being at school I gained no real knowledge. It is a truth; but one for which I cannot blame myself. The blame was in the wrong system of education to which I was subjected. Of the rules of grammar many are simple, others are complicated. Even the simple rules are difficult to one who has not acquired a sound judgment. The complicated ones are not easy even to him who has the power of reasoning. In fact, grammar is a system of thought. How, then, can boys of nine years of age or so be expected to understand it? A boy may, with a great deal of explanation from the master, acquire some idea of the nature of grammar; yet I should say, take ten persons, and not one out of the ten will be found who understands the grammar of his own language. We learn like parrots, and understand not. There is no one to simplify things sufficiently. Most people have gained their various knowledges by their own studies; so, it will generally be found that languages are acquired in after years. Viewed in relation to health, such studies are much better deferred to a later period. While both body and mind are in the tender state of growth, great care should be taken not to overtax the mental power. Men who have studied

very hard in their early days have more generally either died prematurely or passed their old age in misery. Had their bodies been allowed to acquire due tone previous to the violent exercise of the mind, very probably a healthy old age would have been attained, and we should possess many more works than we now possess written after years of experience. In proof of this, it may be remarked that we find comparatively few works of signal value written after the period which constitutes the prime of life. The period of boyhood should be that for acquiring strength. Strength of mind does not, in the majority of cases, very long exist without strength of body. Some may say, What are boys to do, then, before the age of fourteen, if they are not to learn grammar, languages, and so on? There is abundance for them to do. There is spelling, than which I know of no accomplishment more important; there is *correct speaking;* there is politeness, not the mere outward show, but that which is founded upon the Christian principle of doing unto others as we would they should do unto us; there is acquaintance with objects around us, an unfailing source, and always of interest to children. Thus will a true and substantial foundation be laid for the future, and with benefit rather than injury to health and growth. After fourteen, a good and industrious boy begins to see the value of learning, emulation springs up, and now in two years' study he will acquire more knowledge than is possessed by those who have been kept at books from their earliest childhood.

"Like most boys, I was constantly longing for home, and used to count up the days, the hours, the minutes that must pass before the happy time of freedom should arrive. I cannot profess to have been one of that number of boys who are 'very fond of school;' and at length I became so utterly tired of it, that is to say, of the terrible restraint and confinement, as to grow very restless; so much so, that I wrote home to my father requesting permission to leave school at the end of the half-year then fast drawing to a close. I added that I considered myself quite old enough to leave. My father sent me back such a severe letter that I never after ventured to dictate to him. In time, however, my release came."

A love of the lower animals was one of the strongly-marked

features in John's character. He was excessively fond of children, and of all young and helpless beings. In later life this feeling often caused him great pain, as when any misfortune happened to a pet, or when he witnessed cruelty, or beheld suffering in the lower creatures. This will be seen hereafter.

John's pony, and a favourite horse of his father's, seem to have been objects of love in those early days to which we are now referring. Often did he tell of his rides about the country beside his father, who liked the exercise as well as John did.

Dictation to his wife:—

"To make me ride fearlessly, my father very early put me on a horse without saddle or bridle, leaving me to keep on as well as I could. I became very fond of riding, and in time was not content with my pony, though I loved him, but had the ambition to mount Jack, whom no one but my father must bestride, unless it were perhaps some friend whom he could trust as a good horseman.

"John Wickens, our man, was very fond of me, having been long with us, and I suppose I knew how to get my way with him; certainly I did on one occasion with regard to Jack, whom Wickens was to take to meet Mr Fletcher ('Sandy Fletcher,' the well-known), who often came down to see us. Mr Fletcher was one of those enviable persons who might be trusted with Jack. I persuaded Wickens to let *me* ride Jack to meet the expected guest, as unfortunately he did. I, as Wickens might have foreseen, and perhaps *did* fear, threw Jack, and his knees were somewhat cut. The accident, however, was not of so serious a nature as to draw any observation from Mr Fletcher, who mounted and rode off very comfortably. My father, too, for a wonder, did not discover the damage done till Mr Fletcher had left us. When it was discovered, John Wickens, to cover his own fault as well as mine, allowed the blame to be thrown on Mr Fletcher, who was not blamed at all, whereas *we* should have received most severe scoldings, and deservedly, and I, in all probability, punishment. I, however, knew not for a long time what John Wickens had done. I was simply well pleased that nothing had been said, and supposed the matter too insignificant to deserve notice. My

father had, in fact, too much respect and admiration for ministers not easily to forgive in them worse things than the throwing of a horse by accident. Some of the leading men amongst them, besides Mr Fletcher, used to run down to us. My father delighted in a chat with them. But this mishap with Jack was a lesson both to Wickens and to me.

"It was not till some years after that I told my father of my own and John Wickens's delinquency about the horse, and then he had a hearty laugh with me about it."

John told of riding many miles across country at the time of election for the county, when his father went to give his vote. Mr Epps was a stanch and consistent reformer, and no doubt John from him imbibed his first bias towards that school of political thinking to which he was for ever after allied, and the objects of which he worked heartily and unremittingly to promote.

"My father," John says, speaking of his father as a reformer, "was a great admirer of Alderman Wood, for whom he had always voted. Alderman Wood befriended Queen Caroline on her coming to England to demand her rights. My father, from his admiration of the man, became an active supporter of the Queen's cause; and I remember that on the day of her funeral he followed the hearse on horseback as a mourner. Poor Jack carried him all the way to Chelmsford."

CHAPTER IV.

HE IS APPRENTICED TO MR DURIE, SURGEON, IN THE CITY. MR DURIE'S CHARACTER: HIS FAMILY. JOHN'S INDUSTRY: EARLY LOVE ATTACHMENTS AND FRIENDS. MR EPPS, SENIOR'S, DIFFICULTIES. RELIGION AGAIN.

RESPECTING the commencement of his medical studies, John writes:—

"I was taken from school early, partly because my father knew I was not happy there, but chiefly because it was advisable I should early enter upon an apprenticeship which had been determined upon for me. I was quite ready to begin work, and soon made up my mind to study as much as possible, and so to go on improving myself while engaged in the drudgery which apprenticeship would bring with it.

"I was bound apprentice to Mr Durie, a surgeon, a man of great respectability, a Scotchman, of whom my father had some knowledge. He had been originally a minister, but I imagine he must have belonged to that family of preachers recognised in the remark of a Scotch dame, who, seeing her minister quite wet as he entered the chapel, after walking some miles on a rainy morning, observed, 'Ay, but he'll soon be dry enough.' Whether this quality of dryness distinguished my master as a minister or not, however, it became clear to himself as well as to others that he was not a man to fill the chapel. He therefore gave up preaching, and qualified as a surgeon.

"My master was a very simple practitioner. His chief remedies were, *mixtura purgans* and *pilulæ purgantes*, the mixture being composed of salts, ginger, and gentian, and the pills of scammony, aloes, and gamboge. One of my duties was to prepare these mixtures and pills. For the pills I had to rub

the aloes and the other medicines into fine powders, and in so doing my poor nose had truly to perform a vicarious sacrifice. Not regarding this suffering with any degree of satisfaction, I once contrived to lessen the frequency of such source of irritation by making hundreds of pills at one time. By this means, however, they lasted so long as to become like bullets, and to have little or no action. I was not then aware that such would be the result, or I should not have done as I did in this matter.

"These medicines were prescribed for almost everybody, and sometimes had to be got ready in the morning before the patient had been visited: thus necessarily before the change in his or her symptoms had been ascertained.

"Such practice was at that time only too common. Indeed, in after years, when I became a public lecturer on the *Materia Medica*, one of my pupils, who was assistant to a West End apothecary, told me that he and his fellow-assistants began early in the morning to make up the medicines for the day, these medicines being usually carminatives. The master of these assistants had among his patients an old viscountess, and for her he put up every day four draughts, each draught containing the yolk of an egg, half an ounce of sherry-wine, some tincture of cardamine and cinnamon water. These were, doubtless, very comforting draughts, and one does not wonder at the old lady saying, 'What should I do without my doctor and my draughts?'

"Such were the good old times with regard to medicine.

"I must give my master credit in one point of view, viz., what he prescribed he himself took. How often have I seen him, after having directed me to give him a dose of *mixtura purgans*, drink off the bitter draught with most philosophic calmness.

"One night my master was called up to visit a gentleman at the large hotel, called the 'Castle and Falcon,' situated close by where we lived. I opened the door to him when he returned, and found him to be so much amused about something that he could not refrain from laughing heartily. This seemed to me a strange effect of being called up in the middle of the night. I did not laugh at having to get out of bed and

let him in. I suppose I looked at him with an expression of inquiry, and he seemed to take it so, for he immediately began telling me the cause of his amusement. He found the gentleman at the 'Castle and Falcon' in great pain, and with much anxiety depicted on his countenance. His horror was lest he should die while away from home. It appeared he had seen another medical man, who had told him that his malady was *enterodynia*, without explaining what that word meant, nor had the patient asked for an explanation. He disliked the man, and would have no more to do with him. He was, however, terrified beyond measure by the thought of this *enterodynia* which had attacked him, and my master was sent for.

"My master laughed when the patient told him what had been said by the discarded doctor; which, very naturally, roused the indignation of the patient, rendered the more sensitive by the state of terror into which he had been thrown. Angrily he declared that he had dismissed the previous doctor because he had displeased him, and indicated very unmistakably that my master had better be off.

"As soon as my master could manage to put in a word he apologized, and ventured to ask the patient whether he knew the meaning of the word *enterodynia*, adding that it appeared probable he did not, since he had been so much alarmed by it. The patient admitted that he had jumped to a conclusion concerning the word without knowing its meaning, and that when the doctor had gone this conclusion had filled him with horror.

"'My dear sir,' said my master, 'the term is merely a Greek word, signifying *bellyache*.' He now got his patient's ear and his respect, and presently left him in a much calmer and more reasonable state than that in which he had found him.

"The impression made on my mind by this occurrence was one of those which influence ever after. All through my life I have felt a great disgust at the employment of grandiloquent terms in speaking of diseases; and many a time have I laughed at my confrères, and even sometimes while laughing have reproved them. The practice of using technical terms unknown to outsiders seems to me a sort of hocus-pocus juggling-like manner, unworthy of an honest, straightforward medical man,

whose business is to inspire confidence in the patient, *and to cure him.* Indeed the experience of many years supports me in thinking the following, when I find a medical man using hard words for plain things; 'Is it not often to hide ignorance under cover of mystery?' True, this implies ignorance on the part of the patients and those around them, and perhaps such doctors think that ignorant people partake very much of the character of that woman who thought nothing of a certain parson, when she heard him preach in English, her own tongue; but when, on the next Sunday, he preached in Welsh, of which language she knew nothing, she was deeply impressed by his ability, and forthwith regarded him with respect and veneration.

"My master was a religious man; family worship was regularly attended to, and perhaps the seriousness with which such a service is conducted had a beneficial effect on me, and made me think of my duties more than I should have done. When I entered upon my apprenticeship I was merry as a lark and full of trust, as boys always are. At that time I fancied everybody was my friend, and everybody as open-hearted as myself. I gave up my whole heart to any one who treated me kindly; and I expected to find in him a counterpart to myself. If the whole world had been kind to me I should have taken the whole world to be my friends. My good father saw this disposition in me, and ordered me to tell him of any new acquaintance I met with, so that, without his permission, no fresh friendships might be formed. I thought this was very hard. There was a great opposition within me to his commands; but I did not disobey him. I am now thankful that I did not.

"My master was a widower, with two daughters and one son. One of these daughters was very amiable and good, the other was proud and rigid. The son had very fair abilities, but was lazy—so his father said.

"My master was once likely to marry again. I used to carry letters backwards and forwards between him and the lady of his choice; and we noticed that he brushed-up wonderfully, as to personal appearance, during this courtship. With his 'knee-breeches,' his black silk stockings, and his professional

walking-stick, he certainly looked a person of some importance. He did not, however, succeed in his suit, for what reason I know not, though we young people had our conjectures."

The following, although written at an earlier period, comes in here:—

"Young James Durie was my fellow-student. We used to attend lectures together, for he, as well as I, was to be in the medical profession. Quite innocently, on my part, I was made a bugbear to him. I studied hard, and used to be up early in the mornings: had I not, I could not have done what I did, nor attained that which I did early attain. My master used to taunt James with *my* industry, meaning thus to stimulate him; but it was without effect, and it placed me in a very uncomfortable position.

"I believe my hard study would not have hurt me if I had had proper food; but my master, unfortunately for me, was of a most penurious disposition, and the domestic arrangements were not such as to conduce to the nourishment and the growth of youth. I have always considered that my growth and my health suffered seriously from my experience at that time—so seriously as to leave bad effects for life. I am opposed to pampering the appetite, but it is a most important thing that the young should be properly nourished; and if a boy or a young man works his brain much, so much the more care does the body need. I have gone down stairs at night to look for pieces of bread wherewith to satisfy my hunger. When my master once found this out he was enraged, instead of taking it as a sign that he was not doing his duty by me. I often got eatables out of doors, especially after my master had thus displayed his anger, for he now seemed always suspicious, and for a time watched me narrowly.

"In the general way I was quite willing to do as my master wished; but still I did not like being imposed upon, as I knew I sometimes was. One day the butcher disappointed, and from domestic disarrangements there was no one to send out. My master thereupon told me to go to the butcher's, and bring home a leg of mutton. I positively refused to comply with the latter part of the command, though quite willing to call at the butcher's, as I did. My master was highly indignant at my

refusal—most unreasonably so; and I endeavoured to impress on his mind that my fee had not been paid to him with any view to my being his domestic drudge. I so firmly maintained my ground that ever after I was treated with more respect.

"I did not at all like to be sent to get in money for my master, because he was so desperately cross if I did not succeed; and oftener I did not than I did. It was certainly vexatious to him to find people so backward, as they often were, to discharge debts for the cure or the amelioration of their maladies. I can better understand his irritation on this ground now than I could then. Still he was of an irritable temper. Sometimes on coming in from seeing his patients, he would, if I did not use the greatest despatch in removing my books from the counter, push them all off on to the floor. This and similar things often occurred, and a bitter experience they formed for me. I used to wonder why I had to pass through it, since I tried my utmost to please my master. Sometimes I thought that, had I been less industrious, and 'Jem' less lazy, I should have fared better, for my industry perhaps caused some envious feeling. Am I angry, as I think of these troubles? I hope not.

"With respect to my studies, I had a habit of writing out everything. Some whole books I transcribed two or three times over, whether works on medicine or on other sciences, or on philosophy, morals, or religion. 'Watts' Logic,' for instance, and 'On the Improvement of the Mind,' I wrote out twice. History I made my recreation. Rollin I read through and through. On his pages I discovered from recorded instances the wickedness, the unfaithfulness, the weakness of man. Thence I gained a considerable knowledge of the human heart, a knowledge which I have found to be of great use to me. From Rollin's history I learned the danger of trusting to my own powers, and was led to seek God's assistance.

"My habit of copying out was of great benefit to me. I had thus such books as *Cullen* at my fingers' ends. I could not have trusted to unassisted memory, my memory never having been good. James Durie could trust his memory, and used to get out of bed at the last minute and start off to lecture; but

his was pretty much of a parrot-like repeating, as he very well knew.

"I was urged on in my work by the wish to be independent, and to do some good in the world; nor was I without the ambition for fame.

"In my dreams of the future, part of my programme was to marry as soon as I should have any reasonable prospect of being able to pay my way as a medical man. Should fortune thus far smile upon me, and one of my favourites lend an ear to me, I should settle at once. During those days Miss Hering was one very pretty girl who attracted my admiring attention. I saw her at church on Sundays, and was quite in love with her, seeking also to gain her favourable notice. But still Ann Green continued to be an object of love. Whenever I saw her at Bessels Green my affection for her revived; thus the idea of gaining her love stimulated me to fresh exertions, and I must be grateful to her for having thus acted upon me, since industry and study placed me, as I hoped they would, in the position afterwards attained. It is an excellent thing for a youth to have this simple, pure boyish affection active and fixed. It often saves from many an evil, and makes him work hard and heartily. I am a great advocate for early love and early marriage—the latter as early as consistent with fair means of living; and as for waiting for an excellent position, so as to be able to compete with the votaries of fashion, this was not in my programme. I felt that I should be happier without being fashion's slave. But one must be fortunate enough to find a woman entertaining similar ideas."

John had some pleasant associations connected with the Duries. Small parties occasionally were very agreeable breaks in upon the monotony of apprentice life.

Among friends of the Duries to whom he attached himself, were the Hills of Broxbourne, and Mr W. Smith Williams, since of Smith & Elder's, who afterwards married Miss M. Hill. With these friends he passed some happy times, and to Mr and Mrs Williams he ever remained much attached. With them he liked to chat of the early days, of the Duries, and of their friends. He says, "The interest I felt in Miss Hill—Emily, a very charming girl—became afterwards considerably heightened

by a little romance connected with her. My fellow-student H—— fell deeply in love with Emily Hill, and confided his secret to me. I entered into his trouble, and did all I could to serve him in the affair, for I believed him to be worthy of the young lady. I arranged meetings between the two, and was hopeful for the result; but another lover appeared on the field, one more favoured by the family, and who was successful. To H. it seemed almost a matter of life and death, and I felt much for him. During the important crisis, and while yet the last letters were passing between this young couple, H., in an agonized state of mind, wishing a letter could reach Emily on one particular night, I went off on horseback all the way to Broxbourne, during a terrific storm attended with thunder and lightning, and placed my friend's letter in her hands. Unfortunately it was labour lost, as the result proved, though it must be concluded that the result which gave so much pain to H. gave happiness to the favoured lover and to the beloved. The efforts I made to help H. throughout this affair gave me great satisfaction, and not least the Quixotic action which signalized the final scene."

This favoured suitor, who afterwards became the husband of Miss Hill, was the accomplished author of the dramatic poem, "Joseph and his Brethren," a work the publication of which gained for him high praise from the critics of that time. It has remained a mystery that this writer has not presented the public with further productions of his genius. He and his wife have for many years resided in France, to a great extent lost to their English friends.

During John's apprenticeship a great reverse happened in his family, his father losing almost everything he possessed, and thus bringing great trouble on all. John deeply felt this trouble; his sensitiveness led him to think that the change in his father's circumstances produced a change in the conduct towards himself of some who had previously made much of him and courted his friendship. In the early MS. he writes:—

"My blood boils within me at thought of the treatment I experienced in unkind sarcastic remarks, the more bitter as I could not reply to them. Yet I tried to be philosophic and Christian; tried to say, 'Whatever is is right,' 'Thy will be done,'

while yet I could not plainly see how the events which occurred *could* be right. It is now made clear to me, as by a supernatural light, how that everything in my life has been wisely ordered. I can now believe in *particular* providences. There is a way in which they are to be understood. Is it not written, 'The hairs of your head are numbered?' and, 'Are not two sparrows sold for a farthing, and not one falleth to the ground but the Heavenly Father knoweth thereof?'"

Connected with this period appears the name of Dr Blundell, who seems to have attended Mrs Epps, and to have proved himself a kind friend. Among John's papers the following letter was found, which is here inserted, though it belongs to a much later time. It may be thought interesting on both sides:—

"No. 80 Piccadilly.

"My dear Dr Epps,—I return you my best thanks for the copy of your treatise on 'Constipation.' I have no doubt the work has been and will continue to be extremely useful, and the more so on account of the valuable information it gives on the nature and functions of the digestive organs, in addition to the instructive views it opens up respecting the disease which is the especial subject of inquiry. With all this you give us facts, always welcome to those who know how to value the Baconian philosophy. *Au reste*, I recollect the circumstance to which, from an impulse of good feeling, you have alluded as 'the cup of cold water.' These are duties which we both know we owe to one another; and if, as you seem to intimate, it was my good fortune to be of any use, however small, in the outset of life, we were both gainers, and I not the least of the two.—I am, my dear Dr Epps, yours faithfully,

"James Blundell."

The painful experiences did in time bring good fruit, as in fact they would be sure to do to a mind like John Epps's. In the same early MS. he tells of how about this time he began seriously and earnestly to consider the subject of Christian life and character, and what was the result. "Having decided," he says, "that the noblest occupation for the mind of man is the worship and obedience to the laws of his Creator, I turned

my attention to consider seriously the nature of that worship and of that obedience which my Creator required of me. I had been in the habit of reading my Bible; but never had I read it for the sake of taking its dictates as the rules of my life. As I now read I found there was much to be done, though not more than was consistent—not more than the reward would infinitely overbalance. Now, another thought—a distressing and backward-impelling thought affected me, namely, that I could not come to God when I wished to do so, but must wait till He chose to call me, and that the invitations of the Gospel were addressed to those who were convinced of their sins. Such a thought was the effect of companionship with that particular school of Christian people of whom I have already written. Thus was I stopped. Thus did I feel that I must wait until God should awaken me: still, however, continuing to attend public worship, and being strict in my private devotions. I sought out, as well as I could, really pious companions; and here I must record a fact that has early come under my observation, namely, that the most truly pious people are the most cheerful. Indeed, it is my belief that cheerfulness is a part of Christian life and worship, and I have very little opinion of the piety of those men who are, or seem to be, continually unhappy; who are always seeking to degrade the soul of man; who are ever ready to rise up in arms against any noble exhibition of human character; who would give the lie to every historian that relates any fine action performed by a 'heathen,' applauding the same historian for his descriptions of man's wickedness. No good is gained by this sort of lowering the human soul; whereas, by maintaining the contrary doctrine, or elevating man's soul, we have a source whence to deduce the best argument to preserve those from sin who are not under the influence of Christianity. Many a man when about to do wrong would be preserved by the thought, 'Can I disgrace the nobility of my nature by doing this base action?' when a higher motive would have no effect. Nor can I find anything in the Bible against this doctrine. I find that those who degrade man in this way are, for the most part, very ignorant people, and of the class always talking about 'experience.' *Experience* should teach them quite the opposite of this soul-degradation.

"The narrow-mindedness of many religious people troubled me a great deal: and, indeed, I was always angry when I met with persons thus contracted in their ideas, though I knew that anger was not a right feeling. I had a strong wish to discover the cause of this state of mind, this stupid obstinacy, as it then appeared to me, which would not yield to reason.

"In an Introductory Lecture to a course of Medical Lectures delivered in Edinburgh, the able and deservedly celebrated Dr John Thompson, late Regius Professor of Military Surgery at the University, gave the result of his investigations on the source of this narrow-mindedness. He demonstrated that it depended upon a peculiar constitutional state; and proceeded to give a form to those ideas which I had hitherto been unable to express. I was delighted, and felt grateful to him."

In another part of the same MS.:—

"How kind is God! The state of religious doubt which has troubled me seems to be vanishing in the light communicated by His Spirit to my reason."

Very early John began to take great interest in the *Slave Question*. The following is the first allusion found to this subject. It was written during his apprenticeship:—

"I have always been taught to consider all creatures as being equally important in the scale of creation as myself; to regard the poor Indian slave as my brother. I have burned with indignation in reading the *Farewell* by Cowper. In my childhood the feeling of wrath mingled with emotion has swelled my bosom as I read tales about the negroes. How I used to wish myself a king, so as to have power, as I thought I then *must* have, to deliver the oppressed Indian! Slavery is an insult to mankind, it is a stigma on civilization—its continuance is a testimony to the devilish policy of this world, which accounts it unsafe that man should enjoy that freedom which heaven has bestowed. Every man of humanity, every friend of his country, every true Christian ought to deprecate the slave-trader, and exclaim with Cowper,—

'Canst thou, and honoured with a Christian name,
Buy what is woman born, and feel no shame?
Trade in the blood of innocence, and plead
Expedience as a warrant for the deed?

'I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned.'

"In fact I have reason to be thankful for many impressions made on my mind in childhood. One religious view since gained is, not to divide people into sects and parties; but rather, into friends of God and goodness, and friends of evil.

"The Scripture teaches, 'He that is not for me is against me,' 'If ye love the world'—that is what is evil—'my love is not in you.' 'He that gathereth not with me scattereth abroad.' And thus I think that my view is not only more liberal but more correct."

"I was struck, the other day, by the following circumstance. After I had observed to an acquaintance that I considered a certain passage in the Bible to exhibit most accurate knowledge, etc., I was met with the remark, that such observations on my part were rather signs of 'knowledge that puffeth up,' than of anything better; and that all learned investigation on matters of religion must be avoided by Christian people, as quite out of their sphere; they being bound to take 'the word' as they find it. I have a great repugnance to all such professions of humility, feeling that they are the pride of ignorance, justifying itself for not taking means to remove this state of ignorance. One person I made bold to reprove. 'Why,' I asked, 'do you use any books at all? Or why do you not speak in an unknown tongue? Since, if words are useful, they are so only inasmuch as they express your meaning precisely. If they are not to express your meaning, you use words without meaning. In fact you have learned a so-called religious verbiage, have acquired it by rote, and repeat it by rote. And this you call being 'a simple-minded Christian.' It was, no doubt, thought very conceited on my part."

In this early MS. he thus writes of two of his friends: "All of us have some vanity. My friend Henry is not without a little; but on his mind it has a beneficial influence. Henry

ensures the continuance of a friendship by his dignified conduct, and because he is not one of those who cannot differ from a friend without angry words. It is astonishing how men are kept from the same faults by different motives. Henry would never disgrace himself by leaving the paths of virtue; thus, he will escape the harm to himself which ensues on such a course. Hitherto he has been preserved, and I hope will still be preserved. Generosity is a striking characteristic of my friend. This is a trait which I love to see: the feeling becomes us well in youth, and ought to be cultivated with a view to the future.

"I have another friend who, although in a merchant's office, is desirous of acquiring varied intelligence and elegant accomplishments. Thus, at leisure times he has laboured hard, and already he has gained an extensive stock of literary and general knowledge. This friend has had great conflicts with himself, and has come off victorious over what was wrong. Such victory has given him an independence of mind which few obtain. When business is over, he now employs himself in some good work for other people. He has a remarkably inquiring mind; everything new and useful is known to him; and hence he is a very agreeable companion. If I want information, as about any new invention, I generally take a walk to see this friend. He is very clever in description, and an excellent local historian. He is one of those whom few would like at first sight; but know him, and you find his sterling worth.

"For this friend I have written an essay, to be entitled, 'An Inquiry into what constitutes the noblest occupation for Man considered as an intelligent Creature.'

"I shall here transcribe a brief outline of this essay, because the writing it had some effect in the formation of my character."

A blank space was left here for the outline, but a few lines alone were inserted.

The warmest feelings of friendship ever distinguished John. He had perfect trust in those to whom he, in a strict sense, gave the name of friends, and seemed to regard them as almost perfect beings; while a generous and kindly feeling, which is often mistaken for friendship, he extended to all—it was a natural impulse.

When his old playmate, Alfred Green, was sent away to

study for a profession, John wrote to him in the style of an old experienced man, giving him good moral advice, and afterwards proceeding to descant on his studies. "You must persevere," he adds, "must work unremittingly; and you will get over the first difficulties in your way; then your studies will become rather a delight than a task, for no subjects can be more interesting than Chemistry, Botany, and those other branches of study which will engage your attention. First learn and thoroughly understand the terms; one may say that is the principal thing to do, for it gives great mastery. I hope you will not consider that I am assuming the authority of a preceptor. I know that I myself have reaped great advantage from the course which I have pursued; and I hope to gain still more. We have, both of us, kind fathers and relations; and it should be our pleasure to do all we can to satisfy them that we have both the wish and the power to carry out their views for us. I am sure I need not further press this subject on your attention.

"It seems at present likely that the Queen will gain the day. She appears to be a good woman, so that I hope she will do good in this country. I remain, dear Alfred, your affectionate friend,

"JOHN EPPS."

CHAPTER V.

EARLY LITERARY ATTEMPTS. AGED 16. TRAGEDY OF JOHN THE BAPTIST. OBSERVATIONS, ETC., FROM NOTE-BOOKS. ATTENDS LECTURES. FRAGMENTS OF VERSE. REFLECTIONS.

OCCASIONALLY, at spare times, the young student essayed to write tales, and even a drama. Frequently he composed short pieces of poetry. The following is the commencement of "*The Tragedy of John the Baptist:*"—

MALCHUS, *a Pharisee.*
GAMALIEL, *a Pharisee.*
JOHN THE BAPTIST.
CHORUS OF JEWS.
HEROD, *the King.*
HERODIAS, *the Queen.*
THE QUEEN'S DAUGHTER.
A MESSENGER.

Prologue to come here.

GAMALIEL and MALCHUS.

Gam. Nothing of blame, O Malchus, deem I worthy
Of condemnation until fairly weighed.
So far as this man's character is known
By me at least, I find not aught but good,
Naught meriting relentless public hate.
Mal. O heaven and earth! Even to this man, then,
A patron is not wanting—one to sound
His praises, and support him in his doings.
Gam. Wilt thou persuade me *that* man can be bad
Who unveils evil; maxims good inculcates;
And who so does as he would others do?
Mal. Canst thou persuade me that this man is good
Who spurns the laws, and teaches innovation?

Who seeks the rule in popular assemblies,
And from the high priest's dignity detracts ?
Gam. To render judgment equal, we must judge
Ourselves with that same harsh severity
We use in judging others ; then indeed
Our failings would not be the public talk.
Kindly we judge ourselves, our faults excuse,
And find great augury of coming good
Even in our weaknesses and our defects.
Mal. However true these things may be, Gamaliel,
Can it be lawful for a low-born man,
Or any man, to curse the great high-priest ?
The vulgar must obey, or must assume
Obedience and a meek sobriety ;
And, whatsoe'er befall, may not rebel.
'Tis God who sees and punishes the guilty.
Gam. This law, then, seemeth just to thee, O Malchus.
Mal. By all means seems it so to me, Gamaliel.
Gam. Because of the low herd's ignorance and blindness !
Their blindness and their madness are their own.
Deaf are they when aught good and wise is said,
But quick to catch each slanderous report.
Their praise and dispraise are alike to me ;
Their smiles, their frowns, I neither ask nor flee.
But to a soul benignant, one that loves
All that is good, to him my heart is drawn.
His favour pleases and uplifts my soul ;
He pardons faults from which no man is free.

CHORUS.

O God, my God, why hast thou suffered this ?
Why, O my God, hast thou this changing scene
Of life prolonged ? My feeble sight, O why
Sees it my country's temples spoiled, defiled
By heathen rites unholy ? Why, O why,
The hallowed secrets of the holy place
Profaned ; and from the sacred pillars torn
Whatever wicked lust could make its own,
Or what Antonian luxuries demand.
A woman's tongue has scorned these temples fair,
The harlot Cleopatra ; and lest aught
Should fail of brazen bold iniquity
Herod, descendant from great Antipater,
Bears cruel sway, and scorns and tramples on us.
Idume now is Judah's lord, Ararbach
Zion's, behold ! and, sad profanity,

Rules Solyma. O woe unto God's people,
Slavery's wounds many and grievous are ;
Yet in their sharpness is a pristine glory,
As remnants of the former discipline,
Which made the enemy turn pale, and tremble.

. . . . .
. . . . .

[*Next speech appears to be that of Malchus.*]
For the fierce conqueror and empurpled minions
Began to carry out our laws with honour.
The drowning man will seize upon a straw : so we,
Encouraged thus, our heads began to raise ;
When, lo ! a thing most horrible arises,
And when 'twas least expected. John the Baptist,
A man not mean, of holy parentage,
Of our own nation, of the tribe of Levi,
And set apart, even from his mother's womb,
To holy offices ; born of a pontiff,
Himself a pontiff shortly to become.
This man, inhabiting the pathless deserts,
Deceives the multitude by his austere
And spotless holiness. Of camel's hair
His clothing is ; his diet, honey wild.
He, by his underhanded craft, attracts
The vulgar towards him ; in their ignorance,
They see in him a prophet sent from Heaven ;
And even now he has a numerous train ;
Nor of the vulgar only is it formed :
Rulers him worship ; kings the man revere.
He, all uplifted by their mad devotion,
Like to another Moses, publishes
His laws and edicts, daring everything.
He even presumes for crimes to expiate
By washings ; to defile the laws by rites
Having the fault of novelty. And why
Thus dare he seek to gain the public favour—
The favour of the wicked and degraded—
And no one found with power to oppose him ?
No one to silence the audacious man ?
Soon shall our holy worship come to naught,
Shall perish ; nay, it perisheth already.
Gam. Thou know'st that our religion inculcates
Naught should be rashly done. Consider !
Most meet it is that we be kind and gentle
As fathers ; 'tis a duty paramount.
Rashness may be excused in youth alone.

No such excuse to us can be extended.
Give place a little to your wrath, I pray;
Let temper cool, then judgment take the helm.
Mal. Gamaliel, thou, it seems to me, approv'st
This man's opinions and his sacrilege."

. . . . .

But these productions were not much in his way. Among the old MSS. belonging to this time there is a tale called "The Abbey." There are also many Essays, as—

"On Byron as a Poet."
"On Poetry and Epitaphs."
"On Sentiments and Ideas."
"Against Slavery."
"On Liberty and Slavery."
"On the Ladies of different Countries."
"On the Religion of different Nations."
"On the Folly of being Angry with those who differ from us."

Early MS. — "Sevenoaks. — *Mem.* When the sun shines through the beech-trees they look red. And now, besides the intense pleasure I feel on beholding them, and which I felt as a child, they lead me to reflection. As, for instance, this redness caused by the sun shining through them, proves that some bodies have the power of separating certain rays, and other bodies of separating certain other rays."

"*Mem.* My friend Henry observes that the capacity of the soul in its present state is so contracted, compared with its aspirations and desires, which are so mighty, that he argues for a future existence from this alone."

Out of an old Diary, September 1821, age 16 :—

"We are apt to examine and judge people's ideas and actions by our own. In so doing, we seldom, if ever, arrive at a right conclusion: for there are hardly two persons on the whole habitable globe who can be said to live under exactly similar circumstances. This measuring with our own measure seems to be a very ancient error and source of trouble, as is evident from the passage in Virgil commencing—

'Urbem quem dicunt.'

This erroneous method is carried to an unpardonable extent by many old people. All the lively sallies of the young they blame with the greatest severity. They forget their own youth, and the struggles they had to pass through before they overcame those feelings which now trouble them no more. They often blame unduly, and without making just allowance. Allowances should be made for the young, as well as for old people. A venerable old age must be a blessed state indeed: it is esteemed and loved by all. But when age is marked by a fault such as I allude to, its beauty is much lessened. It then reminds one of those cynic philosophers who were always snarling at the happiness of other people, and of Æsop's dog in the manger.

"*September* 23, 1821.—I was much shocked on hearing such words uttered by a young child as would have been horrid even if coming from a rough man. It is sad to think of what the home, the surroundings—that is, the *education*—of this child, and of many others like it, must be: very sad to think of its future, unless it should, through God's goodness, by better circumstances, be preserved. I looked steadily at the child; and as it reddened, I hoped there might be some feeling of shame, some tenderness of conscience even in that poor little one.

"*October* 6, 1821.—I have been ill. I thought, perhaps, I might die; and I reflected on what a useless life mine had been, and how unfit one is in illness to do or to think of anything. It is much impressed upon my mind that religious thought should not be put off: in this repect my illness has done me more good than a sermon on the subject would have done.

"*Sunday.*—Health is coming back gradually. I value health more than ever.

'Non est vivere, sed valere vita.'"

Then the following is jotted down, which, perhaps, may be introduced, simple as it is; age of the boy now 16 years:—

EVENING.

"Still is this Sabbath eve, naught stirs the air
But music from the clustering foliage, where

The sad sweet nightingale gives touching song
As on we wander, sleeping flowers among,
Near sylvan grots and streams: I love them all,
And living things reposing, great and small.
O God of love, who rulest earth and sky,
And at whose will the quivering lightnings fly,
Attune my lyre to higher, nobler strain,
Breathe o'er its strings, that silent long have lain."

"*Friday evening.*—We must not become ill-natured and suspicious when we discover that some people are not what we thought them. It would be a truly sad thing to become at any time misanthropical. True Christians can never be so; they are sorrowful and pitiful: from them come prayer, and kindly help towards a better state of things."

Through attending lectures during his apprenticeship, John became acquainted with some interesting and remarkable people. One of these was Mr Sleigh, a very clever lecturer on anatomy, etc. This gentleman's great general intelligence rendered his acquaintanceship useful to John at this early period. His lectures were of considerable benefit. He it was who introduced phrenology to John—a science which he very eagerly took up, and afterwards studied most carefully and deeply, becoming in time, and even very early, one of its most popular advocates and exponents. This was somewhere from 1821 to 1822. Age from 16 to 17.

So thoughtful and industrious a youth attracted the observation, and secured the respect and the friendly regard of the lecturers. He seemed to be well thought of by all; and to make that steady progress in his medical and other studies which ensures final success. His manner, too, even very early in life, was such as to attract and charm, marked as it was by sincerity, simplicity, and geniality, qualities which he retained through life.

The first hint on record of his phrenological observation is in the following extract from his diary:—

"*Sunday morning, October* 1822.—Last night I was at a confectioner's who closes his shop on Sundays, for which I like him. He is a man of considerable intelligence, and gave

me some views on the Bible which were new to me. I had a friend with me; and we afterwards said that we had had as good a sermon as many a preacher would have given us. I observed that he has a fine head.

"*Evening.*—Thomas Paine may assert that the sublime effusions of Isaiah's inspiration are no better than the rhodomontade of a schoolboy, but I have not yet had the pleasure of reading any schoolboy performances to be compared with, for instance, the following in grandeur, in beauty of simile, and in application:—

"'Who is this that cometh from Edom, with dyed garments from Bozra? this that is glorious in his apparel, travelling in the greatness of his strength?'

"Answer: 'I that speak in righteousness, mighty to save.'

"Again—'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?'

"Answer: 'I have trodden the wine-press alone, and of the people there was none with me.'

"Ossian is grand: 'Now Fingal arose in his might, and thrice he reared his voice. Crinla of the people answered, and the sons of the desert were still."

"*Monday evening, Oct.* 1822.—Moonlight and starlight. The sparkling character of the stars produces a more cheerful effect than does moonlight, the sweet and perfect serenity of which is so wonderful. There is a calm and holy quiet in moonlight which purifies; but starlight is less sad and chastening, and more enlivening. The stars are bright as the water-glasses of the nymphs, more polished than silver and gold. Their merry glimmering cheers like the countenances of friends.

"*Oct.* 31.—Another month is just at its close, and I am asking myself what I have been doing to add to my stock of knowledge, of intellectual attainments. Well, I will acknowledge that some progress I have made in general things; but how about my state as to religion, as to the love of God, and likeness to Christ? Still I pray for Divine assistance, and hope for it.

"*Nov.* 14.—I find there are religious people who do not like to hear one speak with much feeling about nature. Yet, love of God should make us love His beautiful creation unboundedly.

And may we not reasonably be expected to 'look through nature up to nature's God?' Those who have not this love, and who will not study the book of nature, lose great part of their happiness. Young says:—

> 'I send thee not to volumes for thy cure,
> Read nature; nature is a friend to truth:
> Nature is Christian; preaches to mankind,
> And bids dead matter aid us in our creed.'"

Though possessing feelings and perceptions truly poetic, as has been signified, yet John Epps wrote no poetry further than a few occasional lines. An early devotedness to other subjects of study, and the necessity for application to the actual business of life, prevented such attention to this branch of study as might possibly have led to pleasing, though not important, results.

During the period of apprenticeship, when about 16 years of age, he entertained the idea of writing a poem on the subject ever most dear to him—Truth. Some of this poem he sketched out; and at spare moments he seems to have worked at it, keeping it as an object before him for a rather long time; till, finally, he grew disgusted with it, felt it to be an utter failure, discovered that he was destitute of the artistic capacity for carrying out his design, and entirely abandoned it. The following is the commenced sketch of a part of his "Argument":—

"The appeal to Truth. The sources whence Truth is to be collected. Nature and Revelation. The planetary worlds. The ocean. The mountains. The beauties of nature teach the Creator's goodness. The happiness in different parts of creation betoken the same. Wisdom is taught in the contrivances and in the succession observable in natural objects. Justice (exercised in the way of apparent wrath) is taught in the system of destruction that prevails throughout nature—in the pestilences, diseases, and miseries that afflict the human race."

The productions of such a youth, although defective, are to a certain extent of interest; and they serve, moreover, to illustrate the character. We may be excused, therefore, for giving here an extract or two from this poem on Truth:—

"Ocean, most lovely when the beams of day
O'er thy green bosom lingeringly play;
Most soothing when the night's fair silvery star
Makes thee as white as white-robed spirits are;
Most proud when foaming waves are dashing high,
Proclaiming thy great power to earth and sky.
Yet in thy bounds, great Ocean, thou must dwell;
It naught avails thy greatness to rebel,
Till He release thee and enlarge thy shore—
He, thy great Master, who forever more
Greater than thou, and over all shall reign,
Submissive must thou, mighty one, remain."

"The giant rocks that bind the sea-girt earth,
The couch of clouds, the place of fountains' birth;
Alps and Pyrenæan range on Europe's strand;
Uralian heights on Asia's classic land;
Mountains of Turcoman and Paraguay;
Pacific's isles strewed o'er the ocean's way;
Himlaya's chain, whose summit grand presides
Five miles above the ever changing tides;
There lofty Andes and proud Atlas rise,
Which thy dread sway, O hoary Time, despise:
Unknown their kingdom in the far-off sky,
For only poet's thought has soared so high."*

"The fairy copse, the richly-wooded hill,
The mossy bank, the softly murmuring rill,
The sun-lit lawn, so rich in light and shade,
The full luxuriance of the beauteous glade,
The lonely dell, fringëd with verdure rare,
The golden orchard, stocked with summer's fare,
The vine-clothed mount, the field of moving corn,
The cock's shrill crow, when comes the grey-clad morn,
The caw of crow, the coo of turtle-dove,
The impressive stillness—all are full of love;
All tell of heavenly kindness; and we feel
Goodness divine has everywhere its seal—
Its witness for the truth, to man so dear:
His *Father* wills his love, and not his fear."

There are a great many more lines on this subject, but no more are here intruded.

"*Saturday evening, Nov.* 30, 1822.—Another month gone, and I fear I can give but a poor account of myself. Indeed, I know that, if weighed in God's just balances, my actions would

* The allusion is to a classic story.

be found wanting. If I were living in ancient Greece or Rome, when the twelve gods were supposed to preside over the twelve months, I should be casting up accounts with the chaste Diana, and preparing for the reception of her follower Vesta. What a happiness to live now instead of then! for those were indeed dark times. The present days are dark enough. People of all times should rejoice that they live further and further on towards a more developed period of the world."

"How fond we are of telling to our friend anything that pleases us. This is a human, a glorious, a godly feeling—one that does honour to the social principle. But here we may sometimes err: we may tell things to our friend at a wrong time, or at a time when his mind will not be able to receive the delight we expect him to receive from our communications. Then two things arise—first, our friend is displeased at our importunity or thoughtlessness; and second, we are disappointed because he does not seem so pleased as we ourselves are."

"*Sunday morning, Dec.* 21, 1822.—In Jeremiah viii. 7, is found the following well-applied metaphor. The prophet is speaking of the stupid ignorance of the children of Israel:—'The stork in the heaven,' he says, 'knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord.' What better method could have been adopted to show the people their stupidity? Parts of the metaphor come with double force to a Jew."

"*Tuesday evening.*—How well would it be for our contentment did we adopt the advice of a philosopher, 'Consider what you possess, and not what you do not possess.' It would make many a countenance bright with joy which now is clouded over with discontent. It seems a strange thing to take comfort from the poverty and misery of others; yet it cannot be wrong to feel thankfulness for what we possess; in fact, such state of mind will help us to do good to others in many ways."

"A man should not attack the Christian faith of another man—the faith which makes him better fitted for all the duties

of this life, and gives him hopes for the next—till he can offer him something superior to it. It is cruelty to do so, as well as presumption. I blame no one for attacking what is bad in *conduct*. On the contrary, the more of such attacks the better; it is the way to separate the false from the true, and to make the true shine more resplendently."

"*Saturday evening.*—We may sometimes be deterred by a false shame from improving our knowledge. I find that some persons are ashamed to confess that they have changed their opinions; they do not like the sneer which perhaps may follow such confession, or they fear some harsh remark. If we could hear only expressions of sympathy for having given up our errors, of approval that more enlightened opinions have been adopted by us, it would require less courage to change. It needs a bold spirit to stand up and assert that we have been wrong, and that we now adopt what perhaps many others think wrong. The wise man will always take a kind and affectionate method towards those who are undergoing change of opinion. Christian people in particular ought to be very careful about this.

"*Sunday morning.*—When Cowper writes—

"'O for a lodge in some vast wilderness,' etc.,

one might feel sad that so worthy a man should have been made weary of the society of his fellows. Cowper, however, gives his reasons for the wish expressed, and they are very good reasons.

"So does the prophet Jeremiah give *his* reasons for wishing to leave his people. There is a singular coincidence between the reasons and wishes of Cowper and Jeremiah. I do not pretend to judge whether Cowper derived his idea from Jeremiah, but the prophet deserves the honour of presenting his wish in the more forcible point of view. Cowper observes that 'rumour of oppression and deceit' makes him dislike communion with mankind. But the prophet rises higher; he gives us more powerful reasons; for he says, 'They be all adulterers, an assembly of treacherous men.'"

"*Tuesday evening.*—The well-known assertion, 'Men may live fools, but fools they cannot die,' may be true in most cases,

but it is not true in all. Many a good man has died in a distracted state of mind—as the amiable Cowper; and many a man not believing in Christianity has closed his eyes in peaceful serenity, thinking, perhaps, never more to awake, as Fontenelle, of whom Baron Grimm relates the following applicable anecdotes:—'One day an old lady, aged 103 years, came to see him, and observed that Providence seemed to have forgotten him and her, by leaving them so long on earth. Fontenelle put his finger on his lips with an air of affected alarm, and said, "Hush! don't put Him in mind of it." When he was just dying, some one asked him if he felt any pain: he answered, 'No, none but that of existing.' From examples like these, the folly of judging of the future state of our fellow-beings is evident; and the more I consider the fallacy of death-bed acknowledgments, the more powerfully I am convinced of the suitableness of the advice of the Son of Man—

"'Judge not, that ye be not judged.'"

"*Wednesday evening.*—That ignorance is the mother of superstition instead of the spring of devotion, is proved by the fact that always the most ignorant are the most superstitious."

This point he illustrates by anecdotes of the Marquesas and the Sandwich Isles.

"*Saturday evening.*—Peter denying Christ, his Master, several times, as he did, shows what man is when the self-principle gets the rule. Then what would be noble becomes ignoble, what would be virtuous becomes vicious, the mighty becomes weak; and all, in fact, is marred and spoiled. Let us pray that God may not leave us, but that He may support us by His omnipotence.

"*Sunday morning.*—The ninetieth Psalm presents an example of beauty of sentiment, with grandeur of style, elevation of idea, with *magnificent simplicity* of language. In the two first verses the grand truth of God's infinity is enunciated with beautiful conciseness. Other writers have occupied many folios in explaining this subject:—

"'Lord, thou has been our dwelling-place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the worlds, even from everlasting to everlasting thou art God.' How could God's infinity be better

expressed? The rich genius of Æsop produced the fable of the mountain labouring in birth; but the Psalmist tells him by whom the mountains are brought forth; and an apostle says, 'Lord, thou in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands.'

"The Psalmist, or Moses, who is supposed to have written this psalm, gives two striking proofs of God's infinite power. 'Thou turnest man to destruction, and sayest, Return ye children of men. For a thousand years are in thy sight but as yesterday when it is past, or as a watch in the night.'

"In the following verses there is a beautiful constellation of similes to show the imperishable nature of man. 'Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.' With respect to the first simile, a flood washes away whole villages, and leaves no vestige of the place over which it flowed, or any sign of habitation. So it is with man; death sweeps away whole cities, and like as only the mountain can resist the torrent's force, so truly there are few men whose names remain buoyant on the ocean of time, after death with its overwhelming billows has washed them from the earth. The second simile is, 'They are as a sleep.' This is equally forcible as the former. Sleep quiets the mind, and when man awakes from his sleep he knows not that he has slept, save from the refreshment he has obtained; and so with human life. The years pass by as in sleep, and man is reminded of their flight only by the wrinkled brow, the snowy locks, and the tottering limbs.

"The third simile even surpasses the others in beauty, and is one concerning which daily observation may be made. 'They are like the grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.' I think it very likely that Parasin derived his description of the rapid passing of life from the last simile. The difference is that the French poet is more *particular* and detailed than is the Psalmist.

"The nearest approach to the grandeur and variety of idea contained in the two last similes is, as I think, contained in Shakspeare's soliloquy of Cardinal Wolsey. Homer has a

somewhat similar description of human life in the sixth book of the 'Iliad.' This description has the honour of being original. But even the great poet's description of human life falls short of that given by the Psalmist; for the Psalmist evinces greater sublimity, and closer observation in comparing the life of man to the flower of the field, which arises and perishes in a day, than Homer does in comparing it to the leaves and flowers.

CHAPTER VI.

REV. EDWARD IRVING. MORAL AND RELIGIOUS REFLECTIONS AND ANECDOTES FROM NOTE-BOOK WHILE ATTENDING MR DURIE'S SURGERY. AGE 17–18.

ABOUT this time John was led to hear Mr Irving preach, and became one of his great admirers. "Mr Irving," he says, "was preaching from the text, 'The sorrows of death compassed me, and the pains of hell gat hold upon me.' He spoke of the folly of those whose watchword is, 'A short life and a merry one.' It was a powerful discourse.

"*Wednesday.*—Respecting Mr Irving, I am impelled to transcribe the words of Mr John Clayton, in allusion to him.

"'There has recently appeared in our metropolis,' he says, 'an extraordinary man, of whom I have endeavoured to suspend my opinion till I had seen and examined his promised production. And now, to what shall I compare him? I will liken him to a fine young eagle, out of the bleak regions of the North, which has lately escaped from the nest. His eye is piercing, and he can look at the solar orb: his pinions are strong, and capable of a lofty flight. At present he dwells chiefly among rocks and caverns, amidst wild and romantic scenes. Though he floats with some irregularity of movement over the ocean and plain, above which he soars, though he pounces with indescribable eagerness upon his prey, and though, when he alights, he may sometimes strike his broad wings upon the projected points of the craggy cliffs, yet give him a fair opportunity to plume his feathers and renew his flight, and (if God still sustain him) the evident tendency of his course is to direct the eyes and minds of the spectators to the "Sun of Righteousness," and to those glorious skies in which that everlasting luminary shines. For my own part, I have been grieved to see a number

of lesser birds of meaner sort, of feebler wing, and harsher note, flocking around him, and attempting to impede his ascent by their flutterings, their screams and cries. I hope that you, my beloved people, will prove yourselves to be of a better brood. Refuse not to honour the man whom God has been pleased to honour. Pray that the Church and the world may reap the benefit of his ministrations, and God have all the glory. At least shake off from the wings of your spirits the earthly dust of envy, malice, and all uncharitableness.'"

For some time it was among John's greatest delights to hear Mr Irving: it was a delight to which he looked forward from Sunday to Sunday. His admiration remained unabated until his own views respecting church government and the pastoral office became settled. Mr Irving in one sermon declared that if he had the sword of the civil magistrate, he would compel people to go to church. This speech John highly disapproved of, and never forgot. Still he often spoke of his warm feelings of admiration for Mr Irving as a great preacher.

"*Tuesday, Jan.* 7, 1823.—The 98th Psalm contains a collection of the most sublime personifications ever known. They belong to that class of personification which represents inanimate objects as speaking to us, or as listening to what is addressed to them. In the first verse we are launched into all the enthusiasm of the writer, who has no need to excite our feelings by an introductory discourse, for the subject of the song renders this quite unnecessary."

After many beautiful remarks upon this psalm, he transcribes: "Make a joyful noise unto the Lord, all the earth: Sing unto the Lord with the harp; with the harp, and the voice of a psalm," etc. Thus is everything brought forward to the praise of God. And now, in the following invocation, the highest degree of personification is reached:—

"Let the sea roar, and the fulness thereof: the world and they that dwell therein. Let the floods clap their hands, let the hills be joyful together.'

"Milton's personification is beautiful, that one in which he says:—

> 'So saying, her rash hand, in evil hour,
> Forth reaching to the fruit, she plucked and ate.

Earth felt the wound, and nature from her seat
Sighing, through all her works gave signs of woe,
That all was lost.'

"This has commanded admiration from all; but the Psalmist is finer.

"It is well if we can feel the holy enthusiasm of the Psalmist, and be 'glad before the Lord' that 'He cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.'

"Young is inspired by the same feeling, and says:—

'O ye cold-hearted frozen formalists,
On such a theme 'tis impious to be calm:
Devotion when lukewarm is undevout.'

"1823, *Feb.* 15, 12 P.M.—Another year has been added to my life; and I have added to my knowledge, both religious and other: but I feel as that Roman Emperor who exclaimed, 'I have lost a day,' and fear only lest in my case it may be *days*. O God, grant that I may love Thee 'with all my heart and soul, and strength, and my neighbour as myself.'

"*Tuesday evening.*—'How many medical men seem to be men of no religion,' was the remark made to me the other day by an old man; and he added, 'What can be the cause of this? For my part I should argue that they must be religious, for their studies, it appears to me, have a tendency to fill them with reverence for and admiration of the Deity.' I said, in reply, that I thought the fear of death was, in many minds, an incentive to seeking God and gaining some hope of a state beyond the present. This fear seems to be lessened, and it may be in some minds removed, by constantly beholding death, and seeing others make light of it. This may have, on such minds, a bad effect. Pride, however, may influence many. Sometimes young men engaged in such studies may get to think themselves too learned and elevated, and of too much importance, to yield to common notions.

"*Monday evening.*—When the Athenian people passed sentence of death upon the eight generals for not taking up the dead bodies of their countrymen, Diomedon, one of the eight, on his way to execution, made the following affecting speech or prayer: 'Athenians,' said he, 'I wish the sentence you have

passed upon us may not prove the misfortune of the republic: but I have one favour to ask of you in behalf of my colleagues and myself, which is, to acquit us before the gods of the vows we made to them for you and ourselves, as we are not in a condition to discharge them; for it is to their protection, invoked before the battle, we acknowledge we are indebted for the victory gained by us over the enemy.' What magnanimous generosity! The general had obtained a victory over the enemies of his country, had performed all the duties of a good citizen, and had sacrificed all to the benefit of his country; yet in face of all this, his countrymen consigned him to death. He, instead of reproaching them for this ingratitude, employed his last breath in invoking blessings upon his native land.

"In Christ, however, we have a still nobler instance of generosity. Yet how many seem to leave this instance in the background. Who among what are called 'the heathen,' can be compared with our Saviour?"

"*Sunday morning, Feb.* 1823.—Psalm 24th exhibits geographical knowledge, as well as the power of giving the greatest force to style. Bishop Louth observes that in this psalm the ark is supposed to be moving in a grand solemn procession of the whole Israelitish nation towards the place of its future destination at Mount Zion. On ascending the mountain the whole band of Levites and the children of Israel chanted this wonderful song. The two first verses describe the sovereignty of God in a very beautiful manner; and in the next verse we find a proof of the same. This proof is a geographical truth, for the honour of discovering which many a philosopher has disputed, but with which truth the Psalmist was acquainted before they came into existence. 'The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.' This is a geographical fact: it is generally allowed that three-fifths of our globe are composed of water; and on this aqueous foundation the God of power has placed our earth.

"If God be so great, the question arises, 'Who shall ascend unto the hill of the Lord? or who shall stand in His holy place?' The Psalmist gives the answer: 'He that hath clean hands, and a pure heart; who hath not lifted up his soul

to vanity, nor sworn deceitfully: he shall receive the blessing from the Lord, and righteousness from the God of salvation.'

"Bishop Horne has some fine observations on the other verses—supposed to have reference to Christ as risen from the dead, and entering in at the heavenly gates. They are verses full of beauty and grandeur. Smart has reduced the Psalmist's great ideas into blank verse." The extract need not be given.

"*Monday evening.*—'All is vanity,' is a saying that requires explanation, and that is worthy of study. That curious chevalier of the last century, Des Casseaux, used to say:—

> 'Il n'y a que deux héros,
> Roi de Prusse, et Des Casseaux.'

He was a man noted more for his whims than for his sense, more for his pride than for his respectability; and we are apt to laugh at his vanity: but had a Bonaparte, a Voltaire, or other great man, said this, we should not feel quite the same. If we were to divest the learned or the victorious of their brilliant honours, and judge them simply by the standard of *good done to their fellows*, we should find that this utterance of Des Casseaux would be equally vain from them as from the Chevalier. I was told the other day by a gentleman who has been a great deal with men of science, that he (this friend) knows men whose whole soul centres in a rare mineral or in a curious fossil; and who, if they could discover some yet unknown plant, would readily end their lives. He thinks they take comparatively small pleasure in hearing of a magnanimous action. Perhaps vanity may be one spring of action in some of these cases."

"The true Christian must be eminently free from envy and jealousy. He it is who should be able to rejoice in the prosperity and happiness of another. It is lamentable when one who has gained for himself (perhaps very deservedly) honours and position, cannot give kindly and hearty congratulation to another who gains them, equally as the reward of his industry.

"How noble was the conduct of the Apostles in this respect. They 'glorified God' when the Holy Spirit was poured out

upon other people. The wonderful gifts they were told of as made manifest excited no mean feelings; they were intent only on truth and good. This generosity of spirit is a gift of God. Was it not a proof of the Divine mission of Christ?"

"*Sunday morning.*—The nobleness of sacrifice is in proportion as the likelihood is less of the person being repaid for the sacrifice he makes. Thus the man who makes a sacrifice for which he may expect no present reward, the man who sacrifices to a principle of love and of belief, is more noble than the one who makes a sacrifice to duty, although both deserve their reward, and will obtain it.

"Mutius was a noble character, Jeremiah was a nobler. Mutius, with the true spirit of a son of liberty, and impressed with the sense of being a Roman citizen, held his hand in the flame to show how he could bear any punishment for his country. Jeremiah, with the spirit of a faithful servant of God and an ardent friend of his unkind countrymen, stood forth in the presence of his enemies and offered up his life. Mutius wished to destroy his enemy: Jeremiah desired to save his foes, though at the expense of his own life. Mutius sacrificed to the desire of fame, and died true to a principle of duty. Jeremiah sacrificed to a principle of love and of belief; and on these considerations the sacrifice of Jeremiah was nobler than that of Mutius."

Here an examination into the nature of that prophecy of Jeremiah which caused his being decreed to death.

"*Tuesday morning.*—By how much would the sorrows of this life be diminished were there more kindliness and smpathy. Sympathy gives a pleasure to oneself, and all kindliness pays back threefold to ourselves what we give to others. I have felt a great pleasure when hastening home through the rain and much fatigued on a wet night, in thinking of friends whom I fancied to be enjoying themselves by the fire, or to be safe in bed hearing the winds rustle through the trees and bushes, and the rain pleasantly pattering on the leaves, or striking the window-panes; and others again occupied in their domestic affairs. Such thoughts made me to some extent forget my

annoyance from the soaking rain, and my weariness. It is a trifling thing this, but there is something in it; and though our natures are so affected, and wisely too, by the impressions of external objects, that fancies such as I have instanced are put to flight by the continuance of personal troubles and difficulties, still, by indulging them, a good has been gained, a habit cultivated which shall prove a blessing, It certainly appears to me that when a man is oppressed with sorrow, thinking of the happiness of his friends would be an effectual as well as a sensible method for diminishing his sorrow."

"'*Armo virumque cano*,' begins Virgil, and similar, alas! has it been with other poets. From the rise of poetry to the present day, there have been too many of the poetic tribe who have sold themselves to sing the praises of some mighty conqueror who has blighted whole families by his cruelty, destroyed nations by the sword, and deluged the earth with blood. And yet these murderers of the human race have been by poets encircled with a glory which has done immense harm, directing ambition into wrong channels, leading men to draw false conclusions as to what real glory consists in, and blinding them to much moral evil.

"All the vile passions of the human breast which excite discord in families and dig a grave for morality, have had their poets to laud the wrongly obtained fame of those whom such passions control; and to exalt evil deeds, wrought out by them, into the place of truly noble and virtuous works.

"I turn with pleasure and comfort to the commencement of the sacred Psalmist's first poem, 'Blessed is the man that walketh not in the counsel of the ungodly.' Meditation on this psalm must tend to ennoble the mind. 'The delight of the good man,' says this great poet, 'is in the law of the Lord; on His law doth he meditate day and night.'"

Many remarks on this psalm follow.

"*Wednesday evening.*—That ignorance is the mother of superstition, is proved by daily experience; yet the leaders of the ignorant and superstitious have ever been the cleverest of their countrymen. Instead, however, of using their knowledge

for working out the freedom of their brother man, they have used it for enslaving him."

"*Wednesday evening.*—It has been observed that when any new discovery is made, the novelty of it is apt to carry men's minds beyond the regions of truth and probability; but this is no philosophic observation. Nitrous oxide gas has the property, when inhaled, of exciting involuntary muscular actions, a propensity to leap and run, high spirits and exquisitely pleasurable sensations, without being followed by debility. The poet Southey inhaled this gas, and declared that it produced in him sensations perfectly new and delightful; and for several hours afterwards he imagined that his taste and smell were more acute than usual. This is probable. In addition, he remarked that he thought the atmosphere of the highest heavens must be comparable to this gas."

On the next Sunday there is a long review of Psalm the second. Then follow various jottings down of thoughts from time to time. Some extracts from these entries may now be given.

"People argue that if we are Christians the laws applying to others do not apply to us. I know not on what authority this is stated, and fear it may be sometimes said to justify neglect of duty. God says, 'I will have mercy, and not sacrifice;' and yet Christianity is the religion of sacrifice. We must put the two together, mercy *and* sacrifice. Our domestic and social duties must ever be paramount; neglecting these we forfeit the right of being called Christians. Look at the parable of the wise and foolish virgins: look at all the parables: consider all Christ's teachings.

"We hear people say, 'I should be sorry to unchristianize him or her;' yet it is plainly enough written, 'If any man have not *the Spirit of Christ*, he is none of His.' And it is plainly enough written, 'Depart from me, workers of iniquity.' Who were the workers of iniquity? Those who did not subscribe to a certain creed? No; but those who neglected their social duties. A peculiar circumstance connected with Christianity is

to be noticed—namely, that it (Christianity) puts all people on a certain equality, and requires that rich and poor associate together. This, under any other system, would be absurd. In society there are ranks and distinctions, and it would be morally impossible for an intelligent person and a clown, for a gentleman and a beggar, to associate together. They have not the same principles of conformity, the former in relation to ideas and power of expression, the latter in relation to habiliments and manners. But Christianity recognises its disciples as having received a sight that enables them to understand a subject on which all whose minds are enlightened respecting it, whether rich or poor, can speak. And, moreover, Christianity, by the elevating nature of its doctrines, tends to a refinement and beauty of character, producing a marked effect on the exterior."

"How violently has the doctrine of *degrees* or *states* in the next world been opposed, because it is said to run counter to 'the free grace of God,' making our own doings meritorious. This is not sound. God's grace is free, in every sense and in every circumstance. Of this there can be no doubt; but the question is, whether with the performance of certain deeds God has ordained certain honours shall be connected. It appears that He has done so; but as such an ordination is of His *free grace*—that is to say, of His kindness towards us—it must be good and just, and in Christian minds cannot excite pride or self-righteousness. It *is* a Christian doctrine, part of God's will. He has intended it as a motive to exertion; and this is one of the beauties of the Bible motives, that they excite to action without causing us to attach to our actions any feeling of self-gratulation. To illustrate these views more fully, 'All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' And such is the case; the man who is most fully informed in the Scriptures will be most fully instructed, corrected, and taught. Here he enjoys a good, because it is an ordination of God: the good *must* come, cannot be taken away, because it *is* an ordination of God."

"That a change in circumstances may induce a change in practice, is evident from the *community of goods* having ceased; and that this has really and properly ceased is evidenced by the circumstance that we have precepts for the opposite condition."

"There is a great difference between that willingness to obey which arises from a conviction of the understanding, and that originating in affection for the person requiring obedience."

"Christ came to show us those features of God which He alone knew. The records of these features are in the New Testament."

"Christ's righteousness, properly understood, is like the Herculean robe, once put on, and its influence—an influence not of death but of holiness—extends through the whole constitution."

"It seems likely that the misery of the next state of existence, called *Hell*, will consist in the agonized conscience. The prophet says, 'Thine own wickedness shall correct thee, and thy backslidings shall reprove thee;' and he wisely adds, 'Know therefore, and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.'"

"Education is needed as much to give us a true appreciation of nature as for the understanding of all things. The surroundings are little if the faculties are not made aware of their specialities, their fitnesses, and their beauties. Thus, the Icelander's soul is, perhaps, not at all affected when he beholds the boiling fountains belching forth their silicious rains, and forming around themselves a geological basin. The simple shepherd who leads his flock over the romantic hills; who beholds the rising and the setting sun adorning the earth; who sees the moon tipping the mountains with a silvery re-

splendence; who hears the purling rivulet and the hoarse-sounding waterfall, the voice of the eagle, the cry of the screech-owl re-echoing through the caverns of the rocky cliff;—he perhaps thinks nothing of such beauties and grandeurs of nature. But far different is it with the man of cultivated mind, of refined tastes and feelings.

When first he views the rock or hears the roar
Of foaming surge fierce dashing on the shore,
Or grand Niagara roaring to the skies,
Then does his soul in adoration rise.
When Ætna's lava rushing through the air
He sees, that brings wild terror and despair;
Then mingles worship with the rapid flow
Of thoughts sublime that, rising, come and go.
When nature's symphonies through vocal trees
Playing, he hears, borne by the loving breeze;
Or gentle sounds of warbling through the grove,
Or gurgling water, sweet as songs of love;
Then prayers and praises, heard by God alone,
Ascend, accepted incense, to His throne.
Or hears the lowing herds, on pastures wide,
Or bleating flocks upon the green hill-side,
When he steps slowly over moss and flower,
Listening and dreaming, then the mystic power
And love of God, Father of all and Friend,
Fills all his soul—a joy that hath no end.

"Poetry is the language of nature. We cannot tell how early it developed itself. We know of its existence only when more gifted souls, capable of expressing suitably and with both grace and power, can make visible the internal. Orpheus first rang the wild notes of minstrelsy in the hearing of the inhabitants of Greece, letting in amongst them a splendour which increased and spread into such dazzling beauty as has perhaps never been surpassed.

"Poetry seems to be the child of Liberty; and when matured it protects its mother. This was the case in Greece.

"By a happy concomitance of circumstances, or by a kind ordination of Heaven, the early poets of Greece were the first in order, not only in the lofty nature and melodious harmony of their poetry, but also in the morality and natural piety of

their sentiments. It is said that Homer's aim was something similar to that of our great Milton,

'To justify the ways of God to man.'

Epimenedes followed, as well as Hesiod, and they lead their readers and reciters to perform their duties to one another and to the gods; while liberty was by all associated with everything glorious, slavery with everything degrading. To this may be in part ascribed that high tone of public feeling, and that love of glory, which exist as prominent features in the history of Greece.

"The Lydian flute was used by Callinus and Tyrtæus to harmonize with the lyrics in stirring up the mind to the much-praised attempt to die for country. Thus Callinus of Ephesus excited his countrymen in the second Ephesian war; and the seven-stringed lyre, *βαρβιτον*, was applied by Terpander to the singing of the Mæonidean verses with the same object.

"When the Iambic was invented, Archilochus soon employed it to lash the vices of his age."

The remarks are continued in pencil, and from age cannot be made out. A good deal of the writing is thus lost.

"Not only were the Athenians happy with respect to their poets, but also with respect to their philosophers. The stern inflexibility, the uprightness, abstinence, diligence, and other ennobling doctrines of Socrates, disseminated a dignity of thought, an elevation of sentiment, and a laborious perseverance in duty among his countrymen, that gave them a superiority very decided over the rest of the Grecian states. Socrates was a diligent observer of facts: man formed the principal object of study; and man in conduct, not man in abstract. The benefit of this was, that his knowledge was not hypothetical; and, as his disciples followed his plan from reverence to him, the foundation of inductive philosophy was laid in their minds. Plato was more speculative: his mind perceived the connection between these facts; he wished to generalize his views, and though this had not a favourable influence after the mind had been modelled upon the system of Socrates, still the Athenians gained advantages from the succession of their philosophers. Plato opened up to them, by many beautiful analogies and

metaphors, the nature of a state, and the duties of individual members thereof."

More pencilling, which cannot be made out.

"Their love of novelty was shown in that depraved taste for public exhibitions and such-like festivals, which was the ruin of the Athenian glory. Indeed the powerful eloquence of Demosthenes, which inspires even in our hearts the love of liberty, and the scorn and hatred of slavery, scarcely availed to make them desert these festivals for the sake of the common good."

"Questions for my friend —— to answer :—

"Whether it be more beneficial that a country should be parcelled out into the hands of a few proprietors, or be in the possession of a number of small possessors ?

"Whether the wild productions of nature are sufficient to support man without labour ?

"Circumstances that have to be attended to in answering the second question :—

"To distinguish between artificial and natural wants."

"*Friday evening.*—Went to see a patient whose illness is aggravated by his troubles—not an uncommon case this. He was just undressing, and as he threw off his clothes, he said, 'O that I could divest myself of my cares as easily as I can divest myself of my clothing!' I thought this a very reasonable desire. Why should we not? Yet it seems that we cannot."

Next comes a long review of Psalm third, and on the following Sunday a review of Psalm the fourth.

"*May* 1, 1823.—Another month has passed by. I have fagged tolerably well this month, and why? Has it been from ambition, or to do good to others? Both these objects may tend to excite me to emulation."

"*Monday, May* 19, 1823.—Curran was a great orator. I was

expressing my admiration of him to a friend, who gave me the following, written by J. R. Morrison."

The well known lines beginning—

'Fancy was his, and wit, combined with worth,'

need not be given.

"Curran and Lord Avenmore were particular friends before the union of Ireland with England. On this point of the union they differed, and so violent was the difference that, from being a friend, Lord Avenmore became Curran's most bitter enemy. Curran had often to plead before his Lordship, who used to be quite listless while Curran argued his client's cause. One day, when Curran was pleading an interesting case, rendered still more interesting by his eloquence, Lord Avenmore turned his back upon him, and patted a large Newfoundland dog that was with him in the box. Curran stopped.

"Lord Avenmore said with a sneer, 'Go on, Mr Curran; what do you stop for?'

"'Why,' replied Curran, 'I thought your Lordship was hold- a consultation.'

"This answer had its due effect. His Lordship afterwards paid fitting attention to Mr Curran's arguments."

Part of Sunday morning, June 1, 1823, is devoted to a review of Psalm sixth.

"*Tuesday evening, June* 10, 1823.—What different opinions there are about love, according to the tone of mind of different people, according to their bringing up, that is, their surroundings, or the influence on them of society and so-called education. Age, too, sometimes effects changes, so that in the same people opinions may vary at different periods of life. As we grow old we must remember what we once were, what we thought and felt, and what were our struggles; and so be kindly in our feelings and judgments. Pure love is for all ages."

"*July* 25, 1823.—'Despise not the day of small things,' is a maxim of one inspired by the Spirit of Eternal Wisdom; and it is true not only in a religious and a moral point of view, but also in scientific matters. The action of fluoric acid on glass was first brought about by the simple observation made by Henry Swanhard, an artist of Nuremberg, of the corrosive nature

of that acid, from its action on his spectacles, on which a drop had accidentally fallen. A drop of acid thus accidentally falling upon a man's spectacles and corroding them seems an incident too simple for notice; but if Henry Swanhard had despised this simple matter, he would not have been the originator of certain important results above alluded to.

"Equally simple was the origin of the doctrines of gravity and attraction. Newton despised not the day of small things —no great man ever does; and his mind being capable of the necessary reasoning in order to work out from the 'small things' the mighty results, science took important steps onwards."

"Many persons who have no good musical ear, still find enjoyment in music; that is to say, certain music delights them. This delight, if traced, appears chiefly to depend on association. The music which they enjoy is associated with certain scenes, people, words, and feelings; and awakens in them memories of the same, creating thus, and often in the most vivid manner, sadness, gaiety, affection, and so forth. And this pleasure will be in proportion to the depth of impression made on the tables of memory.

"Those possessing good musical ear, as it is called—that is to say, according to phrenology, well endowed in *time* and *tune*—having good natural perceptions of harmony and melody, have great additional pleasure, besides that dependent on association, —a higher pleasure, higher inasmuch as a knowledge of God's laws gives mastery, and must, in some sort, lead up to Him. And yet the wonderful effect, the internal working of the unknown and subtle laws of association, is something divine, something which is felt to connect us with God himself. H—— seems to think that the sublimity of sounds depends upon the associations they excite. From this opinion there may be dissent, and another explanation may be given.

"If there be anything in sound that makes it create an emotion, this emotion would be constant; but it is not so. I would say the pleasure depends on the activity of some one or other of the faculties of the mind at the time when the impression is received. The sounds being different, must produce different

effects. When these effects are conformable to the state of the mind, then pleasure is produced; when not conformable, then pain is the consequence."

"What pity it is that people having children should be jealous of other people's children, because, perhaps, they may be cleverer than their own! The unpleasant effect, always sufficiently perceptible, should act as a warning. We should avoid this bad feeling by cultivating the higher state of mind (setting the affections on things above). Thus best we get rid of such bad feelings and their consequences."

John was remarkably free from petty jealousy and envy; they seemed to be feelings quite unknown to him.

"Iron was used in the time of Moses (Deut. iv. 20; viii. 9; and xviii. 5). The Greeks understood the method of tempering iron.

"Homer describes the firebrand driven in the eyes of Polyphemus thus:—

'As when
The keen-edged pole-axe, or the shining sword,
The red-hot metal hisses in the lake,
So in his eyeball hissed the plunging stake.'

"Tin is mentioned in the books of Moses. The edged-tools of the ancients, and their coins, were made by mixtures of copper with this metal. The use of tin was known to the Greeks. Homer mentions it in the 'Iliad.' Pliny says the Romans learnt the method of tinning their culinary vessels from the Gauls. The Romans also knew the method of making bronze, as vessels made from tin alloy, covered with silver, were dug out of Herculaneum. Lead was in common use among the ancients. The Romans sheathed the bottoms of their ships with this metal, fastened by nails made with bronze. The oxides of lead and of tin were employed by the ancient Romans in the manufacture of earthenware.

"The utility of silver for the purposes of commerce has long been known, as we find it to have been so employed some hundreds of years before the foundation of Rome. Gen. xxiii. 16."

August 14, 1823.—The entry of this day is interesting, as showing John's early political opinions.

"Of trial by jury, that right dear to Englishmen, the following short account is worthy of being remembered:—

"The Goths brought the custom from Asia into Europe, and first into Scandia. At first, twelve men were assessors to the lay judge or king, and had power to judge, condemn, or discharge. These men used to be named by the king or judge. Afterwards, the parties concerned named them. In time, the trials by ordeal, duel, and compurgation prevailing, this was disused; but in A.D. 720 was revived in small causes only, and the ordælium demolished. It again went into disuse; was revived about A.D. 1160, and about a hundred years after William's conquest; and at that time Henry II. introduced it into England. The first mention we have of a jury of twelve men determining causes is between Hortensius Episcopum and one Prebot Viceconstan, concerning some land which one said belonged to the King, the other to Beatus Andrea, in the time of William the Conqueror. Before that, and even in William the Conqueror's own time, as appears by a cause between Langfranc, Archbishop of Canterbury, and Odo, Bishop of Bath, causes were determined '*per omnes comitatus probas homines*, by a better sort of people, versed in the laws and customs of the whole country.'"

"*Sunday evening.*—To-day Mr Irving spoke on conscience thus:—'Conscience should be the eye and voice of the soul, illuminating it, and directing its every action; whereas prudence, wisdom, and discretion should be merely the handmaids to enable conscience to perform her purposes aright. We should not allow the lofty purposes of our conscience to be abased by earthly prudential motives; we should not pollute the celestial plumage of its wings by earthly grovellings; but should, with the eye of faith, look up to heaven, seeking there our help.'"

"A sharp schoolboy said to me to-day that he considered politeness to be mere lying. I tried to show him that it ought not to be so; but he persisted. He did not distinguish between

the real and the false politeness—that dictated by benevolence, and that arising from the mere wish to please and to be thought well of, and perhaps flattered in return. Yet I endeavoured to render the matter clear to him. It is one of importance."

"*Sunday evening, September* 1823.—How we change about certain books. To-day I took up 'Hervey's Meditations,' a book that used to fill me with mingled awe, pity, and sadness. I was at first ready to conclude that I had lost some of the sensibility to tender emotion and noble feeling, of which I was capable when younger. I almost wished the sweet and innocent days of childhood back again. However, such states are not of long continuance. I do not think of Hervey as I used to do then, and I have no desire to think as then."

CHAPTER VII.

FURTHER EXTRACTS FROM EARLY NOTE-BOOKS, PRINCIPALLY RELATING TO RELIGIOUS IMPRESSIONS.

JOHN seems now to have been too much occupied with his studies to make entries in his note-book, beyond what concerned those studies; indeed, none but such appear till March 12, 1824, when the following is found:—

"London seems to clog the wings of the mind. There is nothing more pleasant to one shut up there than taking a trip into the heart of the country, and spending the day with pleasant and intelligent friends, both male and female. One returns at night tired indeed in body, but with soul refreshed and made stronger for duty.

"Over and over my mind revolves on the changed state of my life. But a few years ago, my eyes were constantly delighted with nature's beauties—the green fields, the budding trees, the primrose, the variegated polyanthus, the rich nectarine blossom, all in turn entranced me. I must not complain because those times are gone, but rather rejoice that they live in memory, and also rejoice that such delights can still be mine. Even a few hours ago, I was enjoying some of those sweet country pleasures. I was walking in the fields and woods with my friends, and with the companions of my journey. Once we sat on a bank and songs were sung—plaintive and gay; and, as if the lively *Pan* had been attracted by the sounds, and had formed for us a chorus, the woods resounded with the merry music. To myself I may say what I would not say to any one else, that Parnassus rejoiced not so much at Apollo's singing, nor

Rhodope nor Ismar at the touching music thou didst pour forth, O Orpheus! as I did at the songs of my friends in the woods of K——.

"When I arrived in town, went up to my room and found things just as I had left them; I could hardly believe that I had seen and enjoyed so much in so short a time. It would not have required either the ridicule of Aristophanes or the eloquence of Cicero to convince me that my pleasures in the woods were the mere musings of imagination. How strangely in contrast are present surroundings with those of a short time ago! All around is a vast amphitheatre of brick roofs. (Why can I not stretch imagination so far as to think them the remains of a Roman amphitheatre?) And instead of the sweet-smelling fields, there is London smoke descending by its own gravity, and making me cough enough to tear my windpipe to pieces. When I walk out, instead of hearing the kind voices of my friends, a dirty porter cries to me to 'get out of the way;' and while I am dreaming of 'Flow on, thou shining river,' some sprig of fashion passes in his cab and dashes water from the beautiful stream running along the gutter all over my trousers."

"*March* 16.—I think it may be laid down as a fact, that there are extremes in the conditions of society, in which the human passions are excited to the highest degree. These two extremes are, the excessively civilized, and the savage life. In the middle condition we see none of the passions acting so violently; at least, we do not observe them to be so diabolically fierce."

After this time, John seems to have had an illness, and to have been laid by for a while.

"*June* 19, 1824.—True and worthy object of pursuit is that noble rectitude of soul that bends neither to the right nor to the left, but keeps steadily on its course along the straight path of truth, regardless of the winding and flower-strewed ways of pleasure, or the voice of the charmer, charming never so sweetly."

"'White as the driven snow,' is a favourite expression of the poets, and a beautiful one. At first sight, the beauty of the expression seems dependent on the delicacy of the whiteness of this lovely mantle of earth; but it must depend on something more than this. The other morning, after I had washed my hands, I noticed how all the soap rose to the top of the water, in the form of suds. These suds were of a most beautiful whiteness, and had an incrusted, or rather flocculent appearance. It immediately occurred to my mind, Why may not the whiteness of soap-suds render them as worthy a metaphor as the whiteness of snow? It is less pure, necessarily so; there the metaphor is less worthy."

From a letter to a friend, copied into the note-book about this time.

"About the latter end of May, 'Mamma' and I took a walk to Sundridge Church. Illness had kept me away from town. It was a sweet time of the year. The green blades of wheat had risen to a considerable height. Some of the fields were covered with hay, a good deal of which was heaped up in ricks, while some was scattered about or put in rows. Haymakers and mowers reposed here and there. The scent was delicious; the weather, O so fine and bright! The church is situated on a little hill, and looks well amongst—sometimes is seen above—the lofty trees. The sun was shining full on one side of the church as we came towards it, and brought it out in great brilliance, heightening the beautiful effect. The trees, arrayed in their newly-acquired green youthful vestments, rendered still brighter by the but just absorbed dew, filled the heart with thankfulness to the Supreme, beyond what any words could express. We entered the churchyard through a little wicket—rustic and pretty; and as I was obliged to say to my kind companion that I felt rather languid, and should like to rest, we sat on a moss-covered stone.

"My mother observed that we must all rest here when life's pilgrimage is over, and pointed to the indications of youthful, even infantile decay, not far from us. A mother and two infants lay buried close by us; and I was reminded of those beautiful lines in Wordsworth's Excursion, beginning:—

'As on a sunny bank a tender lamb
Lurks in safe shelter from the winds of March,
Screened by its parent; so that little mound
Lies guarded by its neighbour: the small heap
Speaks for itself: an infant there doth rest,
The sheltering hillock is the mother's grave.'

"In the most retired part of the churchyard is a sepulchre surrounded by cypresses and yews, sacred to the memory of Bishop Porteous and his lady.

"The ancient appearance of this church, the efflorescence on its stones producing so charming an effect, the small casements lodged deep in the stone-work, the sun shining here and there through the trees on the building, and forming its moving half-shadows so gracefully swayed by the wind, all conspired to fill our minds with peace and love. At one extremity of the churchyard is a gate overhung with trees, and leading to a steep, down which are steps. An ancient wall protects one side of this cemetery of the dead, out of which creeps the ivy. On the opposite side are trees, and a hedge so thick with shrubs that the eye cannot penetrate beyond. It is indeed a perfect retirement. The appearance of this churchyard called to my recollection the inscription on the temple of Ceres by Florian—

Not far from the village of Ceres, in the country of the Sabines, in the recesses of an ancient forest, is a temple dedicated to Ceres. Elms and poplar trees, old as the earth, shade the roof of the edifice; and the river Curese, after having washed its walls, creeps meandering through the gardens of the many retired mansions built around the temple. In these sacred retreats, every priest of the goddess, with his partner and offspring, spend their time either in prayer, in labour, or in the bosom of tenderness. Protected by the Divinity whom they worship, supported by the land which they cultivate, beloved by the partaker of their joys, blessed in their children, and in peace among themselves, they enjoy the sweets of life, without either desire for, or fear of, death.'

"This village churchyard is like a little Elysium: it appears separated from all the world. Quietness reigns there, broken upon now and then this morning by the tinkling sound of the leader sheep's bell, tinkling which was heard as the animal

grazed with its innocent companions upon the luxurious grass which grew around the abodes of the dead. Then I felt the quiet joy of meditation.

"Having spent half an hour in this way, we seated ourselves upon a part of the grass well dried by the sun. There was not a creature to disturb us; no being to look upon us but God. I took out Cowper's poems, and read aloud 'The Needless Alarm.' As I read, the little lambs came nearer and nearer to where we sat. They seemed to have forgotten their timidity; and when they approached quite close to us, a pleasing and flattering idea darted across my mind, namely, that they thought we were as harmless and innocent as themselves. When we came to the moral,—

> 'Beware of dangerous steps; the darkest day,
> Live but to-morrow, will have passed away,'—

I cannot tell what I felt. I had been giving way to a dread of the prospects which futurity unveiled. In my illness I had fostered a gloomy, despairing state. I now beheld my error. Next I read the 'Epistle to Joseph Hill, Esq.' We smiled at Cowper's description of the Emperor of China's decree; and lamented that the poet should have had reason to think there were so few friends—true friends. We spoke of many who had seemed to be *our* friends in happier times, but who had given rather strange demonstration of their friendship. It was really quite a long list.

"After taking another walk round this truly rustic and pretty churchyard, and saying an almost sad adieu at every little favourite spot, we left with that gentle regret which one must ever experience at leaving a place endeared by early remembrances and associations. We looked back again and again; we even returned to read once more an epitaph or two which had struck us, to gaze again on this or that dear spot. We felt real delight, though our delight was mingled with sadness. It is well to have the mind occasionally brought into such states.

"Farewell, my dear friend," etc., etc.

One of John's few recreations was going to hear the debates in the House of Commons. His father had always been willing that he should have this pleasure, considering the House of Commons to be an excellent school. So, also, his father never opposed his going to a debating society, but, on the contrary, encouraged it, thinking it a most profitable means of discipline. "Young men," he said, "were but too fond of argument, and of opposing their views to those of people older and better able to judge of things" than they themselves were. At such places, he observed, they would "get their knuckles well rapped"—a process which he held to be of prodigious advantage. John often remarked that he was sure his father was quite right.

The pleasures which attract young men generally offered no attraction to John. A cup of tea with a friend, or a day in the country, was all the pleasure he sought beyond those pleasures of a purely intellectual nature, the sources of which were to him so numerous. His tastes were ever simple and intellectual, and the happiness thence proceeding never failed. Had he spent time on pleasure in the usual sense of the term, he could never have gained the position he afterwards gained. There is no doubt that his chief happiness was always in his work.

Among the loose MSS. are many essays written about this time. Parts of some of these may be introduced here as interesting, considering the early age of the writer. "On the Goodness of God" is one of these. In it the writer considers the Creator's wonderful and kind arrangements, displayed in the human machine, in that of the lower tribes, in the whole creation. He herein maintains that happiness is the rule of life, misery the exception, and traces evidences of the rule throughout all the forms and stages of existences. He shows one point on which he ever loved to dwell, viz., That the goodness of God is rendered evident in His gracious bestowal of *pleasure* in the gratification of the senses, a gratification subject to fixed and wise laws. "Nor is man," he goes on to say, "the only animal capable of enjoying these pleasures. A friend tells me he has sat hours observing with what apparent delight his cow chewed the cud; and every day we may observe examples of similar enjoyment in the lower creation."

After fully entering into this subject, he considers the objections to the happiness doctrine, and maintains that *compensation* is the rule. In support of his view he gives striking instances.

"Such instances, indeed," he observes, "however interesting, are not needed as proof of a system of compensation throughout the universe, too well known to all observers and philosophers to require supporting evidence."

Further on he says, "The great mine of man's happiness is his own mind, and the deeper we penetrate into this mine, the more rich and plenteous do the veins of precious ore appear." Again, "To the naturalist every sweet song of loving birds is an enchanting pleasure, and he sees the Deity in every blade of grass. Do we not all find that such pleasures lead up to the great intellectual source and fount of delights? Are we not through them at times borne, as on rays of light, to the celestial regions, seeming to gain some faint ideas of the Heavenly Majesty—the Divine love? '*Labor ipse voluptas.*' In the very labour is pleasure, and its fruit must be perpetually so.

"That heavenly sensibility called sympathy is one of the best proofs of the highest kind of mental cultivation. Really to 'weep with those who weep,' truly to rejoice with those who rejoice, constitutes a mental state exquisitely refined. To look on the pleasures of other people without the sentiment of envy, or anything akin to it, belongs to no common state."

An "Essay on the Wisdom of God" also contains many good things. The consideration of the mechanism of our own body is supposed by the writer to afford conclusive evidence of that wisdom. The wonders of the human organism are brought in review, to which a notice of many facts in comparative anatomy is added, with, moreover, some interesting botanical information.

"Man," he says, "is the most delicate of all animals; but the gift of intellect in a so vastly superior degree compensates even more than amply.

"Some argue that God has not shown wisdom in placing men, as He has done, in different positions. It is a weak

argument; for, in the first place, we are not to suppose that in the beginning He did so. Men seem to have worked out for themselves—the same materials being given—each his own position; and this, God's plan, appears to be, taking the wide view, a very wise and grand plan. Man is evidently to work out his own salvation; in so doing he develops his powers—at the expense of suffering, it is granted; but suffering, sacrifice, are, as evidently, important in this working out of all salvation."

Further on he states, "Owing to the distance of our globe from the sun, and owing also to the mountains of ice at the poles, the atmosphere over a large portion of the earth is sometimes reduced to so low a temperature that, unless for some especial provision, life must be destroyed. Heat has always a tendency to equilibrium; and, therefore, if the temperature of the air be cooled, the earth cools in proportion. But when the atmosphere is reduced to 32°, the water which held it in solution becomes frozen and precipitates in the form of snow upon the earth, covering it with a carpet, and thereby preventing the escape of that caloric which is necessary for the preservation of those families of vegetables that depend upon it for their support and maturity, etc.

"One observes that the God of nature has furnished snow with the power of absorbing and combining with a large portion of oxygen, which gives it a fertilizing quality. The snow, melting and penetrating into the softened earth, communicates to it oxygen, and this oxygen promotes the germination of seeds. The carbon of the earth combining with the oxygen is converted into carbonic acid, and thereby acquires more solidity, while the water contributes to excite the activity which had been rendered dormant in the roots by the cold. It is this property of carbon which deprives water of the superabundant oxygen that would render it prejudicial to health and unfit for the purposes of life. Thus, what would otherwise be injurious to us, is improved by the ground, and gives at the same time power and activity."

Some very simple lines on the same subject are written after these essays, and may be here introduced. Their unpretending nature will be their best apology for their introduction here.

"O gracious God, how kind Thou art!
The earth Thy wisdom shows;
Let grateful love possess my heart,
And melt its chilling snows.
O may it with such love be filled
Whene'er I think of Thee,
And dark ingratitude be chilled,
Kind Father heavenly!
The simple sheep, in peaceful rest,
Enjoys Thy loving care;
Foreboding troubles not his breast,
Nor shade of sad despair.
The quiet herd pronounce Thy praise
Aside the murmuring stream;
The chirping birds attune their lays,
That rise on every beam.
Star after star, at evening hour,
Gives praise as well as light:
The glow-worm joins to tell Thy power;
We wonder at the sight.
The clouds at Thy command give out
Enlivening drops of rain,
Scattering rich blessings all about,
On tender blade and grain.
And so the seasons onward roll,
Obedient to Thy will,
Blessed beneath Thy wise control,
Yielding their tribute still
Of song, unto their Maker's praise,
Rising on zephyr fair,
When trees their many voices raise—
Green trees, or brown, or bare."

There is a third essay of this series, on "The Power of God."

"Goodness and wisdom," John says, "are glorious in combination, but without *power* to put them in action, inutility, or at least a narrowness of application, would result. Our own sphere of usefulness is often contracted for want of power. God's omnipotence is an attribute we cannot fully appreciate, because we can see nothing to compare with it. Still we see that He has power to carry out into act His divine goodness and wisdom. This is evidenced everywhere, and may well inspire full trust and hope for the future."

. . . . . .

"The Mosaic account of the Creation is at once the simplest and grandest description that could be given of God's omnipotence."

. . . . . .

"Experimental philosophy teaches us that the whole vegetable system is produced from four or five natural substances. From these five principles the various orders of vegetables in every quarter of our globe are formed. Only Almighty Power could have so modified and mingled these five principles as to produce the numerous substances known to exist; substances distinguished by differences of general form, colour, odour, etc. Already 40,000 species of vegetables are known to us, and fresh discoveries in this department are daily being made."

. . . . . .

"How many things has the good, the wise, the powerful Creator condescended to ordain for our happiness! It is curious to notice that different plants blossom at different times of the year. Thus, when the earth is whitened by the clean purifying snow, but nature is drear and cold, then the crocus shines forth in golden resplendency, and delights the eye by its warmth and brightness. The elegant snowdrop, too, comes to cheer and comfort us in harsh February. In April the air is perfumed by the sweet-scented violet that lies on banks and about hedges, saluting us delightfully as we pass along. The cowslip follows, rendering sweet the meads, and soon are lawns and orchards filled with all the beauties of the rosy tribe. Our gardens become adorned with the double rose, our hedges with the *canine* —dear to children and to all travellers along country roads."

Here some physiological remarks:—

. . . . . .

"The aberrations of nature show the power and wisdom of God. Storms and tempests are means employed by Him to restore purity."

. . . . . .

"O God, who givest life, and takest it away at the fitting time, let me ever say,

'Blessed be Thy name.'"

Next comes an essay "On the Presence of God," commencing:—

"From the consideration of Thee, O Father, under these points of view, I am filled with love for Thy goodness, with admiration for Thy wisdom, and with astonishment at Thy power. Elevated by such sentiments, I presume to consider Thy presence."

. . . . . .

"As we see that all things are kept together by Omnipotent Power, that the atom unites with the atom, and these with other atoms, so as to form worlds, we have reason to believe that God is everywhere present maintaining the action of His laws. When I see that all animals and things are created with a benevolent and a beneficent intent; when I reflect that certain animals perform certain duties in the animal life; and when daily experience forces on me the knowledge that men and the lower animals die, sometimes without apparent cause, I cannot but believe that a Superior Being is present everywhere, to see that all His laws, however incomprehensible to us, are in perfect operation.

"If a God be not everywhere present, how can we conceive of Him as supplying the wants of His Creation? The God of Nature not present, the activities of Nature would be without order and regularity. It is by and *in* Him we live, and move, and have our being.

. . . . . .

"But besides the *general* there are also the more particular evidences of God's presence in His Creation. God is continually exercising and manifesting His parental affection for us; and have we not reason to suppose that from His indwelling in our hearts arises the delight of parental affection? I will not say that God dwells within the breast of a beast; yet this I will say, that instinct is a principle derived from the Divine Being, and bestowed by Him on all the animal creation. From observing the care of the lower animals for their young, I cannot but infer the presence of Deity. It is true there are exceptions; but exceptions do not reckon in the present argument."

The conclusion is as follows:—

"When we think of the Omnipresence of God, and indeed of His laws in general, we can but say: 'Such knowledge is too wonderful for me.' 'What is man?' How weak, how narrow-minded is he, how ignorant still. True, he has gained much from the wide fields of science; and yet how little he knows of vacuums, of atoms, of the doctrines of infinities, invisibles, and incommunicables. Well may we feel our weakness, when we think that every inch of what we call empty void, and every grain on the wide earth surpasses our powers of mind to comprehend, great as is the power God has given us. I feel often bewildered by such a contemplation, as one feels when entering a brilliantly lighted room after having been in the dark."

There is next "An Essay on the Plants, belonging to the British Flora, having emetic properties, their comparative merits, the modes of preserving them for medicinal uses, and the forms under which they are administered, with the doses. '*Et herbarum subjecta potentia nobis.*'—*Ovid.*"

. . . . . .

Then a long Essay on "The Religions of Different Nations," and one on "Religion is Happiness."

Extract from a letter at this time:—

"One mark of true friendship is the desire shown to communicate mutual instruction or aid of any kind. That is scarcely a friend who will obtain all the knowledge he can, and its consequent advantage, and not communicate of his stock. Cowper says:

'Some act upon this prudent plan,
Say little, and hear all you can;
Safe policy, but hateful.
So barren lands imbibe the shower,
But render neither fruit nor flower
Unpleasant and ungrateful.'

Great are the delights obtained by study and research; none can compare with them, they are both satisfactory and durable: necessarily so, for it is man's intellect that especially dis-

tinguishes him; without it he would be the prey of every animal stronger than himself. By superior intellect it was that Archimedes terrified a whole army; that Demosthenes ruled the destinies of his countrymen. In all the troubles and difficulties of life, intellect must be the rudder to direct men to the desired haven where peace and honour dwell. As, therefore, man by intellect increases his power, enlarges his sphere of usefulness, and supports his dignity, it may well be said that the man who directs his friend in the paths of literature, by which the intellect is enriched and enlarged, demonstrates true friendship. A selfish character cannot prove himself a true friend: he has within him that which incapacitates him for those duties which friendship requires."

Those visits to the House of Commons, to which allusion has already been made, were doubtless of use to John; they tended to deepen in his mind that love of his country, and to increase that heartfelt, ardent interest in what concerned his fellows, which had been growing up within him. It enlarged his sympathies, and was the school wherein he gained part of that knowledge which distinguished him. From that time, young as he was at the commencement of those visits, he took up seriously all the great questions of the time, always on the Liberal side, yet ever making himself acquainted with the arguments on both sides. But while seeking information from whatsoever quarter it could be obtained, still he appeared to perceive, almost by intuition, what measures would be for the wellbeing of the people—detecting, as with the eye of the lynx, each foe to liberty, however insidiously and unsuspectedly lurking. He was gifted at a very early period with remarkably quick perceptions, those perceptions of the bearings of things which comparatively few possess in an eminent degree; as, in after life, he was marked by that sound judgment which made all who knew him look to him for counsel in their perplexities, public and private.

A gentleman has already been referred to as having introduced phrenology to John's notice—namely, Mr Sleigh, whose lectures on anatomy, physiology, and the practice of surgery he

attended, and for whose talents he had a great respect. Mr Sleigh was a member of the Royal College of Surgeons, and was a most successful lecturer: possessing extensive knowledge, he was skilled in the art of imparting it to others. Not equally successful, however, was he in putting by much of the just reward of skill—a cause of trouble this, both to himself and others.

CHAPTER VIII.

THE FAMILY OF GREEN, AND MR BROWNING. HE SETS OUT FOR EDINBURGH TO ENTER THE UNIVERSITY THERE. HIS ECONOMICAL WAY OF LIVING. HE ENTERS THE SCOTCH BAPTIST CONGREGATION. HIS INDUSTRY: DIVISION OF TIME.

WE now come to some entries in a note-book concerning Mr Green and family, which are interesting, as being connected with early loves and friendships.

"Being convinced of the great capability for teaching possessed by Mr Sleigh, I recommended Mr Green to place Alfred under his care. Alfred was studying in order to be a surgeon. My advice was acted on, and after some time Mr Green came up to town to see his son at Mr Sleigh's. I met him there, and, after a few preliminary remarks, beginning with 'John, you haven't been to see us this summer,' received an invitation to Sevenoaks. I told him I was going to Edinburgh, and that a friend, Mr Browning, would accompany me—or rather I should accompany him, for he was much older than I was, I being eighteen—and that during the time previous to starting I did not wish to leave this friend, as we were much together. Mr Green kindly said, 'Bring your friend with you,' and as I thought Mr Browning would enjoy the visit, myself moreover being nothing loth, it was agreed that I should invite my friend, to whom I described the place in such glowing colours that he accepted the invitation with pleasure. Mr Browning must have been at that time thirty-five years of age, or thereabouts. He had been for years wishing to meet with a lady whom he could love sufficiently to ask her to be his wife; but hitherto no one had pleased him in all respects. A week passed along very pleasantly; we had delightful strolls in the beautiful parks, pic-nics, and other enjoyments.

"Before a fortnight had passed I found that Mr Browning was evidently ill, and feared something serious must be the matter. He had, perhaps, received some bad news, and did not like to tell me of it. What could it be? He was totally unlike the man I took down with me but the other day. One morning he could not get up, and I found him suffering apparently from fever. After a good deal of questioning, I discovered that this state was the result of a hard mental and moral struggle with himself. He had fallen deeply in love with Eliza Green, and had been for some days fighting against the feelings which he thought were too sudden, and moreover absurd. He had never heard the young lady's name till he came down with me, nor even the name of the place, for he had been abroad for years. How could he break such a thing to Mr Green, who would call him mad, would think him an intruder, would object to the difference of years; and as for Miss Green, it could not be expected that she would accept of him. In all possible ways did he reason against himself; but there he was, overcome by the struggle. What was to be done?

"Doubtless, what brought on the crisis was, that we were to leave the next day. Browning asked, had he not better leave at once? What was my advice?" [John, eighteen years of age.]

"'My dear fellow,' said I, 'get up, and see Mr Green at once; you will find him to be a reasonable, sensible man; satisfy him respecting the reality of your love for his daughter, and as to your position and prospects, and he will not object. Then find Eliza, and the affair may not turn out so badly as you anticipate.'

"After further talk on the subject, my advice was taken; but I had some difficulty with him first. He got up, however, and at length had an interview with Mr Green, the result of which was that he very soon found his way into the garden, where he understood from me that Eliza might be found. He discovered the object of his love in the summer-house, and in tears! This was a propitious beginning, and he was happy enough to find that his love was responded to. I afterwards learned from one of the family that Eliza had been weeping at the thought of Mr Browning's departure!

"Mr Green made one condition, which certainly was a reasonable one—viz., that no positive engagement should be entered upon for a year; but that if, at the end of a year, both parties remained in the same mind, no further obstacle should be opposed to the union."

Another anecdote, told by John, of these lovers—an anecdote at which many have been amused, occurs in the note-book.

"Mr Browning accompanied me again to Sevenoaks before our departure for Edinburgh, and we were again in one of the delightful parks of that charming neighbourhood, pic-nic-ing. As we all sat on the grass, under the luxurious foliage, which can nowhere be seen in richer beauty, Mr Browning (now Dr Browning) *happened* to pass his arm round, so as to possess himself, as he thought, of Eliza's hand; but somehow or other, instead of Eliza's it was Anne's. Anne, with a laugh, betrayed him, calling out, 'Oh, please, Dr Browning, don't squeeze my hand so hard,' greatly to the amusement of all, as will readily be supposed."

The course of John's love did not run so smooth as did that of Dr Browning. The attachment to Miss Fletcher had, as already named, been checked, and intercourse prevented by the vigilance of the governess (with whom John and his wife in after years became acquainted, and had with her many a chat over those times long past), and now emboldened, perhaps, by the success of his friend—while, moreover, the circumstance of going to Edinburgh seems to have been a powerful incentive—he decided to propose to Anne. He wished to settle the affair of love, and to have one object on which to centre his affection.

In reply to his proposal, his dear old playmate told him that she liked him indeed as a friend, but *loved* some one else! He found that this some one was a friend of his own—a good sort of fellow—a sailor. The pair, it seemed, were engaged. John was much disappointed, and went away disconsolate, till finally he roused himself, and made the resolve that he would work harder than ever. He always retained for Anne and Eliza a warm and friendly regard. When he was in Edinburgh, he heard that the engagement with the young sailor had been broken off in favour of a banker; and to this gentleman Anne was married soon after.

This love affair and proposal of his own was one of John's favourite anecdotes, and was told to all his friends, every one of whom will remember that it was characteristic of him to tell of his love affairs, as well as to take great interest in those of other people. In fact, he never seemed quite at home with people till he knew the history of their *hearts*. True to his early opinions on this subject, he recommended all the young men to get married, without waiting till they amassed fortunes. His argument was, that competence and a fair prospect, with industrious and virtuous habits, were sufficient guarantee of happiness and success for a young married couple. "A man should not wait," he said, "and so lose his first fresh feelings, get spoiled by the world, and perhaps contract bad habits."

Dr Browning was, after the prescribed time, married to Miss Green. Acquaintanceship seems from that period to have declined, though some few letters were exchanged. Their paths were devious, and their views of men and things became, for the most part, opposed.

In a much later note-book, John says—"In driving through Sussex, after one of my bad illnesses, Ellen and I had the pleasure of calling together on Mrs B——" (Anne Green); "towards her Ellen had always cherished a poetic attachment. Whether or not such an attachment had been inspired towards herself in Anne could not be ascertained, the interview being but a very short one, and the time being occupied in talking of old friends."

John having served his time to Mr Durie, and meanwhile prepared himself by hard study for the concluding years of his medical education, now (1823) aged 18, went to Edinburgh in order there to pursue his further studies at the University, and to pass his examinations. This, under the altered circumstances of his father, John felt would be a rather serious expense. But go he must, and he determined to lessen the expense as much as possible. Often, in after years, used he to tell of his plans while in Edinburgh; especially, did he like to tell them to young people, to whom he thought such experiences might be serviceable. In a note-book, he writes as follows, in reference to that time:—

"I left London tolerably grounded in Latin, Greek, and mathematics, and proceeded to Edinburgh in order to qualify myself for the degree of M.D. I went by a *Smack*, on board of which my father left me. It was the first time I had left London for any length of time, and my spirits were completely subdued when my father was gone, and I went down into my crib. I arrived in safety, and a wonderful thing it was to me to be there,—to breathe the air of Edinburgh,—to be in the land of Burns—of Scott. It seemed like a dream; and it was some time before I could realize it. Night and day the city was to me a perpetual delight; every evening it seems illuminated; such fine and complete views one can get of it. Princes Street looks like a prophet's rod, breaking out into flaming blossoms. The Mound winds up the ascent like a fiery serpent. The North Bridge, with its lamps, bestrides an abyss of gloom, and the Old Town climbs up to heaven in a very maze and wilderness of light.

"I could not afford more than six shillings a week for a lodging, so that I had the greatest difficulty in procuring a clean place—cleanliness being an essential to me, rendered the difficulty greater. At length, however, I succeeded in finding a suitable lodging; it was at the house of a widow in Pitt Street, New Town. She kindly made some arrangements which suited my notions, and I lived there till I left Edinburgh. For six shillings a week I had a nice back-room, looking out upon a grass plot, with a little bedroom at the side of it. I chose to earn my own living; and my expenditure was altogether little more than ten shillings a week, which sum I soon gained by teaching Latin and Greek and chemistry. It may be interesting to some to know how I managed to live on four shillings a week. My breakfast consisted of coffee without milk or sugar, dry toast without butter. For dinner I had generally a haddock, which cost sixpence; and which, being a large fish, lasted three days. The first day I had it hot, with potatoes; the second day cold, with potatoes; the third day hashed, with potatoes and onions. My tea consisted of tea without sugar or milk; dry toast without butter. For supper I allowed myself some oatmeal-porridge and milk. Such was my dietary for months; but I went out to dinner on Wednesdays regularly,

and often at other times, as I made friends. It was at Captain Carnegie's I dined on Wednesdays. On my first visit to Captain Carnegie, he expressed the wish that I should dine with him every Wednesday. I demurred to this, but was told good humouredly, 'either so, or I do not wish to see you at all.' It was ultimately settled that I should do as he wished, except when any positive engagement in the way of duty interfered. I felt great pleasure in his society and that of his family. He was a noble fellow; fond of great undertakings. In religious matters he was sceptical, his scepticism seeming to have originated in the litigious conduct of a Kirk of Scotland minister. He saw such discrepancies between the preaching and the practice of this gentleman as did him harm, helping to bring him to the belief that there could be no truth in Christianity.

"After dinner, the conversation very generally turned on this point; he attacking the Christian religion, I defending it. He always, as a rule, waited till the ladies were gone. Once, however, we had entered into the argument before they left, and one of his daughters seemed interested and disposed to linger. He afterwards said he objected to her hearing such discussions; as, whatever he himself might think, religion was a very good thing for women and servants.

"Mrs Carnegie was an excellent woman, and beautiful also. She was a *de Condamine* — a descendent of the celebrated traveller of that name, and came from Guernsey. She once told me, that after she had been for some years married, she had a strong wish to visit her old friends in Guernsey, and that she went full of the pleasing thought of being welcomed to the arms of those whom she had loved; for she entertained not a doubt of their reciprocating her own warmth of feeling. She was almost heartbroken to find her loving anticipations disappointed, and to experience an almost total absence of that sympathy to which she had looked forward. She had not considered the influence of circumstances on most minds. In her own warmth of heart she failed to recognise, that many of these her early friends had entered upon new relationships, that thus new feelings were awakened, and the old had become deadened. Had she been a philosopher, she would have inferred all this; and, not expecting too much, would have been little disappointed.

It is interesting to find how the precepts of Christianity and the dicta of true philosophy harmonize. Christianity says, 'Set not your affections on things below.' Philosophy says, 'Expect not durability in affections, if circumstances should arise different from those under which such affections originated.'

"I had not been in Edinburgh longer than three weeks when I was taken ill. The exciting cause of my illness seems to have been as follows:—At the south side of Edinburgh is a hill called Arthur's Seat. This hill is of an immense height, and, at a distance, it has the appearance of a crouching lion. So exact is the resemblance, that even the eyebrows are represented by juttings out of large pieces of rock. You must magnify the lion to a few thousand times his common size, and transform the shaggy clothing of this king of the forest into a smooth rock covered with a most beautiful mantle of soft grass, and you may have an idea of the form. This hill is, as it were, *a volcanic belch*. I thought I would climb upon the lion's back. and, after several falls, I attained the object of my ambition [John being but weakly, probably rendered this journey formidable to him. It is not considered a great task to go to the top of Arthur's Seat.—ED.], and seated myself to have a view of the surrounding country: but my pleasure was much lessened by the sight of a very steep precipice by which it seemed inevitable I must return, and which in mounting I had not noticed. There is a path cut, by which you may mount to the head of the lion; and this path I endeavoured to find—but in vain. The winds were blowing so hard, that I was in danger of being put off my balance; and, had I been at that part, death would have probably ensued. I was therefore compelled to give up the search for the path, and to muster resolution for descending by the same way as that by which I had ascended. I had not proceeded far before I fell and injured myself seriously. The pain I suffered was violent. How I was got home I know not: I lost about thirty ounces of blood, and was ill for some time. It was only by the active employment of means that my life was preserved."

He gives no further account of the accident, and though other particulars must have been recounted, they cannot be recalled.

In another note he says: "I have visited this hill several times, but as yet the days have not been sufficiently clear for me to obtain a good view of the surrounding scenery. The following I wrote one afternoon after I had been there:—

"Rock pillars rounded as by giant's hand
Rise, or as summoned by some wizard's wand;
These, joined by bands eternal, stand so bold,
As if to challenge ages yet untold!
There, in the distance, rising from the ground,
A mass appears, moss-grown as Druid's mound;
And now a jutting fragment says 'Beware,
And keep the law of gravity with care.'
Now bold projections, hollows, pits sublime;
Now rock-slips loosed by torrents in old time.
And now our steps between two cliffs are led;
But with our pleasure mingled there is dread.
Before these mighty monitors of power
I linger musing as they frown or lour:
Now in the valley strewed are strangest forms
Of granite rude, worked by the winds and storms,
That, scattered, seem to tell of wondrous force,
Of powerful hands once working, rough and coarse;
Then some great cave, may be in Noah's day,
Where such as he might rest from work or play.
Now, sudden, see how changèd is the scene!
Sweet lambs are feeding in a pasture green:
From barren rocks to fruitful fields we turn,"

. . . . . .

The above seems to be the commencement of a poem never finished. An apology may be due to readers for its introduction on these pages. Again about Edinburgh:—

"Those few good families to whom I have been introduced have given me a predilection in favour of the Scotch; but the lower classes here produce in my mind disgust."

Some details follow, of habits which to John, with his great love of cleanliness, must indeed have been objectionable.

Again: "There is a politeness in the Scotch which is curious, inasmuch as it does not exhibit itself in the usual forms under which we see it exhibited in England. It is shown in a distant respect which prevents any undue liberty being taken. It is a manner arising from the influence of education; for

education gives to the mind a sense of what is due to human beings, not only as creatures possessing power and property, but as intellectual beings. In this politeness there seems to be something of selfishness, and something of vanity. The Scotch appear to think that this respect shown is the effect and indicates the degree of a person's education and good sense. A failure herein, therefore, is to them a sure sign that a person has not been well educated."

From a letter to his sister:—

"At present I have had little opportunity of seeing the neighbourhood of Edinburgh. I have had a severe illness, the effects of which are now, happily, passing away; and I have been much occupied with my studies, having to attend a Greek and Latin class, a medical, and a physiological class every day. By Saturday night I am quite knocked up; and am glad enough to put away my books and enjoy the *rest* of Sunday. I am well pleased with those Scotch people I have met with; but I do not yet quite like the uniform stone structures, after the variety of brick buildings to which I have been accustomed."

In this same letter he says:—

"Man is especially gifted to recognise and to appreciate the two principles of beauty and grandeur; but those objects which combine the two, most sensibly affect the human mind; and it is satisfactory and truly admirable to see how the Christian religion combines the beautiful and the grand, and how suitable it is, even herein, to supply the demands of our nature. God manifest in the flesh, God full of love and tenderness, 'The Lamb of God, that taketh away the sin of the world.' Jesus, tempted in all points even as we; Jesus loving little children, teaching forbearance, long-suffering, purity of thought; teaching that not a sparrow falls to the ground unnoticed, and that 'the very hairs of your head are numbered.' And God the Great Ruler, by whom kings reign, whose footstool is the earth, who rolleth up the heavens as a scroll: God terrible in majesty, doing wonders, who rideth upon the wings of the wind: and in whom we live, and move, and have our being. The more this subject is examined, the more intense must be our admiration of that system of religion which the Divine Being, the Being

who created us, and who alone knew our need, has given to us. It is marvellous how any one can avoid being struck by such a contemplation."

"James Durie [son of John's master] has written to me in reply to my letter to him concerning some religious views. He writes: 'I feel obliged by your communication. It is difficult for any individual to ascertain his own real state before God; and we are so partial to ourselves, that we are apt to deceive ourselves. Therefore our conclusions on such a matter ought to be very guarded indeed."

From this it will be seen that John found time to correspond with his friends, and what was the nature of the correspondence.

Up to this time he had not identified himself with any religious body, but had been observing and considering the specialities of the Established and the Dissenting modes of conducting church worship and church business. More than all other sects the Scotch Baptists pleased and satisfied him. Very early he seems to have decided against the principle of the establishment of any one religious party over another, while loving the Church Establishment in some respects, and greatly admiring and esteeming many of its members. As a mere boy, he enters in a note-book:—

"With respect to established religions, the following argument appears to me satisfactory to prove their unscriptural foundation. It is evident that Christ sought and ordained every method by which His church should go on to perfection. Now, in the New Testament we do not find any commands, not even any *hints*, respecting an establishment. Therefore, even from this circumstance, I conclude that establishments are not of God."

In Edinburgh he made some study of the Kirk of Scotland, a study which resulted in perfect disapproval. He describes some ceremonies connected with that Establishment which seem to have overpowered him with a sense of the ridiculous. In his wanderings from one church to another, he met with the body called Scotch Baptists, who then held every week a numerous meeting in Edinburgh, and had moreover meetings

in other parts of Scotland. Instead of one minister they had two or three chief men, one of whom presided at the meeting and generally took part in the service. One and another of the number proposed a hymn, offered up a prayer, read a portion of Scripture, delivered a short address; and this, though understood to be spontaneous, took place with great order, and without creating any confusion. It was supposed to be a meeting *of the church*, and people out of the church were not recognised; that is to say, that on these occasions there was no preaching. Other meetings were held expressly with the view of addressing a promiscuous assembly. Out of doors preaching was supposed to be the duty of any member who possessed ability or inclination for it. It ranked with the other duties, such as visiting the sick, Sunday-school teaching, etc.

This mode of proceeding appeared to John more satisfactory, as being more Scriptural and primitive, than anything else he had met with; and, after due consideration, he proposed uniting himself with this body, and was accepted, becoming a most active and useful member. Several pleasant friendships arose out of his connexion with the Scotch Baptist Church. In one family he met with Miss Wilson, to whom he became much attached; and, indeed, she was a most excellent and sweet lady. John thus writes of her:—

"She was a Dorcas of the nineteenth century; spoken well of by all; beloved by those who knew her." And he adds, "She was twenty years older than I was, but my bad delicate health made me old before my time. We often walked together in the neighbourhood of Arthur's Seat, where we overlooked the noble Forth, and at last I made known my affection to her. She expressed the greatest sympathy for me, but, looking at the disparity of years, declined to accept the offer I made.

"To her mind

"'What would your father say?'

"'What would the Church say?'

"'What would the world say?'

presented arguments quite insuperable. However, we kept up a friendship even after I left Edinburgh. After my marriage, Ellen and she corresponded, and she sent us a portrait of her-

self. Subsequently my wife and I visited her in Edinburgh. She died March 12, 1839."

John soon got into active religious life, as well as into the active life of college routine. In *walking the hospitals*, he, moreover, took account of the poor sufferers from a Christian point of view, and whenever it was desired, or he thought he could do good, he visited patients for the purpose of reading to them, praying, or talking with them. Sometimes he was sent for to the poor creatures when they were dying; and though not thinking much of deathbed repentance, still he was glad to say a word of help or of comfort if possible. "Once," he says, "being called to the bedside of 'Old Jeannie,' who had not by any means led the most exemplary of lives, a friend or nurse beside her expressed great thankfulness on my arrival, and begged me to kneel down at once and pray by Jeannie. Jeannie was rather deaf, and the friend reiterated entreaties for me to pray louder, afterwards begging the poor dying woman to give some sign that she heard, as at length she was supposed to do. Then, 'She hears you!' the friend exclaimed earnestly, 'she hears you; it's all right!' which was found to mean that, since she had heard my prayer, it was all right with her soul.

"Such marks of ignorance, however, I endeavoured to make use of for the good of others, taking every opportunity that presented itself for diffusing the light of Christian truth."

Being gifted in speech, John soon became an exhorter or teacher in the church. It does not appear that he preached out of doors; probably he did not. The following is an entry in the note-book for 1824 concerning out-door preaching:—

"With respect to out-door preaching, it seems to have been a principle always followed by the apostles to preach in the synagogues whenever they could seize the opportunity of so doing. When such an opportunity was not afforded, then they went into the highways. We cannot err in following their example, and if places cannot be found wherein to preach, then, certainly, it is for the preachers of the Gospel to go into the highways. There is something truly elevating in thus going out to preach. To have the sky above, the earth beneath, and the assembled people around, is something very imposing. The

speaker seems to have a more open communication with heaven, and experiences in general a higher elevation of soul than when preaching under a roof with the works of God shut out from view. Some of Whitfield's best sermons were delivered in the open air. Not all preachers, however, are fitted to preach out of doors. A peculiar character is required. Such a preacher must, speaking phrenologically, have great firmness; considerable destructiveness, which gives an overpowering influence of tone to what he says; and he should have a large portion of ideality and comparison to draw images from the objects around him. Men not possessing these qualifications will not make good open-air preachers. I know one minister said he believed some men would almost deny the faith rather than preach out of doors in their native place. It is a curious fact that the person who was one of the first to bring the principles of Dissenters into practice in Scotland was, before his change of views, a captain in the navy, and so much feared that his mere presence was sufficient to quell a mutiny."

John also took great interest, while in Edinburgh, in Sunday-school teaching, and was much beloved as a teacher. Years after, many remembered with gratitude his teaching, and the plans he adopted, considering themselves indebted to him for most serviceable training and advice. Those in his Sunday class, who were able, wrote out for him during the week all they had been taught on the Sunday. Some of their MS. books, as sent to him, still exist. John took pleasure in looking at them occasionally, and ever remembered the writers with affection.

Besides giving lessons in Latin and Greek,* in order to keep himself, he, during his stay in Edinburgh, also found time for writing a "Greek Grammar."

"Private Studies in Cicero."

"A Vocabulary of the Four Languages," Greek, Latin, French, and English, showing their analogies, with notes, and a systematic arrangement.

"History of Grecian Literature."

"Letters on the French Language."

"On the Advantages of Studying Latin Early."

* It may be interesting to some to know that his afterwards distinguished colleague, Dr Madden, was among his classical pupils in Edinburgh.

Essays—"On the Pleasures of Literature."

"Was the Literature of the Romans Benefited or Injured by that of the Greeks?"

"On the Advantages of Classical Literature."

"On the Eight Satires of Juvenal."

"On the Difficulties of Cicero."

"On Genius."

"Showing the Effects of an Imperfect Knowledge of the Character of the Deity."

"On Prison Discipline."

"On the Different Policy of Princes."

"On the Defects and Virtues of Different Governments."

"On the Origin and Progress of the Arts and Sciences."

"On Logic."

"An Account of the County of Stirling."

Lectures—"On Medical Pathology."

"On Food."

"On Digestion."

"On Absorption."

These and other essays, letters, treatises, and lectures show the nature of his pleasures, and testify to his unwearying industry. He seems to have, every month or so, drawn up a plan of studies to be pursued, and duties to be attended to. Here is one which must have been written out soon after he became settled in Edinburgh:—

"The following plan of study, etc., is one which I propose to pursue during the months of March and April:—

"Rise at six o'clock, and, after dressing myself, read my Bible till a quarter past seven; then go to spend an hour and a half with Mr H. in studying chemistry, mathematics, and history. At nine o'clock return home, read chemistry and take my breakfast till ten. From ten till eleven read Latin. From eleven to twelve read Greek. From twelve to one study chemistry. From one to two study education. From two to half-past go over Cullen. At half-past two get ready to have a walk with my friend S., with whom I talk Latin till four. Then go home and take my dinner, which is to occupy me till half-past four, from which time till five read and think upon some part of the Bible. From five to six I propose to spend in incidental

employments, such as writing a letter, etc. From six to seven study chemistry. From seven to eight tea, and examining phrenology. From eight to nine going over what I read during the day; and from nine to ten to be engaged in revising my work on education. From ten to half-past read the Bible, and then go to bed.

"This division of my time is my resolve—a resolve which I shall keep, if God give me strength to do so."

There is every reason to believe that he carried out both this plan and other plans, which he wrote out to remind himself of his duties.

CHAPTER IX.

ABODE IN EDINBURGH. PEDESTRIAN TOUR TO THE HIGHLANDS. PHRENOLOGICAL SOCIETY, AND STUDY OF THE SCIENCE. NOTES FROM HIS COMMONPLACE-BOOK. ROMAN CATHOLIC CHAPEL.

AMONG the friends he made in Edinburgh were Mr and Mrs Crease and their family, who, like many other friends there, showed him great kindness. James B. Crease, one of the sons, walked through the Highlands with him. This walking expedition was ever remembered with great pleasure. John often spoke of it to his friends, describing the various adventures with much enjoyment. Once, when in ill-health, he commenced dictating to his wife a little history of this journey, but it was never finished. What there is of it follows:—

"When in Edinburgh I pursued the custom then, and perhaps now, prevalent, of making a pedestrian tour through a part of the Highlands. My companion, Mr James Crease, was the son of one who had been kind in attentions to me. It was in the autumn of 1826. In order to gain ground, we took coach as far as Lanark. It was a beautiful drive. We spent a pleasant time in seeing the *Lynns*. The scenery round these cascades is peculiar. We determined that night to reach Hamilton. We had a walk of fifteen miles, and tired enough we were. On the following morning we started early, so as to reach Glasgow to breakfast. Our plan was to walk about ten miles before breakfast each day, about ten or twelve before dinner, and the remainder of thirty miles in the evening. It can be easily understood how we enjoyed our meals; and Scotch breakfasts, it is well known, are something substantial. I used, at breakfast time, to write the account of what I had seen the day before. I still possess the history of this tour, which, as may be supposed, is full of crudities. After staying two

days at Glasgow, we went by steamboat to Dumbarton, and I well remember the impression of grandeur which Dumbarton Castle, seated on the summit of a majestic rock, made upon me. The following morning, leaving Dumbarton, we walked to the commencement of Loch Lomond, wandering through the most delightful scenery. A steamboat then plied upon the lake, and we were carried over the beautiful smooth surface of the waters, passing by islands clothed in vegetation of the most varied and exquisite forms. We landed on one island, for the purpose of exploring Rob Roy's cave. Many passengers besides ourselves descended into this cave, through some parts of which we had to creep on hands and knees. In our course through the various chambers of the cave, we had with us a lady of rather voluminous size. This lady managed to force her way through the apertures requiring the prostrate attitude; but while we were in one of the chambers the trumpet of the steamboat was sounded, and, as we had not arranged for staying in the cave all night, it was necessary to hasten so as to reach the packet.

"Virgil tells us, '*Facilis discensus Averno, sed redire,*' etc.

"This applied to us at the present time, not from any difficulty in regard to our own persons, for we were spare enough—certainly I was—but as the lady already mentioned happened to be just before us, and had the right of precedence, she first proceeded to thread her way through the aperture by which she had entered. In her hurry she found this no easy task, and such was the necessity of the case that we were obliged to apply the *vis a tergo* in a way which nothing would have justified but the fact that otherwise we might have been obliged to lodge all night in the cave itself. Our efforts were fortunately successful, for which the lady was as thankful as we were. We reached the boat in time, and proceeded the whole length of the lake until we reached Tarbet, where we found a resting-place at the inn."

Among pleasant friends and fellow-students must be mentioned Pollok, author of "The Course of Time." He and John used to stroll out together, and sometimes sit out among the hills reading the MS. of Pollok's poem, with a view to suggestions and corrections. Those strolls were often alluded to in after days; but, unfortunately, some parts of the note-books are

illegible from time—a great deal being in pencil, and very small—and that which relates to Pollok, as well as to others, cannot be deciphered.

John, like many others, saw some of the evils connected with student life, though he himself, happily, steered cleared of them. As he did not intrude his religious views, and as his manner was ever open and genial, he was held in respect, and seems, in fact, to have been rather a favourite.

One of his efforts to do good to his fellow-students was that of instituting, in conjunction with some of them, a journal, intended chiefly, though not exclusively, for circulation amongst their own body. A paper or two remain, evidently intended for this journal. John appears to have been the editor. One of the papers is an opening address, beginning "Fellow students," and then entering concisely into particulars respecting the position of editor.

"Suffice it say," he continues, "that we, as students attending the University of Edinburgh, entertain for our Professors a great respect; that we have a most complete abhorrence of everything like ribaldry and scandal, and an overweening fondness for all that bears the impress of truth and of liberal feeling." He then states the reason for their thus appearing before a limited public, viz., a wish to improve themselves by exercising their mental powers in this way; thus accustoming themselves to thinking and writing carefully: and a hope that some good might arise to those of their body not yet joining them, in bringing before them some important truths, and stimulating them to something beyond the mere routine of student life—a life often not to be looked back upon with satisfaction.

"When we regard the characters and pursuits of different men," he observes, "we might almost conclude that they must belong to different species, were it not indeed that all raise—'*ad sidera vultus.*' As, for instance, the sensualist, who directs every power of body and of mind to the gratification of his mere animal appetites, and the man engaged absorbingly on a

mathematical problem, or who finds his delight in physiological or other studies.

. . . . .

"To the class of earnest students finding our delight in our work, we ought to belong. Useful and proper study is the food of the student. Still there are times when the mind that feeds usually on solid food requires a light diet, or something of an invigorating nature. Our paper will, it is to be hoped, partly fill this want, both to the writers and to the readers.

. . . . .

"And as to the nature of our publication, we shall be guided by the golden maxim—'Whatsoever ye would that men should do unto you, do ye even so to them.'

"We, as editor, shall deal in no personalities. We hope our fellow-students will support us in this determination. Our hope is grounded on the belief that their minds and hearts are so improved and modified by study and reflection that they will find no pleasure in listening to the report of envy, or spreading the tale of slander. And as all ribaldry is the offspring of an uncultivated mind, and can be enjoyed by those only who are deficient in good sense, we could not insult our readers by any compositions which might be marked by vulgar or indecent raillery.

"Having made these few negative observations, we may add that the subjects introduced into our journal will be of a light and interesting nature. We would render them to the mind what the courtesies of life are to the animal nature. We would have them to be pleasing reminiscences or instructive facts and fancies."

For the journal—unfinished:—

"I had been visiting a friend, and the conversation with him had turned on phrenology.

"As I returned, I fell into a reverie, and wandered in fancy over an immense plain. Scattered over this plain, I saw very large bodies, like pyramids. At first I imagined I had entered some vast Alpine range, but I afterwards found the landscape

distinguished by rich variety. I looked about me, not knowing which way to turn, so vast was the plain; when a venerable man, of a stern but not forbidding aspect, approached me, and said, bowing, 'Stranger, my name is Truth. It will please me to be of use to you.' I signified that it would be happiness to me to receive his aid; and the slight fear that had possessed me lessened. At the first he had seemed to wear a somewhat chilling aspect, and a certain roughness, that now disappeared. He told me that the extended plain on which we had been walking is called the plain of science, and the immense hills represented the different sciences which had received accessions since the beginning of time. He observed to me:—'As your time is perhaps not very lengthened, and as there are so many hills, you perhaps would like to examine some particular ones of them.' He added that he wished to know to what scientific society I belonged. I summoned up all my courage, but faltered a little to confess, 'I am a member of the Phrenological Society.' Great was my pleasure when my guide smiled upon me and said—'Welcome! you are among my best friends. I will show you the hill of the science of phrenology.'

"I travelled on with him past many a hill; and strange it was to observe, that whenever Truth approached any one of these hills, it sank and diminished considerably.

"At length we reached the furthest hill, it was that of phrenology. I was delighted to see that my friend smiled as he looked upon it."

Left unfinished.

From note-book of late date:—

"In Edinburgh I became acquainted with Thomas Urquhart, a young man some few years older than I was, and who held many opinions similar to my own: religious, political, social; he was, moreover, a phrenologist. He was kind-hearted, and my bad health touched him. I remember his attentions to me with grateful and affectionate feelings; and with pleasure do I look back upon the many interesting conversations we enjoyed together. Though in after years we seldom met, our warmth of feeling for each other has remained unabated."

John's love of prenology led to his acquaintance with the leading phrenologists in Edinburgh. One day late in life, in his country house at Ashurst Wood, he dictated to his wife the following:—

"In Edinburgh I attended many meetings of the Phrenological Society—meetings which were most highly instructive—George Combe, Mr Lyon, Mr Scott, Mr Simpson, and other men high in intellectual and moral excellence, taking part in the discussions and conversations. I felt a strong desire to become a member of the Society, and made the necessary application. A sub-committee was appointed to examine my head, it being a custom to admit no one as a member of the society unless his organization, after being examined, detailed and reported by the sub-committee, was approved of by the society at large. The examination of my head was so far satisfactory that I was elected a member. The sub-committee kindly detailed to me the results of their examination, mentioning the points in which my mental organization required alteration. They told me that in my head the reflective powers preponderated over the perceptive and relative intellectual powers. In other words, that I should be one of those whom Lord Bacon describes as attempting to build ships with materials not sufficient for making boats. They told me that my plan should be to cultivate diligently my perceptive and relative powers, by the study of individual objects, such as natural history in its various branches; and particularly botany. That in this way I should develop the powers which were, relatively, deficient; and thus establish a balance between them and the largely-developed reflective powers. I recognised the wisdom of the advice, and forthwith determined to study botany. I had the pleasure of carrying off the first gold medal at the University Botanical Class for proficiency in botany. I must acknowledge that the study of the minute individualities which botany presents was to me an arduous task, and, as the common phrase has it, much 'against the grain'; but I persevered, and perseverance brought its reward. In time my head certainly showed an alteration, corresponding to the exercise of the special faculties that had been called into activity; and I think I may without vanity say, that

when I began to build a ship I took care to have collected beforehand sufficient materials.

"I have had casts taken of my head at three different periods of my life. The first was taken in Manchester by that extraordinary and zealous phrenologist Bally, a man whose whole soul seemed to be absorbed by phrenology. But truly a part must have been reserved for the love of his hapless country, Italy. Bally's was the best cast of the three that have been taken. The second cast was taken years subsequently, when I became a member of the Anthropological Society, one of the laws of which society being that each member should have his head cast, and should present a cast to the society. It escapes my memory when the third cast was taken; my impression is that it was badly done, and so was not prized. The two casts named are still extant, and they show strikingly the changes in the development of the brain, changes quite in accordance with directions in which the mind was active at these distinct periods. And these changes are so marked as to give ground for the strongest conviction that it is possible to develop the brain in any given direction. If this conviction be rightly founded—and that it is so has been established by multitudinous casts taken of the same individuals at different periods of their lives—it affords a scientific demonstration that a permanence may be imparted to moral and to immoral states; and this presents a most encouraging ground upon which mankind can build the certainty of human progress. It demonstrates also the absurdity of expecting a bad man to be made a good man in a day, a week, a month, or a year. For if an organ of any faculty increases in size, the power of that faculty becomes proportionately dominant; and if a man has for a series of years gratified any animal passion in ways not according with the activities of the higher faculties, he will, in order to get that dominant faculty to submit itself to the activities of the higher sentiments, have to pass through a perpetual fight. He will recognise that he has 'a thorn in the flesh,' he will adopt, from sad experience, the language of the Roman poet:—

'Video meliora, probaque,
Deteriora sequor.'

He will be continually forced to say with Paul: 'What I would, that do I not; but what I hate, that I do.' In fact, the man has been warped downwards for years; to walk upwards is indeed hard. People talk of conversions; but a conversion is merely *a change in the direction.* The struggle required to go in the new direction will be dependent on the character of the direction in which the mind had, previous to the conversion, been in the habit of wandering."

. . . . . .

The Phrenological Society was to John a means of much pleasant social intercourse, as well as of great mental good. That society was then in a flourishing state, and John became one of its most useful members.

Some extracts from the Note-Book, Edinburgh, will further show the tone of his mind. There are few dates. He often records walks enjoyed about the environs of the town, sometimes solitary, sometimes with one or other of his newly-found friends. The following are early ones (age 18 and 19):—

"Who can wander on a fine spring morning, the hawthorn just budding into beauty, and a scent full of freshness exhaling from the leaflets expanding to the benignant sun, the lark singing its song of happiness; without experiencing the genial influence of surrounding objects, and feeling grateful to that Being who is the author of all these sources of delight. The man without religion may indeed be checked by the feeling that he has been treading on forbidden ground, and may have that indescribable sensation which cannot better be illustrated than by what a boy feels who, full of gaiety and fondness, comes into the presence of an offended parent. But one who loves Christ, in the true sense, approaches a smiling God, a Heavenly Father, in all the glorious things he sees around him. Everywhere he meets Him."

"How many little Nebuchadnezzars there are! How many have their little Babylons, of which they exclaim in all the dignity of self-possession: 'Is not this great Babylon that I

have built by the might of my power, and for the honour of my majesty?' And yet they forget that the pleasure they receive from the works of their hands is derived from God: for had He not, to the idea of form superadded the feeling of pleasure, where would be the delight arising from contemplating the simple elegance of the Doric or the more varied beauty of the Ionic architecture? and if God had not connected with the beauteous landscape a power in the mind of being pleased with the sweet variety manifested by Him in all his works, what would the most lovely objects be but a continual exhibition of sameness? Why should the running of waters over the pebbly ground afford such pleasure as to have kept its place among the delights of country life? and why should the song of the lark not fatigue and disturb us by its long continuance and its shrill notes?"

"A very common observation it is, that there are some most excellent men among the clergymen of the Established Church, men whose labours are much blessed. If such men remain in the Church, why should *we* dissent? and would God bless what is opposed to his laws? such a course of reasoning would justify us in many a proceeding not at all right. A man must be fully satisfied in his own mind; and must steer his course not according to another's standard, or another's conduct, but by the light of conviction. A very clever and good man may be greatly in error on that very point on which I am inclined to be guided by him."

"'My kingdom is not of this world.' Jesus, when they wished to make him king, escaped out of their way. The spiritual nature of his kingdom will be seen more clearly when the system itself is considered. Christianity is a revelation of God's will to man, who is required to believe certain doctrines, to attend to certain practices made clear in these doctrines. Such doctrines and such practices will, upon a brief consideration, show the unworldiness of the Christian kingdom. With respect to the doctrines, they pertain to another world ab-

solutely. They teach the love of God and man: all that is of the highest importance both for soul and body. Their tendency is to abase much of what man exalts: and *vice versa*. The worldly or self principle is in direct opposition to them. They hold up to view *new heavens*, and a new *earth* 'wherein dwelleth righteousness.' They point to 'kings and priests unto God;' to 'treasures in heaven,' where moth and rust do not corrupt; where thieves do not break in and steal: to a state where all men are brothers, consequently where there can be no wars, or 'rumours of wars.'

"The practices to be attended to are totally different from those recognised as suitable to the world. Many instances are given of this in the New Testament."

"There are men who judge very unfairly. Why should a man who receives as a truth a doctrine of the Bible, say the fall of man, be charged with ignorance and bigotry? It is unfair. There are self-evident truths, so common that the commonest sense will assent to them. There are pure mathematical truths to which the profoundest mathematician gives his assent with readiness, but for a tyro in mathematics to express accordance with which would be foolish: while for him to deny the truth of the proposition, self-evident to the profound mathematician, though not to the tyro, who is not possessed of the same knowledge, would be still more foolish. The matter stands in this way between the two people before instanced; one giving, the other refusing, consent to matters stated in the Bible. The man who by study has gained advance in Christian knowledge may be supposed to have more light to read by (this is to say nothing of the Holy Spirit); and strange would it be if one, who has not studied or been so guided, could be possessed of this light, could discover what the Christian discovers. For him therefore to stigmatize, and to reproach the man who has made himself master of the subject, is both unfair and unwise. Reproaches of the kind are foolish, inasmuch as they intimate that it is reasonable for a man with a bad telescope to see better than a man with a telescope infinitely more powerful than a Herschel's."

"There is a set of sympathizers whom I call sympathizers with print. These form a large number: they will shed tears over the well-turned periods of some tale of misery; but if invited to enter the hovel where dwell the originals of the moving story, or to employ themselves actively in their aid, would turn away or excuse themselves, and show little if any real interest in the matter. Yet how express is the teaching of Christ on such points. 'I was sick and ye visited me, naked and ye clothed me, hungry and ye fed me', etc.

"I am reminded of one of the Society of Friends, who endeavoured to make an impression on a man who, he well knew, had abundance of this world's goods, in favour of an individual whom to help would be a real charity and a good. He made his appeal in a manner likely to touch the feelings, but found no response in the way of probable aid to be offered. All he could get was, 'I am very sorry, really I am very sorry,' and other similar phrases. At length, quite out of patience, he came to the plain matter of fact.

"'Friend,' he said, 'what shall thy sorrow stand for? My sorrow shall stand for ten pounds; what shall I put thine down for?'

"In this way he succeeded in obtaining some little assistance for the case."

"Whatever some people may assert respecting the vanity of all things here below, I can look upon the man who, by the exercise of his intellectual faculties, has discovered some of the laws which regulate the phenomena of the universe, as not having lived in vain. And when I reflect that the laws thus discovered have in their applications enabled man to realize an immense amount of benefit, and to avoid an immense amount of evils, I feel how glorious a being God has intended man to be, and am led to more devout worship; while I can but pity the ignorance of the man who despises what God has exalted."

"It is a common observation that a man may tell lies till at length he believes in them. This is no doubt true; and in like

manner, I think, it may be asserted with equal truth that men may read books depicting beauties and excellences of character or sentiments till finally they believe they themselves possess all those beauties and excellences, and that fineness and delicacy of feeling about which they have been reading. Such people live in an unreal world, profess to wonder at the rough brutality of the common herd, and to be filled with disgust at the degradation of character they behold in many of their fellows. Of their own *real* selves, their own evil tendencies and weak natures, they seem unaware. They know not, or they forget, what, under other circumstances, they themselves might have been. The best people are the most humble and compassionate."

"Go WORK in my vineyard; but before a man goes he believes. Work is the effect of belief."

"Even in death was manifested that love of fame which comforted Socrates at the hour of dissolution. The thought that his countrymen would record his sayings, and treasure them in their memories was supporting. He had not the elevating prospect of a world beyond the present, the certainty of an immortality, except that connected with this world. It was the love and hope of fame that enabled him to withstand the pressing solicitations of friends to deliver himself. This feeling it was bore up the many noble men who, in those early times, shed their blood for country and liberty."

"*Gaping.*—May it not be caused by some peculiar state of the nerve, induced by the action of the brain in that condition of the mind called attention? And may it not be the *par vagum* which supplies the lung? inasmuch as we feel a collection of blood in the lungs, compelling us to take a deep inspiration in order to get relief."

"*The Roman Catholic service as it may seem to a stranger.*—Having heard that prayers were to be offered up at the Roman Catholic Church in this town (Edinburgh) for the repose of the soul of Louis XVIII., I went there. The interior of the place was very neat. At the back of the altar there is a fine painting of Christ about to be laid in the sepulchre. On either side of the picture is an apostle; the one in the act of speaking, the other holding a sword. The sword seemed to me emblematical of the influence of some of the tenets of this Church upon its followers—an influence which calls into execution the torture. The altar itself is a beautiful piece of carved work, composed of Gothic arches, and is surmounted by a neatly-carved miniature of the church itself; upon the top of which miniature representation is the cross, consisting of black marble, with Jesus Christ thereupon, He being formed of perhaps gilded brass, or may be of gold.

"But what of the mode of service? The Latin prayers I objected to; who could understand them? Even the Greek words, as 'Kyrie Eleison,' are meaningless to the mass of the people. And why say 'Oramus' instead of 'Let us pray?' The service was read very quickly, like a task that one is glad to get over. There were, as it seemed to me, three altars. A priest stood at the middle altar reading something for about half an hour. All I heard was 'Oramus.' The whole effect was that of being in a hurry. Every ten minutes or so one of the younger priests jumped up from his kneeling position, ascended the steps of the altar, and took hold of the cushion from which the priest was reading, to remove the book to the opposite part. When passing behind the priest he kneeled and bowed, I suppose to the cross. Afterwards he descended the altar steps, bowed, and knelt in his original position. After this ceremony had been three times repeated, the intervals being filled up with many bows and 'amens,' a bell rang, and I saw the priest who was reading kneel down. The bell rang again, and he rose, lifting up the wafer in his hands, and holding it before the cross. The bell rang a third time, and the priest again knelt and bowed and rose. One of the minor priests now ascended the steps of the altar, and after proceeding to the altar, whereon two bottles were placed, he filled these bottles, the one

with what seemed to be wine, the other with some other liquid. After this he took the bottles, and crossing his arms, with the bottles still one in each of his hands, approached the priest who was reading, bowed and presented the bottles. The priest, who had been reading, poured some of each of the liquids into a silver cup, and then returned the bottles to him by whom they had been brought, and who received them with a bow, restoring them to the spot whence he had taken them. The priest who had the bottles now muttered some sentences, while he stirred the liquid in the cup. The bell rang again, and the three priests fell on their knees, their heads bent deeply. Again the bell rang; the one priest rose bowing, the others still kneeling; he raised the wine as he had raised the wafer up to the cross, and held it there for a few seconds. The bell rang, he fell on his knees, bowed, and again rose.

"When the priest stood aside, I had a good opportunity of seeing the middle altar; and observed that there were there three gilded picture-frames, each containing some writing, headed by an engraving; but I was too far off to find out the meaning of either the one or the other. I suppose the middle picture must have represented Christ, for opposite to it was placed the cup. The cup was covered with a black velvet cover, on which a cross was worked in silver cord, as it seemed. On this cover was a plate, and on the plate I fancied I perceived the wafer, but I could not be certain. The three priests, after performing the before-mentioned ceremonies, went into a sort of vestry, bearing away the cup and wafer in procession. The first priest, who was clothed in black velvet, on which crosses were worked in silver cord, walked first, carrying the cup; the two others, robed in white, following. We were now left for about ten minutes with nothing going on. At length four priests came in, the additional one being robed very splendidly in rich silk, embroidered with beautiful flowers. This priest walked first, carrying the cup and the wafer, covered now with a rich silken cloth, something like the priest's robe. This gaudily attired gentleman was followed by the two minor priests in white apparel, and then came the priest who had at first read, now dismantled of his ponderous vesture. The processes of bowing, of lifting up the wafer, of crossing the arms with a bottle in

each hand, of upraising the cup, were again severally and all performed; but there was one additional process, namely, that the priest drank the wine. I do not know that he ate the wafer. I began now to be tired of watching the proceedings, as it appeared to me that most of the spectators were, if I might judge from their yawning and snuff-taking. In fact, the no-doubt good Catholic who was seated next me was evidently so fatigued that he forgot the soul of Louis, took up his hat and departed, leaving the priests to finish the duties of their offices. When this devotee had left, I took the liberty of glancing over his prayer-book. Some of the prayers were excellent; but as for the forms and ceremonies commanded, I am astonished that any man of sense can seriously think of complying with such nonsensical requirements. I will transcribe some of them as commanded to be observed by communicants.

"'At the time of your receiving, let your head be erect, your mouth opened moderately wide, your tongue a little advanced so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth. Let the sacred host moisten a little on your tongue, and then swallow it down as soon as you can, and afterwards abstain a while from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down, and then return to your place and endeavour to entertain as well as you can the guest you have received.' How can men receive such absurdities as these? It would not be fair, however, to end here.

"The receiver of the host is then commanded:—'Spend at least a quarter of an hour after communion in devotions suitable to the occasion. It would be a great abuse to turn your back immediately upon your Saviour. I recommend these things to you after communion:—*First*, To cast yourself down in spirit at the feet of your Lord, whom you have received, to adore Him, praise and give Him thanks for coming to so unworthy a sinner; and to invite all heaven and earth to join with you in praising His holy name. *Second*, To make an offering up of your heart and soul, and of your whole being, to

Him, that you may henceforward love and serve Him for ever. *Third,* To present your petitions for all the graces you stand in need of, and to make good use of the favourable opportunity to pray heartily for yourself, for your friends, and for the whole world.' This is good and beautiful; but if by 'whom you have received' is meant to be taught that Christ's body *literally* has been received, that is a serious error."

CHAPTER X.

FURTHER FRIENDSHIPS IN EDINBURGH. THE SCOTTS. CAPTAIN CARGILL AND HIS COLONY. VARIOUS EXTRACTS FROM NOTE-BOOK. THE PUBLICATION OF HIS "ENGLISH GRAMMAR." HOME LETTERS AND TROUBLES. DEATH OF HIS TWO SISTERS. FEBRUARY 1826.

JOHN says:—"It is now the winter session (medical), which begins in November. There is a great bustle, and hurry, and crowding. There are many Societies connected with the University, at the meetings of which one gains a good deal. There is much discussion over the various lectures, and sometimes one gets fresh light thrown on an obscure point, or gets freed from some confusion of ideas. Such meetings are highly useful to young men."

A valued friendship made in Edinburgh was that of David Scott, a man remarkable, even at that early period of his life, for extraordinary artistic power, and afterwards recognised as a genius. Many a walk they had together, and many a delightful talk on art, and science, and philosophy. John used to tell of how David marked out for him, on the sands of the sea, a history of the various schools of art; and how clearly and indelibly he thus impressed the details upon a mind that required helps of this sort to enable it to arrange and store up facts permanently. David Scott's family were among John's very kind friends, always receiving him with a hearty welcome. Mr Scott, the father, took a sort of fatherly interest in him. It is an impression of the writer of this, that John spoke of how to encourage the young English student, and in a delicate way to help him, Mr Scott bought of him one of his intellectual

productions, "A Tour in the Picturesque Scenery of Scotland." He felt for the youth far away from his friends, and struggling against bad health to keep himself independent during the time of his graduation.

A brother of David, Mr W. B. Scott, became afterwards his dear friend in London. With him John loved to talk of old times and old friends in Edinburgh. This friendship became further cemented by the marriage of Mr W. B. Scott with a friend and schoolfellow of his wife.

Note-Book, Edinburgh.—"When we read the external historical evidences of Christianity, and find from what sources these evidences come, we shall admire the great wisdom of God who overrules 'the wrath of man' to His praise. For it is a curious fact that almost all these evidences are found in replies to objectors, many of them very angry objectors; and this not long after the apostles ceased their labours. Thus, evidences of Christianity have indirectly taught us what the friends of Christianity believed."

"It is nothing in favour of error that it is sometimes difficult to gainsay it. Even Paul and Barnabus had no small dissension and disputation with 'certain brethren from Judea,' who taught that unless the Gentile brethren were circumcised after the manner of Moses, they could not be saved. And although much was said by these inspired men, yet the question was referred to the apostles and elders at Jerusalem. Acts xv. 1, 2."

"The Word or truth of God, is an ocean which we may navigate for ever, and continually find some fresh and beautiful island never seen before. So, when the eyes of the understanding are enlightened, we discover fresh beauties on all hands, and often we are astonished at the enlivening light we obtain on many lovely portions of Scripture itself."

"Every evil has some good connected with it. Aristophanes, a man whose name will be ever disliked on account of the use he made of his powers in bringing into discredit the great Socrates, was a means of stirring up the public mind to attend to the interests of the State. He often, in his comedies, enters into politics, and since in them he dared to state truths which could be told only in a laughing way, he did much good. He condemns the corruption of the generals, the dissensions of the senate, and delights in exciting the people to act their part in all public deliberations."

"The influence of the tragedies of Euripides was great, though these grand works were of a different caste from those of Sophocles. He introduces upon the stage the language of philosophy. His style is elegant, clear, and harmonious. Indeed it fixed the language of tragedy. He introduced the doctrine of a blind destiny; and under the names of heroes dressed up vice, and poured out upon his fellow-countrymen a torrent of iniquity. His heroes are vile; his divinities put aside their divine character, and get into mischief. Sometimes he plays the moralist; sometimes he strikes at the foundation of all religion; and from the fate of Anaxagoras, his teacher, afraid of teaching his doctrines in public conversation, he dresses them in the garb of tragic poetry, and gives them a perpetuity."

"How wonderful must have been the effect produced on the inhabitants of Greece when Orpheus first sounded his wild notes in their hearing!"

What John in this "Note-Book" calls "Private Studies in Cicero," seems to have occupied a good deal of his time very pleasantly and usefully. As he translates, he gives his opinions respecting Cicero and his writings in a manner very striking for his years. The deductions made, and the useful lessons drawn, for thinking and for living, are such as to indicate a thorough appreciation of the hero, and a determination to lay hold on

whatever was noble and beautiful. His "Beauties of Homer" was also, so far as he proceeded with it, a rather extensive, as well as a very thorough and critical study.

About the same time he wrote an essay on the "National Character of the Athenians, and the causes of those peculiarities by which it was distinguished."

His medical studies, however, which were of paramount importance, and his after devotion to his profession, prevented the completion of many designs connected with these more elegant pursuits. But nothing at any period of his life prevented him from consecrating a portion of time to *philanthropic* objects. In fact, his love of his fellows, and his deep interest in all tending, as he conceived, to their good, increased with his years and with his knowledge. His stay in Edinburgh certainly matured his views on many subjects. To the Scotch Baptists and to the phrenologists he often acknowledged himself to be indebted for the part they had taken in helping him on, religiously and intellectually.

Among kind friends made there, must be mentioned the Cargills. Captain Cargill was somewhat like an old Covenanter, for sterling, steady, conscientious feeling, and for capabilities for intellectual warfare. These friends helped to cheer and enliven his student life. In after years they came to London, when the now old Captain Cargill drew near to the accomplishment of his long-cherished dream, that of taking out to and heading a Scotch colony at Otago, in New Zealand. Many years he had been working towards this object, and at length the Government granted what had long been sought; and under its auspices, he, with his wife and such of his family as were in England, left our shores, taking out a number of their countrymen and women, to be the founders of a new colony—one of Free Kirk men. Now soon sprang up a town, named by them Dunedin, in affectionate remembrance of their own city; and at the Great Exhibition of 1862, opportunity was afforded, by numerous photographs, and by specimens of native products, etc., etc., of marking the extraordinary progress made by this colony in a very few years, and of becoming acquainted with their resources. To John Epps and other friends it was exceedingly interesting.

"Captain Cargill," says John, in a late note-book, "seemed to be perfectly satisfied with the result of his dreams and of his labours. As chief man of this colony, he gave evidence of that clear intellect, sound judgment, and good sense, which rendered him eminently fitted for his position, and which gained for him the respect and attachment of all. He was past eighty when he died. One of his daughters has been in occasional correspondence with my wife, and thus we obtained news of the absent. We greatly missed these friends when they left London.

"Captain Cargill had a great admiration for Dr Chalmers, whose private pupil he had once been. The veneration in which he held his great teacher remained with him to the end of life. He told me that he never left the presence of the Doctor without feeling himself taller than when he entered it.

"With Captain Cargill I had many interesting talks and discussions. We could not agree upon church matters; but still we always 'agreed to differ.' I liked the man; I respected him. When, finally, the matter of his going out with the colony to Otago was settled, he was very urgent that I should purchase land out there; and I would have done so, had it not been that the new colony was to be an endowed Free Kirk colony. Long arguments we had on that matter; but as he could not see with me on a point deemed by me of great importance, I would not consent to invest in Otago. *To endow opinions*, religious opinions more particularly, seems to me so very serious an error, that I could not in any way be a party to it. No trammels should be imposed on thought, on free inquiry; to endow opinions is to fetter the generations that succeed us, to place obstacles in their way; to say 'thus and thus you shall think; we have decided that such-and-such shall be your views of religious truth.' If we can suppose regret felt in the next world for an act of the kind here, how deep would be that regret to find that we had endowed the wrong opinions—opinions quite opposed to the will of God."

Note-Book.—"Studiousness of imaginary worldly interests is one of the greatest enemies of truth. It was the case with respect to the Gospel preached by Paul at Ephesus. See Acts xix. 25–27."

"That the baptism of John has more meaning in it than is generally supposed, is proved from the following: 'And a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and, being fervent in the Spirit, he spoke and taught diligently the things of the Lord, knowing *only* the *baptism of John*.' Acts xviii. 24, 25."

"If there be any one motive that supports the mind in the varying circumstances of life, and renders it buoyant amidst the waves of adversity, it is confidence in God, whose will is nature's law, whose decree is the limitation of fate, and who does according to His righteous judgment, in heaven, and among the inhabitants of earth. A blessed thing it is to have this confidence in God, through His Son our Lord and Saviour Jesus Christ."

"Freed from the abject fear of man, the man who loves God keeps the heavenly road, nobly braving the worst that can happen through the offence he may give to some, or through the sacrifices he may have to make."

"A man's being a Christian does not make him less a man; it should make him more so. Every man has certain civil rights, and it is his duty to maintain them. Paul has set us a noble example."

"God's decree and man's free agency are much spoken of, as if opposed the one to the other. No doubt there is much difficulty at times in reconciling the two; but if we studied the Bible, this difficulty would in great measure vanish; there are so many instances therein of both. Thus it was the decree of God that Paul should go to Rome; the Jews had determined to kill him, and so" ——

He appears to have been interrupted, and did not continue the intended remarks in the note-book, though in all probability his Scotch Baptist friends, at one of the next meetings of the

Church, had the benefit of hearing him at some length on the subject.

"The necessity of good works is found everywhere throughout the Scriptures; it is proved even by what Paul says in his speech before Agrippa. He taught men that they should repent, and turn to God, and do works meet for repentance. Acts xxvi. 20."

"A friend observes to me: 'The only tax that God imposes upon all benefits conferred, is thankfulness.'"

"Faith is strongest when the thing is believed without any evidence except that of the witness who testifies it. But this does not militate against the use of knowledge. A man may believe from reading the Epistle to the Romans, that every man has a conscience; but how much more convinced is he when he finds that in every—even the most savage—country there have always been some people who gave evidence that they possessed conscience."

"There is a great difference between *universal* and *general* laws. When we make a law universal, a single fact may overturn it; when general, such an application is not valid."

"The reception of truth is most frequently prevented by some conceit. Thus, when Jesus Christ said to the Jews, 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free' (John viii. 31, 32); they answered Him, 'We be Abraham's seed.' This vain conceit of theirs blinded them. So it is now."

"What a noble principle of morality is that which remains active even when hidden from the eye of man; which cannot

allow of an act of injustice, although that act should never be known to any but God."

Here are sketched out what were evidently intended for essays, "On Morality," "On Important Inventions and Discoveries, originating in Trifling Incidents," "On Prejudices Unmasked."

In this last essay he seems to have been disposed to dwell on the habit of unreasonably setting oneself against certain things, and all the while indulging in other things somewhat similar, but which, custom having reconciled us to them, we do not regard as coming under the same category. The instances are such as these: "Being horrified at the scent of snuff or tobacco, but constantly using the scent-bottle. Despising certain foreigners for using nose-rings, but at the same time yourself using ear-rings."

All such jottings down he seems to have made use of for essays, lectures, or readings at one of the societies.

He kept up a regular correspondence with those at home. A few of his father's letters may be introduced, as showing the sympathy between the two: "My dear boy, in the midst of troubles we think much of you; do not be distressed, for all will yet be well. And pray take care of yourself, since that is of consequence in every way. My troubles are for my good, I have no doubt. Your letters are a great comfort to me; and when I show them or read them to friends, I have pleasure in the sympathy and the praises I receive on your account. Then I thank God. I have lent your last letter to a friend. George seems well at school. I expect James home soon. They are *very* happy. You ask to dedicate your book to me. I prefer its being dedicated to 'mamma.'"

The "mamma" writes: "It affords us more than common joy to hear from you, and we rejoice to know of your success at college. We often talk of you with gratitude for your loving attentions. Your friend Mr Martin * called yesterday, and sends his kind remembrances. From too close study and application he is ordered by Dr Birkbeck and other medical

* The celebrated artist.

men to keep quiet, and to rest entirely. Our dear friend Thomas Shirley (this was the minister at Bessels Green) is not able to preach just now—a great trial to him and to us. Sister Mary will write soon. You have the sincere love of all.—Your affectionate mother, Elizabeth."

"My dear boy, I am just about taking George to school. We all join in love to you. I hope to be free of some of my troubles by the time you are back in London. Let us not be over careful for the future, my son; using only the proper wisdom in preparing against it when it comes. 'Seek first the kingdom of heaven.' I will attend to *the book* affair, and see if the Grammar* has been noticed. For the MS. we will see if Rees & Co. will take it; if not, you say the editor of the *Imperial Magazine* wishes for it. I find you are sometimes preaching to a thousand people. May God bless and assist you. Take care of your health.—Your affectionate father, J. E."

"My dear boy, Dr Durie has called [John's old master]. He tells me Berring has gone to be master of the jail where Hunt was confined. The salary is £500 per annum. Young B—— called the other day; he says he shall ever remember your letter to him. He will write and tell you all that concerns himself. I have had a hundred or two of prospectuses printed. These will be sent out. Dr Durie will dispose of some of them; so of other friends. I have also sent to Dr Blundell. The publishing, as you will see, is arranged for. I hope in all you write you will be guided by sincere love to God and man; and will keep our Saviour before you. I feel deeply about you, and cannot help having some anxiety. I pray God you may hold fast the faith. As I said before, I have been told that you sometimes speak to a thousand people. Do not be lifted up by it.—Your true and affectionate father, J. E."

Another letter about this time (1826) contains the names of many who wish for copies of the work. In this letter the father warns John about trusting to "friends *so called;*" the "main thing," he says, "is to put the shoulder to the wheel." "I am disgusted," he adds, "with *friends;* but when you find the genuine article, you cannot prize it too highly. And as to

* This was his English Grammar, in which he proposed to teach grammar by means of a tree. The *tree* was drawn by Mr W. B. Scott.

the faults of others, let us look to ourselves. May the Good Shepherd keep us silly sheep in the right way; and when we stray, no matter what rough dog He sends after us to bring us back. The Master will not let him be rougher than He sees right, in order to get us safe back again. Discipline we need and must have. All join in love. We are concerned about you; we love you dearly and devotedly."

John, as well as his father, had a most severe trial in the February of 1826. His sisters had both of them married before he left London, and had every reason to think they should be among the number to welcome him back on his return from Edinburgh, with, as he hoped, his hard-earned doctor's degree. These sisters both died, and within a short time the one of the other. The letters at this period are too sad to be entered here—an extract or two is all that need be given:—

"My heart is too full," writes John's father. "I scarcely know how to write. My Susan gone! and my Mary in a very critical state. It has been sad to give you such news. We buried Susan beside her mother and the babies. It is a marvel that my poor wife is not in the grave too. She is both weak and strong; she has done bravely, and commanded like a captain, displaying 'the fruits of the spirit' in abundance, under the most trying circumstances of life. Yes, even to my surprise; and most thankful I am on account of it. A great prize is a tender and loving wife. She will be a good friend, a kind mistress; and she *must* be, or have been, a dutiful daughter."

This was indeed a sad blow to John; and still greater was the shock and more poignant the sorrow when the next letter came. Both sisters were dead when the above was written; but the father had not ventured to give the double stroke: he judged it well to tell first of Susan's death and burial, and so to prepare the mind of his son for the fresh shock. It had been agreed on both sides that John should not come to London, as in the present state of his medical studies every moment of time was of great importance to him.

In the next letter the father writes thus: "O my dear son, I could not tell you of both dreadful events at once. Mary was taken from us very soon after death removed our dear Susan. It was too much to write of, too much for you to bear without

preparation. O my dear child, surely you will not be taken too. May God help us to submit to these dreadful trials. I have not a doubt but your dear sisters are in a state of happiness. I do greatly feel the sad loss of Mary, to her mother as well as to me; we had both looked so to our good Mary. We hoped so that she would live to be our help and comfort. Well, she is gone to be with her mother and sister instead; and we must bow before the will of God. Mary was a humble follower of Christ. O my dear boy, we have indeed had great troubles. I have felt them so much the more for my dear wife's sake. I cannot continue. Pardon me, for the present I must leave off."

Somewhere about this time a proposition was made to John by his friend Dr Foote, then in Edinburgh, to accompany him (Dr Foote) to Persia. The father thus alludes to it:—

"My dear boy, I have thought much of this weighty matter, your going to Persia. It is too hard a thing for me to give my consent to at present. This I say after serious deliberation over the proposal of Dr Foote. The voice of God seems to me to say *no*. I fear, my dear child, that you have perhaps too favourable an opinion of man. I have no reason to suppose that Dr Foote is not a good man, and one fearing God; but he would, of course, like to have your company. I trust both he and you will be useful to your fellow-men wherever you are; but there is plenty to do in our own country, and each man can do something in real missionary work, both at home and abroad, even while pursuing his own business or profession. I have often wondered that more zeal is not displayed about such work in the dark places of our own land, and more particularly in Ireland. In the present case, my dear boy, my *feelings* are not to be trusted; they perhaps stand in the way of judgment; yet, looking at the matter on all sides, I cannot see that you should leave us. I wish you to come to London when your main object is gained. If you do not soon hear from me again, write to me; and pray take care of your health. This, I fear, you will not do; you will over labour, will wear out the body too early.

"By the time you come we shall, I trust, be brighter.

Pray for us, for we are often oppressed greatly with dreadful thoughts."

His father's wish on the subject so strongly expressed decided John against going to Persia with Dr Foote. It was partly his extreme grief at the deaths of his sisters—and more especially the loss of Mary—as well as in part from the wish to be earning money more quickly than could be the case in London, and thus to give no trouble or anxiety to his father, that made him entertain the idea for a moment.

Note-Book, May 1826.—"The summer session at the University begins in this month, but there are chiefly the medical students there. Botanical lectures are given in the gardens, which is a pleasant thing and good. Professors, too, sometimes take the students (of botany or natural history) out into the country. This is delightful in many ways. Nature open before us; the pure free air, and the spirits more buoyant. Even the professors themselves are happier and more like the students. English students, too, as myself get an opportunity they perhaps might not otherwise have of seeing some of the fine scenery round about Edinburgh. Truly, some of it is very splendid; as from Stirling to Ben Nevis, for instance; a range of hills once seen never to be forgotten."

In another letter from John's father (May 23, 1826), the joyful event of a birth forms a pleasing contrast to the former news. "My dear son John," writes the father, "you have a little sister. I am laid up with rheumatism, so cannot write much; but God be thanked for all His goodness, and may we be thankful from the depths of our hearts, and humble and contented. I send you by Dr Durie the book, letter, German, and printed matter. I would have sent other things, but did not like to trouble Dr Durie. My dear boy, what is your opinion upon the Roman Catholic question? For myself, I am afraid to trust the Romanists, and will not vote for one who votes for them. If you are inclined to write anything on this subject, do."

The father and son differed widely on this point. John was ever on the side of liberty, as, indeed, his father was when fear for the safety of the Protestant faith did not interfere. Afterwards John modified his father's views considerably.

In the note-book is the following in reference to his sister Mary:—

"My sister Mary was a girl of good understanding; she was witty too. I have sometimes laughed when thinking of the long disputes we two young people used to have on the feeding of children. Mary had a good deal to do with the little ones, so that she had her experience, her practice, to bring forward. I went all by theory; but though I could never fully convince her of the truth of my assertions, yet *her* practice fully convinced *me* that she was wrong. She had two children of her own, and they died, I am quite persuaded, because their *feeding* had not been properly watched over. They were pampered as to their tastes, and over-fed. I would not be so cruel as to tell Mary this, though when our disputes ran high I had a great mind to do so. My sister Mary was as particular about cleanliness as I myself was. The utmost cleanliness was essential to her happiness. I could not during my apprenticeship always have my boots in a perfect state when I looked in upon her. However, as she inflicted on me for my transgressions nothing beyond a severe look at my boots, for which they were none the worse, I did not greatly mind. But sister Mary was not, as some housekeepers are, unfeeling; she had a very tender heart, her disposition was sympathetic, and although she did not approve of people complaining for trifles (she herself never giving way unless really ill), yet when any one *was* ill, Mary was beside that one night and day. She was indeed a dear sister; and she is gone for ever. Oh! How I wept for her. Farewell, dearly beloved Mary!"

John's youthful opinions concerning the "feeding of children" remained but little modified to the last. He very strongly objected to things being given to children to eat and drink which he considered unsuited to their age; and to their being, as he thought, over-fed. His views on this point were often a source of trouble with respect to children who visited him. Very fond of children, glad to see them happy, and willing to contribute to their happiness, he kept a watch over their eating and drinking, which was doubtless most wise in the abstract, but which sometimes caused a temporary disturbance of that pleasant equilibrium which it is well if one can, with safety, keep.

CHAPTER XI.

MORE NOTES AND MEMORANDUMS, CHIEFLY WRITTEN ON SUNDAYS. HIS THESIS AT COLLEGE. TAKES HIS DEGREE AT TWENTY-ONE.

NOTE-BOOK.—"*Saturday, June* 1826. This morning I finished reading the 6th chapter of St John's Gospel. Many important lessons are therein taught. As, Christ's sympathy for the multitudes (5th). That He puts questions to the people to try them (6th). His Divine power in feeding the five thousand with the five barley loaves and two small fishes; and his dislike of waste (6th to 12th). The effects of this Divine power (14). That these effects are often only temporary (16), being produced by a bad motive (26), and not being founded upon the understanding of truth (60, 61, 62, 63).

"Christ's Divine power also shown by his walking upon the sea (19), and further in verse 21.

"Christ's superiority, as the *bread of life*, over the manna (49, 50, 58).

"The nourishing character of the bread of life (35, 48, 49, 50, 51).

"The offensive nature, to some, of Christ's doctrine (60).

"The necessity that God should lead us to right views of Christ (64, 65).

"What is the work of Christ (29)?

"The assurance of Peter (68, 69). That among the most zealous disciples, there may be an enemy in sheep's clothing."

"*Sunday morning, July* 2.—This is a delightful morning. The sun shines brightly, and the happy sparrows are chirping with joy upon the poplar. There is an old one feeding its young ones. Now, it has left them to get more food; then it

returns, and presently it seems endeavouring to persuade the young ones to try and use their wings. What care! How wonderful is God's Providence!

"This incident affords a beautiful illustration of the duty of a pastor of God's flock. He should be collecting, out of the rich meats of truth, some nourishing food for the Church; so that not alone they may not starve, but, moreover, that they may thrive and grow as they should do, being what they are. Thus should a man devote himself to his ministry. And this brings before my mind that our worthy pastor Mr —— is certainly not suited for the office which he now holds. From the infirmities of age he speaks in such low tones, that he can be heard but by few, or by those only who have been used to him for years, and have thus become accustomed to his mode of speaking. But our good friend cleaves to his office. Let this be a lesson to me; and if I should live to be of Mr ——'s age, and hold office, let me know when to give up that office, whatever it may be. Remember, John Epps, to think of man's good, which is God's glory, before your own personal feelings."

"*July* 12, 1826.—A friend has been troubled very much about correcting his thesis,—the pressman having committed a considerable number of mistakes. Almost all these mistakes, however, have originated in the fact that the thesis itself was very badly written. From this let me learn to write clearly and to be neat and exact in all I do. I shall thereby save myself much trouble."

"It is not always that the most forward characters are the bravest. Peter said he would die with his master; yet we know how he denied Him. Gambold, in his Saint Ignatius, has some beautiful lines upon the differences in the conduct and feelings of a man diffident in his own strength, and of a man bold and forward in demeanour. It was not until Peter had the duty of feeding the sheep three times enjoined upon him, that he was taught to restrain the unpleasant forwardness of his manners. He wished always to know about other

people's matters, and was reproved by our Lord. The Saviour's conduct towards him shows us that we should not be impatient with those who are rather obtrusive and even rude; but that we should bear with them, giving them a hint or a favourable opportunity towards improvement."

"Why are my *notes* and *mems.* chiefly on religious subjects? Because they are more often written on Sunday, which is my *rest* day,—that is, my day for *religious* work more particularly. My medical, botanical, and other studies are all laid aside: my mind is directed into still higher channels. Other days I am so occupied every minute, that I have seldom time even for a 'note.'"

"We should ever remember that 'The fear of the Lord is the beginning of wisdom.' Our knowledge of things in general, even when we know all that has been observed and discovered, is very contracted. Humility is becoming, and is consistent with pressing on towards higher and higher intelligence. The wisdom which makes us 'wise to eternal life' is taught but in one place, with any benefit. The school wherein the important lessons of infinite wisdom are taught and learnt is this life. May I be a diligent scholar, working out my own salvation with fear and trembling; strengthened to persevere by remembering that it is God who has promised to work in me; remembering, 'Without me ye can do nothing.' God and man must work in unison."

"Ignorance is most frequently the cause of unjust judgments. A knowledge of the nature of things tends very much to enlarge a man's mind, and to make him take more correct views of human actions. Thus when the Pharisees complained to Christ that the disciples had plucked the ears of corn, being hungry, on the Sabbath-day, our Saviour remarked: 'But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.' Matthew xii. 7."

"Simplicity is characteristic of the Christian system, as to matters evidenced by fact, and to perception; but as to *doctrines* mystery is one of the characteristics. Thus, we should not say that the whole of the Christian system is simple. We should distinguish between matters of fact and matters of doctrine; and, in addition, a distinction should be made between the doctrines founded on facts and those founded simply on revelation that such or such is the case. Thus, when the Apostle states the grand doctrine of redemption as founded upon the resurrection of Christ, he is perfectly simple. He gives the evidence of the doctrine. We should note these distinctions."

"'The spirit lusteth against the flesh, and the flesh against the spirit.' Many maintain that the spirit here spoken of is not the spirit of men enlightened by God, but is the spirit of God. This is erroneous. Christianity does not destroy any of the faculties of the mind, but simply directs them. Thus Paul, after reasoning with the Jews at Rome, and finding that they did not agree with him, adds, 'Well spake the Holy Ghost by Esaias the prophet, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them' (Acts xxviii. 25–27). Thus Paul maintains that the very faculties possessed by man, namely, eyes, ears, heart, are to be used, in order to see, hear, and understand the truth, and to be influenced by it. The reason why man does not see, hear, and understand the truth is, because 'the heart has waxed gross,' the ears are dull of hearing, the eyes are closed. A change is therefore wanting; and this change God's own Spirit brings about. When this view is propagated throughout society generally, and permeates its whole life, there will be heard, from beneath an immense mountain of prejudices, the groans that shall end in the birth of a new era in life." There is much more written, but it has become to a great extent obliterated.

"In Rev. iii., the wish is expressed that the Church were either cold or hot: that is, the nature of the truth is such as to induce an active zeal, the moral feelings being called into play. If these truths are not perceived, then the state is that of coldness; if but partially perceived, then that of lukewarmness. Now lukewarmness with respect to truth does injury, inasmuch as a lukewarm person cannot exhibit that beauty of character which is the consequence of the full influence of that truth that is as a light shining in a dark place. The cause of this coldness and lukewarmness is the predominance of the animal part of our nature."

"The love of approbation leading to acts of injustice is strikingly seen in the conduct of the Roman governor over Judea, who, though testifying 'I find no fault in Him,' yet when the Jews cried 'If thou let this man go, thou art not Cæsar's friend,' then brought Jesus forth," etc.

"I always feel sleepy at church in the afternoon (I dine on Sundays in the middle of the day). Does not this favour Blumenbach's opinion of slower circulation of blood in the head after eating? a greater quantity of blood being sent to the stomach for the food which has just been received into it."

"Consistency is one of the characteristics of truth."

"There is a peace from knowledge and a peace from ignorance. The former is a truth, the latter is a delusion."

"Respecting imagination, the limit should be that it have some support in fact. Painters make a distinction between individual and universal description. Milton is considered to be universal, as in his description of Adam, in which he has summed up all the general characteristics of man, and added those which might be considered as peculiar to the individual.

But it should be remembered that universals are nothing more than collections of individuals. Some people delight in individual portraits. Walter Scott is one of these. Indeed his poems are paintings." John had not then read the novels, as will be seen hereafter. "His descriptions are detailed and minute.

"I must maintain that imagination should be bounded by reality; and hence those ideal descriptions of ideal individuals, such as Satan, are futile. From the same reason, descriptions of the Deity are wrong. It is said we are right in representing God as having eyes, ears, etc.; but then such representation is but to illustrate certain points—viz., that He sees and hears everything—and not as a personal portraiture, to give which is an abuse of imagination.

"Imagination has its best range in nature; and when thus employed, thus reproducing what is lasting in it, is worthy of high respect. When not so employed, it must lose influence in proportion as the human mind approximates to its manhood."

"Expression, in painting, implies giving the character of the individual in the fullest and most interior sense. West, in his great painting of Death on the White Horse, has grand ideas, to which his execution is not equal. In his other pictures his execution is more on an equality with his ideas. What can be the cause of this? May it not be that the ideas which gave birth to this picture were borrowed, not original?"

"What are the unfruitful works of darkness?
Why are they said to be unfruitful?"

"'Rejoicing in hope, patient in tribulation, continuing instant in prayer.' What is the necessary connexion between 'continuing instant in prayer' and the preceding states? It is this: that the object sought, the object of hope, the object for which we must be 'patient in tribulation,' be the right one to ensure permanent happiness."

"*Mem.*—The happiness of man dependent on obedience to law.

"His happiness in society dependent on general obedience to the moral law.

"How can this general obedience be brought about?

"By 'the Kingdom of God and His righteousness;' that is, when men properly understand what those words mean. Light must remove darkness.

"'Shine as lights in the world.'"

"What may be no motive to one man, may be motive to another (Matthew xx. from 20 to 28). When the Saviour teaches the necessity of not seeking dominion, He uses the motive, 'Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.'"

"*Mem.*—Eccles. vii. 2.

> Often 'the house of mourning' is the place
> To learn great truths in: for in saddened face,
> And in the trouble that hath given rise
> To sadness, there is that which maketh wise.
> Men gather thence fruits of each form and hue,
> Fruits healthful for the soul, fruits good and true;
> And sweetest flowers. O may I breathe the air
> Where such good fruits and such sweet flowers are.

"It has often struck me that the education of children is in general badly directed; and more particularly is this the case in matters of religion. I was thinking the other day that, in order to teach a child the way in which he should go, it would be a good plan to have a book in which, whenever he should err, his error should be recorded, and he himself should record it. If the child could not write, then the father should record it in the child's presence. Such record might be an unobjectionable reminder to the child of his perverseness. To be destroyed after a time.

"Mrs W——, a lady of great penetration and experience, observed that the length of time in the cure of any ailments to which her children were subject was proportioned to the nature of their dispositions. The more quick and active of them recovered quickly; the more dull and slow recovered slowly."

"*Mem.*—At the Circus School, some boys who were at the top, or nearly so, of the arithmetical class, were low down in reading, and *vice versâ*. A fact indicating the different powers of the human mind; some possessing one faculty in great power, some another."

"I am quite convinced that the best way of teaching boys the rules of grammar—especially the formation of genitives of the third declension and vocatives, etc.—is by letting them take examples, ask what the changes are, and make the rule for themselves. Thus, instead of saying, The long vowel of the nominative is changed into the corresponding short vowel in the genitive, as πατηρ, etc., how much better would it be to ask the boy what is the genitive of πατηρ, and then what is the difference between the vowel in the nominative and in the genitive. This would be an exercise of thought, and so most beneficial."

"*Mem.*—Education makes men their own legislators."

"*Mem.*—I have gained the prizes in Greek and Latin and Botany. I thank God for the faculties He has given me, and that I can work diligently.

"The first professional examination here takes place at the end of the third session. It is in anatomy, chemistry, physiology, natural history, and botany. It is conducted by written papers, and occupies two days. Then after that there is an oral examination; after this one, you pay four guineas to the Dean. This is a part of the graduation fee. This examina-

tion is found harder than the other. Many are 'plucked' at this."

"*Sunday evening, September* 1826.—People may sometimes be called upon to say what seems like boasting, as Paul was, who says to the Corinthians, 'I am become a fool in glorying, but ye have compelled me.' He boasted (as it might seem) of his disinterestedness, of his sufferings, of his revelations; but it was a truthful statement, and to effect a good end. Well, being misunderstood and falsely accused, matters not, if it be not from fault of ours. There is, moreover, a necessity for our being humbled; and our being humbled brings an exalting of our character which is of the right sort."

It was while John was in Edinburgh that he published his "Evidences of Christianity deduced from Phrenology:" an argument in favour of Christianity as revealed religion, drawn from the suitabilities of man's nature, phrenologically viewed, to the requirements of Christ's doctrines and those of His Apostles. This little work is interesting, inasmuch as John says in his "Notice to the Second Edition," which appeared in 1836, that he believes he was "the first who directed phrenology into the channel of bearing testimony to the truth of Christianity."

About the same time, he published "The Student's Assistant;" but of this, except in an advertisement, no trace can be found.

The following letter from John's father will show that the son, in looking forward to a return to London, was revolving in his mind how he might make himself of use:—

"My dear child,—Your wish to help me, by educating the boys, I quite value: but for the present they are at school, and are well there. Besides, you are not here. I shall indeed be pleased to have that help you mention, if things favour your giving it hereafter. I shall love to see you rewarding 'mamma' in this way, for her care in past times. You may be able by-and-by to carry your kind wishes into effect. It will be a

good work to furnish the hearts and minds of the younger ones with what will be of highest use to them. Ah, my boy, there is no treasure so valuable as that which you possess,—good general knowledge; for *that* is always at hand ready for use, and it does not wear out with using.

"My wife has been laid up for some days; Dr Durie feared inflammation: but I hope she will now soon be able to get away for change, as through the care of our dear friend and doctor she is out of danger. All are delighted to hear that you are likely to get your doctor's degree next spring.—Your father, J. Epps."

Note-Book.—"Busy about my Latin thesis. Those who hope for a degree must give in an original disputation *to the Dean*, on some point connected with medicine: candidates all meet, each ready to support and defend his thesis."

John was successful, and at the age of twenty-one gained his degree of M.D. He writes (note-book):—"Early on the morning of the important day when the theses are read you see a professor with a number of theses before him, while the writers of the same are, in another room, awaiting the summons. This is going on in several class-rooms at the same time. Each candidate is called up by name, and comes, trembling, to be submitted to the torture of a questioning more or less rigid. Fortunately it does not last long.

"On graduation day the business commences very early—nine o'clock sometimes; that is to say, the candidates must be early, so as to get properly ready and arranged. This is a private affair. Afterwards we are taken to the hall by the Dean of the Medical Faculty. Then come the Principal, Professors, and the other official personages. The Professor of Divinity opens the meeting by offering up a prayer for God's blessing. Then another professor reads to the graduates a Latin oath. Next the graduates are introduced to the Senatus Academicus. Then we enter our names in the spondio; and, finally, we bow before the Principal, have a black velvet bonnet placed on our heads, and a Latin sentence pronounced over us,

and now we are doctors of medicine. Afterwards, a professor addresses us at some length, at the end of which the professors shake hands with us all round, and the scene is most animated. There was a good deal of laughter, and there were many pleasant words of congratulation and sympathy. I got out of the crowd as soon as I could, and with my diploma-case in my hand, took a quick walk to gain refreshment and to realize what had taken place."

CHAPTER XII.

HE RETURNS TO LONDON AND COMMENCES MEDICAL PRACTICE, 1827. PUBLISHES "HORÆ PHRENOLOGICÆ." THOUGHTS ON THE EDUCATION OF THE YOUNG. SCOTCH BAPTISTS IN LONDON. EXTRACTS FROM NOTE-BOOK. PUBLISHES SMALL WORK ON BOTANY. DELIVERS LECTURES ON MEDICAL SUBJECTS, PHRENOLOGY, ETC. ANECDOTE OF VISIT TO HIS FUTURE WIFE.

AFTER the successful termination of his probation at the University, his father writes:—"My dear son John,—You will now soon be back, and I trust will not be anxious about the future. It must take time for you to be established, and hard work too, but this you don't mind if only your health will stand it. Introductions you have, and others I can give you. You must take part of a house first. One friend, a surgeon, to whom I shall introduce you, was pleased with your book without knowing you were the author. Dr Durie called and brought a friend, who, with himself, congratulated me on your success, and spoke encouragingly as to the future. In some I see the contrary of this—a mean jealous feeling, which is bad, and which I should be sorry to have towards any one. Why should people be so ready to throw cold water upon everything? Why not find a kind generous word to say, instead of giving a damper or a knock-down blow? I hope your ability to speak in public will be a means of doing good to yourself as well as to others. May God bless and prosper you, my dear son.—Your affectionate father,

"J. EPPS."

And, indeed, the time had now come for John to leave a place to which he had become greatly attached, and where he had formed many pleasant friendships. That was a sad day to him on which he left dear "Auld Reekie;" but the duties

and struggles before him, the "coming events" that already "cast their shadows" over his way, roused him from his sadness, and soon he was full of plans for his future, while the sweet expectation of seeing his father and the other dear ones cheered and comforted him.

Among letters of introduction was one from James Simpson, afterwards the great alleviator of suffering, who says:—"Wishing you a speedy and prosperous voyage, I send you four letters—two to be *personally* delivered; one of these to introduce you to Dr Spurzheim, another to Mr Wheatstone, and the other two to be put into the twopenny post. I cannot get you Combe's pamphlet on the Natural Laws; but if you inquire first of Dr Elliotson, when Mr Wheatstone introduces you to him, he will lend it you.

"If you chance to be across Westminster Bridge, knock at No. 12 Mount Row, Westminster Road (about a quarter of a mile beyond the bridge, on the left-hand side), at a surgeon-apothecary's I think, and ask for Dr Sibbald of the 'Mauritius,' who did lodge there, though he may now be gone to the Isle of France. He is a keen phrenologist. Remember me kindly to him and his lady, and call his attention to No. 15 of the Journal, where his Madagascar maid is noticed. This, if quite convenient, for I suspect he is gone.—Dear Epps, yours faithfully,

"James Simpson."

"Mrs S. adds a letter for the general post for Malden."

He commenced his medical practice in the Edgeware Road, 1827, thence he moved to South Audley Street, and thence to Seymour Place. Patients came *very* slowly, for he was young and unknown, and had to fight his own way. Yet, he soon became as fully occupied as afterwards in the busiest days of his busy existence. Already, this year, 1827, he commenced lecturing on phrenology, as well as on other subjects.

He presented himself as candidate for one or two public offices, but at present without success. He attended regularly the meetings of the Phrenological Society, before which he occasionally read a paper. He read one on Phrenology before the Medical Society the meetings of which he also

attended regularly—a paper which excited a most interesting, but very warm, discussion. Some of the learned members would have put down the young intruder in a very summary way, had John Epps been a man to be put down, as, however, he was not. Once attacked, or rather the subject attacked which he looked upon as a divine revelation, and he fought for it like a young lion.

The result was, that his older colleagues saw he must be fairly heard; and, on a future occasion, there was an open discussion of the subject of Phrenology in connexion with the paper which had been read, John Epps bravely defending his positions, and answering objections to the various propositions he had advanced.

In 1828, he delivered those lectures "On Morality," "On the best Means of obtaining Happiness," "On Veneration," which, subsequently, he published in the form of essays, called "Horæ Phrenologicæ."

These essays were very favourably reviewed by the *Monthly Gazette of Practical Medicine*. The editor observes, "The essays are extremely beautiful, and are classically written. They are chiefly intended to prove that phrenology is intimately connected with religion. The author holds up phrenology in a moral light, in which it has never before been exhibited. His statements should be well considered by those who imagine that the doctrines of Gall are subversive of religion, and tend to establish materialism."

Other magazines gave him very favourable notices.

On commencing his practice, wishing to give some help to his father, John proposed having his eldest half-brother to live with him, in order to bring him up to the medical profession, should George's inclination and talent tend that way; and "Georgie" was accordingly installed. John thought it his duty to give religious as well as other instruction to his young brother, and, moreover, it was made a very important point with Georgie's father and mother that this branch of study should be attended to. With John's busy, hard-working life at that time, it must have been difficult to him to find half-hours for any educational work or duties at all. Considering the Proverbs of Solomon to be full of good counsel for the

young, he required his pupil to commit a certain number of them to memory every day. This was strongly objected to by the young pupil, whose memory was not very good, and who, at that age, did not appreciate Solomon as his parents did. In after-years the subject was often referred to between the two brothers, and was the cause of many a joke.

The note-book about this time contains a sketch of lecture "On Education as connected with Phrenology." It follows :—

"Man in the earliest part of his life is more helpless than the lower orders of being.

"The chick pecks. The duckling goes into the water. Man is naked, the other animals are covered with clothing suited to the clime. Instances: Dogs of Guinea, Indian sheep, African ostrich, almost naked. Iceland sheep and Esquimaux dogs, warm coat both of hair and wool. In winter the hair of all animals increased in quantity. *Fur* at the north pole, wool at the temperate regions, hair in the hot climes.

"Man, in his infancy, is clothed and protected by others; he is totally ignorant; his instincts are imperfect.

"In his manhood, how different! providing for others, as he was himself provided for; overcoming obstacles; clearing away difficulties; studying the laws of nature; applying mechanical power; penetrating into the mysteries of science; developing the laws of the universe; examining into his relationship to his Maker.

"Education it is which brings about this mighty difference in his condition.

"It is time there should be a *physical* education. Its great importance, the old adage, '*Mens sana in corpore sano.*'

"Mind and its manifestations. Phrenology, or the science of human nature. Man has certain faculties. These faculties arranged in a certain order. Education the drawing forth these faculties.

"Proper food must be presented to the mind, and presented in the right way.

"Real evils arise from education when bad, as from bad food, or food improperly administered.

"Until phrenology was known, the science of mind was not

understood. We heard of 'the principles of human nature;' but these were never defined or demonstrated.

"The existence of faculties gives a *soil:* education cultivates, not creates the soil. Doubt existing as to the faculties, doubt must exist in the practice.

"The power given by the possession of a principle, well illustrated by Archimedes.

"*Education* the *lever:* human intelligence the *power.*

"The vagueness attached to this phrase '*principles* of human nature' is at once seen by asking what is meant by the phrase. In furtherance of its demonstration, phrenology teaches that the material organization increases.

"This is a matter of great importance in connexion with the recognition of distinct faculties.

"Faculties arranged in a certain order. The moral and religious faculties have the highest position: all education should recognise and yield to this law.

"The animal faculties placed behind and under. They must be kept there, and education must have for its object to keep them subservient to the moral and religious faculties.

"The moral and religious faculties must be active in conjunction with the intellect, or they are blind.

"When this order is disturbed, then evil incalculable succeeds.

"Children love education, they crave mental food; and the more they have, the more they crave. How important, but how often difficult, as in case of food for the body, to furnish the proper nourishment for them.

"Education must have reference to *society:* to an *external world,* to an *internal monitor.*

"There must be some standard by which the activity of the faculties must be regulated.

"The laws of nature, of God, must be taught. Are these laws taught? What an infinite number of questions children ask, proving their eagerness for education. Children's inquiries must be, as far as possible, satisfied.

"A child hears a spider or a toad called a 'nasty ugly thing,' and these expressions are accompanied with a look or a shrug of horror.

"This is education of a bad sort.

"The laws must be taught as part of a system of Divine benevolence. Such a doctrine is easily instilled into the child's mind.

"Are children thus taught?

"The child gets a hatred of school because he cannot there obtain the proper mental food, or gets it improperly administered.

"Food to stimulate the lower faculties is bad.

"Children are Freemasons. Children's truthfulness should not be checked.

"Witty children should not be flattered for their witticisms.

"Children with good memories often have little in them but words. They can repeat 'My name is Norval,' and have many such things 'at the tongue's end.'

"Education is often grounded in selfishness.

"In teaching the Bible to children, we must avoid abstract doctrinal truths.

"'A good boy' is often one who from not having had proper food for the mental faculties, or from such food not having been properly given, has sunk into a state of stupid simplicity."

John's first medical lectures were given at the Aldersgate Street lecture-room. He began with one pupil; but took as much pains with his lectures as though there had been a full room. Soon the number increased. His fame became gradually spread, and his lectures were recognised by the collegiate bodies. Not only did he lecture, but moreover examined and prepared some of his pupils by the process of *coaching*, or, as it used to be called in those days, *cramming*.

His Scotch Baptist friends in Edinburgh introduced him to a branch from that same body — a by no means flourishing branch—in London. Frequently he prepared a discourse, or "exhortation," as it used to be called, for delivery on the Sunday; but he did not find the same happiness amongst this body in London as he had found in Edinburgh. Some few faithful friends, however, sprang from this introduction, these remaining his friends to the close of life. Patients, too, came from the same source; but the *pecuniary* struggle was for a long time great, as is the case, doubtless, with the majority of medical

men for the first two or three years of their career. He used to tell that sometimes he almost dreaded the postman's knock, lest he should not have money to pay for the letter; when, perhaps at the last extremity, a fee came in. The medical profession is undoubtedly one of great mental toil and wear, from first to last. Moreover, the more kind-hearted its members are —consequently the more suited to their duties—the greater is the strain and wear. But "they have their reward" in the love and confidence they inspire.

Note-Book.—"Johnson, in his Dictionary, defines grief as 'sorrow; trouble for something past.' Sorrow, as 'grief; pain for something past.' Regret, as 'vexation at something past, bitterness of reflection.' Remorse, as 'pain of guilt.'

"So grief is defined by sorrow, and sorrow by grief; the only difference being that grief is *trouble* for something past, and sorrow *pain* for something past. *Regret* differs from these, in being *vexation* at something past. Of these sorrow is the only English word, it being derived from the Saxon *sorgian*, and, according to Johnson, it is connected with the Danish *sorg*, sorrow.

"I should define *grief* to be the activity of benevolence in reference to the painful state of some organ, experienced by ourselves, or perceived in some other individual.

"*Sorrow*, I would define as the activity of conscientiousness in connexion with benevolence.

"*Regret*, I would define to be the activity of love of approbation.

"*Remorse*, as the activity of conscientiousness without the activity of benevolence.

"Sympathy is a grand constituent in grief, and sympathy is a product of the soil of benevolence. But sympathy may be excited through any faculty. A commentator on Collins' 'Ode on the Passions,' defines grief as 'disappointment void of hope.' The disappointment is merely the pang produced because the object on which hope centred is not realized. This *may* excite the faculty of benevolence, and produce grief, because, although hope may have good reason to expect the gratification of its faculty soon, or at some future day, still that gratification is

not at present obtained. This present disappointment will in one individual—namely, in one possessing much self-esteem and destructiveness—excite fretfulness and revengeful anger; but when benevolence is excited to activity, then the higher state of mind called grief is produced.

"Simple and compound states of mind are sometimes mistaken the one for the other.

"From this connexion of other faculties with the faculty of benevolence, it can readily be seen how grief is increased by associated objects. Scarcely can any object be represented to the eye of a father who has just lost a child, but that child is brought vividly before him. Time gradually dissevers these associations, and so grief by degrees assuages, and nature assumes her wonted dress of joy.

"The following expressions are common:—'His sorrow is real.' 'He was very sorrowful about it when I saw him last. 'I think his sorrow will be of benefit to him.' In all these expressions the mind perceives something referred to which had been done, said, or thought that was not quite right; and the point of view under which the individual is seen is that of his conscientiousness being awakened to see the impropriety of his conduct.

"Difference between grief and regret. A friend gives us a snuff-box, a penknife, or a ring. We lose the present: and grief is produced by the loss. Our benevolence is pained. But a corporation gives us a snuff-box, a penknife, or a ring; we lose the present, and regret is felt. Benevolence is not affected, but love of approbation."

"We are to be 'holy in all manner of conversation;' because it is written, 'Be ye holy, for I am holy.' A wise and kind God has endowed us with the power of speech. 'The tongue though a little member boasteth great things.' Conversation philosophically speaking is merely an interchange of thoughts, and the sounds answering to these thoughts are the sensible garb of our thoughts. Our Saviour recognised that our conversation is a striking portraiture of our character; for He says: 'A good man, out of the good treasure of the heart,

bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.' (Matt. xii. 35 and 37.) The holy state is not to be limited to conversation more particularly called religious, but extends to 'all manner of conversation:' that is to say, it relates to conversation about science or art, about the events of life, about the political relations in which we stand to our country, and to the whole world.

"An appeal is made to that faculty of our mind by which every noble nature is impelled forward, the faculty which recognises some object, some standard of perfection: the faculty which makes the young lawyer aspire to be a Chatham, the student of science to be a Newton, the soldier to be a Napoleon, the patriot to be a Washington, the orator to be a Demosthenes. 'Be ye holy, for I am holy.' There we have placed before us the standard of perfection. In the attempt to imitate God, only the most lovely, generous, and noble feelings are called into action. 'God is love,' 'God is good to all,' He is 'full of tender mercy.' The standards below Him are all unsatisfactory: Alexander wept that there were no more worlds to conquer. The greater the progress we make towards our standard of perfection, the greater we shall find is yet to be made. Indeed, so great is the height before us, that another principle in our nature is appealed to, namely, gratitude ('But as He who hath *called* you'), gratitude to God for all His kindness, past, present, and as we hope future. This is a powerful principle of action. It is said also that we 'should show forth the praises of this God who has *called* us.'"

"'Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' etc.

"Christ delivered the sermon of which these words form part *to His disciples.* How could any but His disciples perform the duties enjoined by Him? Immense multitudes of people

followed Him from the cities round about: yet it is said, 'He went up into a mountain, and when He was seated He opened His mouth and taught them.'

"'The very simplicity of the precept 'Judge not, that ye be not judged,' has caused much dispute. This is one of those sweeping precepts that set at naught the practices to which we are so much given. It condemns, as under one head, all evil-speaking, all censure-passing, all judging of our neighbour. The word in the original standing for 'judge' has been much disputed about. To judge, to decide, to condemn.

"The duties enjoined to the disciples of Christ are clear, and are more easily understood by them than by others. The path of the Christian life is to them less difficult and rugged; they know the mind of their Master, they have accustomed themselves to His doctrines; 'For wherein thou judgest another,' says the apostle, 'thou condemnest thyself;' 'thou that judgest doest the same things.' So that reference is evidently made to that spirit of charity which everywhere in the New Testament is made of such prominent importance, and to that great precept, 'Whatsoever ye would that men should do to you, do ye even so to them.'

"Job says: 'If I justify myself, my own mouth shall condemn me: if I say, I am perfect, it shall prove me perverse.'

"We must conclude that we are not to judge our fellows viewed as standing in the same relationship as ourselves to God, that is, as sinners before Him.

"We must necessarily form judgments; but it must always be with either sorrow at the faults we see, or with joy at the beauties of character which are developed in others. Thus it will be righteous judgment; for the faults may have many extenuating circumstances, partly to account for them: and the beauties must be God's gifts, as all good things are. In a well-regulated government the laws serve as guides to direct each several member to his or her duty, whereas instinct leads the members of our bodies to the performance of their duties.

"If these laws be infringed, we are bound in love to that body of which we form a part to judge the offender by the laws which he has broken, taking care not to judge merely according to the appearance, but righteously: and in this case a judg-

ment is righteously passed. Moreover, if we have any rights granted to us by our civil position, we are justified in claiming them. Thus, Paul defended himself by his right of civil citizenship; and should any effort be made to deprive us of our privileges, we have a right to stand forward manfully and judge the violator as guilty of a breach upon the body of the state, and, as such, deserving punishment. So, if in prosecution of our rights we have to elect certain officers to perform certain duties, we are bound by love to our neighbour to judge whether the persons offering themselves possess talents and have characters suited to the offices. From the neglect of this duty, we see offices filled by persons deserving of no credit. How often is the love of the body politic sacrificed to a false feeling of love for a friend or a brother, who may ask as a favour to fill a situation for which he is quite incapable, and who obtains it!

"It seems to me that in these cases we are to judge.

"Now, what is necessary to passing a fair judgment?"

[*Unfinished.*]

"'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.'

"I do not find any explanation of this passage so clear as that offered by phrenology, which demonstrates that treasures laid up by the cultivation of the higher faculties of the mind, are necessarily incorruptible; the higher faculties or the heavenly region of the mind being the organ of veneration, or that power by which we recognise God and all religious truth; benevolence, conscientiousness, hope, ideality; also, self-esteem and love of approbation in their right directions. The cultivation of the lower faculties to the neglect of the higher, or without keeping them subservient to the higher, must necessarily lead to mental dust and corruption. 'The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be

full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!'

"The intellectual faculties are the lights of the other faculties; but if they be not cultivated, or are wrongly directed, they give not light. How dark has been and is the faculty of veneration! how have men bowed down to unworthy objects, and how, still, they do so, because unenlightened as to the true object of worship, and the true objects of veneration! So with the other faculties. Conscientiousness unenlightened by the intellect is cruel and persecuting. Benevolence, when directed into wrong channels, does harm instead of good; and so with all the other faculties. If the light that is in us be darkness, how great is that darkness! So, indeed, we often see that a grand intellect misdirected has a power of evil greater than that possessed by the less highly gifted. Perverted power becomes a means of incalculable mischief.

"I have not obtained from clergymen or others a satisfactory explanation of this passage.

"There is another passage which I have asked some ministers to explain, without gaining from them any clear view, namely, 'He that is washed, as to his feet, is clean every whit.'

"Now, we know this is not the case literally, as a man may have very clean feet and yet be dirty in other parts of his body.

"The feet are those parts on which we stand; so the first principles of Christianity — the fundamental doctrines — are those on which all the rest depends. If we are well grounded, well established in principles, and in this sense washed as to our feet, we are so far clean every whit."

"It is a striking circumstance, that in every instance in which Christ took upon Himself any exercise of power, such exercise was attended with the greatest deference by all. Thus, the lowly Jesus took a scourge of small cords and drove the money-changers from the temple,—men from whom considerable resistance might have been expected.

"The following things, also, to be noticed:—

"*First*, 'Destroy this temple, and in three days *I* will raise it up.'

"It is said, 'He spake of the temple of His own body.'

"*Second*, 'The Father loveth the Son, and hath given all things into His hand.'

"*Third*, Jesus positively asserts that He is the Messias: 'I that speak unto thee am He.' And the Samaritan said: 'Now we have heard for ourselves, and know that this is indeed the Christ, the Saviour of the world.'"

Dr Epps soon received invitations to deliver lectures in other places besides London. Lewes, in Sussex, was one of the towns where he lectured very early in his career. Mr Henry Browne, of that place, was his warm friend, a man of liberal politics, and devoted to every good work for the mental and moral improvement of his fellow-townsmen, and of the world. John used to tell of the pleasant chats he enjoyed with this friend as they walked over the beautiful downs which give character to that spot.

Note-Book.—"Friend Henry Browne said to me that he would never marry till he met with a lady who could 'read Greek and make a pudding,'—a saying this which made a great impression upon me. Happily he has met with a lady answering to the above description of female character, namely, one highly gifted in intellect, and eminently domestic.

"The name of Mr William Button connects itself with my remembrances of Lewes. Mr Button once mentioned that, during a visit he was paying far away from his home, and where, except to his friend, he was a perfect stranger, he was riding out while the wind was blowing tremendously. With some trouble he kept on his hat till, on passing over a bridge, the said hat was blown off in a moment—I think it was carried over to the stream, but of this I am not certain. At that precise moment some boys (boys are never absent on such occasions) shouted out, 'There goes Billy Button!' little thinking they were calling him by his right name."

In a dictation to his wife with respect to Lewes, John says:—"I think it was in the year 1830, when, being at Lewes, Mr Henry Browne told me of a curious plan of his own for lessening the antipapistical feeling, at that time very strong. At this

period the Catholic question was being violently agitated. Lewes was a stronghold of the enemies of the Papists. The 5th November manifestations bore a very marked character throughout the country. A few noble spirits, friends of freedom, lived in this place: amongst these stood prominent Henry Browne. The following was a plan of his. He had a speech of Dr Chalmers' printed on slips of paper, a speech in which was shown how both justice and Christianity require that no man should be excluded from civil privileges on account of his religious creed. An immense number of these slips were printed; and Mr Browne got an aëronaut to take them up in his balloon from Lewes, and to scatter them over the country. The people, seeing them everywhere coming down from the sky, had, it was thought, their superstition enlisted on the right side; but, any way, they were sufficiently impressed to read the papers with interest and attention. That the superstitious feeling, in many cases, did good, may very well be supposed.

"The amount of feeling excited on the Catholic question was astonishing. I differed from my father on this question; though a thorough liberal, he had the greatest horror of the Papists, and refused to vote for his old friend Alderman Wood, for whom he had always voted until now, because they differed on this point. I know I was so deeply interested in this subject, that I learnt by heart one of Lord Plunket's speeches concerning it, and found pleasure in repeating parts of the same."

Among his first lectures at literary Institutions was a course on "The Nervous System," at the Southwark Literary and Scientific Institution. The first letter on the subject from the Secretary of that institution is dated November 1828. John Epps had the aptitude and facility for rendering scientific and philosophical subjects interesting, and soon he became a recognised favourite in this department of usefulness.

His little work on "Botany," for the use chiefly of his students, was published about this time. He availed himself of the Linnæan system; but in a footnote in this work he says,

"There is another system by which plants are arranged, called 'The Natural System.' This has many advantages, many beauties, and must ever be regarded as a step in progress; at the same time the artificial system of Linnæus is extremely useful, and is one that most effectually aids the beginner in arriving at a satisfactory knowledge of individual plants. It must ever be remembered that, though an artificial system, it is one embracing very distinctly, in many particulars, the natural features of plants, and therefore is an aid to the study of the natural system."

In the medical world, not alone his medical lectures, but also his writings, had already attracted attention. In 1829 he received the following letter from the well-known Dr James Johnson, editor of the *Medico-Chirurgical Review*:—

"SUFFOLK PLACE, *July* 4, 1829.

"My dear Doctor,—Many thanks for your kind offer of the review of Mackintosh, written by you. I do not think it necessary, however, to deal much in criticism, as you know; analysis is the main object of my journal. The talent displayed by you in the criticism is great, although I am under the necessity of declining it. Indeed, looking at the subject of the review as the 'MATERIA,' and the review as the '*Opus*,' I would say with the Roman poet—

'Materiam superabet Opus!'

Believe me, dear Doctor, yours sincerely,

"JAMES JOHNSON."

In this same journal (the *Medico-Chirurgical*) appeared a lengthened review, written by John Epps, of Elliotson's Blumenbach, which brought him a *fee*.

At this time he was in Seymour Street, Bryanston Square, where he remained until he married.

In 1830 he applied for the vacant office of Secretary to the Royal Humane Society. Dr Elliotson, writing to the committee for him, states: "From a considerable acquaintance with Dr Epps, I am convinced that this gentleman is highly qualified for the office."

And Dr Scudamore, certifies—"From my personal knowledge of Dr John Epps, I consider him very eminently and in every way qualified to fill the post of Secretary to the Royal Humane Society."

He, however, did not obtain this post thus desired for him by his friends. Older and better-known men were very naturally before him in chances.

In political matters, John Epps, ever a liberal, was active to the utmost of his powers and his time in every movement tending, as he conceived, to "the greatest happiness of the greatest number." He most earnestly co-operated with the eminent reformers of this time, as well as of after-times, in procuring the repeal of injurious and oppressive Acts of Parliament, in endeavouring to obtain liberal and just legislation at home, and wise and pacific policy with regard to other nations. He was never behind when applied to for his services or his money. He took an active part in agitating for Catholic emancipation, as already referred to. The repeal of the Test Acts, resistance to Church-rates, the relief of Nonconformists, the emancipation of the slaves—all these objects were very early taken up and very dear to him; nor was any opportunity lost of bringing them prominently forward. He was a disciple of Major Cartwright, and ever retained a great respect for this eminent man. He took a part also with much earnestness for the Parliamentary Reform of 1830. He belonged to the Council of the National Political Union, with Burdett, Hume, and Roebuck.

His lectures to medical students were at this time given at the School of Anatomy, Medicine, Therapeutics, and Surgery, 34 Brewer Street, Windmill Street, Golden Square. His subjects were Chemistry, Materia Medica, and Medical Botany. His colleagues were Dr Ryan, Mr Sleigh, and Mr Costello. Some unpleasantness afterwards occurred in connexion with Mr Costello, which led to a breaking-up of the school; and Dr Epps and Dr Ryan, in combination with Mr Dermott, conducted similar courses of lectures at the Western Dispensary, Gerrard Street, Soho.

Connected with this Westminster Dispensary and its affairs,

there was some serious upset, and a *trial*, at which John Epps was summoned to give evidence as to what took place at a certain dinner at which he was present. Sir James Scarlet was employed by the party to which John was, so far as evidence goes, antagonistic; and the object of Sir James being to invalidate John's evidence, which was of importance, he sought to browbeat and to lower him. Questioning him as to his dootor's degree, he signified to him that in London he had no right to practise as a physician, and was liable to a fine every day for doing so. John replied that he was perfectly aware of this, and was obliged to Sir James for making such injustice known to the public.

When this point had been sufficiently dwelt upon: "Well now, Mr Epps," said Sir James, "this dinner was, I presume, a hospital dinner."

Something of course depended on the answer to this question.

"Well, Mr Scarlet," replied John Epps, "it was certainly a hospitable dinner."

It may easily be imagined that Sir James was himself somewhat taken aback by this deserved rebuke.

It was in 1828 he first met her who afterwards became his wife—Ellen, daughter of John Frederick Elliott. They met at the bedside of a patient and mutual friend, Miss W——, sister-in-law of Mr W—— of Aldermanbury—a lady remarkable for many excellences of character, as also having been for some years confined to her bed, unable to walk or even to raise her voice above a whisper. Many interesting and distinguished people were proud of the friendship of this lady, and delighted to visit her in her sick-room, which no one left without taking thence some useful and beautiful lesson. John devoted himself to her case, and so greatly benefited her, that she finally regained the power of walking and of speech. His great earnestness in his work, his devotedness to the cases he undertook, and his tenderness towards the afflicted, gained for him that affectionate sympathy which so particularly marked his relationships with many of his patients, all through the

many years of his practice. The anxiety and fatigue he endured for them were greater than those who have not watched close at hand the life of a conscientious and kind-hearted medical man can have any idea of. He was at this time lecturing on Phrenology in Panton Square, Haymarket, and in Buckingham Street, Strand. His liberal views on the education of woman, then so uncommon, proved deeply interesting and attractive to many. He demonstrated that men and women have the same faculties, and that the different degrees of development of those faculties depend to a great extent on the education received. He made clear in what way nature had constituted woman on an equality with man, and *how* his rights were hers. He maintained that any branch of study she may please to pursue should be open to her.

Such doctrine was, like many other of his doctrines, remarkable at that time, and made him to his new circle of friends, as to all others he entered, as a fountain of light.

Strikingly characteristic of him is an entry in his note-book, of one of his visits to his future wife. It must be stated that it was mid-winter, and snow lay on the ground.

"I could not get to my patient Miss W. till late. I walked all the way, after my city duty—a distance of five miles. I was so late that, after seeing my patient, when I reached Ellen's, where I was to stay the night, they were all gone to bed. I thought it would be wrong to disturb them out of their first sleep, especially as there was an aged invalid in the house. So after I had by moderate knocking ascertained that they were really asleep, I resolved to beguile time as well as I could till the proper hour for calling them up in the morning. Having had a great deal of fatigue during the day, I was not much disposed for lengthened efforts, and deemed it wiser to look about me for a place of shelter. I found a by no means romantic, though in some sense it might be called a classical retreat, where shutting myself in, and taking what other precautions I could, I was able to sleep a little, walking occasionally to keep up the circulation. Had I been acquainted with the domains, or had the night not been dark, I might have done better. Ellen's room was at the back, and she was one of the first to hear me, early in the morning, sweeping away the snow

from the garden paths. She said her only thought was that Davenport, their man, was earlier than usual at work: and she did not trouble herself to look out. Great was her surprise, when she did look out, to see John Epps instead of Davenport hard at it with the birch broom. Never was breakfast more acceptable. They say love feels no cold, but I cannot truthfully endorse this sentiment."

After these times, the future wife went away to school at some miles' distance from that spot, there remaining till they married. His visits to her at this school gave him occasion to add the following to the concluding remark in the last anecdote.

"When Ellen went to her last school at ——, it being understood we were to be married, I had permission to call once now and then. The governess, kind soul, was so good as to send me some ginger-wine into the drawing-room; so she, like myself, did not recognise the truth of the saying, that 'love feels no cold.' She, however, was a rather aged spinster."

CHAPTER XIII.

NOTES AGAIN. DR FOOTE. HE PUBLISHES THE "LIFE OF DR WALKER," FOR THE BENEFIT OF THE WIDOW. HIS MARRIAGE TO ELLEN ELLIOTT, 24TH AUGUST 1831. LECTURES AT THE MEDICAL SCHOOL. MISS FANNY NOEL AND THE BYRONS. EDITS THE "CHRISTIAN PHYSICIAN" MONTHLY MAGAZINE.

NOTE-BOOK.—"In the Christian system there is no one day more holy than another, no place more holy than another.—'Ye shall not worship in this mountain,' etc.

"Besides, if the *Christian* feels that one day is holy to *him*, it does not follow that a *nation* can feel the same. The nation must first be Christian.

"There is no appointment of a Sabbath under the Christian dispensation: there is no command on the subject. It is a matter of inference; and the inference might never have been drawn had the spiritual nature of Christ's kingdom been understood. Certainly Christianity is much opposed to union with kings and governments *as such*. She would make Christians of *men*, not of *monarchs*, *dukes*, and *princes*. She wants not their *power;* but that they should, when Christian men, exhibit by *example* the influence of *her* power.

"Religious obligation can be binding upon the religious only. Is it good to make a man adopt the *form* of religion? It is horrible. 'Who hath required this at your hands?' saith God.

"The religious do not need the law, they obey from love."

Dr Foote returned from Persia in bad health. John writes to him at Torquay the following:—

"My dear Friend,—I received your letter, and forwarded the enclosure to Mr Browning. I am pleased to hear that your health has much improved, and that the facts you circulate are doing good. You will find yourself referred to by Dr Mackintosh in his work, lately published, on the Practice of Physic. This reference is to the application of ice to the surface of the body, in the cold stage of intermittents, by the Persian physicians. I wish you would, now you have some spare time, follow out your views regarding Cholera. The attempt might be attended with considerable benefit. However, you yourself are the best judge in these cases. You say it is good for you to have been afflicted: this is indeed a happy conviction. Your dear wife has been your companion and comforter. Whenever I can put my hand on what I was to send, you shall have it: just now I cannot find the paper. I saw our dear friend Eustace Carey the other day. He has lost his wife,—a very sad trouble for him. She died a short time since. He bears this affliction wonderfully, showing in a striking manner the comforting influence of true religion, of Christian philosophy. I love him much: he is a delightful creature. Christianity is not injured by being conjoined with philosophy. Simplicity is the characteristic of every highly philosophic mind. There is indeed an ignorant simplicity; but there is an enlightened simplicity. *This* God approves of and delights in. I send you some testimonials in reference to a work which I have lately published. I shall begin my lectures at the Royal Western next October, *Deo juvante.* I have your thesis.

"My kind regards to your wife.—Yours sincerely,

"John Epps.

"I send you also a prospectus of a new College of Surgeons."

Of Dr Foote, John in later years writes:—

"When I was in Edinburgh, Dr Foote proposed for me to go with him to Persia. He had been there three years at the Court: and so valued were his medical services there, that it was with great difficulty he obtained permission to leave. He there became acquainted with many circumstances connected with that valued man Henry Martyn, whose name will ever

awaken the generous sympathies of humanity. At this time Dr Foote was not an advocate of Christianity, but rather endeavoured to spread a contrary belief among the Persians. And it is worthy of remark, and should be known as a hint to missionaries, that he was accompanied in his visit to the ( ) of Persepolis, by the Professor of Oriental Languages at the College of Madras. This gentleman, though a classical Persian scholar, could not make himself understood.

"Dr Foote, on reaching the ( ) of Persepolis, could not read any of the ancient documents. The Professor read them with ease.

"Dr Foote afterwards became convinced of the truth and importance of Christianity, and felt desirous of doing something to counteract those views which he had before propagated in Persia.

"To enable him to persuade the Persians to receive the Christian system, he proposed that we should take our knowledge of medicine into their country, and cure their bodily diseases, as introductory to administering to the diseases of their souls. He farther had reason to believe that members of the medical profession would be willingly received, and that professorships would be allotted them in the College at Shiraz, the seat of the Persian rule.

"Circumstances prevented the realization of these projects. Dr Foote is now settled as a physician in Plymouth, as I am in London. Dr Foote's idea of making scientific medical knowledge the means of introducing Christian knowledge took a deep hold upon my mind; and ever since the impression has been strong, that in order to gain the fruits of missionary enterprise, it is necessary that other circumstances besides the mere proclamation of Christian truth be brought to bear upon our labours.

"In connexion with this view respecting preparatory events, it is worthy of remark that the Messiah did not go to the heathen nations, but made His appearance among the Jews, who had been prepared by a variety of circumstances for the coming of a deliverer. The circumstance of the Jews being chosen as the people among whom the Gospel was to be made known, is one demonstrating that the Deity prepares men's minds, by their previous conditions, for the reception of truths."

Note-Book.—"The circumstance that animals are under the influence of the animal propensities, is a reason why we should not punish them for their actions. The education of animals consists in the exciting one propensity against another."

"An impulse to action does not enable us to perform the action. I may wish to leap over a gate; but if I have not the muscular power sufficient, I cannot. Many musicians may wish to produce compositions, such as Handel's, Haydn's, Mozart's. Many painters may desire to be as good colourists as Titian, and to conceive as did Michael Angelo, Raphael, and so on; but in all such cases, the mere wish or impulse is vain, without the power."

"Intense application to one subject is counteracted by directing the attention to other subjects. Monomania or excessive excitement of one faculty is cured by exciting another faculty. Pathology has established the fact that, in cases of insanity, particular parts of the brain are diseased. Idiotism, a difficulty to those not understanding phrenology, is easily explicable on this principle."

"Why should belief be ridiculed? It is one of the highest operations of the human mind."

Part of a letter to a friend:—

"The Creator has kindly bestowed upon us certain faculties called moral sentiments. One law regulating these sentiments is, that whenever they are exercised in one individual, they must of necessity excite in those receiving the product of their activity the same class of faculties, and produce in the soul that pleasure which arises from charity abounding. Such was the effect on my own mind when reading your letter. That delicacy of feeling, that highly-wrought sense of fear of giving offence, that universality of affection, that breathing of devotion, involve all that is worthy of our human nature, and show wherein we are made like unto God. I hail with unspeakable delight such exhibitions of mental states. They give me more

particularly to see what a glorious Being our heavenly Father has made man. They discover to me wherein man's fall consists, namely, in the supremacy of the *animal* part of his nature. They make clear to me the truth, that man can recover the image of his Maker only by the moral sentiments assuming the throne. I must add, that I am convinced nothing but Christianity can restore these—the rightful owners—to their throne."

"Mr Wheatstone will read a paper at the Phrenological Society on Monday (June 15, 1829). Mine on the 8th was on the Ameliorating, Sympathy-producing, and Ennobling Tendencies of Phrenology."

"*Mem.*—Mr H. is very kind to me in my setting out in life. May I never forget this kindness."

Among friends at this time were Dr and Mrs Hunter, of Grosvenor Place. Many pleasant hours he spent with them. In their society he met, among other notabilities, Mr Irving, whose preaching he had so much admired. The personal experience, however, does not seem to have quite equalled that connected with the great preacher and orator.

The Westalls of Brompton, his relations by marriage, Mr Westall having married John's aunt, were his attached friends, and ranked among his first patients. Also at the Martins', in Gower Street, and at Mrs Wheeler's, he met with many of the then literary and artistic society of London. It is to be regretted that anecdotes of these times were not jotted down, as told to his home circle, for they were full of interest, and related to some of the favourites of that time—L. E. L. for instance.

The following, dictated to his wife, connects itself with his early progress in London:—

"The solicitor of my father was Mr Harvey, a man of the highest honour, and possessing a sound judgment. After I had returned from Edinburgh with my M.D. in my pocket, I one

day met Mr Harvey, who offered me his congratulations on the attainment of my honours.

"'Well, now,' he added, 'you are going to make your fortune.'

"I replied that I hoped in time to obtain by my industry a due reward.

"'It is a good answer,' he said; 'but if you will come and dine with me, I will tell you of a sure and maybe rapid way of making your fortune.'

"As he appointed a day, I went. He was an old bachelor, but kept a good table, and had the best wines. The evening passed agreeably, and it was time to leave, while yet no notice had been taken as to the information about making my fortune. I, however, had not forgotten it, and gave Mr Harvey a reminder.

"'How to make your fortune, John?' he said rather abstractedly, as though he had lost all memory of the promise given. 'How to make your fortune? Why, all you have to do,' he continued, now very seriously, 'is to make old ladies' teeth grow again.'

"'That is impossible,' was my reply.

"'Then you will never do it,' said Mr Harvey, and I found that he had no more to say on the subject.

"I was not overpleased, having anticipated something practical; yet Mr Harvey's friendliness and his years gave him the right to joke.

"As may be supposed, I afterwards reflected on what he had said. I knew the judicious character of the man's mind, and that what he uttered was worth thinking over. I saw what he intended to convey, and to some extent I have acted on his advice. I need hardly say that I am satisfied with the result."

In connexion with the "Westminster School of Medicine," Princes Street, Storey's Gate, St James's Park, where he lectured on Botany, mention must be made of Mr Dobson, the Lecturer on Anatomy, for whom John Epps entertained great respect and admiration. His career was short indeed, but brilliant. He wrote a pamphlet on the use of the spleen, a matter never before decided, and claimed the honour of having discovered

the function of this part of the human organism. He died very early in life, of consumption of the lungs, leaving a wife and young children.

From the *Note-Book*:—"During 1830 (last year), I gave gratuitous lectures at the following:—

"The London Institution.
"The Deptford Mechanics' Institution.
"The Eastern Athenæum.
"The Western Literary Institution.
"The Russell Institution."

"Heads of my introductory lecture at the School of Medicine:—

"What are the ends which the enlightened medical practitioner has in view? *They are the prevention and the cure of disease.*

"Knowledge must be obtained—

"To ascertain disease, *which is a deviation from the state of health,* the medical practitioner must become acquainted with *health.* The sciences which bring him into acquaintance with the state of health are several. The first is that which teaches him *the parts* of which the human body is composed, and is called ANATOMY. The second, that which teaches him the *uses* of the parts made known by anatomy, is called PHYSIOLOGY. The third is that which brings into review the influences of agents acting mechanically on the human frame, namely, MECHANICAL PHILOSOPHY. The fourth is that which makes him acquainted with the MIND. (In reference to which, and in illustration of the subject, spoke in the highest terms of PHRENOLOGY.) The knowledge of these sciences, I maintained, is essential to making the medical practitioner acquainted with *health;* and disease being deviation from health, the more accurate our knowledge is respecting the conditions of health, the more readily and the more skilfully shall we be able to detect the deviations.

"Disease is made evident under *two* aspects: First, by *symptoms;* secondly, by *structural* changes.

"The science referring to the first is called SYMPTOMATOLOGY or SEMEIOLOGY. The science referring to the second is called PATHOLOGY. MEDICINE, which is the *practical application of remedial means to diseased states*, can be considered scientific only when founded upon pathological data. Empiricism—that is, the treatment of disease founded upon mere experience—is chargeable against the *regular* as well as the *irregular* practitioner."

Then follow sketches of other lectures.

About this time he became medical director of the Royal Jennerian and London Vaccine Institution, succeeding Dr Walker. The friend of Dr Walker, Mr Johnstone, who had the management of the financial matters of the Institution, and his daughter, an excellent lady who acted as matron, became his warm friends. From these friends he gained many interesting particulars concerning his predecessor at the Institution, who had for many years attended to the medical duties there. Dr Walker had left his widow unprovided for, or with very small, if any, means of living, and at an advanced age. John was touched by the story told by Dr Walker's friends, and conceived the idea of writing a life of this rather remarkable man, and making an appeal to the benevolently disposed to subscribe for the work, the proceeds—expenses being paid—to be given to the widow. With such scanty materials as could be procured, he carried out his intention, and great numbers of the nobility and gentry subscribed for copies.

Always hopeful, he now made sure of realizing a sufficient income for Mrs Walker. What he obtained, however, was not more than to meet the expenses. Nevertheless, hopes having been raised, Mrs Walker received a small yearly sum, which was acceptable to her, during the short time she survived her husband.

A young relative of Dr Walker's, writing to John Epps, after expressing the interest she had felt in reading the "Life," states that Walker remained always much attached to the Society of *Friends*. "Real Quakerism," she says, "stood high in his estimation; he told us he believed the whole world would

eventually be Quakers; in his enthusiasm, he even stated that Quakerism would eventually spread to the other planets.

"He was very kind," says this lady, "although peculiar. My aunt describes a visit he paid her. She says, 'He was pleased with us, with our school, with our village, with our gardens, and said my bower reminded him of Rowe's letters. He was not so well pleased with our place of interment. The stone which marked the grave of Abel Strettel (a Quaker relative) appeared to him an inconsistency with our principles. He wished to remove from his friends such a reflection; and, on the night before he left the place, he got into the graveyard, and, alone and unassisted, completely buried the stone. We discovered this a few days after, and a paragraph in the newspaper mentions the exploit, concealing the name of the person, but declaring his motive. The grandson of the departed was very angry, and threatened to shoot the perpetrator, if he could discover him. He re-established the stone, which still stands. The angry man was not a Quaker. John Walker related this circumstance to my brother. I dined with him (Dr Walker) in 1824. The whole scene was very curious to me. The little room was stuffed with old books and pamphlets; chairs and tables were full of them. In this room we dined, at between twelve and one o'clock. After dinner we retired to a very good upper room; but this room would have been pitch dark except for the fire, a neighbour having kindly had a house built against the windows. The wife of Walker and her old mother were present. John Walker said some strange things, and which seemed to me then quite irreligious, perhaps because I did not understand him. I do not now recollect them.'"

John Epps's conscientious religious and political opinions, the great importance he attached to all that bore upon religious life, and to all that concerned the welfare of his fellows, kept him actively engaged, as already said, for every movement that seemed to him a means towards attaining those great ends. He was a *Radical* in the sense in which he himself defined that word, namely, one whose object was "fair play and an open field for all." Religious, political, and commercial freedom he was

ever foremost to advocate, even at a time when to advocate them was likely to retard his progress in a professional point of view, as no doubt it did.

His sympathy with the slaves led him, as may be supposed, to become a member of the Emancipation Society of London; he also joined that of Manchester. He worked ever heartily for this cause, taking every opportunity of denouncing slavery in the strongest language; and, doubtless, in speaking publicly on topics dear to his heart, his energy of character led him sometimes to offend against the prejudices of others, and thus lessened, to some extent, his own sphere of usefulness. But this he could no more help than he could help having received that mental organization from which it sprang.

As he was in the habit of confiding everything to his father, so he told him of his intention to marry, and of his engagement, as soon as it was entered into. This latter he did in writing, and received the following:—

"My very dear Son,—I am truly glad and thankful to receive the news you give me. Most earnestly do I pray for blessings on you both. A sensible, gentle, and amiable wife is invaluable. Remember, the less show and company the better, and the more for your real happiness. Many others besides Napoleon* have retired to the wife's room for peaceful happy hours.—Your loving father, J. E."

Note-Book.—"We were married on the glorious sunny morning of Wednesday, August 24, 1831. It was at West Hackney Church, from the house of my wife's relations. I went to the neighbourhood late the night before, and had forgotten to take the ring with me! I therefore started back to Berners Street, Oxford Street, where I was then living, at five o'clock in the morning of the 24th to fetch the ring. Very quietly we went to church at nine in the morning (having a long drive before us), accompanied by an aunt and another relation, and were married by licence at the Established Church, as I have said.

* The father was a great admirer of Napoleon the First.

This I would not have done had it then been possible to be married by the Nonconformists. I should have preferred the Registrar's office. The compulsion, however, is what I objected to. Marriage is a civil contract, and men and women should be free to make a religious ceremony of their marriage or not, as they feel right. Irreligious people could not make it a religious ceremony. The civil contract is sufficiently binding. Happy, indeed, for those who make it truly a religious ceremony also. These, 'whatever they do,' do all, in the proper meaning of the phrase, 'to the glory of God.'

"Before the ceremony was performed, I had a chat with the clergyman who married us, and told him the views I entertained on this subject. He expressed his agreement that it was scarcely the right thing to do, to compel a man to such a course. It was the law, however, he observed, and must be submitted to.

"After breakfast we drove off to the little village of Newick, in Sussex, passing through Croydon, Godstone, and East Grinstead. We ever after retained an affection for the latter places, whereat we halted on our way."

At Newick lived John's friend—whom they visited—Mr Joshua Mantell, brother of the distinguished geologist of that name. Joshua was a very interesting character, a medical man, much liked and respected in his profession, on which he had entered but two or three years. Though, perhaps, somewhat older than John, Mr Mantell had been his pupil, having attended his lectures on Materia Medica, Botany, the Study of Medicine, etc. Botany was his favourite pursuit, and to it he had devoted the greater part of his spare moments. The newly-married pair found much pleasure in his society, John taking great interest in all his pursuits. In later times those pleasant hours were often talked of. Very sad was it when, not very long after, namely, in 1836, John heard that his friend Joshua had fallen from his horse, and had been in consequence dangerously ill. On his so far recovering as to get about again, it was found that the mind was very strangely affected; for whatever was said to him he always imagined had been said to

him or had occurred before. It was a state causing him great irritation, for he believed that the constant repetitions by servants and friends were concerted expressly to annoy him. John visited him while in this sad mental condition, and invited him to come to London for a short time, thinking that to break the home associations might prove restorative. He came, and was certainly benefited; but still he very frequently observed: "I remember you said that to me before," or, "You sang that song to me the last time I saw you," or, "That is precisely what you gave me the other day," each assertion being incorrect. Here he was never opposed. At his home, such a case not being understood, endeavours were made to show him he was wrong, and this excited him greatly, making him much worse. John found that to apologize to him, and then to divert his attention to something else, caused the temporary disarrangement of mind to pass away.

On his return home, however, he became worse, and was still evidently unfit to follow his profession. In time his friends were obliged to interfere; and, acting for him, by a well-contrived stratagem, got him into an excellent Institution in Sussex. There Mr Mantell consented to remain, encouraged by the idea that he was engaged by the doctor as his assistant. Some time after this, when they were travelling through Sussex, John and his wife took this Institution *en route*, in order to visit Mr Mantell. They found him seated in a large comfortable room, by a good fire, with his books and papers about him. He was delighted to see his old friend, with whom he had a long talk concerning the botany of this neighbourhood, and on other subjects of mutual interest, one of which was a book which Joshua said he was about to publish. Very little indication of any affection of the brain was then perceptible; but afterwards, in conversing with friends, it was ascertained that the book Joshua had spoken of as about to be published was quite a delusion: what he wrote was not of a description worthy of appearing before the public, consisting chiefly of incoherent and some absurd matter. Still he was not opposed in this pursuit; but, on the contrary, was allowed and would be allowed to continue it as long as to do so afforded him interest in addition to occupation. Gradually, however, he be-

came worse; and finally his health failed. He died some few years ago only.

From Newick, the pair went on to Brighton. There John met one of his then and ever warm and faithful friends, one who many a time afterwards gave signal proof of his friendship. This was Mr Perkins, a Manchester friend, who, when John lectured in Manchester, took an active part in obtaining for him good audiences, as he also did in sounding abroad his medical skill and knowledge. John's grateful remembrance of this devotion ever remained. He, moreover, respected Mr Perkins, as a consistent liberal in politics, co-operating with himself and others in the cause of freedom.

The names of such men he always brought forward in preference to those of men who, by their position or their eloquence, or other favourable circumstances, compelled the public attention. To him it was a sad thing that any man who laboured, in whatever way, to make mankind better or happier, should be forgotten. His feeling on this point was as strong as was that of affectionate remembrance for any who had been his early friends and helpers. A Mr R——, a tailor, was one of these, a kind-hearted and intelligent man, with whom he became acquainted through the Scotch Baptists, soon after his return from Scotland. John Epps often spoke, up to the last year of his life, of the kindness of this good man, and of the many pleasant conversations he had enjoyed with him. Several of these friends he had.

John had to be back from his wedding-trip for the opening of the School of Medicine in October. His medical lectures he continued for some years after his marriage—in fact, until his medical practice so far increased that he could not spare the time for what had hitherto been to him a very interesting part of his professional duty. He was at this time lecturing at the Medical School in Gerrard Street, Soho, where he attended at ten in the morning, lecturing on the Materia Medica, Chemistry, and Botany. The staff consisted of himself, Dr Ryan, and Mr Dermott. The school was large and flourishing.

One of his pupils at that time writes of him in one of the

public journals as "a better educated man than his colleagues," and states that he was "conscientious and painstaking as a lecturer, and had abilities of a very high order." This pupil says of him that "he died full of years," thinking most likely that John was at that time to which he referred forty years of age instead of twenty-six to twenty-seven. His colleagues were men considerably older than himself.

The same pupil says that during the chemical experiments, sometimes "the amount of glass destroyed by some of the pupils was very great—a serious loss at that time, when glass was of an enormous value compared with its price at the present day. Dr Epps, however, never lost his temper, never said an unkind word, even when the blundering pupil had smashed a dozen or more of the best glasses; he would say, good-naturedly, 'Try again, my friend, you will soon get on better.' His style of lecturing was clear and attractive. He had a fund of anecdote: he had read much, and was possessed of varied knowledge. He was an excellent speaker, spoke always to the point, and had a dry quaint humour which made him a favourite with his audience. He was a man of extraordinary industry and perseverance, and never succumbed to difficulties or hard work. He never got out of temper with his antagonists, but made fun of them in a good-humoured way; and was usually thoroughly up in the subject he was treating. His forehead was one of the finest I have ever seen; his features were regular, and pleasing in expression."

Very many others remembered these lectures, and have borne testimony to the remarkable style, the sometimes even startling mode of illustration. One old pupil, but recently met with, named the circumstance of Dr Epps reading some verses out of the Bible at one of these lectures, because they afforded him an impressive illustration of his subject. By the students it seems to have been thought a most extraordinary thing to do.

He was urged to apply for the Gresham Professorship of Medicine, and drew up a form of application; but in the "Note-Book" he observes, "I did not much care about it, for I so well know that without influence it is useless to apply, and I was acquainted with none of the committee. I am quite contented

that I did not apply, for I found that they elected a Dr ——, instead of choosing Dr Copeland—preferring a pigmy to a giant, a boy to a philosopher, a Queen's man to a nation's man."

One of his very interesting friends soon after his marriage was Mr Robert Noel. John thus writes of him: "He was a noble character. He was to have been in the Church, but, while at college, he discovered that he could not subscribe to some of the doctrines to which, on passing through the usual and necessary examinations, he should be called upon to subscribe. He began to think the matter over very seriously, and the more he thought, the more convinced he was that he did not believe as he ought to believe in order to enter the Church. Finally, he mentioned his state of mind to one in authority, who, however, treated the matter very lightly, telling him that as he, from his connexions in the Church, was certain of speedy promotion, his ideas on these points were likely to undergo change. Many young men, he added, felt as Mr Noel did; this had come across his own experience; but a comfortable living had, he firmly believed, quieted their sensitive feelings.

"This mode of dealing with the difficulty was not one of which Mr Noel could approve. On the contrary, it shocked and disgusted him. Meeting with no help over the obstacles in his way, the end of it was, he resigned his good prospects in the Church for conscience' sake, contenting himself with a life of comparative obscurity. Such men are to be admired. I have known some other instances of noble men who, under similar circumstances, have shown similar self-sacrifice. Did all do likewise it would be well for Christ's Church, well for true religion. I think it likely that the beginning of doubt in the Noel family was the conduct of a clergyman, very near to them in relationship, one who could have had no belief in the doctrines he preached, and who was a cause of misery to all about him. Our friend Fanny Noel told us a characteristic anecdote of him. The favourite cat of one of his children ran off with a rump steak, just as he himself was expecting to make a meal of it. He had the cat hung immediately. The children buried the poor little culprit, and one of them wrote the following, as to be placed over its grave:—

'Here lie the remains of poor black puss,
Who was hanged on a gallows, as you see thus :

[*Here a picture in illustration.*]

By the Reverend T. ; for it stole a steak,
Of which he meant that day to partake.
Now was not he a very great sinner,
To hang a cat for the sake of a dinner ?'

"Fanny Noel, our friend, who was very fond of my wife, was sometimes staying with Lady Noel Byron, near Acton. On one of these occasions, when I went down to see her medically, there had been some little quarrel between her and Ada Byron. I forget what it was; but I know that it had assumed a rather serious character, for Miss Byron took occasion to remind Miss Noel that she, Ada, was the Honourable Miss Byron; and that Fanny's answer was, 'I know you are the *horrible* Miss Byron.' It was Fanny Noel herself who told us this. The two young relations were, both of them, spirited girls. Ada Byron, that day on her beautiful Arabian horse, looked very pretty; she rode gracefully. Fanny Noel was more noble-looking, and had a sweetness of expression as well as beauty of features. Her manner was simple and truthful. Ada had the animal nature more strongly marked. I examined her head phrenologically one day when I was dining at Lady Byron's.

"Lady Byron took great interest in phrenology. Her head also I examined. Over the organs of conscientiousness, firmness, and self-esteem, I found there was considerable heat; and I mentioned the circumstance to Lady Byron to her great astonishment, placing my fingers on the organs. It was most interesting in relation to phrenology, though in itself sad. Lady Byron suffered great pain in this part of the head, and said she often had to apply cold water and other cold lotions. Necessarily, in the struggle through which she had passed, in reference to her husband, those faculties of the mind called conscientiousness, firmness, and self-esteem, must have been largely called upon to back up other organs. It must have been a hard struggle indeed to keep down any yearnings for sympathy."

Not long after the marriage, Asiatic cholera raged in London. A sad and anxious time it was to all, and not least so to medical men. Dr Epps had some bad cases. His small pamphlet on the treatment of this dreadful disease showed that he had seen it in the worst form, and treated it successfully.

He found, as has been said, that the Scotch Baptist Church in London was a very different thing from what he had found it to be in Edinburgh. There was less talent developed, and there appeared to be less Christian sympathy; but it is to be remembered that he had left in Edinburgh many religious friends, to whom he was closely united. Moreover, and which is important to notice, his own mind was undergoing change. The spirit of inquiry, of independent thought, fostered by such a church, and by the other societies with which he had been connected, and for which he had been writing and studying, had led him on beyond the ordinary sphere; and true to a sentiment in one of his own lines,—

"Pursue the truth to lead where'er it may,"

he did earnestly pursue what seemed to him the truth; and as earnestly did he speak out his thoughts, whether as inquiries or as conclusions. The *church*, properly constituted, he considered should be the place whereat to do so. Already his short addresses at the meetings began to be looked upon as not quite the thing. Mr William Jones, a man well known in the religious part of the literary world by his valuable work "The History of the Waldenses," was the chief pastor or president. He was known to be an irascible man, and one who could not well brook difference of opinion in a fellow-member. It was unlikely, therefore, that he could bear it in a young man, and one who ventured to call in question some point advanced by himself. A paper read by John Epps gave offence; he was rebuked, and defended himself. Letters were exchanged, and one of these letters from the pastor being rather offensive, John endeavoured to prove to Mr Jones that he, the pastor, had drawn wrong conclusions. This, however, produced no better effect than that of increasing the irritability of the good man. The result was as may be supposed: John Epps left the London

Scotch Baptists, while still maintaining those of their views which had at the first attracted him; and simply waited for light to guide him into the way of religious comfort and instruction. His Sundays he ever kept as quiet holidays, avoiding, even at that early time, all professional engagements, except in extreme cases. Part of the day was devoted to religious study, the rest to his family.

When it was not Sunday, he very usually set every one to work who was not already employed; perhaps on copying out something, or on folding papers, or stitching a pamphlet: or it might be to pasting and mending a dilapidated book. There was work for every one; he liked to see them at it, and imagined that *they* liked it. This is not in every case so certain. Often, quite a little party would be sitting round the table thus occupied.

Note-Book.—"For the 'Christian Physician.'

"Business not an intellectual exercise. Quite a mistake: it *is* intellectual. A man sells bread: there is an intellectual exercise in the process of making it. The organs of number and weight are exercised both in weighing and counting, judging as to price, etc., and the organ of comparison in drawing up the balance-sheet. The organ of locality finds exercise in locating the places of residence of his customers. And how many characters come before him; how much information of a useful nature he may acquire if he will. Any business may become intellectual: but to gain the full benefit, a man must read and think."

"Objections made to phrenology: That it overturns the chief foundations of morality and religion: that it particularly sanctions materialism, fatalism; and consequently denies free will.

"Every discovery has met with somewhat similar charges. The followers of the various schools of philosophy among the Greeks: the philosophers, for searching into the principles of things—thus intruding upon the domain of Divinity; Pythagoras driven from Athens; Anaxagoras sent to prison; Democ-

ritus treated as mad, because he wished to search in the dead for the cause of madness; and Socrates, for demonstrating the unity of the Godhead, was condemned to drink hemlock. Many distinguished people were punished with death, as magicians. Bacon, Galileo: the latter, at 66 years of age, was put into prison. Harvey.

"With what animosity and indignation have many of the best benefits been repelled. As instances,—*Potatoes, Vaccination.*

"Virtuous and generous Lavater was called a fatalist and a materialist. Everywhere fatalism and materialism are placed before the sanctuary of truth."

In the same note-book is the following:—

"Received an interesting letter from Mr Cox, Edinburgh. A friend of his having published a work entitled 'Tables for the Chemical Analysis of Organic Bodies,' he wished me to get it noticed in any journals to which I have access, as he expresses it. It has been favourably spoken of by some Scottish journalists. Mr Cox wants a cast of Dr Walker's head, and permission to place it in the museum of the Phrenological Society." Part of the letter follows:—

"I have read with great pleasure your Life of Dr Walker, which will be noticed in our journal. You have given some very interesting details as to the character; but nothing is said as to the form and size of the head, except that the forehead was large. Probably you found you had embodied in the work as much phrenology as could be admitted, without hurting its sale. It is unlikely that persons unacquainted with the science should perceive how much you have availed yourself of it.

"The character of Dr Walker bears in some respects a strong resemblance to that of Robert Burns, though in some particulars they differ considerably.

"Mr Combe has been lecturing on phrenology in the course of the winter to large audiences. We have Dr William Gregory, son of the late Professor, for secretary to the Phrenological Society, and Mr Maclaren, editor of the *Scotsman*, has become a member. Both Dr Andrew Combe and Mr Combe beg to

be remembered to you. Dr Andrew Combe has been an invalid (consumptive) for the last year and a half.—Yours faithfully,

"ROBERT COX."

"Received a letter from Mr Jeffreys of Liverpool, who says: 'I received your Life of Walker, and your 'Counteraction.'* I have been much interested and pleased in reading the works. I knew Walker as a student at St Thomas's and Guy's Hospitals, during the winters of 1796-7. What I knew of him during that one winter may be confirmed by every one, and any one who frequented the hospitals during that time. John Walker, as we called him, was older than those who generally attended the classes and the dissecting-room; he was well thought of by all, not only on account of our pursuits being similar, but that he could mingle with us in all our intellectual aspiring, and could descend with us into the little follies of our juvenile mental observations, whether in common conversation, or when something like popular declamation was attempted in our newly-formed medical society. He was an encourager of wit. He was a regular attendant upon the lectures given by Mr Clive and Mr Astley Cooper, and was generally to be met with in the dissecting-room. He had a habit which showed his eccentric simplicity, and caused much merriment amongst his fellow-students, viz., he often chose the dissecting-room for his dining-room, having brought his repast in his pocket, so prepared that it required neither fork nor knife; though I have not the smallest doubt that he, like many others, would not have hesitated to convert the scalpel into one of these, for the purpose of eating, with as little ceremony as is used for dividing the human 'fibre.' I will also mention an anecdote that I heard a few years afterwards, upon his return from Egypt, at which time I was in practice at Dulwich, and of the truth of which I have no doubt. It may further show his simple mode of demonstrating his estimation and approval, as well as his happy state of mind on his return to England. Dr Walker called at the house of Dr Babington, who stood high in his esteem, and to whom as well

* An essay by Dr Epps on this mode of medical treatment.

as to his wife I am sure he was dear. The lady was sitting at the head of the table, at which was a large company. Dr Walker, on entering, in his own peculiar dress and manner, went up to the lady and kissed her; which, at such a time, and in a mixed company of chiefly strangers to Dr Walker, was something too remarkable not to cause much amusement afterwards.'"

CHAPTER XIV.

THE SUPPOSED GIFT OF TONGUES. HIS ORATIONS AT THE "WORKING MAN'S CHURCH" AT DOCKHEAD. BEGINNING OF THE PLYMOUTH BRETHREN IN LONDON. THE MEDICAL REFORM ASSOCIATION.

ABOUT this time there broke forth among the followers of Mr Irving what was considered to be a miraculous gift of tongues. Everywhere people were talking and writing about this remarkable manifestation. John Epps and his wife were then living in Berners Street, and saw the admirers of Mr Irving, together with the curious and those whom wonders attract, all crowding to the meeting on Sunday mornings, and sometimes Mr Irving himself, his long black hair flowing over his cloak, proceeding towards the spot where he was to thrill the audience by his eloquence. There is an entry in the note-book which has an important bearing on this subject. It is contained in the copy of part of a letter to a friend:—

"My dear Friend,—The claim made at the present time by certain individuals to a miraculous gift of *tongues*, has directed the attention of those who study the Scriptures to the investigation of the subject of miracles. I myself have been investigating this subject, and am sufficiently rewarded. The result I communicate to you, believing you to be one of those who 'prove all things,' and 'hold fast that which is good.' In the first place it struck me that, a miracle being the *setting aside of a law, or of laws, of the universe*, no one can set aside such law or such laws but the CREATOR of the universe. In several parts of the sacred Scriptures *the devil* is said to have performed miracles. Of the beast in Rev. xiii. 14 it is said, 'And deceived them by means of those miracles which he did,' etc., etc.; and in Rev. xvi. 14 we find, 'They are the spirits of

devils, working miracles;' and also in Rev. xix. 20, 'And the beast was taken, and with him the false prophet that wrought miracles before him,' etc. These and other passages seemed completely to invalidate my starting principle. Still I was not driven from it; but waited. A short time afterwards, the passage in Peter's discourse after the day of Pentecost, 'Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs,' etc., Acts ii. 22, came to my recollection. It then struck me that no tautology would exist in the Scriptures—the *miracles*, the *signs*, and the *wonders*, which proved Jesus to be of God, must be different one from another, and each word must express its own individual meaning. I then looked for the passages in the Greek Testament, and found to my great satisfaction that the words made use of to express these different matters differed widely one from another —δυναμεσι being the word used for 'by miracles,' τερασι the word used for 'by wonders,' and σημειοις the word used for 'by signs.' In Hebrews ii. 4, I found the same distinct words made use of, and in the same significations. Now, thought I, I have found the testing instrument which will prove whether the view formed at the outset be correct or incorrect; for, it occurred to me, if the same word δυναμεσι is made use of in these passages in the Revelation already quoted, in which the word *miracles* occurs, my principle must fall; because these said-to-be miracles were performed by 'devils,' 'the beast,' and 'the prophet,' and not by God. I immediately looked to the Greek, and with trembling expectation (a human infirmity connected with the fear that I might be wrong in this view, which appeared to me to give glory to God), but, to my joy, I found myself to be so far right, that the same word δυναμεσι was *not* used. The word translated miracles was that which in the passage in the Acts and in the Hebrews was translated '*signs*,' namely, σημεια. This encouraged me to go on in the inquiry. I took up the Concordance, and looked at every passage in which the word miracle or miracles is mentioned in the English translation, and found that out of the numerous places in which these words are introduced, in only *ten* passages in the New Testament is the word δυναμεσι made use of. These passages are, Mark vi. 14, Acts ii. 22, Acts viii. 6, Heb. ii. 4, 2 Cor.

xii. 12, and all refer, as you will find on examining, to the working of God either through Jesus Christ or through His Apostles, more particularly Paul; and in Acts xix. 11, and 1 Cor. xii. 10, 28, God is expressly referred to as *giving the power*.

"Thus, my dear friend, I satisfied my mind that the working of miracles is the peculiar prerogative of God, and that 'devils,' 'the beast,' and 'the false prophet' could never perform them.

"This was one step gained in the investigation. I then proceeded to inquire into the meanings of the words *signs* and *wonders*, so as if possible to get a clear idea of them. On examining the meaning of the word τερασι, from τερασ, I found that the primitive meaning is 'a sign' given by the flight of a bird: and from this word is derived the Greek name for an augur, who explained such portent or prodigy."

Such was the commencement of a splendid series of lectures delivered by him on this subject, during the years 1841 and 1842, at the "Working-Man's Church," Dockhead, of which more hereafter. It is to be regretted that but a few very short notes of these and other lectures, so copious and thorough when spoken, remain, as also that the above entry of letter in the note-book was not concluded.

Note-Book.—"Received the following from Mr Wigram:—

"'WALTHAMSTONE HOUSE, *Friday Night.*

"'My dear Sir,—The only plea I can find for the liberty I am taking as a stranger in addressing you, is the mention of your name by a person of the name of John Henry, as one deeply interested in Christian communion. On this account, and this only, I send you a tract upon the subject, and inform you that there is a small meeting every Sunday morning (at present at 8 Mortimer Street, Cavendish Square), at eleven o'clock, of such as seek this object. Should you see fit to come any morning, I think you will find the Spirit of God in the midst of our weakness; albeit we do little more than mourn over the departed glory of the Gentile Church.—Believe me, in Jesus, a servant and brother, GEORGE V. WIGRAM.'

"My wife and I resolved to go to the Sunday meeting. We went; and found, in a very small room, a few persons assembled, among whom Mr Wigram appeared to be the only one of any striking talent: he was, at that time, evidently the leading man.

"Some of the opinions of these friends pleased us: the non-payment of pastors or teachers chiefly. They, like the Scotch Baptists, thought that Christian teaching should be a matter of love; and that missionaries alone, who give up their other occupations, and often leave their friends and their country, should be remunerated—*must* be, unless they have sufficient means of their own to enable them to carry out the objects in view.

"Mr Wigram afterwards visited us, and we had some conversation with him on religious matters. We attended other meetings, both in Mortimer Street, and when the brethren and sisters changed their place of worship to Argyll Street, where they had a much larger room; for by this time their numbers had increased, and their little room in Mortimer Street would no longer hold them. Such was the commencement in London of that now large body of Christians called 'Plymouth Brethren.'

"What we felt to be a great want in them was the spirit of *cheerfulness:* the most oppressive gloom characterized the meetings at that time. Mr Wigram possessed by nature a quiet gentle manner, his voice was low, and he had a melancholy intonation: his mode of speech was slow and languid, specialities interesting in him, as belonging to him; but when these specialities were assumed by others they became absurd. We could not but notice how, most probably unconsicously, the speakers imitated Mr Wigram. Thus the benefit which should arise from hearing two or three speakers on the same occasion, was to a great extent lost. Had each spoken naturally, then the cheerful, happy-minded 'brothers' would have relieved the gloom and sadness left on the minds of some by the melancholy tone and turn of thought of others of the number. However, times have changed, and doubtless 'brethren' have changed. Any way, we have known some cheerful happy people amongst them, and many who are to be valued and admired for their goodness and their talent."

His enmity to church-rates brought him into sympathy with some of the *Friends*, as well as with others who felt it a duty to suffer the "spoiling of their goods," rather than submit to an unjust law, on a matter of religious scruple—a matter simply between man and his Creator. John Epps found some of the best—the most quiet and peace-loving—people standing up boldly against this levy of a church-rate; people the most orderly, and who were cheerful contributors to all other taxes and rates for mutual and general benefit and comfort. Among the best of these was a dear friend at Horsham, for whom and for his wife, John and Ellen had a great respect and esteem, to say nothing of the affection which their kindness inspired. Friend —— had the welfare of his fellow-townsmen so much at heart that he sought by all means in his power to promote their moral and intellectual elevation. He, co-operating with some others thinking as he did, established a school and reading rooms, and, in connexion with the latter, invited popular lecturers down to instruct the people, and stimulate them to the contemplation of useful and ennobling truths.

Note-Book.—"Friend —— writes:—

"'10 month 23, 1832.—Thou wouldst have been delighted to have been here yesterday morning, when we had one of the most ludicrous scenes take place in Horsham that has been witnessed for many a day. The sale of our goods was appointed to take place at 11 o'clock in the forenoon, and the deputy town-crier having "got Beelzebub," as the lower orders told him, or, in other words, too much gin, began his part of the performance by proclaiming the sale of six mahogany chairs, and six black "strained chairs," repeating "six black strained chairs," which sale he said was to take place "at 11 o'clock this morning, the 23d of October one thousand eight hundred and thirty-two." In fact, the man was so much intoxicated that he scarcely knew what he was doing. He read the bill over and over again, to the great amusement of the people standing about, which vexed Mr G. so sorely, that he actually snatched the bill from him, and told him that we had had quite enough of that. The chairs were then brought over to the Swan, and carried into one of the rooms; but the people refused to go in, and said they would have the sale public. Upon this,

the chairs were brought out and arranged along the pavement. One of the persons who stood by declared that he could not have the king's highway obstructed by a lot of chairs, and bundled them off into the road, which broke three of them. G. then turned round to a constable, whom he had brought with him, and told him to see that no one broke the peace. The chairs were now placed in order in the road, and *my* chairs were the first put up; but on a *bidder* being asked for, the people hemmed and groaned, and some one cried out "Amen," upon which the auctioneer said, he would buy them in for £2, 4s. 6d. Then there was a general outcry for the name of the bidder, which, however, was refused; but it was found that they were not sold, as there was no bidder. The black stained chairs and a piece of Irish linen were next put up, but no one bid a higher sum than "Amen" for either; and the auctioneer did not buy them in as he did the first lot. This attempted sale was concluded with three deafening cheers from the people; but the poor drunken crier continued his ding-dong in various parts of the town for some time after the affair was all over.

"'There is another batch of summonses out for us all to appear at the next Bench, and answer to another claim for tithes and church-rates.

"'Some friends, and myself among them, wish thee to come down, if thou canst spare the time, to form a Society for the Abolition of Tithes and Church-Rates.

"'Much love to thyself and Mrs E., in which my dear wife unites.—Wishing you much happiness, I am thy sincere friend,

'_____.'"

The visits to these delightful people were greatly enjoyed. Intercourse with them was truly elevating. The immediate neighbourhood is beautiful, and country rambles in those days, when John had no country-house, were luxuries fully appreciated by him. These friends had a farm at some miles distance from the town. Often, in after-times, did John talk of the delight it was, on a glorious summer day, to drive to that farm-house, and to ramble about the garden and fields surrounding it.

Note-Book.—"As an illustration—a very interesting one—of the benefit derivable in the treatment of nervous affections,

from breaking the train of associations, the following is worthy of record :—

"We were on a visit to our admired and valued friends at Horsham. My friend had a fancy for shooting, and kept some excellent setters for this sport. One of these setters bit him, and this bite caused him the greatest anxiety lest he should go mad. It was on a Sunday, August the 31st, that this feeling seemed to be at its worst. The next day was the beginning of the shooting season. It happened that we had to go up to town by a very early coach on that morning—that is to say, on the 1st of September. Purposely I said to my friend that I should like to take up some game with me, if he would shoot some for me. The coach passed the end of the road lying against the farm.

"My friend caught at the idea, and went off that night to his farm, so as to be ready for the coach on the next morning. He was punctual. At the moment of our reaching the corner of the lane that leads down towards the farm, he appeared with some partridges ready for us. All dread connected with the bite of the dog had disappeared; he was beaming with happiness.

"This good friend, although so fond of shooting, was strongly influenced by the peace principle; and, always after shooting, before putting the guns in the carriage, he unloaded them, for fear lest, should he be attacked by thieves, he might be tempted to shoot them."

John Epps had an uncle at Rye, an old medical man, much esteemed and respected in the town, where he had for many years resided. He was a moderate reformer, and thus John and he had sympathies in common, though some of John's opinions were rather too startling for his uncle. Mr and Mrs Butler almost worshipped Colonel Evans, who was returned to Parliament in great measure through the influence and exertions of Mr Butler, and who was received at his house with great delight and pride.

The year after the marriage—namely, in 1832—the pair visited the Butlers, passing a very pleasant time amongst them. Rye, with its neighbourhood, is very interesting. The sea was near enough for them in those early days to walk to it—namely, it was distant from the town over the sands three miles.

It was truly a strange, broken shore, and somewhat perilous to strangers. John never forgot the danger to which he thought he had once exposed his wife in taking her over it. He says, speaking of that time, "I often think of what danger we ran when at Rye, my wife and myself, and what intense anxiety I felt about Ellen. One afternoon we started for a walk to the sea. The shore at Rye is flat, and extends about three miles, that being the distance of the sea from the town. When the tide comes in, this great space is more or less covered; that is to say, there are hollows, and branches, and furrows, which fill up with the sea-water every time the tide comes in, emptying again, some entirely, some partially, at low water. Over these various hollow places, of different widths and depths (some are very deep), planks are thrown across, which the fishermen and others daily accustomed to them pass, as a matter of course, with the most perfect composure. My wife and I enjoyed the walk to the shore very much, and merrily enough we passed over the planks and narrow bridges, which now had either no water below them, or just enough to give a little excitement, and thus an additional charm to our journey, preventing that sense of monotony which might have arisen during a long walk over a flat surface. We had little thought of danger; the novelty was pleasant; the sea was to be reached; the sea we both loved, and had not yet seen near at hand since our arrival in the neighbourhood. At length we reached it; but we lingered only a short time by its side, because we had occupied so much in coming to it, that soon we had to think of returning; besides, we said, the tide would by-and-by be coming in. So we turned, and began to pursue our journey back. For a time we got on well, and continued to enjoy our walk; but soon I became only too well aware that all the hollow places were filling up, and felt that those depths which had been crossed, perhaps not without some trembling, an hour or more ago, were now somewhat fearful; for some of them had to be crossed over a mere plank, with no sort of support on which to lay hold in order to keep oneself steady. The thought of these places was not pleasant. I said nothing to Ellen, and knew not what she felt, for she said nothing to me. It seems now, on looking back upon that time, wonderful to me to think

how I got her and myself safe back. Each one must have borne up for the sake of the other, and to give courage to the other. Ellen came quietly and steadily on behind me, I giving her my hand as well as I could, fearing every moment that she would turn giddy, or in some way lose her balance, and both of us be precipitated into the watery depth. I suffered intensely, and have never been much more thankful than I was that evening when we surmounted the dangers of our journey, and were safe back at my uncle's. I do not think Ellen had been so much alarmed as I was; she seemed to me to be less aware of the danger.

"It was at Rye we heard a perfect chorus of nightingales. Not far from the house there was a lane wherein we walked, listening to their lovely songs. Here Ellen first heard the songs of these birds."

. . . . . .

"William Butler, one of the sons, intended for the Church, was so unfit for the position of clergyman, and so little inclined to it, that partly through me he was persuaded from such a career. I talked a good deal with him on the subject, and gave him my views as to the teaching and preaching of Christianity. It was a subject he had thought little, if at all, of. To me it had been a matter of deep and earnest study. He finally gave up his prospects in that direction, and took to business."

In 1834, John published a pamphlet with a view of "exposing some of the fallacies put forth by the Church of England," and "on the duty of Dissenters" with respect to their own relative position. Many of their rights, which he therein counselled Dissenters legitimately to fight for, are now being gained, thanks to him, and to those who, like him, have sought to instruct the public mind on their political and religious duties.

A subject in which he at this time took great interest was Medical Reform. Through his exertions, in connexion with a few who thought with him, a "Medical Reform Association" was got up. Joseph Hume sympathized with this object, and promised by any means in his power to assist. He would, he

said, present a petition to Parliament on behalf of the Association, should one be drawn up—a matter under consideration. Mr Hume also became treasurer of this Association. John and he frequently met and communicated on subjects connected with it.

John Epps had a great respect for Mr Hume; he liked him as a steady worker, and as one who could be depended upon to carry out what he undertook.

Note-Book.—"At a meeting called for the purpose of trying to elect Mr Hume member for Middlesex, only two persons attended, the noble anatomist Carpue and another gentleman. Instead of being disheartened by this, they at once proceeded to business. The second gentleman moved that Mr Carpue should take the chair, and Mr Carpue requested *him* to act as secretary. Certain resolutions were passed, to the effect that Mr Hume was a fit person to represent Middlesex in Parliament, etc., etc.

"These resolutions were advertised, a committee was named. The result was that Mr Hume was returned to Parliament for Middlesex.

"O'Connell used to say that for a long time, at the commencement of the Roman Catholic Association, not more than a dozen persons attended; but at last the Association comprised the greater part of the Irish nation.

"'Despise not the day of small things' is the language of these facts."

A notice of this Medical Reform Association, from the *Spectator* newspaper, August 11, 1833, will show the basis on which it was founded, as well as its object. Similar notices appeared in the other leading journals:—

"Medical Reform.—The variety of conflicting interests, both of individuals and of corporate bodies, in the medical profession, will not only add to the labours of the Committee appointed by the House of Commons to inquire into the present state of the laws which govern it, but will render more difficult the task of correcting abuses, remodelling old institutions, and adapting the reforms to the circumstances of society. The old monopolies, though numbering among their supporters many names deservedly high in the profession, are acknowledged to

be injurious to the interests of the great body of students and practitioners, and calculated to retard rather than advance the progress of medical science. With a view to assist the labours of the Committee, a small Society, called the Medical Reform Association, has been voluntarily formed, composed of medical reformers, both in and out of the profession, and numbering among them two or three members of the Committee. This Association has instituted three prizes to be given for the three best essays on the present state of medical science and practice in the United Kingdom, and the most advisable and efficient mode of promoting their advancement. The essays may be written either in English, French, or Latin. The award is to be made in public. The amount for the three prizes has been lodged in the hands of Mr Hume the treasurer. The essays are to be transmitted to Dr Epps, the honorary secretary, on or before the 1st of March 1834, in order that the successful ones may be printed in time to place them in the hands of the Committee. The object of the Association being to throw a strong and clear light upon the hitherto occult subject of Medical Reform, we would suggest that, in addition to the publication of the successful essays, a tabular synopsis of the various plans proposed by the unsuccessful candidates should be prepared, with a brief running commentary on each of the principal points of detail, by the adjudicators of the prizes. The defects of a bad plan would thus be converted into the tests of a good one."

On the 17th of August appeared a long notice in the *Spectator*, from which the following is taken :—

"The object for which a charter was granted to the College of Physicians by Henry VIII. has been defeated by the adoption of bylaws, one of which excludes all candidates for a fellowship who have not graduated either at Oxford, Cambridge, or Trinity College, Dublin, though efficient medical instruction is not to be gained at either of these universities. The object of this bylaw is the unjust one of shutting out Dissenters, who cannot conscientiously take the university oaths; but it has also the injurious effect of excluding the graduates of all other universities, especially those of the Continent, many of which are celebrated as schools of medicine. To render some-

what less glaring this monstrous injustice by other bylaws, a new distinction was created in the middle of the last century, by the institution of a sort of purgatory state into which the body of licentiates are admitted. This includes those eminent practitioners whom the bylaws disqualify from becoming fellows; and from whom a licence to practise could not have been withheld without fixing a stigma upon the fellows themselves as well as upon the College. These licentiates are not only rendered ineligible to become fellows, but they are excluded from any share in the power, privileges, and emoluments of the College, and are even refused admittance to its library and museum! These are grievances that must be redressed; but they form a very small portion of the great mass of abuses caused by the absurd anomalies in the laws regulating the medical profession, and which have been and still are productive of great injury to the public.

"The Apothecaries' Company has the power to recover heavy penalties from any person dispensing medicines, be he surgeon, physician, or apothecary, who has not served an apprenticeship of five or seven years to a member of the Corporation. The effect of this regulation is, that while it very partially protects the public, it confers great pecuniary advantages upon this body as a trading company.

"The College of Surgeons also examines all candidates for its fellowship; but the examinations, strange to say, are merely formal, and may be dispensed with altogether, as the diploma of the College is not necessary to a person practising as a surgeon. It is hard to believe that, in the present age, and in a country like this, any individual, utterly ignorant of the first principles of surgery, may set up as a surgeon, and set fractures, cut off limbs, and perform other operations without any certificate of his fitness being necessary; and that the only protection there is now against the incompetence of such a man is an action for damages. Yet such is the fact."—*Spectator*, August 17.

On the 17th of August also appeared the following in the *Examiner*:—

"Prize essay proposed by the Medical Reform Association on the following subjects (three prizes are offered):—The present state of the medical science and practice (these com-

prise *medical statistics*) in the United Kingdom, and the most advisable and efficient mode of promoting the advancement and the improvement of both in all their branches.

"The competition is open to *all* persons, whether of the medical profession or not, and the award will be made *in public*. The essays are to be written in the English, French, or Latin languages, and these only. They must be transmitted to Dr Epps, 89 Great Russell Street, Bloomsbury, London, on or before the 1st day of March 1834. The amount of the prizes is already lodged with the treasurer, Joseph Hume, Esq., M.P."

In the first report of the Committee, the members are reminded that, "Societies of the same description as ours exist in connexion with almost every medical school in the metropolis. These, however, are in general so exclusive as to embrace only those who are pupils of such schools. Ours, Gentlemen, is founded on a more liberal basis: it is open to all, not alone to pupils, but to those whose nominal pupilage is past. We invite those to join our ranks whose opinions and ideas have become corrected and amended by experience; we exclude no pupil from our Association."

At the meetings of this Association many valuable papers were read. On the occasion of one of these meetings, the following petition was entered on the books (on the motion of Dr Epps), and afterwards presented to Parliament:—

"That your petitioners are members of a Society called the Western Medical Association, established for the purpose of improvement in the practice of medicine, and of exalting the character of the medical profession:

"That your petitioners have beheld with considerable alarm the proceedings under the new Poor Law Act in reference to the remuneration of the medical officers connected with the various parishes in England:

"Your petitioners are satisfied that every candid mind must acknowledge that the remuneration of a medical man under the old system was of a most inadequate character, and that under the regulations of the Poor Law Commissioners it is even considerably worse than it was:

"That your petitioners are further convinced that in regard

to the method adopted in obtaining assistance, the power placed in the hands of guardians in distributing parishes and districts is at once unjust to the profession and injurious to the poor. They are unjust to the profession, inasmuch as they arbitrarily dispose of that practice which a practitioner may have obtained by his industry and skill, and supplant him by a stranger who may have less talent, and who is certainly less well acquainted with the wants of the district:

"That your petitioners therefore pray your Honourable House to take this matter under most serious consideration—a desire they the more willingly express, being convinced that it is the wish of your Honourable House both that every possible emendation should be made in the new Poor Law Act, and also that the education of the members of the medical profession should be as perfect as possible; an education involving a very considerable expense—a matter to be regarded in estimating the value of the services tendered, so as to ensure an adequate remuneration:

"And your petitioners further add, that they will be ready to prove the truth of the allegations in their petition before a committee of your Honourable House.

"And your petitioners, as in duty bound," etc.

Note-Book.—"Had an interview with Mr Hume regarding freedom of postage. He gave me a letter. Made some arrangements with him on matters of the Association. Sent notices to editors.

"*August.*—Sent notice to *Lancet*, to Dr Ryan's *Medical and Surgical Journal*, etc. Informed the students at the Gerrard Street School. A notice to Mr Snelson, the secretary of the Western Literary and Scientific Institution, which will be placed in their reading-room. Letter from Mr S——, York Town, Blackwater, Hants, regarding the notice; replied, and took copy of reply. Also letters from Dr Wayte requesting particulars; he had seen notice in the *Medical Gazette*.

"*August* 15.—Had an interview with the writer of notice in *Spectator*, August 11, and gave him many particulars on the subject with which he was unacquainted.

"*August* 16.—Sent the above a copy of the plans of the London College of Medicine."

Dr Edward Harrison was one of those who took a deep interest in this matter. His name as that of the chairman of the committee is attached to letters addressed to the "Medical Faculty" of various colleges requesting information as to the laws and regulations connected with those various colleges. To the same colleges John wrote as honorary secretary on the subject of the prize essays.

This Dr Harrison is known for his treatment of spinal affections by the recumbent position together with wisely-directed mechanical appliances, and as having treated numerous cases with great success; some of them cases of frightful deformity. Dr Epps became convinced of the truth of Dr Harrison's views as to this particular class of diseased conditions, and recommended patients suffering from them to undergo the treatment.* Dr Serney, a friend and coadjutor of Harrison, subsequently took the practice; that is to say, at the death of Dr Harrison. Dr Harrison was sent for when out of health to a patient at some distant part of the country, and at an inn was put into a damp bed, which seems to have caused his death in a few days afterwards.

It does not appear that the competition connected with the Medical Society was so satisfactory as John's hopeful disposition had led him to expect would be the case; that is to say, that any considerable benefit to the association was the result. Many essays, indeed, were sent in; but, as far as can be ascertained, there was not one of very striking merit.

The next important visit paid after the marriage was to Manchester, where, in the autumn of 1832, John was, by his

* It may be stated that on his acquaintance with Homœopathy, John Epps became somewhat less zealous than formerly, though to the last advocating the system in certain cases. He felt that Homœopathy gave a power not known to Dr Harrison, and that by *its* means alone some cases of curvature might be cured.

friends Mr Perkins and Mr Rawson, invited to deliver a course of lectures on Phrenology.

Note-Book, later time.—"We went to Manchester by the Peveril of the Peak coach, from the Golden Keys, Charing Cross. Old Michael saw us safe off. Michael was a faithful Irishman, who, from attending upon the lecturers at the School of Medicine, in the capacity of a servant, seemed to have become attached to me. Michael was ever ready to make himself useful. To Ellen the journey was a great novelty and excitement: starting at night, hearing the horn blown as each town was passed through: such things at a youthful time are charming. I, knowing the road, took great interest the next day in pointing out everything worthy of notice, and Ellen was delighted with the Derbyshire scenery."

Through the exertions of these friends, the lectures were well attended; and, moreover, John had patients in Manchester, the number of which increased from that time. Mr George Wilson, afterwards chairman of the Anti-Corn-Law League, then a very young man, was among the number of his friends and admirers. He married the sister of a dear friend, with whom John Epps and his wife stayed.

Note-Book.—Alluding to this friend, John says: "He was a very intelligent and a genial man. Perhaps his geniality made him too great a favourite in society for his own good. He was accustomed to visit us whenever he was in London. We enjoyed his visits. Sometimes we had warm arguments. When he married, he brought his wife to see us; but, after a time, we entirely lost sight of him. We had conjectures respecting this apparent change; but none of them would explain it. After years had passed away, he himself sufficiently explained the matter. He confessed that he had taken to drink; that his health had broken drown; he had had *delirium tremens;* and had been brought to death's door. That, on his partial recovery, he had gone to a hydropathic establishment, where

he had been cured, as he said, not alone of the bodily condition (so he hoped), but of that which brought it on.

"He had given up intoxicating drinks entirely. I was deeply interested, and could but hope for the best. Again, a few years passed, and nothing more was heard of this old friend, till, at length, we were able to make inquiry of a mutual friend, and learned that for some time he had gone on steadily; but that, on the occasion of a dinner, which, if I remember rightly, he had given to a number of people employed by him at his manufactory, he had been induced to take a glass of wine, which was his undoing. From that day he took to his old course, and now again he declined in health. *Delirium tremens* came on, and he died."

CHAPTER XV.

THE POLISH SOCIETY FOR MUTUAL INSTRUCTION. THE FINSBURY DISCUSSION SOCIETY. THE REFORM BILL. REFLECTIONS ON FORMS OF GOVERNMENT.

SOMEWHERE about this time, Dr Epps began to be deeply interested in the Poles. He was, in fact, among the first to denounce their oppressors, and to join in the agitation in their favour. Numerous were the Polish exiles in this country, and many of them, through the efforts made by "The Friends of Poland," and by their own energy and good character, gained, before long, tolerably comfortable positions. Even in 1834 there was established "The Polish Society for Mutual Instruction."

The following note to John is from the Committee of this Society:—

"Dear Sir,—You will perceive by the statistics which we beg to enclose herewith, that the Polish exiles now resident in London have formed amongst themselves a society for mutual instruction.

"At a general monthly meeting of that Society, which took place on the 16th instant, you were unanimously elected an honorary member of the Society, and it is with the greatest pleasure that we beg leave to acquaint you therewith, as it affords us an opportunity of giving you a very sincere, although insignificant, proof of the deep gratitude of the Poles for the generous sympathy with which you have honoured the misfortunes of our country.

"We venture to hope that, considering the views and purposes of the Society, you will kindly contribute to the attainment of their aims.—We are, dear Sir, your obedient, etc.

"*July* 31, 1834."

It need scarcely be said that the aid they sought was given. One means of aiding them was by delivering some lectures for their pecuniary benefit. John was among the most sanguine of those who expected to see their country restored to them, and their oppressors visited with retribution; and he united with Lord Dudley Stuart, and other friends of freedom and of the oppressed, in efforts to create for them a public feeling, which should spread to other nations.

It is likely that, for a long time before his death, Dr Epps had given up the idea of Poland's restoration to its former position among nations; but it was a subject to which he referred with sadness, and latterly he seldom alluded to it. It has been already said that it was not his habit to dwell on the dark side of things, whether public or private. When in tolerable health, he was ever bright and buoyant, and his influence over others was to render them the same. At intervals, in the midst of work, he would burst into singing, or make doggerel rhyme to any extent, and of the most absurd character, till he had exhausted his animal spirits, when he would continue his writing, or whatever he was about. In those early times, his ebullitions caused excessive merriment and laughter; all through life somewhat of the same quality remained.

At the beginning of the year 1833 he removed to 89 Great Russell Street, where he remained till his death.

Dictation to his wife.—"My father chose the house for us. We were delighted with the many large trees at the back. What with the museum ground, and the many slips of gardens all joining, it was a pleasant outlook for London. In fact, we could at one point of the drawing-room, by looking through the door connecting that and the back, fancy ourselves in the country. The garden was for a long time a great source of pleasure: there I grew a few medical plants to use as illustration at my lectures.

"At the end of the garden is a pear-tree, very old, but still bearing pears yearly, as it continued to do until a peculiar circumstance seemed to end its fruitfulness. One day in winter, whether Christmas time or not I forget, when we happened to be out of town, a hamper arrived, which no one thought of opening, not judging that it might possibly contain

something which should be at once taken out, and prepared for cooking. When, on our return, it was opened, a fine roasting pig was discovered to be in a state requiring immediate removal from the action of the air. We considered that nothing could be better than to bury it at the foot of the pear-tree. What we, however, intended for the benefit of the tree, seemed to become a means of its deterioration; for certainly it was a coincidence that no more pears made their appearance from that time forth. "*No more*" is wrong: an equally strange circumstance was it that, twenty-five or more years afterwards, the pear-tree put forth a few blossoms, followed in due time by some half-dozen pears of a delicious quality. The effort seemed almost a sad one.

"Our friend Miss Noel was with us for some time in Great Russell Street, but was unfortunately seized with an epidemic which was at that time making great ravages; and not having strength, in her bad state of health, to resist the attack, she sank, to our great sorrow. We had, indeed, consented to receive her, merely at her earnest entreaty; for we much preferred being free of any restraint or encumbrance of this kind. We have once or twice deviated from our rule in order to oblige others."

In June and July, Dr Epps gave a course of lectures on Phrenology at Stepney Green, and a course of ten lectures on the same subject in Finsbury Square. These were gratuitous, as was one given at the Literary Institution, Hampstead, where some of the views advanced were considered too "radical."

The "Finsbury Discussion Society" was a result of the lectures. To this Society John Epps gave all the help he could, by attending its meetings, and lecturing in connexion with it whenever requested to do so. Discussion Societies were not so general in those days as they have since been, and were looked upon with some suspicion. This Finsbury Society fared no better than did others; but, nevertheless, it was a means of good to many people. There were in after years still those who looked back to it as to a school where they gained some of

their best and most important lessons; to whom it was in fact a great blessing.

Note-Book.—"*Wednesday*, 1834.—At the Finsbury Discussion Society this day, at eight in the evening, an address was delivered on the principles of permanent and universal peace. (I took the chair.) An attempt was made to show that 'war,' whether offensive or defensive, is contrary to the maxims of a sound philosophy, to the dictates of a wise policy, and to the decisions of Holy Writ."

A Sunday evening meeting for worship was also established in connexion with some members of this Society, and Dr Epps delivered at this meeting some useful and instructive lectures. One course was on the authenticity and genuineness of the five books of Moses. They attracted a rather large audience.

Heads of Wednesday evening Lecture, Finsbury Discussion Society.

"A conviction has been for many years gaining ground in reference to the political character of this country, that something wrong exists in the present constitution of that important machine called the GOVERNMENT. This conviction has been forced upon the people by the serious inconveniences which have resulted from the tedious war in which the country had been engaged. People were led *to think*, and the consequence was the diffusion of a general feeling of dissatisfaction, although, perhaps, few would have agreed as to the *means* by which that dissatisfaction could be removed.

"The spirit of *reform* was roused. To the Commons House of Parliament that spirit was directed, and, being so directed, the discovery was soon made that the evils which had crept into the constitution of that House, and thence had spread over the country, had become fully developed under the absence of the *popular voice*, as affecting the return to Parliament of *members* constituting that House. A system had become established, which enabled the peers of the realm to elect the House of

Commons, misnamed the representatives of the people. So common had this interference become that some of the proudest of the land boasted of this power possessed by them. One of them asserted that, if he chose, he would return his black footman.

"The people were roused. The insult offered to them awakened the British pride, and they hailed the establishment of the Grey ministry, as representing the power necessary to free them from those contumelious reproaches to which they had been previously subjected. The Reform Bill was ushered in—its entrance being rendered a kind of triumphal birth, on account of the previous declaration of the Duke of Wellington *that no reform was needed.*

"The people made the Reform Bill their own; the Peers repudiated it; the country would not be baulked, and, in spite of all hindrances, it became the law of the land. A revolution was effected, one of the grandest in its results, as it was also the grandest in the *means of peace* by which it was brought about.

"The question occurs, *What was there in the Reform Bill which rendered it an object so much to be desired,* which induced such a general struggle in order to obtain it, and which finally enabled the Grey ministry to carry it successfully through Parliament? The answer may be thus stated: That the bill for a reform in the representation of the people was one in which *the elective principle* was recognised.

"The elective principle is therefore to be regarded as the principle which recognises the *right of the people to rule themselves,* by *choosing their rulers:* it is a principle which legitimately recognises the doctrine, '*vox populi, vox Dei.*'

"The opposite principle is the *despotic;* this implying the perpetuation of independent power in an individual, thus called *monarchical absolutism,* or, in a body of individuals, then called *oligarchical* absolutism.

"The despotic principle is that which recognises the adage, 'Pro Deo et Rege:' it recognises the dogma, 'We must take care of the people in spite of themselves.'

"The operation of the *elective* principle is intimately connected with *progress;* and, on the contrary, the operation of the *despotic* principle is as intimately allied to *progress backwards,* or *retrogression.*

"Evidences on this subject, derivable from *facts* and *reason.*

"History, which has been truly defined as 'philosophy teaching by examples,' is unfortunately too full of evidences upon this point. So numerous indeed are such evidences that it is difficult to select cases.

"Persia, Rollin (quote).

"Under such a constitution, in which the elective principle had so little to do, in which the despotic principle had so unbounded a sway, although invested by Rollin with so much that is pleasing, the consequences soon became manifest.

"A few Greeks were enabled to withstand the whole power of Persia; and afterwards, under the direction of Alexander, the Greeks overran the whole country, Egypt as well, making those countries their own; and after that, in the persons of the celebrated generals of Alexander, divided the countries they had conquered. And yet these very men, who had conquered the despotically-ruled Persians, Medes, Egyptians, became, under the influence of the despotic rules of the kings descended from those who led them to victory, degraded; and their descendants at last fell under the dominion of *republicans* of a later date—namely, the Romans.

"As an evidence of acknowledgment, even under despotic rule, of the necessity of having recourse to the elective principle, an interesting historical fact is recorded. An officer of the household was ordered to repeat every morning to the Persian monarch on his awaking, 'Rise, sire, and think of discharging the duties for which Oromasdes (the principal god of the Persians) has placed you upon the throne.'

"What more striking evidence of the evil of the despotic principle could be given, than that presented to us in the conduct of the Babylonish monarch, who ordered that every one who would not bow down to his image should be thrown into a fiery furnace?

"The retrogression produced by the despotic principle is described by Rollin, vol. iii. p. 147, 148.

"(Other quotations; also from Plutarch.)

"To refer to more modern times, the government in Denmark may be noticed. The Danish monarchy was originally *elective.* The Privy Council exercised the *executive* power.

The king was little more than the President of the Council. The peasants formed a fourth estate.

"In the reign of Frederick Third so many disastrous events occurred to the Danish people, that an assembly of the states was called to aid in the removal of the difficulties pressing on all sides.

"(Quote Edinburgh Review.)

"The evils arising from this establishment of despotism are forcibly pointed out by Lord Molesworth, who was minister to the court of Copenhagen, about thirty years after this legalized despotism was entailed upon the people.

"These effects of the despotic principle in Denmark are sufficiently illustrative of the evils connected with the operation of that principle.

"If we turn to France, we find that in proportion as the despotic principle prevailed, so did society retrograde. It is well known that France had its Parliaments, that is, its *manifestations of the elective principle.* It is also as well known that the constant policy of the French kings was to destroy the power of these Parliaments; and Louis the Fifteenth has been considered as having effected this. Indeed, Mr Burke remarks, that 'the few remains of public liberty preserved in these illustrious bodies are now no more.' The result was, that the king having no restraint over his will, extravagance and excessive taxation, its consequences, prevailed. The nobles became independent. They took advantage of their power: grievous oppression rode rough-shod over the land. To keep up the oppressors, a large standing army was required; and at length such a state of things was brought about by the operation of the despotic principle as to justify the following remarks of the same celebrated writer: 'In a word, if we seriously consider the mode of supporting great standing armies, which becomes daily more prevalent, it will appear evident that nothing less than a convulsion that will shake the globe to its centre can ever restore the European nations to that liberty by which they were once so much distinguished.' That convulsion came. The French nation shook off its oppression; and awful was the judgment inflicted upon the representatives of the despotic principle, the *king*, the *nobles*, and the *clergy*.

"Many persons blame the people for the cruelties and the severities of the first French Revolution. The despotic-principle representatives were to blame. They destroyed the operation of the elective principle; and thus allowed of no other remedy than that which oppressed humanity, maddened to vengeance, provides. It is lamentable to observe that men, such as Burke, who was able to foresee that nothing but 'a convulsion that would shake the world to its centre, would get rid of the despotism,' could not behold in the convulsion a necessary consequence of the previous state of oppression.

"If we looked to America, and considered the cruel war that was occasioned by the attempt of the British Government to establish the despotic principle in that land, abundant examples of the horrors and of the retrogressive influence of the despotic principle might be adduced.

"Turn to our own country. The House of Lords consists of two classes, those who sit there by hereditary right, and those who gain their seats by *election*. The number constituting the house is 430: 3 Princes of the Blood-Royal, 21 Dukes, 19 Marquises, 108 Earls, 17 Viscounts, 188 Barons. These may be regarded as hereditary, and consequently *despotic:* because if birth confers a power, it is despotism.

"The others gain their seats either by *election* or by *virtue of office*,—a sort of election. Of these, there are 16 Representative Peers of Scotland, 28 Peers of Ireland (elected for life), 26 English Archbishops and Bishops, and 4 Irish Representative Archbishops and Bishops.

"Though these 74 last-named Peers may be regarded as partly elective, yet they are elected *by a particular party;* that is, the Peers of Scotland elect the Peers Representative for Scotland, and the Peers for Ireland elect the Peers Representative for Ireland; and the Clergy—the Established Clergy—are the *only* source whence Bishops and Archbishops are caused, by a kingly touch, to spring. Thus elected, they become despotic, because they are not responsible, or if responsible (as the Scotch Peers are), they are responsible to parties whose interests in the preservation of the despotic principle are at most as strong as their own. . . . . .

"Did not the Lords oppose the Reform Bill? Did they not oppose the repeal of the Test and Corporation Acts?

"Did they not oppose the repeal of the Catholic Disabilities Removal Bill, after these measures had passed the House of Commons by large majorities?

"Did not the Lords pass, without any mitigation, a Coercion Bill for Ireland? Did they not endeavour to destroy the Municipal Corporation Bill for England? and did they not use every exertion to render it as useless as possible, when they found it would not be safe to reject it altogether?

"This session, did not one noble Lord *settle* a Bill which was to provide a good harbour near Edinburgh, called the Trinity Harbour Bill?

"Did not the Marquis of Londonderry get the South Durham Railway Bill thrown out? a bill by which Londoners and others might get cheap coal?

"And, the other day, did not the Duke of Buccleuch, with the Earl of Rosslyn and Lord Wharncliffe, throw out a Bill for supplying Dundee with *good water?*

"Have not the Lords thrown out the Irish Municipal Reform Bill?

. . . . . .

"When once the truth is recognised that these evils arise from the despotic, the non-responsible character of the House of Lords, the remedy will be at once seen; such remedy being *to make that House an elective House.*

"The effect of the despotic principle on the individual must be: either he will not trouble himself to think at all, or he will try so to think as to recommend himself to the favour of him who exercises this despotic power.

"Either way is injurious. In the former case all investigation is shut out. The power that does not lead man to make progress, must, by the very necessity of things, make him retrogress.

"*The best ground not cultivated, produces the rankest weeds.*

"Fruits, indeed, have sometimes appeared under a despotic rule; but they are fruits not of the despotic principle, but of a good soil acting from its native vigour, notwithstanding the despotic principle."

CHAPTER XVI.

FRIENDS. MR MILLER OF WINDSOR. PUBLISHES HIS TRACT ON EPILEPSY. DR ALLEN'S INSTITUTION FOR THE INSANE. MORE FRIENDS. MR ASHURST. THEODORE SCHWARTZ. THE COMMON GOOD SOCIETY, AND ITS REMARKABLE MEMBERS. THE TRUTH-SEEKERS' SOCIETY.

NOTE-BOOK.—"Wrote to my dear friend Mr Baker,* to say, 'I have longed to see you and your good wife. Ellen has joined with me in this earnest wish. You and I have minds in many respects similar, and we have aspirations after a *better order of things* about equally ardent. We may differ, it is true, as to the materials which, acting as impediments to the attainment of this better order, must be removed. The end, however, that we both seek is human *regeneration*, and, as consequent upon that, *human happiness*.

"'My little book has at length appeared, and I wish particularly to direct your attention to pages 78, 79, 80, 81, where is an analysis of the state of mind connected with the peculiar *manifestations* exhibited by some of Mr Irving's followers.

"'I am about to deliver a course of eight lectures on *Phrenology* at my own house; and shall be happy to see you and any friends of yours present.

"'And now, my dear friend, assuring you how happy Ellen and I shall be to see you and your dear wife at any time, believe me, yours most sincerely, in Christian and intellectual sympathies, JOHN EPPS.'"

A pleasant incident and introduction may be mentioned as

* This was a young clergyman, one of the many of his profession who were Dr Epps's admirers and friends. Mr Baker was a phrenologist, and mentioned how useful he found phrenology to be, and how thankful he was for the insight it gave him into character.

taking place about this time, during a visit to Windsor, one of the towns where, early in his career, he gave lectures.

While engaged in preparing his botanical lectures for the School of Medicine, he lost no opportunity when in the country of searching for any medical plant of which he was in want. One day when at Windsor, after a lecture, finding he had time on hand, he strolled, with his tin case strapped before him, into the fields of the neighbourhood, where he expected to meet with some of the plants he required. He at length found himself in a spot where he feared he must be trespassing. He, however, ventured to continue his search. After wandering and peering about for some time, he saw a gentleman at a distance, but seemingly advancing towards him. Still feeling that he might be an intruder, he now walked towards this gentleman to express to him the feeling, and to make his excuse as a botanist. The gentleman received him in the kindest manner. "I perceive you are a botanist," he said, "and I am pleased to see you here; in fact, you are my brother," and they shook hands heartily. "I am myself," he added, "very fond of botany, and I claim relationship with those who love it as I do."

It is to be presumed that he must have liked the countenance of the intruder, and still more what he said, for, after they had strolled and chatted for some time, he begged John to go in-doors with him, introduced him to his wife, made him take wine; and after some more chat, and accompanying him across the grounds, they parted; not, however, before John Epps had given a promise, that the next time he came to lecture in Windsor, he would dine with his newly-found friend, and pass the night under his roof. This gentleman was the Rev. Mr Isherwood. John kept his promise, and again spent an agreeable time with his brother botanist. They continued very good friends.

Note-Book.—"As the result of my visits to Windsor, I became acquainted with an extraordinary man, Mr Miller. He was an excellent representation of that determined and strong-built person generally understood under the term 'John Bull.' Nothing

seemed to daunt him; 'never give in,' was his motto; and was also his act. Mr Miller was the resident manager of Mr Marjoribanks' bank at the time of the panic which took place in ( ). The bank at Windsor was one that had to share in the general rush for the conversion of notes into sovereigns. The partners of the bank, though wealthy men, could not at once get the gold. They of course consulted with Mr Miller, who said he would manage the matter if they would support him. Long before the bank doors were opened, a crowd collected around. Mr Miller presented himself at a front window, and addressed the multitude somewhat as follows: 'Friends, I am here to inform you that all will be paid; but as there are many applicants, we shall be able to get through the work sooner by a little arrangement; and, further, as the poor need help first, I have determined, with the consent of the shareholders of the bank, to adhere to the following plan. The £1 notes will be paid first; when these are all paid, we shall take the notes next in value to them; and thus all will be liquidated without confusion. I trust this will meet your approbation.' The majority being of necessity one-pound-note holders, shouted with approbation; and thus, before the time of paying the £5 notes arrived, means necessary were at hand. The bank was saved, and this tended to arrest a further spread of the panic. The Bank of England thanked Mr Miller for his tact.

"Subsequently to this, Mr Miller entered into a lawsuit with the proprietor of a Windsor paper who, he maintained, had cheated him. He could not be persuaded otherwise, and the decision being against him, he went to prison rather than pay the charges. He remained in prison a long time; it was a jail in Sussex.

"Mr Miller was a Nonconformist, and would not attend the service in the jail. This was a violation of the rules of the prison, and he was subjected to the infliction of bread and water, with solitary confinement. Among the visting magistrates was the late Duke of Richmond, who knew Mr Miller, knew the honesty and firmness of the man. The Duke therefore suggested the propriety of letting him worship God as he deemed best.

"Mr Miller brought his case before the Master of the Rolls,

and the effect of his indomitable perseverance and pugnacity in trying to obtain what he deemed his rights, led, as almost all such struggles do lead, to a state of brain which ended in paralysis."

"*December* 1834.—Received Mr Thomas Wakley's printed address to the electors of Finsbury. It is a good address. He comes out boldly for all the points on which reformers stand; and is, it seems to me, worthy of support. I have advocated his cause, considering him to be an ill-used man; and now join with those who are working to return him for Finsbury."

The determination of the electors was so great, and the efforts made were so strenuous, that the point was gained. With John Epps, it was partly the feeling that Mr Wakley had suffered unjustly with regard to a charge brought against him, that excited him, John Epps, to work thus heartily in his cause now, and also to support his *Lancet*.

The following refers to a time often spoken of. Dictation to his wife:—

"We went to Margate; my wife's friend Letitia joined us; my health was bad, change seemed desirable, and the neighbourhood of Margate was salubrious. One who goes to this spot when it is crowded with visitors can have no idea of the nice country place it is. We went in April, and could use the donkeys without fear of their being worn to death. Few people were about; all was green and lovely; and the shore with its beautiful sands could be enjoyed in quiet, almost in solitude. I could not be there all the time, which made Ellen sad, for she knew it was I who sought and then most needed the benefit to be, as we hoped, gained there. Health was, however, benefited, and I thanked God.

"A drawback to perfect bliss, and one which we have since many a time laughed about with Letitia, connected with the last days there, was that money failed. I had been disappointed of a promised payment, as used often to be the case, greatly to my inconvenience. Letitia had nearly exhausted what she took with her. We managed to scrape together between us just enough to get us back."

This year was published his small work on Epilepsy. He had already been singularly successful in the treatment of this malady; and, as a result, he published the pamphlet, one of considerable interest at the time; as was also his pamphlet on "Diseases of the Head," another class of diseases treated by him with success. There can be no doubt that his skill and the cures he effected in the treatment of head diseases was partly attributable to his phrenological knowledge, which gave him great power beyond that possessed by those not believing in and applying this science in the treatment of head affection.

Dictation in allusion to the subject of Mental Derangement:—

"Very interesting friends were Dr and Mrs Allan. Dr Allan had directed his especial attention to the subject of insanity, and published a work of great interest, containing his views and some of his experiences. At the time of my introduction to him, he had established at High Beach, near Woodford, a home for insane patients, which was conducted according to plans more in accordance with enlightened benevolence and an advanced state of mental science than had, up to that period, been adopted. Mrs Allan was a valuable helper to her husband, and at his death was able to carry on the establishment.

"Dr Allan had, at the time of our visiting the establishment, three houses on his grounds, besides his own private residence. In the one were placed patients deranged on one point only, and who were otherwise well. These, while wisely observed and guarded, were able still to enjoy social life, and to make themselves, to a certain extent, useful. They dined at Dr Allan's table; and we, who once dined with them, at first supposed them to be guests like ourselves. We were afterwards informed that one gentleman withdrew because he had become rather excited, and Dr Allan, understanding the state of the case, had given him some little commission to execute. Something similar happened to one or two others. One of these gentlemen who dined with us was a most intelligent man; I had some very pleasant conversation with him. He was a medical doctor; his name I have forgotten. He could not have been more

than five-and-thirty. Some sad event—if I remember rightly, the death of his wife—had so affected the brain that on the one point he was insane; and when thought fixed on that point, he at once began to talk in a strange incoherent manner. In the same asylum at that time were several distinguished persons. After dinner we strolled in the garden; and presently an old naval officer—an admiral—came bowing to Mrs Allan, and, presenting her with a note, withdrew. Mrs Allan read the note, and told us who the bearer was, and that he had, I think from a hurt to the head, become insane on some points. He was apt, occasionally, to speak rudely and coarsely; in this way he had transgressed the day before, at the dinner table, 'which is the reason,' said Mrs Allan, 'why he did not dine with us to-day.' Mrs Allan found that by banishing him from her table, she checked him most effectually. The note now brought contained an apology; and when presently he again put himself in our way, Mrs Allan spoke kindly to him, and, thanking him for his note, said she hoped to see him at dinner the next day.

"In another part of the garden there was the poet Clare busy tying up flowers, and quite intent on his occupation. While so engaged he was always happy. At this distance of time I cannot recall the especial character of his deranged condition, but I am inclined to think the case was one less hopeful than some others we saw. He gave us some of his verses, which we still possess.

"Next we went over the house where we had dined, and where there were no bad cases. Here was one lady who devoted herself principally to music. She gave Mrs Allan commissions to procure her pieces of music and songs. Another amused herself by covering the walls of her sitting-room with pictures, which she pasted upon it, no matter of what kind they were. She was delighted to receive contributions for this great undertaking; she evidently took much pleasure and pride in showing what she had already done. One entreated Mrs Allan to sing her a song, a request which was at once complied with, Mrs Allan immediately sitting down to the piano and accompanying herself in a Scotch song, which caused great delight.

"Patients suffering from other stages of the malady were

classified in the other houses. We were deeply interested in all we saw and heard. It was a visit never to be forgotten."

Note-Book—In allusion to the same visit.—"Thoughts on insanity as connected with phrenology.—The first axiom that may be laid down is, that *the early removal of insane persons* constitutes a most essential step in the cure of insanity. There is strong evidence in support of this view. Another axiom, equally important in the treatment of such affections, is, that the success of the treatment is invariably proportioned to the efficiency of the means employed in calling other organs of the mind into activity than those which are diseased. Another axiom, equally true, is, that religion, so far from being injurious to the insane, is often highly beneficial; and, with respect to this part of the subject, again, phrenology will be of great use.

"Different establishments differ in their success. It would be highly interesting, as it must be important, to inquire into the reasons of this difference.

"The glorious summer weather, and the beautiful retired country spot, did their part in impressing our minds thus deeply.

"During our private chats together, Mrs Allan read to my wife a poem or two of the now Poet Laureate, and of his brother, in MS., for the families were old friends. Mr Tennyson afterwards called with Dr Allan."

This year valuable friends were gained in Mr and Mrs Ashurst and their family. Mr Ashurst and Dr Epps worked together in public matters, and had many sympathies in common. John Epps considered Mr Ashurst the cleverest lawyer in London, and, indeed, was indebted to him for help out of difficulties into which he himself was but too easily led. One matter for which he sought the aid of Mr Ashurst was of so serious a nature as to prove a check to him ever after. It was a case in which he was persuaded to give his name as director of a "Company" which had no real existence; consequently, there was in fact nothing to direct. The pretended company, however, carried on its course for some time; till, at length, suspicions being

roused, Dr Epps and others determined to pay a visit of inspection to "the works," which were, as may be supposed, at some distance from London. The suspicions had been but too near the truth; only that matters were much worse than had been imagined.

One day after Mr Ashurst had thus steered his client through the great peril to a place of safety, he took pains to impress on the mind of that client the importance of saying "No,"—of saying it firmly, and as though he meant what he said, and not in a weak wavering voice. "Doctor," added he, "I advise you to repeat the word aloud all the way as you are driven home to-night' (a distance of some five miles), 'and to think about it as you say it. I hope when I see you next, you will be able to tell me that you can say 'No' in such a manner that it will be impossible for any one to mistake your meaning when you say it. It is not an easy lesson to learn."

The advice was doubtless of great use. Many a time was it mentioned by the client, and probably with benefit to some of his hearers. Many agreeable hours were passed with these friends. At that time, John Epps, not being deaf, as he afterwards became, could enjoy social intercourse, to the intellectual pleasures of which he was so well fitted to contribute. Being gifted with a ready flow of language, and an aptitude for communicating what he knew, he usually had a group of listeners. But he also liked to listen; and although not a musician, was fond of a song. After he became deaf, he would sit close to the pianoforte, leaning his head against it, and in this way found enjoyment.

Many interesting people were met at the residence of these friends. One of them was Joseph Mazzini, a man beloved by all who knew him.

Dictation.—"My friend Ashurst told me an anecdote of his father, in that father's last illness, which showed the character of the man in a striking point of view. 'William,' said the father to his son, 'I have but one thing to regret in leaving this world' (this was but a very short time before he died).

"'Tell me what it is, father,' said the son earnestly, and hoping he might be able to comfort the mind of his father.

"'William, I regret only that I am going out of the world just as railroads are coming in.'

"That man looked far into the future, and looked with hope and trust; he had a grasp of thought that belongs to the few.

"My friend and solicitor Ashurst told me also the following:—

"In great haste, it being a matter of importance which must be at once attended to, he gave to one of his clerks a document to copy which was terribly scratched and blotted; so much so, that he felt sure no one but this particular man could possibly make anything of it.

"This man was excessively minute and conscientious in copying anything of the kind, and at the same time so stupid with respect to what a document might contain, and had so little curiosity, that in some cases my friend set him to work of this sort in preference to any one else, independently of his cleverness in deciphering hieroglyphical writing.

"Mr Ashurst, in his haste on this particular occasion, made the mistake of telling his clerk to make at once a *fac simile:* so that when, in due time, the document was brought to him, he beheld to his annoyance, an exact representation of the disfigured original. There it was, with all its imperfections, with every scratch and blot, every blunder and defacement. It was annoying, the paper being wanted immediately; but Mr Ashurst felt he had only himself to blame; as he ought to have told his clerk to make a *fair copy* of the document. Such a copy was in a short time brought to him as satisfied his requirements entirely."

Somewhere about 1835 he became acquainted with Mr Edward Chatfield, a very painstaking and intelligent artist. John liked him so much as to sit to him for his portrait, a thing he much disliked doing. Mr Chatfield's likeness was the best ever done; it was exhibited at the Exhibition of the Royal Academy, and noticed with great favour. Unfortunately Mr Chatfield died early.

Note-Book.—"Letter from our good friend Theodore Schwartz, our Swedish friend, whose father was some time since introduced to me by letter from a leading doctor in Stockholm, as a man of learning and importance in the scientific world there. We liked him much, as sometimes one does like people without being able fully to communicate with them. He spoke little English. We tried French and Latin, and so got on pretty well. Theodore, the son, is scientific and inventive; he is constantly inventing; seems a good chemist, and has already made some important applications and suggestions. He is backwards and forwards between Paris, London, and New York."

Dictation.—"In the year 1835 was formed '*The Common Good Society,*' which originated in a few friends who had a strong desire to render useful practical service to one another by mutually imparting all the information they had acquired, or might be able to acquire, of a nature to promote social and domestic advantage, moral and intellectual progress. This Society had an excellent programme; and people with such good intentions must have conferred some benefit on society, limited though their sphere might be, and doubtless continued to do so, each in his own way, when this Society ceased to exist. As *a body*, its existence was but short.

"I offered that the meetings should be held at my house, as, to the best of my remembrance, they were for some time, once each week. I took great interest in them. Like many other good things, this Society failed for want of suitable minds, and also the necessary means to carry out those parts of the scheme which were practical.

"One very good suggestion, made by a member at one of the meetings, was, that even the most trifling thing that might in any way tend to *use* in everyday life, was to be communicated at the meetings. Such a trifle as a *recipe for washing* clothes is entered on the minute-book of the Society. Another, and which may be considered too trifling to notice at all, though I know some have found it useful, and at that time it was new to *me*, was this, that every little piece of string which could be made use of, should be wound round the fingers, tied, and deposited

in a bag, thus being ready for use whenever wanted, instead of being either thrown away, or else all the pieces being allowed to get entangled, and so causing great trouble and loss of time, if we would extricate a piece."

Note-Book at the time:—

"At the meeting of the 'Common Good Society,' Mr Hawkins stated, that he fears the principles of common good cannot be carried out in this country, on account of what he considers to be the universal contempt in which *labour* is held. 'In America,' said Mr Hawkins, 'the labourer is, on the contrary, universally respected, except, indeed, in the slave states, where the reverse is the case.'

"There was some discussion on education, as—Should children be brought up in society, or should they be excluded from it? also concerning innate or hereditary dispositions, and principles of good implanted in us by God, and whether these are sufficiently strong to counteract the evil inherited from parents.

"A library connected with the Society was proposed. It was, moreover, suggested that some particular subject for conversation should be proposed at every meeting, which might occupy the time when there was a lack of practical business. This led to a lengthened discussion, for at once a member proposed a subject."

This Society took for its motto, "Seeking others' good we find our own."

Dictation.—"At the meetings of the 'Common Good Society' sometimes appeared, among other curious and interesting people, a Mr Francis. He was a man of considerable information and some power of mind; but appeared to have studied scientific subjects till his brain had become overwrought. He thought all propositions affecting the present and the future welfare of mankind were to be unanswerably demonstrated by cubes and other algebraic forms. Wishing to give him a hearing, since he was especially desirous of being heard, and also deeming it but consistent with the principles of the Society, that each one who had anything to communicate to the Society should have the opportunity of communicating it,

Mr Francis was invited to give an address. At the next meeting he appeared, bringing with him a large box of his 'cubes,' the general name by which the young people designated the whole collected body of his demonstrating properties.

"The novelty of the thing induced all present to listen for some time with attention and wonder; but, as the friends discovered that the longer they listened, the more beclouded their minds became, and when at length all hope of even partial clearing up remained, one and another disappeared from the room, till finally, my wife and I, and perhaps our friend Letitia, had our eloquent and enthusiastic acquaintance entirely to ourselves, and were obliged, in a rather abrupt manner, to make him aware of the fact, thanking him at the same time for the great pains he had taken for our benefit. Mr Francis was too much of a philosopher to be at all discomposed by the circumstance; and one or two evenings after that, to the amusement of some and the annoyance of others, Francis entered, bearing with him his box of 'cubes.' A second discourse from this speaker, however, was not considered as likely to be of a sufficiently practical or edifying character to warrant a second invitation being given to him.

"Another peculiar man was a Mr Greaves. Why *he* came to the meetings and seemed to like them, was a problem; his theme always being, that people should *not* meet together. Only mischief was done by meeting; men should separate; each should do his work singly. Through meeting, we were all mere imitations—copies one of the other. Every man was 'the picture of a picture of a picture, and so on *ad infinitum*.' We must part, work out our ideas independently, go forward in our own strength, and so get freedom, and work out the great end of life.

"This man was certainly clearer than Mr Francis, since some small, though a very imperfect, idea of his doctrine can be given."

Note-Book.—"*February* 15, 1835.—This day I have reached my thirtieth year, almost half the period of man's existence. To-day I attended 'The Practical Truth-Seeker's Society.' It was an interesting meeting. My view of looking beyond the mere letter of the sacred writings gained strength. On my

return home before twelve (night), wrote my lecture on the Fall of Man. Before I went out, Mr D. took tea with us; had a pleasant conversation with him on the views of the Swedenborgians; felt that I could not gainsay anything he advanced. He is one of those men who have such a simple and kindly, as well as clear mode of stating their views, that the hearer who would oppose is disarmed. We are both of us much interested in some of the doctrines of Swedenborg, and must ever consider ourselves indebted to them. Altogether, this has been a pleasant day.

"16*th*.—Went down to Finsbury Square with Ellen, and gave my lecture on the Fall of Man, as illustrated by the various legends of heathen nations. There was a good audience —was much interested in my subject—exhibited some diagrams in illustration.

"Mr Abraham took supper with us. He mentioned some curious facts regarding the Arabic Zodiac, in reference to the serpent.

"17*th*.—Had a very busy day in Vaccination. Lectured in the evening in Bermondsey at the Infant School-Room. Mr H., a man of large hope, promised a good audience; but there were very few present. I lectured as though there had been a full room. Walked back with Mr R., with whom I had some interesting conversation upon the mind, and upon some of the peculiar states the mind passes through.

"I afterwards met Mr D., who acknowledged himself much indebted to me for the views I had opened up to him, by bringing before him the truths of Phrenology. He stated that he had been much opposed to this science. What pleasures arise from conferring benefit of this kind!

"I am considering the propriety of giving lectures on Phrenology at the west end of the town; and also of giving a second course at Finsbury Square to those who would like to enter more fully into the investigations connected with this interesting science.

"*Feb*. 18, 1835.—This day I was enabled by Providence, and by especial kindness, to get through some difficult money matters. How opportunely does aid come just in time, and often in the exact proportion needed! This I have seen strikingly

shown. May I be thankful for this instance of God's goodness.

"I have had a bad sore throat all this day; Ellen also has been ill. Is this sympathy?

"Mr Brooker of Alfriston called; and although I was poorly I had a delightful talk with him about the pecuniary support of pastors of Churches, and endeavoured to show him that the dependence on one man is an evil; Christian people should share the Christian duties, and not let so much fall on one man. If a man gives up all his time he must necessarily be paid; but, unless he be a missionary, why should he give it up?

"Mr B., though not fully seeing with me, was arrested: he is not at rest on these matters. He spoke of the necessity for establishing a Church-and-State Separation Society. The time *must* come for it."

On this subject, the separation of Church and State, John Epps continued ever at work, "through evil and through good report," sowing the seed which afterwards sprang up and bore fruit on all hands, "thirty, sixty, and a hundred fold." It may well be said of him, as of many of the pioneers of great political, moral, or religious reforms, "Other men have entered into his labours," and often did he in after years rejoice that such was the case. His conscientious advocacy of what he thought to be right was part of his religion. The duty of such advocacy dominated every consideration of policy and expediency; and as for the injury he might cause to himself in his professional career—a point very often brought before him by friends anxious for his welfare, and perhaps desiring, for his sake, to have an answer to give to others—he always said he had "counted the costs" and "put his hand to the plough." "With respect to my profession," he would further say, "what I have to do is to cure disease. If a man believes I can cure him he will come to me: if I cure him, he tells another man of his cure, and that other comes to me. I must go on studying hard; and thus I shall gain more and more power to relieve and to cure."

His advice to young men entering the profession was to the same effect. "Work hard, study diligently: be honest and straightforward: and never be envious of other men's success.

There is room for us all, a wide field for every man's activity. Remember, what you have to do is *to cure disease;* fear not but patients will come to you."

With his deep convictions concerning the importance of his religious and political views, it is not strange that to many he appeared to go out of his way in order to make known these views. Hampstead was, as we have said, one of the places whereat he gave offence by remarks made in the course of lecturing. He was now again applied to to give lectures there; but the Committee wished to bind him down to avoid certain subjects altogether. To this he would not submit: he stated that unless he could be perfectly free he must decline lecturing for them.

They never again invited him.

CHAPTER XVII.

ILLNESS FROM A TUMOUR IN THE THROAT. LECTURES AT VARIOUS PLACES AND ON VARIOUS SUBJECTS. MR FEARON AND THE SUBJECT OF INTOXICATING DRINKS. DEATH OF HIS FATHER, APRIL 1835. AGITATION AGAINST CHURCH-RATES.

THE "sore throat" mentioned in the note-book, Feb. 17, became much worse, and ended in a large gathering. While suffering he had to go out as usual, and even to lecture in the evening, when worn out with the labour of the day. While very ill, some one came imploring him to go and see a sick person; and succeeded in carrying him off. He returned late at night in a highly feverish state, and the throat in a fearful condition. He was now compelled to keep in bed—to him then a very serious thing, and what he never willingly submitted to. A pupil, Mr Teevan, called and prescribed for him. Even while in bed he saw some patients; till at length he could neither speak nor swallow, and danger of suffocation now becoming imminent, the aid of his friend Mr Dobson, of whom mention has been made, was sought. The tumour was finally lanced, when relief soon came; recovery slowly succeeding.

This was the first serious illness (after his marriage) of the many afterwards borne, and borne heroically; but he was never in really good health. "Blue pills" and "black draughts" appeared to be friends whose aid was indispensable.

When he was recovering from this affection of the throat, he wrote the particulars of his case to his medical pupils, commencing:—"Gentlemen,—As I fear it will not be my duty to expose myself to the night air, I send you *my own case*, which perhaps may afford you a topic for a few minutes' conversation;" and ending: "Thus, Gentlemen, I have detailed to you

the particulars of that condition which has prevented me from having the pleasure of meeting you as usual; and from this case, trifling as it may appear, we may learn the following lessons:—

"1*st. That a medical man is not always the best prescriber in his own case.* If I had been called in to a similar case, I should, it is most likely, have" . . . . . "and my patient would have been well in a few days.

"2*d. The necessity of using the means that are to be used* AT ONCE." . . . . .

3*d and* 4*th.* Medical particulars, which need not be given.

Note-Book.—"*February* 1835.—Received the following letter from Mr Fearon, the well-known spirit-merchant, a man of good intellect and education. He has directed his attention very much to religious and theological subjects, and has published some works of great interest on matters relating thereto, and which show considerable thought and study." The letter:—

"'Dear Sir,—Last night I attended your lecture on Phrenology, and I feel it my duty to make known to you the high gratification I experienced, especially from your connecting the science with Revelation. I was once, and but once, in the company of that great man amongst great men, Spurzheim. Before I went, fearing he might be a sceptic on the matter of Revelation, I was extremely anxious to prepare my mind on certain parts of the New Testament, particularly on the parable of the "*Sower*," which seemed to me strikingly consistent with phrenological doctrines; and I had the pleasure of finding that Spurzheim thought so too. I was greatly delighted last night to see so many young people eagerly listening to your instruction; and I earnestly hope that you may go on breaking down prejudice, and aiding in the enlightenment of society on many important subjects. Please to accept of the accompanying work.—I am,'" etc.

The work was on materialism, and one of great interest.

"I wrote the following to Mr Fearon:—'Dear Sir,—I have to acknowledge the receipt of your kind present sent on Friday

last, and to thank you for it. As yet, I have not been able to read more than the first chapter; this I like much, and hope I have been benefited by it.

"'I had already heard of the work as one of interest, and as having been written by you. I should have read it before this, had I not been somewhat restrained by a prejudice connected with the circumstance that I have considered you as indirectly an instrument in inducing, not a mere materiality of soul, but a gross earthliness of soul, through the temptations presented by you to those who would starve in order that they may *drink*. I am willing to allow that this is prejudice; but, at the same time, I myself should feel a heavy responsibility upon my own conscience were *I* engaged in a business similar to that carried on by you; and I cannot help regretting that one who, I am happy to see, takes the New Testament as his guide, should afford this ground for a prejudice which may prevent many minds from receiving those truths he may declare.

"'I am sure you will appreciate the candour with which I have stated my sentiments, and believe me to remain yours sincerely, JOHN EPPS.

"'*N.B.*—I shall be happy to see and converse with you concerning some of those matters which I see, from the table of contents, are treated of in your book. They are matters on which I have been led to think much. As a consequence of thinking, I have obtained deliverance from the bondage in which I was once held in reference to "*days* and *holy days*"' (one of the subjects treated of in Mr Fearon's book)."

The following reply was received to the above:—

"Dear Sir,—I thank you for your kind and candid letter. Candour we rarely obtain except from our enemies. You have touched upon a subject which has at times somewhat disturbed my own thoughts; but I am not sure that prejudice and pride are not mixed up with the matter. Take your own case—Would the feelings you have upon passing my place of business on Holborn Hill connect themselves in your mind with Anderson's *distillery* on Holborn Hill, or with Booth's distillery, or with Whitbread's brewery?" ['Yes,' John says, 'in my mind they do, to a great extent, though not so sadly.'] "And if not, why not? Or with Anderson or Booth

personally? And if not, why not? In Bond Street I am a *wholesale* (only) wine and spirit merchant. Have you the same feelings about my occupation there? And if not, why not? However, these are mere passing thoughts on a subject which I feel but little disposed to defend. Pray favour me by looking at the pages turned down of the accompanying pamphlet, and also at my evidence before the Drunken Committee. This [report] I shall be obliged if you will return; and whenever you have an opportunity to look inside my Holborn premises, I think it probable that some of your views may be shaken: at any rate, I should be most happy to see you there. Should I not be there, my people at the counting-house will very readily take you through the premises, and give you every explanation.

"The Reverend Mr Carroll, a friend of the Archbishop of Dublin, is very anxious to be introduced to you. May I give him a note to you?—Dear Sir, yours with respect,

"H. B. FEARON."

"The consequence of this interchange of letters has been an interview; and afterwards we visited Mr Fearon in the country. He kindly came round for us, on his way home—took us both with him in his carriage, and sent us back. During the journey, as well as at dinner, and all the time we were together, religion and phrenology were the principal topics of conversation. I was deeply interested."

His views, however, on that point mentioned in his note to Mr Fearon ever remained the same. So great was his horror of drunkenness, and so small did he consider the amount of good to be which spirits, wine, and beer confer on us, compared with the enormous mischief brought about by their means, that he never could help feeling that those who manufactured and sold the articles were in some sort responsible for the painful and degrading results.

Note-Book.—"*February* .—Gave a lecture on Phrenology as connected with the belief in supernatural objects. Spent part of that evening with my dear friend Jonathan.

"Had a consultation with a gentleman who was induced to come to me from hearing about my lecture.

"Gave a lecture at Bermondsey, one of a course.

"*March* 13, 1835.—Saw a curious case of a child, in whose head was a complete groove along the course of the longitudinal sinus. Afterwards, went to see poor Robert, who said, 'I am quite satisfied, now I have seen you.'"

Robert was a gratis patient to whom John was much attached, and who almost worshipped *him*.

"Was applied to on behalf of the operative tailors at Mr Owen's Institution. They wish to attend my lectures, but have no money. They will give 'notes' instead.

"Next Sunday to give a lecture on the Pentateuch.

"*Sunday evening*.—Gave my lecture; then went to see Robert, and found that he died this morning at six o'clock. He longed to go: his pain was so great. He often asked God to take him. He had every attention paid him, for he was beloved by all. I have asked for a piece of his hair. May I meet him in heaven. Peace to thy spirit, poor Robert!

"*Monday*.—Sent some money to my father. Had a good attendance at my lecture, which seems to have caused much pleasure and interest.

"*Tuesday*.—Polish Institution. Spoke at the meeting.

"Evening—delivered a lecture on Christianity and Phrenology to an attentive audience. Afterwards went to see my father, who is poorly. He looks ill. God bless him.

"To-day vaccinated upwards of 100 children.

"*Tuesday*.—Had a good company at the lecture-room, Charlotte Street.

"*March* 27.—Went to my patient at Dunton Green. Next morning took a delightful walk (early) in the neighbourhood of Dunton Green, and across the fields to Chipstead. Heard the nightingale and lark sing. Spoke aloud the continuation of my lecture on Necessity. The birds for my audience.

"1*st*. The importance of the subject.

"2*d*. The nature of language. The most correct idea, the most correct language. Phrenology: Plenitude of self-esteem.

"3*d*. Explanation of terms.

"4*th*. Necessity.

"Phrenology: certain faculties acted on by certain stimuli called motives. Motives, influential both according to their nature and to the conditions of the faculties to which they present themselves."

[Part here obliterated.]

"Man always acts from the influence of the strongest motives.

"Instance myself coming into the country to see a patient.

"In this sense man is the creature of necessity.

"Freedom of will. The freedom dependent upon the existence of two classes of faculties. Two objects presented.

"If I had but one will, then I could not have a choice.

"But having two wills, I have, by the very circumstance of the will, freedom to choose."

"*Monday, March* 30.—Lecture in the evening. Number of hearers augmented.

"*Friday.*—Paid Mr Wakley for advertisements. Walk with Mr Henderson, and conversation on spiritual subjects. The following propositions were discussed:—

"*First.* That the intellectual faculties have physical objects as their appropriate stimuli.

"*Second.* That the moral and religious faculties have spiritual objects as their appropriate stimuli.

"*Third.* That the same relationship exists between the moral faculties and spiritual objects as between the intellectual powers and physical objects.

"*Fourth.* That for any one to dispute the possibility of the moral and religious faculties having, as their appropriate objects, spiritual existences, because he himself does not appreciate such existences, is just as absurd as is the conduct of the individual who disputes the existence of a physical object because he has not the intellectual power to appreciate it.

"*Fifth.* That we should never seek to destroy a faculty because it exhibits itself, as we think, in excess; any more than we should forbid a person to eat because he may sometimes gourmandize.

"*Sixth.* That for a person with small religious faculties to

take upon himself to decide as to the power of spiritual perception, is as unsound as it is for one with small intellectual faculties to take upon himself to decide as to the power and extent of intellectual perception."

The Hakes, Gordon and William, were among John's early friends. Dr Gordon Hake is now celebrated as a poet.

In a late note-book John says :—

"Our friend W. Hake came to see us (at Warlingham). When attending the judges on circuit he is, as a matter of course, sometimes at Croydon, and thence always comes on to us. We enjoy his visits, and he likes a chat about old times, and new ones too."

Mr W. Hake was a barrister.

"*Thursday, April* 16, 1835.—Heard of my dear father's sudden death. He died in Battersea Fields, where he was staying at a lodging. After going in at night, he was seized, fell, and died. This was a sad day to me.

"*Friday.*—Stayed at home great part of the day, though I ought to have visited a patient. We must believe all is for the best. Captain Hillier came in to supper.

"It devolved on my wife to tell me the mournful news of my father's death. When she tried to prepare me, that the shock might not be too great, I guessed the fact, and said, 'Is my father dead?'"

. . . . . .

For some time he was perfectly quiet. It was afterwards that tears occasionally relieved him.

He had so much of his own work to occupy him, and moreover such serious duties devolved on him through the death of his father, that very little time, if any, was left for thinking upon his own trouble. It was well for him that such should be the case.

In due time his stepmother and three children came to live with him. The two little ones had already been a good deal with him and his wife, and a great love had sprung up between

them, rendering the after sojourn together a more pleasant thing than is usual with relations so placed.

Note-Book.—"Have received a note from Linnell, the artist, a man well known to my father. He says: 'I have a drawing of your late father, which has been esteemed a very strong likeness. It was done, I think, ten years ago. If you wish to see it I will be at home to you, or will bring it to you any evening.—I am, my dear sir, yours very respectfully,

"'J. LINNELL.

"'*July* 21, 1835.'"

Another entry. No date.—"Saw Mr Linnell and the picture, which latter I purchased. We now have it. It is excellent. It is marvellous that Linnell should not be known as a portrait-painter; his power in this department of art is great."

"*April* 26.—For lecture: Progress in all things. Nothing so bad as standing still.

"Jesus was crucified: every man must be crucified.

"A common opinion that God can do everything. Impossibility for a God of love to destroy man; because it is unworthy of Him."

"Discussion respecting the taking of animal food. Such food allowed only after the Fall."

"*Thursday, May* 5.—With Letitia and Ellen, called on Mrs F., who agreed that I should be her tenant." [Premises for medical lectures, in all probability.]

"To attend a meeting about presenting a snuff-box to Mr Cleary. The following was drawn up:—

"'This snuff-box is presented by a few friends of the late Major Cartwright, as a small but heartfelt testimony of their respect for Mr Cleary's unceasing exertions, both in reference to the private affairs and also to the public principles of that indefatigable man.'"

His admiration and respect for Major Cartwright were very great.

About this time John, in union with his friend Mr Ashurst and others of similar views, took up the cause of Mr Childs of Bungay, who was imprisoned for refusing to pay church-rates.

Note-Book.—"The son of Mr Childs writes to me: 'The sympathy of the good and the support of the intelligent crowd upon us from every quarter. If my father needed any other motive than the hope of accelerating the progress of religious liberty, the expression of nearly universal approbation would in itself be sufficient.'

"The letter is a beautiful one. It is well there exists such sympathy in the son with the views of the father."

John Epps was active in assisting to get up public meetings for the expression of opinion with regard to this matter.

Note-Book.—"The following are resolutions drawn up by me, and passed at the meeting:—

"*Resolution* 1*st*. That, as religion is a matter between God and man, and the Christian religion, moreover, particularly recognises individual conviction, and individual will arising from that conviction, as the only source of public worship, this meeting deprecates any attempt on the part of an individual, or a body of individuals, to force his or their creed upon any other or others, as being an interference with the rights of conscience, and an intrusion upon the sanctity of the devotional feelings of the human mind.

"*Resolution* 2*d*. That this meeting regards the exaction of church-rates as a flagrant instance of this interference and intrusion: such an exaction implying a right, on the part of individuals exacting, to dictate to others the mode of worship they shall adopt or support.

"*Resolution* 3*d*. That this meeting, feeling convinced that everything which is *unjust in principle* must be injurious in practice, is not astonished at the persecuting spirit manifested in the imprisonment of Mr Childs of Bungay, by the order of an ecclesiastical judge. At the same time, believing such an order to be perfectly compatible with the constitution of Ecclesiastical Courts, such courts being in their nature viola-

tions of that principle of the British Constitution, that a man shall be tried by parties not specially interested, this meeting considers it a duty to petition Parliament for the total extinction of Ecclesiastical Courts, so far as concerns the infliction of punishment connected with fiscal regulations.

[Resolution 4th obliterated.]

"*Resolution 5th.* That this meeting feels bound to express admiration of Mr Childs of Bungay for his noble resistance, as a Christian and as a man, to an antichristian tax; and also to express sympathy with him in regard to the personal inconvenience thence resulting, and joy, arising from the belief that these inconveniences will be attended with the best possible fruits."

As a result of this meeting, a petition was presented to Parliament. It need not be said that a state of great excitement was produced throughout the country; and that even if Mr Childs did no other good by resisting what he thought wrong, he did this, of directing the attention of the public to the subject, under an aspect of which they might otherwise have remained ignorant.

Note-Book.—"No compulsory support in Christianity. Religion is founded upon the affections.

"*Part of Letter to the Editor of the 'Times.'*—Why does the Dissenter maintain that a Church Establishment is an encroachment on the right of conscience? The answer is simple. Every church has its *creed* and its *ceremonial*. Directly a church (no matter what church) becomes *established*, the creed and the ceremonial become established also. The whole people become, by law, believers in the creed, and practisers of the ceremonial; and, as such, are nationally obliged to support, by pecuniary and other aid, this creed and this ceremonial. But who will pretend to assert that the whole of the individuals in the nation are of this creed, and approve of this ceremonial? Is it not, then, an interference with the rights of conscience to oblige the support of dissenters towards a creed not believed in, and a ceremonial not approved of?

"The advocates of a Church Establishment bring forward the sophism, 'People might as well object to laws of which they do not approve, and call them violations of the right of conscience.' But the least consideration will show that there is no analogy between the establishment of a particular creed and a particular ceremonial (for this is in reality what constitutes a Church Establishment), and the enactment of laws relating to civil society. Religion is a matter between GOD and each individual MAN. Legislation is a matter between MAN and MAN. Our laws for the regulation of the relationship between God as Creator and man as creature, are taken from the book we profess to believe His WORD—a book wherein we are bound to seek His will, examining, each one for himself, so as to be fully satisfied in his own mind. Government can have no power in the matter, because the point in question is between the conscience of the individual man and his Maker. But in matters relating to CIVIL SOCIETY, man is bound to submit to the laws passed by the majority, because, in matters purely *civil*, the legislation is between man and man.

"The Church-Establishment advocates bring forward another sophism—namely, that as a PARENT provides for the religious instruction of his CHILDREN, so the STATE *has a right to establish a system for the religious instruction of the people.* Here again is an assumed analogy between a 'parent' and the 'State,' and 'children' and the people.' A parent is absolute in his family; he is strictly a δεσποτης. What analogy is there between this *despotic independent* authority possessed by a parent and the *limited, delegated* authority possessed by a government like ours? None. What analogy is there between children who are the *offspring of the parents*, and 'the people,' who, in a constitution like ours, are the *parents* of the Government?

"If our Government has a right to establish any creed and ceremonial, all governments have a right to do the same. By the application thus of the *reductio ad absurdum* to the principle, still further is seen the correctness of the view that the Church Establishment is an encroachment on the rights of conscience. Is it not a fact that the civil magistrate enforces the claims of the Establishment?

"The Act concerning conventicles, the Test and Corporation

Acts, and others, prove sufficiently this point. The '*illicit union*' is the union of the free-will principle with the physical-force principle.

"The following is interesting, as showing what the *Edinburgh Weekly Chronicle* justly calls the persecuting character of Church Establishments:—

"Mr Ferguson of Raith, member for Huntingdonshire, and his family, have had, for many years, the right of presentation to several bursaries in the University of Edinburgh, which they have hitherto been in the uncontrolled habit of bestowing on any deserving youths entering the University, without reference to their religious creed, or the nature of their studies. This year, however, it so happened that Mr Ferguson gave a vacant bursary to the son of a most respectable *dissenting minister*, who was coming to Edinburgh to attend the Humanity and other elementary classes of literature and science; when, to the no small surprise of Mr Ferguson, he received a letter from the Rev. Dr Chalmers, intimating that, according to the terms of the original foundation of the bursary, the *Senatus* could not consent to receive a presentation in favour of any but a student of *divinity*."

"It is worthy of consideration, that during the whole of the American and the Continental war, no bishop raised his voice against the devastating, murderous, unchristian policy of George the Third. On the contrary, sermons were preached in favour of the same, justifying the same; it may even be added, sanctifying it, making these battles the battles of the Most High; thus implicating the Deity in the most atrocious attempts that perhaps were ever devised to prevent the people from obtaining their just rights. 'The Church in danger,' was the cry. It should have been 'The hierarchies in danger,' for the people mistook the one for the other, and the consequence was they spent their blood and their substance in supporting one of 'the children of the mother of harlots.' The pastoral crook was then the emblem of war; the pulpit was the place for sounding the tocsin of warlike alarms; the convocation was the theatre for devising means to excite the ignorant by pandering to their vulgar prejudices.

"It is remarkable that there have been instances (I myself have known some) of opposition in the clergy to schools, though, when the Dissenters have established them, the clergy, after opposing most decidedly, have themselves established schools.

"This opposition is strikingly seen at H——.

[Part of my speech.]

"The progress of Christianity has been impeded by *externals* being substituted for *internals.*

"The Church of England was an infant born of Romish parents. A church existed in England before the period of this birth. *This was the Church of Christ in England,* obscured, indeed, by that product of Romish parents, but never ceasing to exist.

"Happily there have been men in the Church of England who have irradiated beams of intellectual, moral, and religious light, who have decried abuses, who have hailed the fruits of Christianity with joy. These were noble spirits, determined to cry out even in their thraldom—men of moral courage."

CHAPTER XVIII.

ENTRIES IN NOTE-BOOK. VISITS EDINBURGH TO LECTURE THERE AND ELSEWHERE IN SCOTLAND. STARTS THE ANTHROPOLOGICAL MAGAZINE. DR SCHMIDT. MR HAWKINS.

"JUNE 2.—Gave a lecture at the Mechanics' Institution, Deptford, on 'The Advantages to be gained from Knowledge.'"

This year John Epps gave gratuitous lectures at Charlotte Street, also at the South London Mechanics' Institution; and at Finsbury Square a course of twenty lectures. Among those given were:—

On the Nature of Prayer as a means of Moral and Religious Progression, viewed Phrenologically.

On Enthusiasm.

On Criminal Legislation and Prison Discipline.

On Education.

Analysis of *Flesh* and *Spirit;* of Conversion; of Penitence and Repentance: A phrenological demonstration of the suitable correspondence between the motives of the Christian system and the faculties of man.

Note-book.—"*Thursday evening, August* 27, 1835.—At eight o'clock to the Mechanics' Hall of Science.

"To-day also attended public meeting at St Luke's; was elected chairman.

"Mr S. spoke for some considerable time, and afterwards came to me, saying: 'I did not speak more than ten minutes, did I?' So difficult is it to judge in such matters as relate to oneself.

"*Sunday morning.*—In the garden at my patient's, Dunton Green. It is a nice old-fashioned place, with many old trees, and with the greenness of mildew upon everything where such condition can be. Boards of the seats worm-eaten. A thought while there:

"A great deal of our religious teaching is to the point of what truth is *not*, instead of what it *is*. Is this part of the system of priestcraft? How simple is Christianity."

Careful study of patients' cases was remarkable very early in his medical career, much earlier than the above date. Referring to some especial advice given to a certain patient, he says, "When next you send, which I should like to be in about a fortnight, let me have all my prescriptions and my letters. I will return them to you. I wish to take a comprehensive view of your case." This was, of course, a patient living at a distance. He soon began to keep a minute record of every case, so that he could always refer to it as a whole.

He required of patients great minuteness in the details, made for himself, of their own cases. To assist him in this exactness, they had to keep a diary for him in which their symptoms were recorded. He considered it to be a plan which tended to exactness on their part, and which greatly assisted their medical adviser in judging respecting the progress of the case.

Note-Book.—"*Sept.* 3.—Have had an application to deliver lectures in Edinburgh."

"A course of lectures was to be delivered both in Edinburgh and Kirkcaldy; and a kind invitation was received from his old travelling companion, Mr James Crease, to spend a month with him. He had a wish to revisit Edinburgh, and he now readily embraced the opportunity of taking his wife there. They made the journey by water; and John found some old acquaintances on board, among them Mr James Simpson and Mr Galloway. This soon diverted his mind somewhat from the sadness which was oppressing him, as the starting by boat for Scotland brought but too vividly before him the last time of so starting, when his dear father and sisters were living, and when his father

saw him on board; with all the afflicting events that had occurred after he left London at that time, together with other less poignant sources of regret and sorrow. He could not conceal his tears, and was some time recovering his habitual cheerfulness. This was Saturday evening, September 5, 1835.

Note-Book.—"*Sunday morning.*—On board the steamer Mr Galloway gave us a glowing account of Lord Brougham; said he, Lord Brougham, had been five times beaten in the Cabinet Council in reference to the repeal of taxes on knowledge; and that all the burden fell upon him and Earl Radnor. Mr Galloway said he had not been in Scotland for thirty years. That was when he had just been released from prison. What a change in the public mind since then! He stated that he has been in Reading Gaol, in Newgate, and in Tothill Fields, for his political views. He will dine at Mr Crease's next week.

"We arrived at Leith at eight in the evening, Monday; moonlight greatly heightening the glorious effect of the scene. My wife said it was such a wonderful thing, just fresh, or almost so as she was, from reading Scott's novels, to feel herself now so near and soon to be in Edinburgh; presently to see, as we passed along in a vehicle, the Castle, far up on a rock, looking stern, solemn, and mysterious, as she remarked."

Note-Book, says again:—"Ellen had to restrain her wonder and curiosity till the next morning, when, on drawing up the blinds, she found it was no dream."

"Mr Galloway to dinner on Wednesday.

"Thursday at Mr Simpson's, Northumberland Street. Lecture, Freemasons' Hall, foot of Niddry Street, Tuesdays and Fridays at seven o'clock.

"Thursdays, once a week, Argyll Square.

"My old friend David Scott.

"*Sept.* 9.—We visited Mr Milne. He has deficient organ of colour; and finds the greatest difficulty in distinguishing colours.

"Mr Galloway related some interesting particulars respecting the Pacha of Egypt.

"Saw Bailie M'Laren, one of the magistrates and member of the Town Council. He is for the voluntary principle. Has

a large head; was elected in the first reformed Town Council. He is a good speaker on facts. He was chosen bailie by his fellow-councillors from the great respect in which he was held. He is an agreeable man, not austere and dogmatic, as many large-headed men are.

"*Sept.* 11.—Crossed over to Kirkcaldy. A very wet day. Had the pleasure of sharing my cape with a lady and her husband; and it was really a pleasure to do that little service."

"The Scotch, instead of saying 'I did not like such or such a thing, say 'I liked it very ill.'"

"*Sunday.*—If a man wants to gain fresh views of Christian truth, he is said to have 'itching ears.'

"Many of Paul's illustrations, as well as those of the other apostles, are to be looked upon as hyperbolic. Thus Paul writes (1 Cor. i. 25), of the 'foolishness of God.' Since we know it to be so in this case, why not allow it to be so in other cases? So of '*the gates of hell*' not prevailing against us, etc.

"This morning we heard a sermon from the old pastor; but we could not feel any interest in what he said. What a state of sameness, what a want of growth in knowledge and wisdom! We also heard another speaker. One could not but notice a casting down of the countenance in this speaker, as if he felt that he should be called to account if he did not say his lesson well. In the afternoon the other pastor gave a good solid discourse. He has an aptness for illustration, which phrenology explains. How important that we should have correct notions regarding dark and figurative passages of Scripture.

"A preacher asks: 'Are we waiting and looking for the coming of our Lord?' The answer will be according as the individual conceives of the nature of this second coming. Are we to look upon it as to be a sudden rushing light in the sky, accompanied by fearful thunders and lightnings, etc.? Then not all men can wish for it. But if we understand it to consist in the realization of that welcome given by the angelic host, 'Peace on earth, good will toward men,' then all can say yes. Again, when we are told not to make this world our home,

we know that we *must* make it so; and yet we crave after a more permanent home, according as ideas are presented to us concerning it. We crave after higher and more glorious activities of the mind, which we have reason to think will be realized hereafter.

"Again, how often we are told that we are but travellers and pilgrims here—told in a manner which seems to say that as such, melancholy and discontent, with everything and everybody, are most suitable and becoming.

"Do not travellers enjoy themselves by the way? Are the beauties of the scenery lost upon them? What renders a journey so pleasant as cheerfulness and innocent gaiety? And if the object be to shorten the journey, what so efficacious as lightheartedness, and the recognition of everything good and beautiful?"

"*Thursday.*—The *dinner to O'Connell.*"

This was a great event in Edinburgh. O'Connell was received with enthusiasm. The immense hall was crowded to overflowing, and so were the galleries. John Epps, a great admirer of Mr O'Connell, was much delighted with the evening. One of the galleries was filled with ladies.

Note-Book.—"*Friday.*—Jottings down for lecture.

"Phrenological illustrations.

"*First.* In reference to the necessity for principles.

"*Second.* As to arrangements.

"*Third.* As to the universality of education; all men having the faculties to be educated.

"*Fourth.* In reference to the capabilities of different individuals, even from their birth.

"*Fifth.* In reference to the tendency as connected with the largely-developed faculty.

"*Sixth.* As to vain expectations."

"We went to Portobello, to call on Captain Walker. Felt glad to see him again. I observed in him that peculiar listlessness, the effect of want of active employment. He is busy preparing a work on Church Establishments, in which he proposes to advocate the division of the endowments belonging

to the Church equally among all sects. I tried to convince him of the absurdity of this, by showing him what the effect would be, namely, that instead of supporting one evil, we should be supporting many evils; instead of violating conscience in one particular, we should be violating it in several particulars.

"In the coach from Portobello, was a lady who said she wished it had been wet yesterday to have drenched that wicked man O'Connell. I asked her in what respect Mr O'Connell was wicked. She could not answer; but had a belief that he was so. She added that no '*respectable*' people were present at the dinner. I referred her back to Jesus Christ, showing her that so far as that went, *He* was much in the same condition. Still, I was also able to mention some *respectable* people who were present at the dinner."

Another Day. No date.—"After staying all night at Kirkcaldy, where I had been lecturing, Ellen and I strolled along the coast over rocks to Dysart, which is a curious place. Our walk was a very rough one, for we had a good deal of climbing and scrambling about, and slipping over seaweed, which in some parts covered the rocks thickly. The rocks there present a brown, and yellow, and black (with the seaweed) appearance. Ellen got hungry, and we found at length, close to the shore at Dysart, a public-house, where, nevertheless, the prospect at first seemed bad enough to a hungry person, namely—nothing to be had, no meat, no cheese, no bread. At length, however, I suppose by active search instituted, some very hard cheese, and almost as hard bread, were brought forward, for which my wife was thankful.

"To Dr Andrew Combe's on Thursday: dinner. He tells me he cannot frequent large meetings, or go out at night, without suffering from it.

"*Saturday, September* 19.—We went to Alloa Bay. It was a nice trip by water. We were comfortable at the inn, and next morning we went on to Stirling. Found out the little Scotch Baptist Church, a plain whitewashed place. We got in after the service had begun, so sat down near the door; and as *it* was open all the time, we could look out at the blue sky, and the trees, and grass; for this small building lies out of town a

little. The last chapter of Zechariah was read, in which, at verse seventeen, it is said that 'Whoso will not come up unto Jerusalem, of all the families of the earth,' etc. Now it is evident that this cannot be understood literally, because it is impossible, and God does not require impossibilities.

"In reading by ourselves this morning, of Jesus feeding the multitudes, I was struck, and so was Ellen, with the circumstance that '*green*' grass is mentioned. It is recorded that Jesus made the people sit on the 'green grass.' It is a pleasing record."

No date, but seemingly a note for lecture.

"Criminal Legislation, and Prison Discipline.

"Phrenology shuts the mouth of condemnation: it teaches that we are not to judge, that is, not harshly.

Another day. No date.—"Dined with my old friends the Scotts."

Again, another time, without date, it is said, "We had a long stroll by the water with Mr Scott (the father of David and William), and were chatting all the time of past and present things and views. In the latter, we could not quite agree. It was a pleasant stroll."

"*September* 23.—Saw my friend David Scott; Ellen and I went to his studio. He is at work on an altarpiece—The Descent from the Cross. We were much interested and pleased."

"*September* 25.—Lecture—politics: prejudice against. When politics consist of a sum of means for increasing the happiness of man by developing character, then politics become great blessings.

"Every good man must be a politician. But what has phrenology to do with this subject? It has to do with man's nature. Politics have to do with man's condition. Happiness has to do with the right exercise of man's faculties.

"Government, the practical application of politics, should therefore be the agent in developing man's powers, and giving a degree of activity to them, producing a happiness compatible with a corresponding degree of happiness in every individual being. Otherwise, no Government could be good; mere protection is not enough.

"Different forms of Government viewed in relation to the human faculties, as likely to develop those faculties.

"Despotic Governments.—Characteristics of.

"One man's will. *His* mind the law.

"Asiatic head. No opinions allowed.

"The intellectual powers not exercised, or, where exercised, the results must be kept to himself. Thus secretiveness developed.

"Curious fact: the most cunning politicians have been brought up at despotic courts."

[Instances given.]

"The moral feelings cannot be exercised, nor the animal feelings, properly.

"Acquisitiveness strong; property not safe.

"Greeks and Turks.

"In this land we can have little or no idea of it.

"The army. Man with no will, a mere blind machine. Must do as commanded. Swords put in their hands. Degradation follows.

"The gaols tell their story."

. . . . . .

"The Limited Monarchical. The monarch.

"Representative. Every individual man represented. Every office open to every individual—this most in accordance with man's faculties.

"Man is noble according as he has the higher object before him—'Be ye perfect.'

"'Covet earnestly the best gifts.'

"Freedom of opinion gives full opportunity for the exercise of the intellectual powers, and of the moral feelings.

"Effects upon man's mind in reference to views of the Deity."

"Our day of departure from Edinburgh.—This day we parted from our dear friends in Scotland. It was a sad day. Should we ever come to Edinburgh again? we said to each other. I told Ellen I hoped we should some day go to the Highlands: should like to show her the spots I visited with James Crease. Farewell, dear Scotland!"

"*Sunday.*—On board the vessel back to London. Read the chapter in the Acts wherein Paul addresses the elders of Ephesus, and the following expression attracted my attention and that of my wife—namely: 'Repentance toward God, and faith toward our Lord Jesus Christ.' Why repentance toward the one, and faith toward the other should be signified, struck us as worthy of consideration."

It is to be regretted that no further memoranda exist of this visit to Edinburgh, a visit so interesting and delightful. The want of a journal cannot be supplied; nor, at this distance of time, can anything further be added about Scotland. John Epps's attachment to those who had been friendly to him in student life had never lessened; and he looked forward to visiting once more the city he so much admired.

"He was soon again (the beginning of October 1835) at his post as Lecturer at the School of Medicine, as well as at that of physician in his consulting-room.

Note-Book.—"Had to write a description of the stomach. Referred to Sleigh's Surgery, a book I have not used for a long time. This shows how, sometimes, a book one has read becomes useful. Also, how useful it is to read books. I, from having read this book, many years before, remembered that it contained some useful remarks on the stomach.

"*Oct.* 8.—I have now read it through, and find it very inferior to what I expected. Such is the change that years bring about. It wants clearness and fulness."

A note from Neville Wood, then of Derby, sending him two numbers of *The Analyst.* Mr Wood says, "I should particularly like to be favoured with your opinion (which is of value) on the last paper. It appears to me that the ancient languages are of no real value to the physician. But I am writing to ask your opinion, not to give one of my own. Believe me, yours is peculiarly valuable." It is doubtless Mr Wood's own paper. He adds: "I have in preparation a continuation of the same subject for *The Analyst,*" etc., etc.—"I remain, Dear Sir, with great respect, your obedient servant,

"NEVILLE WOOD.

"*P.S.*—The similarity of our pursuits as regards phrenology and medicine, will excuse me for intruding on your time.

"FOSTON HALL, NEAR DERBY, *Oct.* 8, 1835."

Note-Book.—"*Oct.* 11.—Was at Farnborough by 8 o'clock, and after seeing the patient went down to the church, and was interested in seeing a stratum of flint beneath sand: this flint seemed to be in a state of formation. Some of the stones were not flinty in appearance, but were like the dark ( ) found in sand. The others were decidedly flinty.

"*Oct.* 22, 1835.—Attended a meeting, the second of the season, of the Western Medical Association; Dr Schmidt accompanied me."

Dr Schmidt was a German friend, who had made some discovery in regard to the magnet; and John Epps was desirous of bringing him in contact with scientific men, and so if possible to place his discovery fairly before the public. In every new thing of this kind he took the greatest interest. The discoverer and the inventor were ever welcomed by him; and he would go through much fatigue and inconvenience to give them the aid they required. If he could give no other aid than sympathy, at all events this might be relied upon.

The name of the *Anthropological Magazine* occurs first at this time. It was a magazine conducted by Dr Epps during some years. He contributed some useful papers to its pages.

"*Oct.* 25, 1835.—Both the man who had the ten talents and the man who had the two talents were made rulers over many things; yet the man who had the ten talents obtained the one talent. Jesus in this chapter describes His neighbours, the distressed and the virtuous.

"Strawed ought to be strewed. Never thought of this before. Is usury to be understood as recommended in this chapter?

"Saturday evening I spent in the company of Mr Owen, Mr Ashurst, and Mr Childs of Bungay. Mr Owen went rather fully into his plans; and on being asked his opinion of the Saviour, expressed his admiration and respect for Him; but stated that he considered that Jesus had made two mistakes.

"First, that of teaching that man could regulate his own belief.

"Second, that of teaching that man had merit or demerit according to his actions. I combated his view.

"Finished my letter to J. R. about Dr Schmidt's magnets.

"*Saturday night.*—Dr Allan, Mr Williams, and Dr Schmidt to tea. Dr Allan stated the origin of his opinions on insanity. He told us he was the first to lecture on phrenology. He read the first essay on phrenology at the opening of the Phrenological Society. It is pleasing to know that he is carrying out his enlightened views with the insane committed to his care.

"Went to the Westminster Medical Society, and gave an address to that Society concerning Dr Schmidt's application of the magnet for the cure of disease. Dr Schmidt maintains that he has cured many patients by means of his magnet."

"*December* 4.—Met Mr Wakley, at the London College of Medicine, regarding Medical Reform, and it was decided to petition Parliament against the honorary degrees being given, till the report of Mr Warburton be laid upon the table. I this night determined to use every energy to resist the Charter to the London University; for a charter would establish a monopoly."

He thought that petitions to Parliament were the proper and legitimate means placed in our hands, and part of the very constitution of our country, for making known our feelings on all important subjects needing consideration by the legislature. It was his opinion that if a man could not stir up others to join him in the endeavour to get up and sign a petition, he should himself write one expressive of his views and wishes on the subject, whatever it might be, and get it presented by one of his own members of Parliament. Numerous were the petitions he in the course of his life wrote and sent.

"*Saturday, December* 5.—Went to see my patient in Kent. Took a walk by myself, and addressed the heavens aloud, making some remarks to show that man is born to happiness, not to misery; and that *miseries are intended to be an evidence for future ages of the value of God's laws.* Showed also the difference of motive.

"Paid to-day my subscription to the City of London Reform Club.

"As a matter of course, Dr Schmidt, as the introducer of something new, gets abused.

"*December* 11.—Saw Dr Schmidt. Sent a reply to the editor of the *True Sun*, in reference to an attack upon Dr Schmidt."

"In Matthew xxv., the everlasting punishment of the wicked is opposed to the everlasting life of the righteous. Αιωνιον is used for both. Κολασις means punishment: but punishment referring to the mind, means correction—restraint.

"We went to see Mr Hawkins. He stated that Mr Saxton was the inventor of the method of obtaining the magnetic spark. He showed it first at a meeting of the British Association at Cambridge; and Mr Faraday, who saw it for the first time there, was in raptures. Mr Hawkins further stated that he himself showed Sir H. Davy the method of making spirit burn without flame."

Of Mr Hawkins, John Epps, at a later time, dictated the following to his wife:—

"He was a disciple of Swedenborg, and had many beautiful and extraordinary views—extraordinary at that time. One day we were conversing respecting the various forms of religion in the world, and expressing our wonder that such diversity of opinion should exist, when, in the Epistles, unity is so much spoken of. 'Many of those current opinions,' I observed, 'are positive fallacies, and as such must be pregnant with mischief.' 'But, do you not know,' said Mr Hawkins, 'that God allows some people to feed upon lies, and that they are even made better by receiving the same?' After a pause or interruption, in which I expressed a desire to know his meaning, he continued: 'I mean they are made better than they would have been without any religious feeding at all. God allows to man food suited to his general state—to his receptive power. A religion may abound in error, and yet, since it contains some truths, it is better than no religion at all. The Romish form, abounding in untruth, yet contains important truth.'

"He then went over other forms of religion, showing different degrees of evil and of good contained in them, and so rendered the conversation extremely interesting.

"Mr Hawkins was a civil engineer, and a man of considerable ability and invention; but with all his talent for benefiting others, he seemed never able to benefit himself. Thus, he told

me he invented the pencil known as Mordaunt's pencil, as well as many other useful things. He was really a man desirous of doing good, and had been ever engaged on something which he considered would be of use to his fellows.

"Mr Hawkins married three times. The first time he was very young. He was then in New York, and married an American lady twenty years older than himself. The second wife was twenty-five years younger than himself. The third wife was forty-five years younger than himself. Such unwise proceedings must be productive of evil. Unions so incongruous bring misery of one kind or other.

"The following is a specimen of the strange notions Mr Hawkins sometimes communicated to us. One day we were talking of men who have laboured for the general good: 'The people,' said Mr Hawkins, 'are not very grateful to those who labour in their cause. I, for one, have spent a fortune—that is to say, £5000—upon them, and no one has recognised this.' Knowing that the good fellow had always lived 'from hand to mouth,' I was rather astonished by this assertion, not being able to conceive how he had gotten together £5000, and asked him how it was that he had spent that sum on the public. His answer was, 'I am a member of the Society of Civil Engineers; the regular pay of a civil engineer is five guineas per day. Now, I have devoted more than a thousand days in trying to benefit the public, which makes the sum stated.'

"The fact was, that he had had for that number of days nothing to do as a civil engineer, and, instead of being idle, he had devoted the working hours of the day to the developing of certain plans, pleasing to himself, and deemed by him to be for the public good, as doubtless they were. It is to be feared that if the poor public had to be saddled with debts in this way, there would be an obligation debt even greater than the national debt itself. Still, it was evidently a pleasing delusion. Among his excellent qualities, Mr Hawkins had a happy way of expressing his religious opinions; so stating them as not to excite antagonism in the hearers. In this he resembled Mr D——. I remember well the difference between those men and another follower of Swedenborg, in whose conversation also my wife and I took great pleasure. This friend was not really any more

zealous than Mr Hawkins was; but he could allow of no *questioning* on the part of the listener. Opposition to his views rendered his manner offensive. Every one who came across this individual quarrelled with him; while, with respect to Mr Hawkins, one would incline to like his religion on account of his kindly and Christian manner.

"Mr Hawkins had much enjoyed social life in America in his early days, and it had been the dream of his after years to go and end his life in that beloved country. He believed that, even after the lapse of forty years, the friends of his former social circle would rally round him and patronize his inventions.

"When in America, Mr Hawkins had invented a musical instrument which was at that period considered extraordinary. It could be made to produce somewhat of the effect of a full band, and yet was but the size of a rather small pianoforte. This instrument had for years been put aside, when Mr Hawkins, shortly before he married his third wife, and being now past seventy years of age, determined again to bring it out. Limited as he had been to a certain set of people, and devoted, moreover, for many years to other than musical pursuits, he had been unacquainted with much that modern times had developed with respect to musical instruments, as well as with respect to many other things. His invention had been superseded; other men had entered into his labours, and had reaped the fruit of their own labours as well as also of *his*. Thus his instrument, which years before in America had been considered a wonder of the time, had to be viewed in relation to that time. It had been patented, but, except where Mr Hawkins lived, did not produce sufficient effect (perhaps because he was not a man to push it) to come before the public here. In fact, only those in this country acquainted with the history of the pianoforte knew anything about it.

"Mr Hawkins, however, at the time above referred to, considered that it was still destined to surprise the world and carry all before it; so now, at this period, he again brought it to light, no doubt bestowing much labour in putting it in order. Finally, he announced to his friends and the public that his instrument was on view, issuing tickets of admission to his house."

John Epps, with his usual kind feeling towards poor inventors, bought an immense number of tickets to give away, and did what he could to persuade people to see and hear the instrument. On a reception-evening given by Mr Hawkins, when he himself performed, Dr Epps attended, taking with him a friend who expected a musical treat. As *such* the entertainment was an utter failure; but the interest of the evening was in seeing Mr Hawkins himself, with that instrument which long years ago he had invented, and which at that time had really gained him some fame in New York. The simplicity of the man's character, his utter unconsciousness as to any deficiency in the carrying out of his programme for the evening, his entire satisfaction, his faith and hope still firm and vigorous and sustaining, giving him a sort of youthfulness in his old age: these were truly interesting—were never to be forgotten.

From that evening Dr Epps himself was convinced that Mr Hawkins would no more make his fortune by this musical instrument than he had made it by any other of his clever inventions. In connexion with the history of the pianoforte, however, the name of Mr Hawkins will have an immortality.

December 16.—"Had a visit from Mr Brooker of Alfriston, Sussex, who has this year succeeded in resisting the imposition of a church-rate in the parish in which he resides.

"Mr Brooker subscribed to our *Question Society*, highly approving of the questions I gave him as specimens. I promised to send him some as soon as they are out."

None of these printed questions are to be found, nor can any be remembered; but it seems that the simple question was printed in large letters, and that numbers of the papers were distributed. The object being to make people think, they were left to answer them for themselves.

Note-Book.—"*Dec.* 19.—Spent this evening with the Ashursts. It was a great pleasure to us. They are a most interesting family."

"Copy of a letter from Mr B——, a patient of mine. It exhibits character:—

"'3 Copthall Buildings, Throgmorton Street,
"'*January* 4, 1836.

"'Much esteemed Sir,—I have received your kind letter, and present my warm acknowledgments for it. My object in writing was to ascertain explicitly whether it might be possible that I am suffering from a broken-up body that could not be cured, or from disease of the heart or other organ. Should there be a possibility or probability of this, I think it would be better for all that it should be discovered and made known. Would it not be well that you should examine me?

"'Just before your letter arrived, I was conversing with the pensioned Chief-Justice of the ( ) Court of Sierra Leone, and conversation turned upon heads. Finding he was a phrenologist of some standing, I recommended him to attend your course of lectures, which he appeared disposed to do.

"'Pray see what can be done with this "cage" of my mind, as early as convenience will allow,'" etc., etc.

In later years Dr Epps adds to this:—

"Mr B—— was an attorney. He took an active part in carrying through Parliament the Act which enabled the coroner to pay fees to medical men for examining the dead concerning whom inquests were held.

"He, like most men who confer a pecuniary benefit on others, obtained small thanks, and no pay.

"He gave me a piece of quartz containing gold, about the year 1835, a time when the gold discoveries were little known. It has since often occurred to me, 'Had I followed his suggestion and gone out, what might have been the result? How it might have modified my future.'"

"*January* 9.—Had to-day a letter from Mr Archer, of the Reading Room, British Museum, offering to assist me at my lecture at the Literary and Scientific Institution, by taking care of and arranging the casts. It is kind of Mr Archer.

"*Thursday, January* 19, 1836.—Spent this day with my friend Mr Bain, who is dangerously ill, and who labours under great mental excitement, in which state he wanted to develop a plan for giving relief to those who are blocked up in the ice. He wished to communicate with the Government on the subject, in order to bringing his plans into operation. In this

condition of extreme excitement of brain he related the minutest circumstances connected with the battle of Waterloo, in which he was engaged, as vividly as though they had occurred but a few hours since. He also related many things connected with other battles, and next dwelt on the events connected with my first meeting him.

"This extraordinary activity of brain, thus developed under excitement from disease, teaches an important lesson, viz., the great care we should exercise as to impressions made on the minds of children; also as to impressions of a bad character on our own minds, and as to cultivating bad practices, the impressions of which on the brain may be awakened at some future day, bringing the horrors of remembrance. We may readily conceive what *hell* is, when we conceive of such impressions awakened, and ravaging perpetually. Blessed God, do Thou enable me to preserve a vivid feeling of the importance of this subject, and to rejoice that Thou givest help to resist every temptation, to overcome every evil thing in our nature.

"*Sunday, January*, 1836.—We have heard that it is blessed to convert a sinner from the error of his ways. But the inquiry comes, *What is conversion?* There are some people who want much and overpowering conversion.

"Every improvement is a conversion. It may be gradual, it may be quick; but the gradual is more to be relied upon.

"*Tuesday evening.*—Lectured at the Literary and Scientific Institution, Hackney Road."

"The difference between different divisions of mankind in reference to morals is not so great as is at first imagined. A phrenological analysis of this subject would be very useful."

Here is entered the sketch of a lecture on taxation, but it cannot be made out.

"*Saturday, January* 23, 1836.—Mr Bush spent the evening with us. He told us the following:—

"A Mechanics' Institution that had been formed in Ashton in the year 1825, and which had become defunct, the library alone remaining, was, under the protection of Charles Hindley,

Esq., M.P., resuscitated in the year 1834, under the following circumstances :—

"A young men's Temperance Society was founded in Ashton in 1833, and had enrolled numerous members. Many of these felt a desire for the re-establishment of the Mechanics' Institution; and Mr Hindley having stated that if a certain number would come forward, expressing a wish for this object, he would restore the library to Ashton, a body of upwards of fifty of the Temperance Society joined in the re-opening. Mr Hindley asserted that this re-opening is to be ascribed entirely to the influence of the Temperance Society. The Institution has now between 200 and 300 members. Many of the young men acknowledge that they should never have thought of turning their attention to learning had it not been for the influence of this Society.

"It is quite evident that Temperance Societies will do good in this respect; for if men have been habituated to a stimulus, when that stimulus is taken away they must seek another."

CHAPTER XIX.

LETTER FROM MR GEORGE WILSON OF MANCHESTER. ESTABLISHMENT OF THE ANTHROPOLOGICAL SOCIETY. GRATUITOUS LECTURING. IMPORTANT AGITATION REGARDING UNSAFE SHIPS. MR BALLINGALL AND THE "BURKING AT SEA." JOHN HENNING THE SCULPTOR.

"MY friend, George Wilson of Manchester, writes :—

"'My dear Friend,—The bearer of this is the grandson of our mutual friend Mr Jackson. He is a young man of talent and worth ; a lecturer too. Perhaps a few words of advice from you will do him good during his stay in the metropolis.

"'I hope you have not given up writing to me altogether. It seems now an age since I heard from you. I saw the paragraph respecting your letter to the Chancellor of the Exchequer, in the *Manchester Times*. I think you have there laid down the only and true philosophy of conferring degrees. I have had a good deal of conversation with some of the leading members of your profession residing here upon the subject. Of course, their opinions are various ; but, perhaps, as they are lecturers in the Pine Street School, they may be a little influenced by that consideration. We have no news of moment. There has been a very smart contest for surgeon's place in the Manchester Infirmary. I was secretary for Mr Jordan's committee ; the [cannot be made out] mingled more with medical men than usual. Jordan had been twice defeated, and consequently felt no slight joy at his election. I wish you were here to try for the physician's office next vacancy.

"'Have you anything new in phrenology? I see some gentleman presented your Society with a cast of the Salford idiot, the one whose head I got cast for the Manchester Society. I intended to have sent a cast to you. Friend Urquhart was

well when I saw him, and extremely active in assisting the Liverpool Mechanics' Institution. I am, with sincere sentiments of respect, your assured friend, GEORGE WILSON.'"

"*Feb.* 15, 1836.—This day (my thirty-first birthday) and last Saturday, too, some anxiety as to making a payment, when pupils came and paid me what was owing. Thus I have been helped,—*thank God.*

"*Feb.* 21.—Was at a meeting at which were present Mr Ashurst, Mr Hume, Mr Williams (William Smith Williams), Mr Hawkins, and others: Resolved that a society be formed, to be called 'The Anthropological Society.' Some conversation took place concerning the grounds for the formation of such a Society."

This month Dr Epps commenced a course of lectures on Phrenology, at 22 Finsbury Square. The course comprehended twelve lectures, which were illustrated by a large collection of casts, portraits, drawings, etc. They were gratuitous, being for the benefit of the Finsbury Discussion Society.

"*March* 18.—Left Joshua Mantell this morning. His case shows an intense activity of the organ of individuality,—that part of the brain which he has exercised greatly. A fact most interesting with reference to insanity."

"*March* 31.—Wrote to thank Mr H. for the offer of his room, enclosing a prospectus; forwarded some of my essays 'On Colchicum,' and sent by Mr Dobson one of my 'Letters' regarding the University Charter, to the medical men of Leeds. Wrote letters about the *Christian Physician.*"

In this magazine appeared, about that time, a very important series of articles, under the heading "Obedience and Happiness, Disobedience and Misery." They were written by the editor, John Epps.

Note-Book.—"*April* 6.—Mr David Wilson [this is the Dr David Wilson of later years] writes to say he has not received the *Christian Physician.* He says: 'I am confident there are a number of literary and medical men here,' Pimlico, 'who

would subscribe to it. I have shown them many numbers, and they appeared to be much pleased with the publication. I may mention, too, that some friends of mine are very anxious to hear your lectures. I should like them to hear, first, one of the most interesting of your lectures, if it could be.'"

In April of this year, 1836, he gave four gratuitous lectures at the Mechanics' Institution, Leicester; also this year a course of gratuitous lectures at Bermondsey. In these places and in many others, the lectures were given gratuitously for the benefit of the various Institutions. Several times it was the case at Horsham, at Guildford, etc. He felt that these Institutions were the means of conferring great good, and that his own lectures were calculated to spread a knowledge of important truths; so that he was never backward in giving this assistance when it was needed.

Note-Book.—"*April* 18. — The Western Medical Society reminds me, through the secretary, of 'a conditional promise made, of some observations on blood-letting.'"

The paper on this subject was read, but, unfortunately, it does not now exist.

Note-Book.—"*May* 24.—Read 12th of Genesis. Babel means confusion. Cæsar the head of Babylon. Cæsar's conquests. Christ's conquests. No history exists of a perfect man.

"Kings of the earth are the same in all ages.

"God did not prevent the Israelites from having a king.

"The Jews rejected Christ: they must have *a king*.

"By legitimate means we must get bad laws altered.

"The above is a subject for lecture."

"*June* 4.—Annual meeting of the Westminster Dispensary. Attended."

"*June* 8.—Attended a meeting of the Temperance Society."

"*July* .—Finsbury Discussion Society. Subject, 'Resisting any interference with the rights of conscience,' or, as one gentleman expressed it, 'with *moral* right.' There is a general agreement as to the duty of resisting interference of this kind.

The only difference among people upon the point, is as to the mode of manifesting this resistance. Several gentlemen argued for resisting only in accordance with the laws, or making use of the privilege we have, under the existing laws, to prevent and to punish any violation. In illustration of the evils of physical force, some referred to those revolutions which have been effected by such means, and thence to the decapitation of King Charles and the consequences thereof. Also to the French Revolution.

"*July* 25.—Mr W. Tait of Edinburgh writes about advertisements in my magazine. He inserts also, for mine, in his.

"*July* 30.—My friend W. Biggs of Leicester writes: 'Dear Dr,—Daniel O'Connell has accepted an invitation, which I have been getting up, and for which I have been procuring signatures for him, from the Reformers of Leicester. He has promised to dine with us on Thursday the 4th of August next. You, I know, are, like myself, a great admirer of Dan. I don't know, however, whether your zeal will induce you to come as far as Leicester to dine with him; but if it should, and you are disposed, and can spare time, I need scarcely say that I shall be very glad to see you. I believe our mutual friend Ashurst intends to come down on the occasion. Perhaps he and you could arrange it together, should you conclude upon coming. I trust you are well, and regret that my short sojourn in London a few weeks ago, and my numerous engagements, put it out of my power to see you,' etc., etc."

In a later note-book there is the following entry:—

"*In September* 1836.—Lectured at Horsham on the 'Evils of the Shipbuilding System.'" [No further records of this year.]

He was a strenuous advocate for the removal of all impediments to the building of sound and safe ships. He maintained that the Creator has appointed some solid bodies to float in liquids; and that if a ship is built in accordance with those laws of the Creator which regulate the motion of solids through liquids, and if, when in motion, it be properly navigated, the ship cannot sink.

The following is entered in the note-book:—

"It is a fact not to be denied that it is the interest of a shipowner that his ship should *sink*, or be a *complete* wreck, for these simple reasons, that if it sink, or is a complete wreck, he gets the full value of his ship from the underwriters who insured his ship. If it is only a partial wreck, he gets only a portion of the sum expended by him in repairs and in harbour fees.

"Suppose a man could insure his carriage, would he not be glad, after it had become shabby, and perhaps out of fashion and in want of repair, to have it fall to pieces, and thus to obtain the original value?

"Many good men among shipowners acknowledge the fact that ships could be built so that there would be the greatest difficulty to make them sink; at the same time they say that the shipowner could not afford to build such ships. The reason they give is, that the freights paid are so little that the shipowners would not get interest for their capital invested in ships so built; they must, therefore, send people out in ships that will, under any very severe exposure, probably go to the bottom of the ocean, or, what is as destructive, go to pieces.

"To take away all excuse of this kind, it is but right to demand that the British shipowner should be freed from every impediment in buying his timber where he chooses. All duties on foreign timber employed in shipbuilding should be removed.

"It is to be remembered that ships made properly, that is, with solid bottoms, would not require to be insured, or, if insured, the premium would be very small.

"It is a fact, that war-vessels are made with solid bottoms; it is a fact that merchant-ships are not built with solid bottoms, having only a three-inch plank forming the outside casing of the ship.

"It is a fact that solid-bottomed ships can stand injuries which ships with the three-inch plank bottoms cannot."

Strongly imbued with such sentiments on this important subject, he published, in his magazine, a series of essays on "The Drowning at Sea Society."—Written, it is thought, by Mr Ballingall.

Note-Book.—"*Jan.* 26, 1837.—I read a paper at the Anthropological Society's Rooms, Hunterian Museum, Haymarket, on

Phrenology connected with Criminal Legislation and Criminal Discipline.

Friday, February 10.—"Attended at the Court of Common Pleas. Saw Sir A. Carlisle, Dr Elliston, and a great many other medical men, who were supposed to attend and give evidence." [Not known to what this refers.]

"How far is the organ of tune properly active in calling into operation the organ of time, so far as relates to the application of musical sounds in accordance with the dictate of the intellectual power?

"*February* 15.—Attended at the dinner to Mr Wakley. Two people took the chief seats in the synagogue, and had to give them up, which caused a manifestation of self-esteem curious to behold, and excited the same in others. *This* seems to be a law in nature.

"To-day I am thirty-two years of age; going to Wakley's dinner was a suitable commemoration, Wakely being a man whose cause I advocated when there was scarcely any one else to advocate it."

"*February* 24.—I have engaged to give a phrenological analysis of the method of education proposed by Condillac."

About this time also he wrote a most interesting analysis of the character of the good Pastor Oberlin, which was read at one of the societies, probably at the Phrenological, and which gave considerable delight at a conversazione of the same. He had the greatest admiration for Oberlin.

Note-Book.—"Every object connected with the operations of the mind must be better understood, and more clearly explained, by him who studies phrenology than by others. We are mightily aided by it in our investigations, and directed in our inquiries. It is a true system of the mind.

Another time, but no date.—"Bermondsey lecture. I associate with this place (Bermondsey) the name of Powel, a name that belonged to a friend of my father, who had charge of the Asylum for the Dumb.

"Mr Powel lived in Grange Road. (A ditch ran along the side of the path there, at that time.) He told the follow-

ing in connexion with this place:—A preacher, who, perhaps from the condition of his stomach, perhaps from some other cause, got into a state of doubt respecting the origin of Christianity, happened to be walking, one dark night, along this very path, and nearly slipped into the ditch; when, putting out his hand to save himself, he caught hold of a long beard. In those days, 1805 to 1810, few wore beards. The narrator stated that the beard completely re-established his faith. Such little anecdotes as these illustrate, though they do not demonstrate."

March 25, 1837. *Note-Book.* Mr Combe writes:—

"'*The Christian Physician and Anthropological Magazine*' (they became merged into one) 'contains much valuable matter. You would observe that we copied the account of Mr Hawkins's boy into our March number. We are making new arrangements for the *Phrenological Journal.* Mr Cox has left us. I go to the Continent for five or six months. My brother's health is infirm, and Mr Simpson means to be absent a good deal from Edinburgh; so that the present conductors will be nearly laid aside; but we expect to find successors who will keep up the interest of the journal. I am glad to see that you are doing so much for the good cause.—I am, my dear Doctor, yours sincerely, GEORGE COMBE.'"

Of the objects of this magazine, under its fresh form, was published the following programme, written by the editor:—

"Man, the most noble of the terrestrial works produced by the Divine mind, is so made as to be capable of enjoying the greatest happiness and of enduring the greatest misery.

"To enjoy happiness he must possess health; to avoid misery he must be free from disease.

"Health is threefold: there is *bodily* health, *intellectual* health, and *moral* health.

"Disease is threefold—namely, *bodily* disease, needing the physician; *intellectual* disease, needing the philosophic physician; and *moral* disease, needing the Christian physician.

"The Christian physician embraces the philosophic physician, for true philosophy is a part of the wisdom of God, which,

whether manifested in nature or in revelation, comes under the attention of the Christian physician.

"Bodily disease manifests itself by symptoms; intellectual disease by error; and moral disease by vice.

"The objects of *cure* before the Christian physician are therefore two—error and vice; and in respect to bodily disease, the object will be prevention.

"It is evident, moreover, that man's avoidance of *bodily* disease is to be effected only by attention to the laws of the *natural* creation, every violation of these laws being, from the unbending and invariable nature of the laws themselves, attended with punishment, either immediate or remote. Man must, therefore, before he can be free from bodily disease, become acquainted with the laws of the creation, viewed in reference to his *body*, and, becoming acquainted, must act upon his knowledge. To communicate this knowledge is one of the objects of the promoters of the *Anthropological Magazine*, and will cause them to introduce into its pages physiological, chemical, and natural history facts.

"It is equally evident that man can never escape error unless he knows those truths which refer to his *intellectual condition;* in other words, unless he is acquainted with the various laws which regulate the perception and the appropriation of truth by him as an intellectual being. To develop these laws, the *Anthropological Magazine* will contaia, each month, a lecture on phrenology, and essays on other matters connected with the science of mind.

"It is not less true, that man can never be *freed from* vice unless he knows, and acts upon his knowledge of, those laws which constitute the relationship in which he is placed to his Creator, as the moral governor of the universe, and to his fellow-man, placed like himself under the same government. The *Anthropological Magazine* is intended for the development of these laws.

"Any one beholding the world at the present moment will perceive two things; first, that there is much error and much vice, and that men are anxiously looking forward to a better state. The waters of the human mind have been stirred previously to the healing.

"In regard to the vice which prevails in the world, and in regard to its removal, Christianity will be the guide; the reason of so esteeming Christianity being that it affords the only satisfactory acquaintance with the laws regulating the moral government of the universe; and, therefore, while the volume of Revelation will be made use of to benefit man's internal and eternal condition, the volume of Nature will be used to benefit man's external and terrestrial condition. Thus we shall read the two books God has given for our good.

"To effect these objects, the pages of the *Magazine* will be open to Essays, Extracts, Lectures, and Original Communications from Correspondents, no matter what may be the differences of opinion, if these differences be stated in a proper spirit; the conductors of the *Magazine* holding with Milton, 'And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously, by licensing and prohibiting, to misdoubt her strength: Let her and falsehood grapple, who ever knew truth put to the worse in a free and open encounter?'"

Matter such as the following is jotted down for this magazine:—

"*A Discourse on Man.*—Man a physical being, an intellectual being, a moral being. His social, his political, his religious life. With this subject phrenology is importantly connected.

"Education, in all the extent of this word, must come under serious study.

"Letter to my friend J. A. Warne of Massachusetts:—

"'My dear Friend,—We have elected you a corresponding member of the Anthropological Society, which, as you know, is founded on the principle of recognising religion as a part and parcel of phrenology. We shall be very glad of any skulls of *American Indians*, or of the *negro races* spread among the slave states of America. We have been in existence nearly a year, and have forty-eight members. We shall be glad of your co-operation. I wish you would get copies of all Gall and Spurzheim's works that have been published in America. Write my

name in them, and let me know what they cost. The booksellers here will not let us have American editions. How I should like to come to America and preach phrenology; but for the present I cannot. I hope some day to visit your country, when there are safe-bottomed ships. I long to see America, for in principle I am a Republican, and am fully satisfied that as man advances in mental organization he must seek and attain to republican institutions. He will have no king but God.

"'I received the article sent, and was much pleased with it. Your additional essay has been published in London.—Believe me, my dear friend, sincerely yours, JOHN EPPS.

"'I wish you would turn your attention to the system of building ships as at present common.'"

Later Note-Book.—"My attention was first particularly directed to the subject of shipbuilding and insurance of ships by Mr James Ballingall of Kirkcaldy, who had taken it up with great earnestness and zeal, putting his whole heart and soul to the work. Mr Ballingall maintained that, according to the present system, ships *are made to sink*. He sought by all means in his power to bring the subject before the public and before Parliament. He even published a pamphlet, which he called 'Sea Burking;' it being then somewhere about the time when the horrible murders by means of what was called 'Burking,' were perpetrated. Like many others, however, who take up a cause heartily, he had more zeal than wisdom, as the very title of his pamphlet shows. In a letter he says: 'The booksellers told me I must make up my mind to bear the whole loss, which I found by experience I must do.' He continues, 'I have opened the campaign, but do not yet know who is to be the general. The Queen or Mr Labouchere must be addressed. If we obtain the penny postage, that will be of great use to us.'"

Dr Epps assisted Mr Ballingall as far as he could do so; that is, by making known his views on all hands, by lectures and otherwise, and through means of the *Magazine*, as already stated. He introduced him to his friend Mr Ditchburn, who, being a

shipbuilder, was well qualified to form a judgment on the matter. Mr Ditchburn admitted and corroborated the statements made by Mr Ballingall; and, it is believed, did so, moreover, with respect to some, if not to all of them, before a Committee of the House of Commons.

The petition to the House of Commons on this subject, drawn up by Dr Epps, may be of interest at the present time. It was as follows:—

"The Petition, etc., etc.,

"Humbly showeth,

"That your petitioners, alarmed by the frequency of shipwrecks, and by the great loss of life and property consequent thereon, are induced to think that causes, not obvious at first sight, contribute greatly to produce them.

"That your petitioners, in order to satisfy themselves of the fact, procured a copy of the report of the committee of merchants, shipowners, and underwriters of London, and of the representatives of the principal seaports in Great Britain, which was submitted to a meeting of the same, held at the City of London Tavern, on June 1, 1836. By that report it appears to be proved, beyond the possibility of refutation, that a system is carried on of building unsafe merchant-vessels, which vessels, together with the merchandise they bear, are insured by the public at large, by means of underwriters; which insurances, in so far as a safer condition of merchant-shipping would enable them to be dispensed with, are an unnecessary and an oppressive tax, levied out of the pockets of all sea-borne commodities, including many necessaries of life; and tend to affect and perpetuate the system complained of. By the system referred to, when a merchant-vessel is lost, the shipowner, having his vessel and freight insured, loses nothing. It becomes a direct benefit to the ship-builder, by creating a demand for another vessel in lieu of the one which has been lost; and the revenue also is increased by the duties on timber, spars, etc., used in the fabric and equipments of another vessel; while the stamps on the policies of insurance are rendered the more indispensably necessary from the want of safety complained of: all which expenses come out of the pockets of your petitioners and the public. Hence an indifference on the part of all these interests

to shipwrecks. Your petitioners might expatiate on this state of things, but they consider it only necessary to point the attention of your Honourable House to the fact, as the unsafe and dangerous state of the British merchant-shipping is universally acknowledged; and it appears that underwriters, under pretence of classification of merchant-shipping, have devised a plan directly opposed to its efficiency. In the words of the report referred to—'Can it then be contended in the very face of conclusive evidence, proving that property and life are continually sacrificed to the negligence and cupidity of those who, from ignorance or hope of gain, construct insufficient ships, or neglect to maintain them in a state of efficiency, that the public is entitled to no protection, lest control should interfere with the rights of property, or that THAT *can be private right* which directly produces *public wrong*,' causing the death of thousands of British subjects yearly, as your petitioners are well convinced is the fact, as they are also of the unjust and unnecessary tax levied out of their pockets. From these evils your petitioners claim protection. They know that about 800 British merchant-vessels were lost in 1833, whilst not one vessel of war was lost that year, although many of those vessels were in equally perilous situations with those merchant-vessels which were lost. It is thus proved, that the same means which preserved the ships of war would, if applied, preserve merchant-ships also," etc., etc., etc.*

Doubtless, the earnest efforts of these pioneers in the cause of justice and benevolence, must be as good seed sown, which will in due time bring the desired results.

Note-Book.—"Attended a meeting of the Radical Club. A report from the committee was adopted, stating how far the

* A friend of Dr Epps, a large shipowner, mentioned that in the course of his vigilant inspection of one of his vessels at that time about to leave the docks for distant lands, he detected some small but very serious defect from sheer negligence in a workman—a defect which, should the vessel have to encounter rough weather, must inevitably have caused her destruction from the thinness of the bottom. A portion of some screw or important fastening had been broken. The man, instead of supplying a new screw or whatever it might be, had stopped up the hole in the most careless manner—it was supposed, to save time or trouble.

plan of operations agreed upon by the Radical members of the House of Commons was completed. A resolution founded on that report was moved by Mr Ashurst, and seconded by myself. There was a goodly attendance of members, but little energy.

"How is it that magnetism affects or does not affect an individual? May it not be that the magnetizer and the magnetized are in the condition of positive and negative? Health and health, positive both; health and disease, negative and positive.

"Imperceptibility no argument. We do not see the magnetic influence in magnets. Not all people give out the same degree of electric fluid."

"Dining with Jonathan the other day at Mr Hallam's, I had a long conversation with Mrs Hallam on Toryism. I maintained that she could not be a Tory, though she said she was. A real Tory considers that power independent of the people should rule the people. The anti-Tory maintains that the people should be ruled; but that they should be ruled by those to whom they entrust the power. The Tory reasons as if the mass of people were children: the anti-Tory as though the mass of people were men. Mrs Hallam identified the Tory with quietness, order, and obedience; but this, I endeavoured to show her, is a mistake. The *quietness* of Toryism may be that of oppression; its *order* that of stupid blindness; and obedience may be the testimony to oppression. I think I cast a little light into her mind on the subject, and I left her, assuring her that she could not be a Tory."

One early friend who should not be forgotten was the sculptor Behnes, well known and much estimated at that time. Nor must the name of John Henning be omitted. He also is well known. He was a rather interesting person. When he came to see John Epps, conversation very often took a religious turn. Mr Henning was keenly alive to the many errors which, he maintained, have crept into our theology, and had the greatest wish to correct them. He was a man of some Biblical learning, and was given to making fresh translations of passages of Scripture, and to writing papers on Scriptural subjects. Latterly, he

had concerned himself very much about "the bottomless pit," and had written somewhat at large of it. He carried the MS. about with him, and used occasionally to say, as he made efforts to extricate it from his coat-tails, "By the way, I have the bottomless pit in my pocket." This was preparatory to reading aloud a portion of the essay.

Note-Book.—"Mr Henning writes the following [note pasted in the book, as for the most part notes and letters were]:—

"'We must not let the sayings of the Finsbury Discussion Society perish, but must have a book of remembrance. The world is ripe for some strong meat. I cannot sufficiently express my admiration of the masterly manner in which you handled your subject the other night. I had intended offering to give a lecture on the language of figures; my profession as a maker of graven and sculptured imagery having induced the most tenacious anxiety, and roused all the ardour of my soul to eradicate from the God-inspired Γραφη everything which would lead to the idea that the invisible Jehovah has ever been seen in any form, or ever can be seen but in Jesus the Messiah, our Saviour God.

"'If the committee is not already fixed for the next lecture, I would offer myself to give a lecture on the figurative language of the Scriptures. The Apocalypse presents extraordinary specimens of this language. Chapter sixth conveys to me a wonderful display of the Divine mind in the rise, promulgation, and final triumph of Christianity. In the symbol of the white cavalier, the first power, the persecution of Christianity is figured. By the fiery cavalier, the unjust power. Its corruption by the black cavalier, the hypocritical power. The green horn indicates to me that state of the black horse power when it assumed, as it still assumes, to minister for death and Hades.' A few more remarks, and Mr Henning concludes with—'Yours truly and with affection, JOHN HENNING.'"

"*March.*—Went to Teddington a few days ago, to the opening of the head of the late Mrs Gillineau, who died of cerebral affection. Particulars of the case I shall publish in the Journal. Dined with Mr M——, my co-operator. Walked with him to Bushy Park. He does not like Queen Adelaide;

and says that the king made an attempt to shut up the park, but that a shoemaker prevented its being done. Went with Mr M—— to Hampton Court Palace. We walked about the garden and saw some extraordinary gates. No time for more. Mr M—— says he shall vote for Joseph Hume at the next election. Wrote to Mr Ward to call a meeting of the association to take into consideration the propriety of holding another meeting to consider the case of Canada."

"*April* 13.—A public meeting in Deptford to propose petitioning Parliament for the abolition of Church-rates."

This year he gave lectures in Liverpool, and there he made acquaintance with Mr Peter Stuart, ever one of his warmest admirers and disciples.

In Liverpool, as in many other places, he lectured against the corn laws.

In May he commenced a course of twelve lectures on Phrenology at the Hunterian Museum, Great Windmill Street, Haymarket, at eight in the evening. At the School of Medicine, Dr Hunter Lane was for some time one of his colleagues. Dr Lane got into difficulties, it was said, from his extravagances. John Epps felt that people are but too ready to say this when things go wrong; and was disposed to show whatever kind attention was in his power to Dr Lane in the time of trouble.

All the note-book says, is—

"Poor Lane is in difficulties. It is sad for his wife."

"*May* 12. — Went to Guildford (Mr Crosskey kindly received us) to give a lecture on Botany at the Godalming Mechanics' Institution. Ellen likes the place. We had a walk or two in the neighbourhood.

"Part first of lecture was THE SEED. Its structure; its peculiarities. The circumstances essential to the development of its life so as to form a plant. Germination: curious substances in which seed will grow.

"Second part, THE FLOWER. Its forms: the parts of which it is composed; the way in which the leaves of the calyx are arranged with the leaves of the corolla—they lie so as to

back up the leaves of the corolla—fitting in so as to support the loose part of the leaf on either side."

He gave other lectures at Guildford, and had patients and friends there.

A note, referring to this time, without date, but long after 1837 :—

"A friend whom we like very much was my patient, Lieutenant Renard. We liked his wife also. We felt that there was something in them both so simple and genuine, so free from conventional disagreeables, that we much regretted their departure for India. Our poor friend died in one of the Indian wars. We were truly grieved to see the news in the papers at that time. These friends were as much pleased and amused at some of our primitive ways, as we were delighted with their simplicity and true-heartedness. Mrs Renard wondered to see us so familiar as we were with skulls and other bones once belonging to the human body. I was then lecturing constantly, and also was occasionally examining my students. Ellen had become as much accustomed to such relics as I myself was. In fact, they were to be met with almost all over the house, our bedroom not excepted ; and it so happened that, on one of Mr Renard's visits to us, part of a skull left about had got to the wash-hand stand, and had become appropriated for soap ! In such service it remained for some time."

About this period also, he commenced lecturing on PHYSIOLOGY, and his lectures on this subject were productive of the highest results. It was a subject which had seldom if ever before his time been introduced to popular audiences : it had been considered as especially belonging to medical men. John Epps had, when in Edinburgh, as has been seen, become intimate with Mr Combe, who was then working out his views on the natural laws, which led to much physiological investigation. It was a subject he discussed with Mr Combe, differing from him on some points, but recognising much truth in the views of one whom he considered to be a remarkable man.

In these lectures, as in others, he often gave offence to certain persons. Physiology perhaps more especially led to appli-

cations which were disapproved of. For instance, he always showed the evil of ministers preaching three times on a Sunday, as often they did, giving physiological reasons against such a practice. He would show the inconsistency of requiring this labour from a man on a day which, it was maintained, should be one of rest. He would also show how every day is "the Lord's Day" inasmuch as concerns the divine requirement of obedience to all God's laws on every day equally. "Your poor minister," he said, "who gets perhaps sixty or eighty pounds a year, is to work harder than any pack-horse, grinding out the truth for you. What is the consequence? The man is worn out long before his time: the physical and the mental systems cannot bear it. He gets the 'clergyman's throat,' which affects him so that he cannot speak: or his mental state is affected, so that he becomes melancholy, and is laid by for months. How can this be "the Lord's service"? These and similar sentiments brought on him severe animadversions,—how unjustly, any one in these days, who reflects, can at once recognise. Numerous were the instances of misunderstanding and misjudging with respect to his statements, both in public and in private.

In connexion with the subject of public speaking, however, he was accustomed to say, that often when he started in the morning to give his lecture on Medicine at the Westminster Dispensary, he felt so languid that he could scarcely walk, but by the time he had nearly concluded his lecture he was quite vigorous and cheerful. In fact, he considered the benefit to himself from public speaking, in moderation, to be great; an opinion he ever maintained. When no longer able to do it, he occasionally delivered a lecture to the family circle, inviting a few friends in addition. But a short time before his death he was meditating giving some lectures at home, which he considered would be of benefit to his young friends: nor did he give heed to the suggestion that probably the trouble and fatigue might be too much for him. His reply was: "It does me good: and I have many things to say to our young people which they may hear with profit to themselves when I am gone."

These lectures, however, were never given, never even pre-

pared: so that what were the things he had it on his mind still to say to them, is not known.

Doubtless it was, in great measure, the feeling that he could communicate things useful to others, which did good to himself.

Note-Book 1837.—"For lecture on Physiology:—

"The advantages derived from a free expansion of the lungs.

"The uses of crying, hallooing, singing, public speaking.

"Singing as a means of preventing consumption: the necessity of ventilation.

"Evils caused by bad ventilation.

"The Plague of London.

"Man's misery remediable and removable by himself.

"The doctrine that 'death is *the debt of nature*' shown to be fallacious. Why should not man live for ever?"

"The following for another lecture:—

"It is evident to any one who takes an extended view of the character of society, that *the present state is one preparatory to a higher or to a lower state.* We find a gradual progress from the state of infancy to that of manhood, we see the intellectual powers gradually developing themselves into their greatness: we perceive the moral feelings increasing and exhibiting their lovely traits, thus contributing much towards the realization of that state when the solitary places shall be glad, and when the desert shall blossom as the rose. We find the religious feelings in the fervour of devotion linking the soul of man with a heavenly and invisible though mentally manifest chain of being and feeling. We see the gradual ripening for another state: and as the bodily fabric wears away, the religious part of the man seems to acquire fresh power, and to approach another existence even while in the present.

"Phrenology gives the physical demonstration of progressive increase and decrease.

"On the other hand, we observe a gradual, sometimes a rapid, progress downwards into an inferior state. We perceive the weak scintillations of moral light lessening through the darkening influence of the unbridled animal feelings. We see the religious sentiments either in a state of dormancy or

else occupied in the service of superstition; and the little intellect or the powerful intellect busied in devising means by which the animal feelings may obtain gratification: thus, intellect enabling its possessors to become less than the brute beasts, and subserving to the downward progress. This downward progress is beautifully portrayed by an inspired writer, 'They have gone away backwards.' A description strikingly in accordance with phrenological phenomena; for in these cases it is found that the faculties connected with the animal feelings become large, and the moral diminish in size.

"This progress downwards is marked by misery and desolation."

"*June* 20, 1837.—Wrote the following to Charles Brooker, Alfriston:—

"'My dear Friend,—Let me request you to turn your attention at the present moment to the necessity of awakening the energies of the electors of Sussex to the subject of Church Establishment Abolition. It is now the time. The energy of the people is awakening; their power will be called forth by the assumption of power by Lord Durham, who will, I expect, come forward on the principles of household suffrage and vote by ballot. This will rouse up the people, for these are points worth struggling for. Agitate in the Sussex papers. I will do what I can in my district, for, indeed, there is much to be done. When the people feel the shoe pinch, as they do now, it makes them open their eyes a little; still, it is but a little, and they will soon shut them. Therefore, let us force in the light as soon as we can. And now, my dear Friend, farewell.—Believe me, sincerely yours, JOHN EPPS.'

"Wrote a comparison between the account of creation given by Moses and that given by other historians. Also on philology in connexion with phrenology; on morality; and on catechisms."

CHAPTER XX.

JOHN BELLAMY, THE TRANSLATOR OF THE BIBLE, AND HIS IMPORTANT WORK. VISITS DUBLIN TO LECTURE THERE. NOTES FOR LECTURES, ETC. BEGINS TO STUDY HOMŒOPATHY. PUBLISHES THE TRACT, "WHAT IS HOMŒOPATHY?" FOLLOWED BY "DOMESTIC HOMŒOPATHY" IN 1840. "HOMŒOPATHY AND ITS PRINCIPLES EXPLAINED," 1841. VARIOUS NOTES AND MEMORANDUMS OF THESE YEARS.

NOTE-BOOK.—"One of the most remarkable persons with whom early in our married life we became acquainted was John Bellamy, translator of the Old Testament Scriptures from the original Hebrew. He told us that as a youth the great beauty of the sacred writings filled his mind with intense admiration, and that soon he conceived the wish to study Hebrew, feeling convinced that since these old writings are so beautiful in a translation, they must be considerably more so in the original. He set himself to work, little dreaming of doing more than satisfying and giving pleasure to himself; and was abundantly repaid for his labour. The further he advanced, however, the more certainty he felt as to the many errors—some serious—which from various causes had been suffered thus long to remain uncorrected in the accepted translation.

"When thoroughly and critically acquainted with the language, he began making his corrections for his own private use and advantage; and from these small beginnings, continued from year to year, was finally produced an entire translation of the Old Testament Scriptures.

"When Bellamy had completed the Pentateuch, however, he brought the fact before the notice of some leading authorities in Hebrew learning, who gave their testimony to his ability for the work of translator, and expressed their high satisfaction and approval of what he had completed. The result was that, under distinguished patronage, the Pentateuch was published.

"The Prince Regent and the Queen [Charlotte] subscribed liberally to this work; and the subscription list comprised the names of the most important and learned Church dignitaries; besides earls, lords, baronets, and a great number of private gentlemen. The Prince Regent allowed Mr Bellamy to dedicate the work to him.

"Thus encouraged, he continued his great labour; but he received no further support from his patrons. The Pentateuch was published in 1818; and it was not till long after we knew Mr Bellamy that he was able to bring out any more of his work. The next book he published was Solomon's Song; but he had continued translating the Scriptures regularly through, till he had finished his task. He came to see us on the evening of that day when he had completed the whole. I remember his saying, as he entered, 'I have just ended, with *the* CURSE' (the word with which the Old Testament concludes), and his receiving our sympathetic congratulations. He was then past eighty, and yet a certain amount of vigour and cheerfulness remained. He was attached to us, and seemed to enjoy coming in often for a chat. We listened with admiration and reverence to his mighty words, and rejoiced to learn from him. At that time I would have given efficient aid to Mr Bellamy had I been able; however, I did what I thought to be the next best thing—namely, introduced him to some who were able to render such aid; and afterwards, in conjunction with other friends, proposed a plan by which Bellamy's Bible entire was to be published in a much cheaper form (the Pentateuch was very expensive), that is to say, at a price which would bring it within the reach of any one wishing to possess it. Mr Bellamy, however, could not be brought to enter into this plan. To him it evidently seemed a sort of desecration to publish his Bible in any such way. It must appear as before, or not at all. This was a weakness, a prejudice, which, however, can readily be excused; but it was the cause why this worthy old translator died without seeing the whole of his noble work before the public.

"After Bellamy's death, our friend Mr Peter Stuart, who would have contributed generously to the bringing out of the work, as above stated, purchased of the family the whole of Bellamy's MSS. Mr Stuart, whose admiration of John Bellamy

was unbounded, has, at his own expense, brought out '*The Book of Daniel*,' and since then '*The Minor Prophets*.' He possesses other valuable MSS. of Bellamy's, containing matter of importance; but meeting with no response in the public mind to what he has already introduced, he is obliged to withhold the treasure, hoping, however, that the day may yet come when the interesting and valuable labours of John Bellamy will be appreciated and publicly acknowledged.

"Mr Stuart also possesses Mr Bellamy's translation of the New Testament from the original.

"Our aged friend did not live very long after he had completed his translation. He seemed to have a firm belief that his life would be spared until he had finished that work.

"While highly valuing Mr Bellamy's translation, and gaining from it, and his remarkable notes attached to it, both pleasure and profit, I do not bind myself entirely to all the views therein maintained, nor am I able to feel confident as to the accuracy in every particular of the translator. That point must be left for future times to decide upon."

Note-Book 1837.—"Very greatly do I enjoy such friendly visits as those of John Bellamy. Wearied from the day's work, the countenance of a friend is always cheering, even when one cannot spare much time for talk. We but seldom go out to spend the evening, but we are glad to see a friend drop in. For change and relaxation we sometimes, on a Saturday afternoon, take a trip a few miles out of town, enjoying a walk amongst the trees.

"Often, as we walk, we converse about the future, when we shall perhaps retire into the country and translate the New Testament from the Greek, as well as write my life.

"When not able to get out, then I dig in the garden (a long slip at the back of our house). Sometimes we pace up and down for an hour or more, often the children with us" [John's young sister and brother].

He still adhered to his rule about the Sunday, keeping it as a day of rest, except in extreme cases.

In the autumn of this year John Epps was induced by Pro-

fessor Evanson to visit Dublin, for the purpose of delivering lectures there. For part of the time he and his wife were on a visit to Professor Evanson. His note-book has merely the following:—"We found our Irish friends most kind; and my lectures, to both classes of hearers (at different parts of Dublin), seemed to give great satisfaction. Some spoke of having been 'delighted.'

"They are evidently kind to strangers. Even a carman, seeing we were such, took an interest in pointing out to us what he considered to be worthy of observation."

Note-Book 1838.—"Mr Bealby writes that the pamphlet he sends was written by himself, as a tribute of his esteem, 'and more especially,' he adds, 'for your efforts towards the moral and intellectual improvement of young men.' This testimony is interesting.

"The following letter also received. My lectures on Phrenology seem to excite much doubt and hesitation, respecting the doctrines of free will and future punishment:—

"'Sir,—Your views on phrenology have pleased me greatly, particularly your treatment of the question as to the production and the increase of happiness. But there is one thing connected with the science which puzzles me a little. If man be so constituted as that, from the appearance of the head, the character of his mind may be judged of, it would seem to follow that he is necessarily a sort of machine, under the influence of that mental organization with which nature has endowed him, and that consequently he is, to a certain extent, unable to control his actions.

"'For instance, if a man has acquisitiveness very large, and benevolence and conscientiousness small, he is almost certain to follow the leadings of the animal faculty. And so on with the other organs. Where then is the free agency of man? or where his accountableness, if the Almighty have so created or circumstanced him that he is impelled to follow the dictates of his propensities?

"'Or, suppose a man's moral and intellectual development bad, what effect will the right exhibition of the Divine goodness or of the plan of redemption have upon him? And how are

mercy and salvation open and free to *all*, if some are so constituted as to be unable (without violence to their own feelings) to embrace it? I am sure you will excuse my putting such questions to you. I wish to have these objections removed, though they most likely arise from my imperfect knowledge of the subject. If you could without inconvenience advert to them in your lecture to-morrow evening, you will confer an important obligation.

"The wish was complied with."

Dictated to his wife:—

"One old friend of my father's who sometimes dropped in, and was always welcome, was the 'Rev. Henry Lindsey Poppewell.' He compiled a book of prayers, which he himself thought much of. As it seemed to have a sale, there must have been many others who appreciated it. Poppewell was always poor; he had no talent for preaching (this was by no means his own opinion). He tried school-keeping, but for this he was quite unfit. He also dabbled in quack medicines, and invented a—as he designated it—'*deobstruent pill.*' This pill he thought so well of that he had no hesitation in saying it would make the fortune of any man who would buy it of him and push it vigorously into notice, which he himself had not the means of doing. Many a time did he use his persuasive powers to get me to 'take up' the pill. It always did us good to see the poor fellow eat. He was jovial and grateful; always friendly and pleasant in general chat. But on theological ground we often got to warfare; for then he grew hot, noisy, dogmatic, and rude. Still, the ground changed, all was again enjoyment. He prided himself on his learning, and on his great powers of mind; we were not capable of discovering either the one or the other. It was a pleasure to cheer him on his rather rough way. In early days he paid his attentions to my old governess, Miss Baker, who, however, preferred some one else."

Note-Book.—"For lecture:—

"The liberty of this country allows a great extent of injury to be inflicted in the domestic circle; but when the man goes beyond a certain bound, then society interferes. This interference, and the nature of such interference, may be comprised

under the title of criminal legislation, and the practical application thereof under that of prison discipline.

"Those who are influenced by their higher feelings, will seek for the *reformation* of the man who inflicts injury. Those under the influence of the lower feelings will seek for the punishment of the man who inflicts injury. In fact, the view taken of an injury must be a view in accordance with the mental constitution of the individual injured. The selfish—the punishment-loving class—will call those people visionaries who seek to reform the criminal; will call them enthusiasts, castle-builders, idealists, Utopians.

"In order to make clear the sources of evil criminal legislation, and of bad and unsuited prison-discipline, the following propositions must be considered:—

"*First,* That man has three classes of mental faculties. *Secondly,* That with respect to criminal legislation and prison discipline, the animal feelings have been the movers in making the laws; and in the contriving and the enforcing of punishments, the animal feelings principally have been appealed to. *Thirdly,* That this appeal has tended to increase the evil. *Fourthly,* That the moral feelings must be appealed to. *Fifthly,* That the only sound code of criminal legislation must originate in the dictations of the moral feelings; and that the only beneficial system of prison discipline must be one which is suited to develop the moral feelings, and to restrain the animal. That man is a moral being, is one of the most important truths demonstrated by phrenology.

"We have but to look back to past times in order to see what punishment *was,* and that the animal feelings chiefly were appealed to. Punishment was of the most savage nature. Among savage nations still we have punishments exactly correspondent to the degree of savageness. It is evident that in a bad state of society—that is, a state wherein property is placed before morality, and riches before enlightened intellect—the animal feelings will be particularly active in inflicting punishment upon those who interfere with the property and take away from the riches. If we look at the laws of this country, we shall find how active these animal feelings have been. The wounded dignity of such feelings called aloud for

death for the most trivial offence. Thus, for the breaking down the head of a fish-pond; maliciously destroying the rail, chain, post, or bar of a turnpike; the injuring an apple or a cherry tree in an orchard, or an ornamental tree in a garden; the damaging hop-binds in a plantation, or destroying tools employed in the woollen manufacture; the injuring of any manufacture of linen clothes while bleaching,—were punishable by death. To damage the bridges of Brentford and Blackfriars was death, allowing, however, the benefit of clergy. It was a capital crime to damage London, Westminster, or Putney bridge. A vagrant soldier or mariner without a pass from a magistrate was liable to death; and a boy who, being fourteen years of age, had congregated with gipsies for one month, was put to death. For the undefined crime of heresy, men and women were always burnt. For the crime of witchcraft they were hanged."

"*Sunday.*—The fifth chapter of Luke gives several illustrations of the total inability of a reader to reason correctly on the matters treated of therein, unless acquainted with the customs of the East. Thus, the man cured of leprosy was directed to go to the *priest*. The man cured of palsy was directed to go to his *house*. To understand this, it is necessary to be acquainted with the law published by Moses. So about many other points."

"It is a great pleasure to see Mrs Howitt and to converse with her. Her fine noble head struck me very much. Ellen admires Anna Mary, who goes to the same school with some young friends of ours, at whose house we see her. A simple pleasing girl."

"There is no concealment in Christ. This is beautifully illustrated by the statement of our Saviour, 'In my Father's house are many mansions. If it were not so, I would have told you.'"

"For a lecture at Windsor, April 12, 1838.

"Man by slow degrees becomes great intellectually, morally, physically.

"Education makes this wonderful change. Education may be regarded as a science and as an art.

"It must be evident that education refers principally to the mind.

"There is an education that refers to the body."

[A few words on physiology.]

"To educate the mind, we must first become acquainted with it.

"Late years have developed an accurate system of mental science.

"The four general propositions of phrenology.

"In order for education to be good, there must be proper food presented to the faculties, which must be presented in the right way, and at proper seasons.

"Education will not create the soil.

"It will render the soil productive.

"Phrenology demonstrates, by physical evidence, the existence of the soil.

"Importance of this demonstration, because till certainty was established on this point, all education must have been empirical.

"We are not now beating the air.

"All misery comes from disturbing the arrangement made by nature, with respect to the mental faculties.

"When the balance is restored, there is happiness.

"Phrenology useful in effecting this restoration, by giving us a knowledge of what constitutes the materials in the balance.

"God has placed the higher faculties at the top of the head, showing that they are to rule. Must not disarrange God's order; the misery of the world has been produced by the subversion of that order.

"Children are taught untruth, they are taught cruelty to the lower animals, they are taught the fear of man rather than the fear of God.

"'Train up a child in the way it should go,' is the dictum of Infinite Wisdom. It is true, or it is not true; if true, then if we do not succeed in making our children good, it is quite evident that we have not adopted the proper means."

The following was worked up into a very striking and interesting lecture:—

"Perhaps nothing has more tended to impede the progress of the human mind than the vagueness attached to *words*. Men generally are content to use expressions, of the ideas connected with which they have no definite notion. This is a great evil, and great in proportion to the words used, and according as such words are more or less extensively used.

"Men apply Scripture terms in the same vague manner. The word flesh, σαρξ, is one much used, in the New Testament particularly. In the Scriptures it occurs upwards of three hundred times. It has various meanings, but there must be one fundamental meaning, and this one fundamental meaning must pervade all the other meanings.

"There can be nothing bad in the 'flesh,' as such; for it is said of Jesus Christ that He came in the *flesh*. God was manifest in the flesh. Christ 'abolished in His *flesh* the enmity,' etc. The flesh, morever, is that on which God will 'pour out His Spirit' (Acts ii. 17).

"Καρδια seems to be the inner part, 'Thou who knowest the *hearts* of all men' (Acts i. 24). Φυχη seems to be the life, the principle of life supported by breathing, the identical individual, the ghost, the interior man, not the form of the man, the σωμα.

"The word ψυχη is translated *life* in Matthew vi. 25. The distinction is shown in the question, 'Is not the life (ψυχη) more than meat, and the body (σωμα) than raiment?'

"It is evidently life. 'He that loveth his life (ψυχη),' etc. It is something different from life as designated 'life eternal,' because in this passage where it is said, 'he shall keep it to *life* eternal,' the word ζωην is used for life. Ζωη seems to mean the state of existence, John xii 25.

"May not σαρξ be the material fabric?

"Our Saviour, speaking of the horrors of a time to come, says that 'no *flesh* (σαρξ) shall be saved,' Matt. xxiv. 22.

"The Word became flesh, that is, a material fabric (σαρξ), John i. 14.

"'A spirit hath not flesh (σαρκα) and bones, as ye see me have,' Luke xxiv. 39.

"That ψυχη is the natural life principle, is evident from 1 Cor. xv. 44. 'It is sown a natural body (σωμα ψυχικον), it is raised a spiritual body (σωμα πνευματικον). The first man was

a living soul—a living life (ψυχην ζωσαν); the second man, a spirit giving life (πνευμα ζωοποιουν). 'The words that I speak unto you, they are spirit and they are life' (ζωη, not ψυχη).

"How then can the term *flesh* mean anything *essentially bad?* There must be a higher meaning. Theologians tell us the word is applied to indicate the mere natural man. This leaves us where we were, because 'natural man' is as vague a term as 'flesh.' 'Natural man' conveys to some people's minds everything that is bad; whereas in itself it is not a bad thing. It is bad only when it comes in opposition to the dictates of the higher state—the spiritual man.

"The animal faculties which in themselves are purely selfish, and which need the rule of the moral faculties and the light of the intellect to make them otherwise, may be correctly said to constitute the *flesh*, according to the Scripture meaning. Between this explanation of the word and the Scripture demonstration of its meanings, there is a beautiful accordance—'The spirit is willing, the *flesh* is weak.' Paul, when at Macedonia, states that the *flesh* had no rest; and the reason given shows, that the disturbing circumstances were those that appealed to the animal feelings—'Without were fightings, within were fears.' Paul says, 2 Cor. i. 17, 'The things that I purpose, do I purpose according to the *flesh*,'—that is, according to that part of my nature which is in itself *selfish*. If he did so, then he would have had to leave at a ready call—a yea, a nay; he would have been obliged to suit himself to their pleasure; to preach for popular applause.

"He refers to this again in 2 Cor. x. 2, intimating that some represented he would not be so bold if personally appearing—that is, his love of approbation would become active;—but Paul discards such motives for his conduct; and he adds, 'And I beseech you,' etc." [*Unfinished.*]

Note-Book.—"It is important not to waste words: we should endeavour to embody our thoughts in the compass of the fewest words possible. The following is interesting:—

"Mr Maclean, who wrote the well-known commentary on the Hebrews, was noted for the power of expressing much in few words. He was asked how he obtained this power. He

answered that he was once much occupied in preparing advertisements. In those days advertisements were very expensive, there being a duty on them, and almost every word was charged. The objects, therefore were, first, to use the fewest words possible; and, secondly, to make those few words express clearly all that was to be conveyed to the public in the advertisement. Mr Maclean thus learned brevity of expression, with clearness."

HEADS OF A LECTURE.

"Medicine is fenced with *outworks*. These are taken possession of before the *citadel*.

"The labour necessary in order to take possession of these outworks, is readily done by those who know their value.

"But a boy of 14 or 15 years of age cannot know the value of a work on anatomy or materia medica which is put into his hands. He begins with zeal, meets hard words, is discouraged.

"The master, perhaps, does not trouble himself to remove this stumbling-block.

"The principal object is the preparation of medicines.

"The first two years, at least, are spent in these preparations.

"The students are then, perhaps, permitted to see disease, but with what benefit either to themselves *or to the poor patients?*

"They become confirmed in habits of a pernicious tendency.

"The practice or habit thus acquired of prescribing for diseases without knowing their nature, continues through life.

"Some are allowed to attend lectures before the apprenticeship expires.

"After learning something of anatomy, physiology, and chemistry, the student undertakes with interest the study of disease, being now more able to understand matters which were previously quite obscure and unheeded." [*Unfinished.*]

About this time, or a little earlier, his serious attention was directed to Homœopathy. His mind may be said to have been for a long time in a state of preparation for the important doctrines of Hahnemann. He had deeply felt and deplored the want of certainty in medicine, as well as the small advance made in real scientific knowledge as to the treatment of disease. In his lectures to his students, from the very first, he was in

the habit of expressing this, as will be well remembered by any of such students yet living. There are those who recall his saying—"Gentlemen, we are but quacks; our use of medicines is, to a great extent, a mere matter of experience, and not founded on any scientific bases." His feeling on this point had been that also of many superior men in his profession, the names of whom he himself has many times recorded—names well known, indeed, to the learned portion of the medical faculty. Dissatisfied with things as they were, and prepared for discoveries of truths, he was necessarily on the watch for fresh light, and ready to examine all that came before him, communicated by a great mind. Thus, when Homœopathy presented itself to him, coming from Hahnemann, and supported by some whose opinions were of value, he was arrested. As a phrenologist, he was much struck by the noble head of Hahnemann. "If that man," he argued, "could arrive at certain conclusions affecting the science and the practice of medicine, *Homœopathy*, the result of those conclusions, is worthy of my earnest consideration."

Pursuing now this subject with all his characteristic energy and industry, he became finally convinced that he had found what, with respect to his profession, he had long felt to be the want, namely, certainty; and greatly did he rejoice over the discovery, while he sought by diligent study—a study pursued for the rest of his life—to gain knowledge, as well as skill and wisdom, so as to be able to apply rightly the results thereof for the alleviation and the cure of diseases.

It was not long after these convictions had been obtained, when he published the brochure—"What is Homœopathy?" which was afterwards reprinted both in England and in America. Dr Curie, Mr Leaf, Dr Luther, and numerous other gentlemen and medical men, expressed the interest and satisfaction this small work inspired; and it had a good circulation among patients, friends, and others. A friendship was soon established between Dr Curie and Dr Epps, which ended only with the premature death of Dr Curie.

All John Epps's patients were willing for his sake, if for no other reason, to try Homœopathy. It is a fact that all of them, with merely a few exceptions, made sufficient study of it to

accept it intelligently, thanks to Dr Epps's spoken and written teaching on the subject.

As may be imagined, however, he was rather roughly attacked by many, both in and out of the profession, for his adherence to the new faith. Many of these attacks were too scurrilous to be worthy of notice. Even from America some of them reached him. But he was well able to defend himself, as has been said, when he deemed it worth while to do so.

His next work on this subject was the small "Domestic Homœopathy," published in 1840. He liked little books, and maintained that, generally speaking, a man can say all he really has to say in a much smaller space than he usually occupies in saying it. Most of his literary productions were short—none of them were long; but succeeding editions of his "Domestic Homœopathy" contained considerably more matter than the first, which was a pocket volume, and quite small. In 1841, he published "Homœopathy and its Principles Explained." One good authority says of this work—"The main points in the explanation and the defence of Homœopathy are herein brought before the public in a clear, intelligent, and forcible manner. The work will contribute in an important degree to that great emancipation from the thraldom of the medical superstition now dominant—a thing devoutly to be wished."

He very soon commenced lecturing on the subject. One of his early lectures is jotted down in the note-book.

"Homœopathy," he says, "has been designated 'empiricism,' 'humbug.' It has been tabooed by the medical press.

"This is nothing new. It was so with the discovery of Jenner, as is well known. Medical men denounced vaccination as an absurdity.

"As with vaccination so with homœopathy, it is to the public, not to the profession, that success is owing.

"The law *similia similibus curantur*, is one that has been recognised by physicians, by poets. Hippocrates recognised it.

"Dr Kentish obtained great fame through the cure of burns by means of hot temperature, thus treating the diseased condition according to the law *similia similibus curantur*.

"Shakespeare recognised the law.

"The Scripture injunction is, 'Weep with those that weep.'

"As to the infinitesimal dose, let it be remembered we do not assert that medicines in infinitesmal doses act unless they be those precise medicines producing in the *healthy* being the symptoms which are found in this or that diseased condition for which their aid is sought.

"It is a fact in connexion with this subject of the action of infinitesimal quantities, that the old-system practitioners are now continually using and commending the use of the microscope in pathogenesis questions, and teaching that a scientific medical treatment must be founded on a microscopical pathology —that is, on infinitesimal changes in the structure of the parts of the body diseased. Now, the Homœopathist applies to these infinitesimal changes medicines in infinitesimal quantitative and qualitative relationship. Why should he be denounced as a humbug?

"The action of infinitesimal quantities is not only probable, it is demonstrable.

"We hear much of not bending facts to opinions, but bending opinions to facts; and we maintain that an honest carrying out of this rule will demonstrate the action of infinitesimal quantities.

"We agree that there are difficulties in the way of establishing the invariable antecedence and the invariable consequence.

"These difficulties in the old-system practice are scarcely possible to overcome, while Homœopathy removes almost all the obstacles.

"Old-system practice uses numerous medicines at a time. Homœopathy uses one at a time.

"The old system does not know the pure effects of medicine. Homœopathy does.

"Homœopathy tries medicines on the healthy. The necessity for doing so was recognised by Haller."

"The English Homœopathic Association" was formed somewhere about this time, with Lord Robert Grosvenor as president, and with the support of the Earl of Wilton and that of many noble and distinguished gentlemen.

This Association was necessarily formed with the view of bringing Homœopathists, both in and out of the profession,

together, so that they might learn their own power, and together form their plans for increasing that power. One of the first proposals was the establishing of a Homœopathic Hospital. John Epps, as may be supposed, took the warmest interest in all the affairs of this Association. He attended its meetings, published its proceedings, collected for its funds, and subscribed liberally. In almost every letter he wrote he drew attention to the subject.

Awaiting the necessary funds, a house was taken for the purpose of receiving patients and treating them homœopathically. But this is anticipatory.

Although the year 1838 was one of great activity, of very hard work for him, yet but little is recorded of it in book or manuscript of any kind.

Late Note-Book.—"In the year 1838, I attended the funeral of Dr Serney, successor of Dr Edward Harrison. Dr Serney died at an advanced age. Ellen and I dined with him and Mrs Serney not so very long before his death, and rather enjoyed our evening with them.

"Dr Serney was buried at Kensal Green. As I stood listening to the service, I felt all at once a sense of falling, and was obliged to hold the framework before me to prevent myself, as it seemed, from falling. I felt as if everything were giving way. This sensation, which alarmed me, passed off when I discovered what caused it, namely, the gradual sinking of the coffin according to a mode of which I was not aware.

"On reading, subsequently, Brialmont and Gleig's 'Biography of Wellington,' the following, at p. 152, vol. iv., edition 1860, struck me:—

"'Mr Arbuthnot was buried in Kensal Green, and the Duke attended his funeral. While the service was read, the hero of a hundred fights sat wrapped in his mourning cloak, with tears streaming down his cheeks. There is a custom there for which the Duke was evidently not prepared. At that stage of the service where the clergyman reads the words, "Earth to earth, dust to dust, ashes to ashes," the coffin is made by machinery to sink slowly under the chapel. The Duke, when he saw the coffin begin to sink, gave a start. He watched it with intense

apparent interest till it disappeared; but he could not be persuaded to descend afterwards into the vault.'"

A note about the Magazine:—

"Dear Doctor,—I will send you two or three articles for the *Anthropological Magazine*. What a long Grecian absurdity to hang out as a sign! I observe that next month's number completes a volume. Do you mean to modernize and go on, or to die ignobly? Your matter is too good to be covered up in the present form.—Dear Doctor, yours truly,

"W. H. ASHURST."

Note-Book.—"Received a little printed slip as follows:—

"'A PITHY SERMON FROM A PITHY TEXT.

"'Be sober, grave, temperate.'—Titus ii. 2.

"'*First.* There are three companions with whom you should always keep on good terms—

"'1. Your wife;

"'2. Your stomach;

"'3. Your conscience.

"'*Second.* If you wish to enjoy peace, long life, and happiness, preserve them by temperance, for intemperance produces—

"'1. Domestic misery;

"'2. Infidelity;

"'3. Premature death.'"

Dr Epps's dislike of the exclusive system, but too prevalent, was always warmly manifested whenever occasion drew it forth. The following note, written February 12, 1839 (the day on which, thirty years afterwards, he died), is characteristic:—

"*To the Editor of the Lancet*,—Sir,—Seeing on your pages an advertisement respecting 'The Medical Benevolent Society,' in which the claims of this Society upon the benevolence of the public in general, and of the profession in particular, are urged, I have thought it a duty to the public and to the profession to mention the following fact.

"About a year and a half or two years ago, Mr White,

Surgeon, drew my attention to the Medical Benevolent Society, and I stated to him that I should be happy to subscribe to and become a member of that Society. Application was made, and I received notice that I could not be admitted as a member, because I was not a member either of the College of Physicians in London, or of the Apothecaries' Hall, or of the College of Surgeons.

"It will be seen from the advertisement that none but *members* of the Society have relief afforded them; so that a graduate of the University of Edinburgh or of the University of Paris, or of any other University, is not admitted to membership, and consequently is excluded from participation in the benefits of the Society.

"And this, sir, is called a Benevolent Society. Such an exclusive society is not worthy of the support of the public.

"It is to be remembered that the late Dr Harrison was the first who established (in Lincolnshire) a Medical Benevolent Society: and yet Dr Harrison, whose hand was always ready to assist medical men in distress, would have been prevented from subscribing to the society in question, or if he had subscribed he would not have been admitted as a member.

"Let the Society break through this exclusive principle, let it abolish the regulation referred to; then the public would give their assistance more generally, and medical men would extend their patronage," etc., etc.

Note-Book.—"John Bellamy wrote, and Mr Brotherton presented, a petition to Parliament, praying for a consideration of his translation of the Scriptures, as to its worthiness to give assistance towards any revision of the Old Testament to be undertaken with authority."

CHAPTER XXI.

NOTES AND REMARKS ON HOMŒOPATHY, ITS FRIENDS AND ENEMIES. AGITATION ON THE CORN LAWS. ANECDOTE OF DR HIGGINBOTTOM. AGITATION FOR MESSRS LOVETT AND COLLINS. COLONEL THOMPSON AND HIS WORKS. UNSAFE SHIPS AGAIN ENGAGE HIS ATTENTION IN THE MAGAZINE AND ELSEWHERE.

THE bitter, even low scurrilous attacks on Homœopathy in the *Lancet* were at this time very unworthy. Dr Epps felt that Mr Wakley should not have admitted these attacks. Mr Wakley had published in the *Lancet* some cases sent to him by John Epps, cases treated homœopathically with arnica, if remembrance be correct. This was perhaps the first presentation—certainly it was among the first to the British medical public—of the value of that medicine. Dr Epps subsequently forwarded other cases, which were returned to him, with a letter from the sub-editor.

This led John Epps to write a letter to Mr Wakley, which, together with the cases rejected, embodied in a work which was published, bore the title, "Rejected Cases, with a letter to Thomas Wakley, Esq."

In this letter, Mr Wakley's conduct in admitting abuse of Homœopathy and Homœopathists into the *Lancet* was deprecated; and the mistake of such conduct, as being likely to injure the journal itself, was pointed out. Certainly the impression produced on most minds was one unfavourable to Mr Wakley rather than to the homœopathists. John Epps says, referring to this time:—

"Homœopathists do not much trouble themselves about the abuse heaped upon them. They content themselves with going quietly on curing diseases; thus do they in the best

possible way negative the power of all assaults on the principle held by them so dear."

Note-Book.—"Do they expect homœopathists can save people from death altogether? That indeed is a high compliment. Could they do that, they themselves must soon cease to be. They have hard work enough as it is.

"An old friend, hearing I had been ill, asked why I could not save myself from suffering. My reply was, 'I have saved myself from a great deal of suffering; and in all probability have prolonged my term of life considerably through Homœopathy.' Again, when we lose a patient, it is soon spread abroad that such is the fact; but it is not mentioned that this patient perhaps came to us as a last resort, when given up by every one else. Patients come to us when vigour of both mind and body fail, when their bones are decaying, when their limbs are eaten by disease, when their joints are stiff. Such particulars are not stated by our opponents."

"*February* 21.—Gave a lecture on Phrenology at the Hunterian Museum, Windmill Street, Haymarket, 'showing the importance of a knowledge of the science of phrenology, in the improvement of mankind in reference to education, to the general advancement of science, politics, morals, religion,' etc.

"In reference to this lecture, Mr Farren, then of the Great Western Railway, writes the following:—

"'I hold perfectly with the truths of phrenology, though at present I am but a tyro in the science. I find great satisfaction in comparing men's heads with their characters, so far as they come before my observation.

"'I was fortunate enough to be at Windsor on the day of your lecture. I had gone down partly to learn what were the opinions of the Windsorians on the merits of Miss M. Reynolds's lecture on the "Life and Character of Cobbett," I having been the means of introducing her to the Society. I was prepared to hear some little censure at her infringement of their law to exclude religion and politics—the two points upon which narrow minds, prejudiced and uneducated, can least bear contradiction. I am glad to know that you assailed the citadel of

their weakness. The *Berkshire Chronicle* gives you the credit of having composed Miss Reynolds's lecture, while the *Reading Mercury* insinuates that she did not understand her subject. However, I have reason to know that by the bulk of the audience she was much liked.' "

Note-Book.—" *February* 15, 1839.—Mr Pridmore writes: 'I shall subscribe for Bellamy's translation of the Scriptures. The authorized version is notoriously full of errors; and when I think of all the prejudice and superstition to be overcome before it can be corrected, I am almost ready to doubt of the coming of that time when there shall be "one fold and one shepherd:" yet we must rely on the ultimate triumph of truth. "Who can calculate," for instance, as one says, "who can calculate to its utmost extent the influence of one good example?" And indeed there is much working now, the result of which will perhaps surprise us sooner than we think for.' "

" If it be an obligation of Christianity to keep one day holy, then such obligation can be binding on Christians only. Before any law can be passed on the subject we must make all men Christians. But if all men became Christians, it is evident there will be no need for such legislation. Does not legislation in this matter show an ignorance of Christianity? Does it not savour of the persecuting times of old? It does not partake of that beautiful spirit developed by the apostle in his remarks on the observance of Sabbaths. Paul's mode was to persuade men. The tender influence of persuasion, the exhibition of the beauties of Christianity in all the transactions of life, these will effect what law cannot.

" The separation of Church and State will do more than any legislation can do for the Sabbath. Let the Church no longer violate the consciences of men by forcing them to support a creed and a ritual, one or both of which they disapprove of. By removing wasteful expenditure, let them enable the poor man to gain enough from the labour of the week to spend the Sunday with comfort. Let it diffuse education, and so enable the poor man to secure a knowledge of divine and other truths."

FOR LECTURE.

"*Fact.*—That the human corpse undergoes changes, becoming subject to the mechanical and chemical laws which have relation to the integral and constituent particles of which the body is composed.

"*Fact.*—That when the body is in a state of life these changes do not take place.

"*Postulate.*—That these laws still operate.

"*Inference.*—That there must be something in the living body that regulates and makes these laws act in harmony with the organization. This power, called the vital power, or power of life, must be to the mechanical power what the mental power is to the bodily.

"Vital power resists noxious agents, whose action tends to premature disorganization. The vital power is therefore, in regard to the action of noxious agents, a healing power.

"When, through a noxious agency, certain manifestations, different from the usual manifestations of health, present themselves, these are called symptoms of disease.

("Manifestations of the struggle of the vital power against the noxious agency to be noticed.)

"Then the medical man is called in to give aid in the struggle.

"What is his duty?

"To aid nature.

"But how are we to know what is *the* nature we are called upon to aid?

"Nature can be known only by the signs she exhibits. Certain signs she presents. Shall we follow the track indicated by these signs? or shall we act upon mere vague notions?"

"Some say that three grains of quinine will stop an intermittent.

"Can you explain why this amount of three grains is sufficient to equal that amount of diseased action constituting the ague? Have you a knowledge of the exact amount of intangible matter constituting this disease, so as to justify you in using the exact amount of three grains—no more, no less? You have experience: that is all."

"The first knowledge we acquire is that of individual existence. We know things without knowing much about them. We know them as individual existences; and those who have the power of taking cognizance of individual existences—and who has it not?—are particularly capable of remembering persons and things. This being the case, the method for discovering whether such a power has organic existence is to examine and to ascertain whether all who possess a strong and ready capability of learning things are endowed with an organization with which he who is manifestly deficient in this power is not endowed; that is to say, that part of the brain corresponding to the capability in question is in this individual weakly developed."

John Epps's aversion to exclusive privileges being granted to any body of people whatever was manifested on the subject being mooted of granting a charter to the London University. He writes:—"The bestowal of a charter upon the London University, with power to the medical faculty to confer *medical degrees*, will be a most injurious manifestation of the exclusive principle, which by conferring on the lecturers (themselves constituting the medical faculty) an exclusive advantage, quite independent of their skill as lecturers, will not only prevent the exercise of a fair competition between these lecturers and those of other Institutions, but will also tend, as diminishing this competition, to injure the University itself. It will injure it by inducing students to enter thereat not so much from the excellence of the lectures delivered, as on account of the twofold circumstance, that they shall have the peculiar advantage of qualifying for an examination for a degree, and that the lecturers themselves constitute the medical faculty to examine their own pupils, thus removing so many motives for exertion from the minds of the lecturers themselves.

"*October* 22.—A report spread of Lord Brougham's death. Read it to my wife after dinner. Took care not to tell her before dinner. Tears came into her eyes."

"Friend Ashurst said he would speak to Alderman Wood respecting the lectures on the Corn Laws."

John Epps was a most determined enemy to Corn Laws, and worked earnestly and constantly to get rid of them. He gave gratuitous lectures against them, preached against them, and was ready to join in any legitimate movement, by subscribing money or in any other way, for stirring up the public mind on the subject.

He very much admired Mr Ebenezer Elliott, the Corn-Law poet—and here may be introduced part of a letter to Mr Elliott, written, however, the year before, namely, March 6, 1838:—

"I respect you for that love of truth which pervades your writings, and it is in the conviction that you take interest in whatever may seem likely to serve the cause of humanity that I send you a magazine containing a speech of mine on Post-Office Reform. I want you to get up a petition for Sheffield on the subject. Consider the bearings of the *Corn Laws*. Consider that all we want is to diffuse information on this subject. Rowland Hill's plan will enable us to do so.

"And in reference to the Corn Laws, what would Sheffield give to support an Anti-Corn-Law missionary? The merchants in Liverpool have agreed to subscribe to this object. Will you let me know what can be done in Sheffield? I have no doubt that this will be the most effectual means of putting down the iniquitous impost.

"We purpose to get a man of first-rate talent and character, who shall travel from town to town preaching the truth on these great subjects. He should be one possessing the capability of making hard things easy, and abstruse things intelligible."

Mr Elliott sent an article for the *Anthropological Magazine*.

Note-Book.—"This year gave a course of lectures at Wick Hall Collegiate School on The Eye and the Sense of Sight.

"*Oct.* 30, 1839.—Dr Higginbottom called; wrote down some particulars of his life."

The following "dictation" to his wife, in later years, refers to this individual:—

"Dr Higginbottom was a rather remarkable man. He had taken to the study of medicine in old age, and obtained a degree of M.D. His life presented some features of interest; in fact, he expressed a wish that I should commit some of those

features to pen and ink; and whenever he liked to come in for the purpose I did so. It does not, however, appear that any use was made of my notes. He was a religious man. He stated that some rousing preacher, whose name I forget, arrested his attention when quite a young man, and when he was in a thoughtless, irreligious state. He had turned in to the 'conventicle' he scarce knew why, but certainly, he said, rather to mock than 'to pray;' and he left the building in a very different state of mind. He described a feeling that many others have described, namely, it seemed to him that the preacher, in almost all he said, was aiming at *him;* and his conviction was that some one who knew him had been talking of him to this preacher, and had pointed him out, so that he was now recognised. Any way, that evening was an important epoch in his life. He felt himself stopped in his course, and turned towards another and a better way, a way in which he afterwards continued to walk with good results both to his own mind and to the minds of others. And now he himself was impelled to proclaim the wholesome words which had been of such striking benefit in his own case. He was one of the first who, in and about London, preached in the open air. He gave a rather vivid account of his preaching at Walham Green, near Fulham, where he was more abused for his pains than in any other place. The rabble used to throw things at him, and in a variety of ways sought to provoke him to anger. He was a tall and a powerful-looking man, even in old age, and stated that when young he was tremendously strong, and possessed great vigour and determination. One day he found it so impossible to proceed or to be heard that, having tried in vain every other means, he offered to fight some of the low fellows who were insulting him; and accordingly, taking off his coat and turning up his shirt-sleeves, he proceeded to impress on the bodies of some of his assailants what he regarded as a very useful lesson; and it was certainly one which gained for him the object he sought, namely, permission to deliver his addresses in that place, unmolested to any serious extent, for ever afterwards."

Note-Book.—This same year, but no farther date.—"At a

meeting held at the Red Lion, York Street, St James's Square, Mr George Rogers in the chair, it was determined to call a public meeting for the purpose of petitioning her Majesty to remit the sentence passed on the six agricultural labourers at Dorchester. I am requested to attend. Also at a similar meeting in the Strand."

Later.—"Attended. Receive subscriptions for the cause."

The Radical Club, of which he was a member, held a meeting at Radley's Hotel on Thursday, the 31st of October 1839, when it was unanimously resolved that they should mark their strong feeling against the cruelties practised towards Mr Lovett and Mr Collins, sentenced to imprisonment for an alleged political offence; and they furthermore determined to promote a subscription for the subsistence of the family of Mr Lovett, a member of the Club. These resolutions were advertised in the papers.

Dr Epps's name afterwards headed a committee list, formed to obtain a Lovett Testimonial. The committee was composed of gentlemen who had "long known and highly esteemed Mr Lovett."

The result was highly satisfactory.

Note-Book.—"*November* 1839.—An old acquaintance writes:—'I have hung out at 37 Fore Street. My sign is "The Broken Spirit." If you pass along here, I shall be glad to see you.—Yours very truly, THOS. D. HAWKER.'

"This is one of the 'ne'er-do-well' people. He is grandson of the famous preacher, Dr Hawker of Cornwall; and being so, many people, out of respect to Dr Hawker, have patronized him. But their patronage has not produced any good result, because it has wanted *definiteness*. This is the mistake men often make in helping others. One proposes help in one way, one in another. The poor man falls between the two stools. Hawker studied medicine, but has never obtained steady support. Yet he has decided talent. He is generous, and maintained in a Tory district his rights as a citizen."

"*On Monday, December* 9, 1839, commenced a course of four lectures on Physiology, at the Mechanics' Institution, Westminster Road."

Applications were made to him by various committees to deliver lectures on Physiology and Phrenology. The Socialists were among those to whom he lectured on these subjects. One of their institutions was that referred to as in the Westminster Road.

He was much blamed by some for yielding to the requests of these bodies to give them information; and doubtless the fact of his lecturing to the Socialists did him harm in a circle that might have been the means of doing him good in a pecuniary point of view. His own view, however, was that such an opportunity of spreading what he felt assured was for the benefit of man to know, of enlightening the public mind with respect to God's laws, ought not to be passed by. He often said that if the prince of evil spirits himself would but give him a hearing, he should be only too happy to have the opportunity of preaching to him. By the same rule he always insisted that we should be willing to receive truth from whatever quarter it comes; and that if the great personage above alluded to could tell him anything good and useful, he himself ought to receive the communication with joy. "No matter," he said, "whence comes the light of truth; let it in, and thank God for it."

Note-Book.—"*Dec.* 17, 1839.—I object to visiting other men's patients, and if I can avoid it I do. Mr D. wished me to visit Mr ——, but I declined from this same feeling.

"Saw Mr Wakley.

"No time for many months to make entries in note-book, except one or two. Nor is there time to carry out plans for writing projected essays, treatises, etc."

Note-Book.—"*January* 9, 1840.—Letter from Mr Duncombe." He highly valued the services of Mr Thomas Duncombe as member for Finsbury, and was in frequent correspondence with him on political matters. In after years Mr Duncombe became his patient.

Note-Book.—"*February* 27, 1840.—A friend writes from America to thank me for an order I sent to him for some of his books. It is well to give the author himself an order; for oftener than not book-publishing is rather a loss than a gain to authors.

"Colonel Thompson sends me six copies of 'The Sabbath Question,' Leeds edition, and twelve more of Mr Hetherington's edition. 'Hetherington's name,' he says, 'carries a prejudice with it to the minds of some people.' He sends also six copies of a pamphlet called 'The New Protestantism.' He adds, 'I was going to add to the packet some copies of the Catechism on the Corn Laws, but find I have no more in my possession. They are selling at Effingham Wilson's.'"

He had a great admiration for Colonel Thompson and for some of his writings. Many letters passed between him and the Colonel at different times. Here is one from Colonel Thompson, received this year, 1840, but without other date:—

"My dear Doctor,—I am afraid you will mete hard measure to my last little book, if you demand for it the same kind of success which the question of the Corn Laws was capable of. You are aware that in the part of the question of parallels which Euclid has wrapped up under an axiom, to be gulped as in a small pill, nature seems to have taken the freak, so contrary to her usual habitudes, of jealously concealing her reasons for the facts instead of making them prominent upon the surface. There is, as I believe, no more intrinsic reason that anybody can tell why it should be harder to demonstrate that the three angles of a triangle cannot be *less* than two right angles, than that they cannot be *greater*, the latter of which is as simple as any of the propositions in the First Book, while the former has beaten all the geometricians of all ages. *Relative* success is, therefore, all that can reasonably be expected, the great condition of the game being that the thing is to be proved without introducing any new axiom or 'act of faith.' If I have had any success, it is for having looked for the hare in a new place, as the man thought when he looked for her in the chimney. Every one seems to have looked in what is called the lower geometry, meaning Euclid's, and I have looked a little higher, not much, in the processes of which Archimedes

was the father. You will perceive that the final object of the whole is to attack the system of proceeding by axioms, and to reduce belief into believing just what is demonstrated.—Yours very truly and sincerely, T. PERRONET THOMPSON."

John Epps vindicated the Colonel's cause when he (Colonel Thompson) was misunderstood. It was his custom, when a charge was brought against a person, to make that person acquainted with it, and so to give him an opportunity of refuting it, if untrue. The following is an instance. Sydney Smith writes: "Dear Doctor,—I received your letter, which gave me great gratification. Your subscription has not reached; but I find it is in Dr Black's hands. I wrote to Colonel Thompson some time ago, in the most cordial terms our slight acquaintance would authorize; but he has taken no notice of my letter. He is a veteran in our good cause, and deserves the respect and gratitude of the whole of us. He is a good man into the bargain; and no incivility on his part would drive me to entertain other than the warmest feelings of esteem and kindness towards him. In the discharge of my duty as a public journalist, however, I gave him a 'larruping' for what I considered his mistakes; and I would do so again, were he my own brother. Will it be believed, he won't help corn-law repeal because *I* am connected with it, and he won't come to our meeting because the Tooke-supporting Warburton is to be in the chair? In short, as Iago said, 'he is one of those who won't serve God if the devil bid him.' This is so absurd, that I wish you would point out to him the irrationality of it. I observed he refused to go to Leeds because O'Connell was to be there. If he is to have nothing to do with any cause in which people embark that he does not like, he'll very soon find citizenship to be a sinecure. Because he neither likes me nor Warburton, in the name of common sense is that any reason why he should not help to get a big loaf for the poor? It is really quite puerile, to say nothing of the logic of it," etc., etc.

To this letter John Epps replied, repelling the charges brought against Colonel Thompson. He made the Colonel acquainted with the statements that had been made, and with his own statements to the contrary. Colonel Thompson writes the following in reference to this matter:—

"My dear Doctor,—I am much obliged to you for the out—out—outness of your defence. It is impossible in this world but that offences shall come; and there is probably nothing better than to let them work their way, till in the end they perhaps work themselves out. Whence came the news that I refused to go to Leeds because O'Connell was to be there? As you know, the one certain fact is that I was there.

"Your informant's argument has one great hole in it. I stood by the Whigs while they were with us. I did all I could to oppose them after they had betrayed and deceived us. What then?

"Everybody receives so many official letters, that it is generally taken for granted that answers to such are not expected.

"All things considered, I believe I have gone on my way with as few right-hand deflections and left-hand fallings away as could reasonably be expected. There is no doubt but every man is capable of being partially turned aside by what annoys and disappoints him. But he who is least does best.—With much obligation, I am, my dear Doctor, yours truly and sincerely, T. Perronet Thompson."

Mr Sydney Smith, in another letter (dated April 9, 1841), says: "I have addressed Colonel Thompson. Nothing shall be wanting on my part to conciliate, and pay a proper tribute of respect to, our veteran leader." And soon after this, Colonel Thompson says that the letter alluded to was received, and that he had "replied to it in such a way as," he hoped, "would be satisfactory."

About this time there was considerable agitation caused by the Chartists, who made a point of interrupting all public meetings of those reformers who were seeking to gain any, as they judged, desirable measure, but which the Chartists deemed should be put aside in favour of the Charter. All their energies, the Chartists maintained, should be united and directed in agitating for the People's Charter; all other agitation was mere waste of time and strength. Very unwisely, these men sought, by uproar and by injustice, to prevent others from doing, in a quiet and lawful way, what they thought their duty; sought to stifle the expression of opinion in a portion of the Liberal party, and that portion very nearly allied to themselves.

John Epps was one of those who, while accepting the points of the Charter, deemed it wise to join any legitimate movement for reform, and not to refuse one good thing because all he wished could not be obtained. This conduct of the Chartists he denounced as both absurd and unsound. In fact, the violent proceedings of these people at that time excited his indignation and called forth expressions of his displeasure, which gave offence. He was impulsive, and often used very strong language in giving utterance to his opinions on such matters. In allusion to some of these violent proceedings of the Chartists it was that he made what he considered the mistake of his political life; but his great love of order and of obedience to laws, together with this impulsiveness and the great energy of his character, sufficiently explain how, at that particular juncture of affairs, it came to pass—namely, in addressing some section of these men at a public meeting, in deprecating the violent proceedings above mentioned, and all attempts at gaining political objects by noise or by physical force, he stated something to the effect that in cases of outbreaks of the kind alluded to, the Government was justified in calling out the troops, and that were he a member of the Government he should be in favour of such proceeding, even to the most extreme measures, if it became imperatively necessary.

Most of his party, however, thought with him in this particular. Mr Smiles of Leeds writes to him: "I return you the letter from Bolton, and am glad to see that your shots are taking effect. On Monday Roebuck is to give us a lecture on the 'Science of Government,' which will, no doubt, be worthy of him. All these things take effect in the long-run, and are sure to do good. I anticipate little good, however, from the Chartists. In this neighbourhood they are an exceedingly disreputable class, ignorant, bigoted, and intolerant. Every man of character withdrew from them at the time of the rioting and physical-force agitation.

"I believe they will attempt to prevent our meeting taking place. If they cannot, they will introduce some hundreds of the most reckless of the party, who will raise a clamour sufficient to interrupt all proceedings.—Yours very sincerely,

"SAMUEL SMILES."

CHAPTER XXII.

VISITS LEEDS. LECTURES AT MANCHESTER. OPPOSES THE OPIUM WAR WITH CHINA. NOTES, ETC., ON VARIOUS SUBJECTS. DOCKHEAD WORKING MAN'S CHURCH, AND THE DOCTOR'S LECTURES AND SERMONS THERE. THOSE "ON THE DEVIL" PUBLISHED.

"MY old pupil, Dr Thomas Smith of Leeds, writes [Letter, pinned in the book, is as follows]:—'My dear Doctor, —By the Leeds papers, I perceive you are invited to the festival of the Leeds Parliamentery Reform Association on the 21st instant. Though differing entirely from you in your political objects, yet as an old pupil and a warm admirer of yours, I shall be most happy if you will, during your stay in Leeds, take up your abode at my house, where you will meet with a hearty Yorkshire welcome from my wife. You may not recollect me by name, but may possibly remember a Quaker who attended your medical lectures, both at the Dispensary in Gerrard Street, and at the Hunterian Theatre. I afterwards graduated for M.D. I belong also to the Royal College of Physicians in London. I shall be happy to hear from you soon, stating whether I may have the pleasure of your company at the time specified, and when I may expect to see you. *As there are other Smiths*, medical men, in Leeds, please be particular in my address,' etc., etc., etc."

Dr Epps went to the North in consequence of this invitation, but there is no account given of the visit, either to Leeds or to Dr Smith.

Early this year, he also gave lectures in Manchester, at the Theatre of the Athenæum, on "The Influence of Parents on their Offspring," a subject which he considered of the greatest

importance, and on which he now delivered courses of lectures in many provincial towns, as well as in various parts of London.

Note-Book.—"For lecture. First record the facts in connexion with the influences which are well attested in the vegetable and animal kingdoms; and from those facts deduce principles whence to judge how far such facts demonstrate the influence of parents on their offspring.

"The observations of Linnæus.

"Degeneracy in plants grown perpetually on the same soil.

"Many other facts to be brought forward.

"Then as to the lower animals.

"The human being."

Feb. 29.—"Went to see my friend Mr Ashurst, and from his house to Wilderspin's lecture in the evening; we were much pleased—indeed, highly delighted."

Dr Epps was greatly opposed to our war with China, and wrote and spoke against it at every opportunity. What follows is addressed to Lord Palmerston:—

"Copy.—My Lord,—I consider it a duty owing to humanity to enclose to you the accompanying. It may have the effect of opening your Lordship's eyes. I add one fact, namely, that the principal parties who have urged war in China, are men who are placarded in the streets of Canton as incorrigible smugglers. —Your Lordship's obedient servant, JOHN EPPS."

The enclosure is headed, "A Slip from Mr Sullivan's Statement," and is as follows:—

"The British public will not pay the money to these smugglers for their forfeited goods. The Government, because the smugglers have become rich, and therefore powerful, by smuggling, must pacify them, and therefore determine to pay the smugglers in another way, namely, by spending upwards of a million in firing cannon-balls, and throwing bombs upon the poor Chinese; and, like all wolves when about to worry the lambs, manufacture an excuse, the excuse being that the Chinese 'have insulted the British flag, and have confined British subjects,' and have 'injured us by vexatious exactions and capricious changes.' The Government forgetting, or shutting their eyes to the fact, that the Chinese requested the

British flag to depart. Had it departed, it would not have been insulted. They requested British smugglers to depart. Had they departed, they would not have been confined. This war is said to be popular. If a war can be popular when these facts are known and appreciated, this would tend to make an Englishman far less proud of his country than otherwise he would be."

John Epps hated war, but he did not think the time yet come for the world to give it up. In the quarrels of nations, as well as of private people, there is generally a right side and a wrong side—pre-eminently so. In the case of this Chinese war, John Epps considered that we were in the wrong. Often was he heard to say, that he thought "The honour of the British flag" was a specious phrase which often blinded men's eyes as to right and wrong.

His tendency to take the side of those whom he considered badly used, often led him to sympathize with and help those from whom he perhaps greatly differed. An instance of this kind is afforded in respect to Mr Fergus O'Connor, a man whose proceedings were frequently most displeasing to him. Nevertheless he sent to him the following letter, which will explain itself:—

"89 Great Russell Street,
"*May* 27, 1840.

"Sir,—Having perused the account of your treatment in Forte Castle, I have ordered my news-vender to supply me regularly with 'The Northern Star,' a publication which I have never before taken in.

"It is the duty of every well-wisher to the cause of civil liberty, to express in some way his disapprobation of the attempts to subject political offenders to treatment such as that which the law has allowed to be inflicted on you. Hoping that the inflictions already visited upon Lovett and Collins, Vincent, M'Douall, and others will lead the people of this country to see the necessity of making a strong effort to free themselves from the regulations of irresponsible magistrates,—Believe me, Sir, yours in sympathy, though not agreeing with you in the sentiments reported to have been at different times uttered by you,

"John Epps."

Note-Book.—"Sent to the editor of the *Sun* the following:—

"It is truly disgusting (a strong expression, but one suitable on this occasion) to read the contradictory and absurd statements perpetually appearing in your paper on the subject of EGYPT. This is the more remarkable, since illustrations of independent thinking so frequently appear in its columns. We are told that to allow Egypt to possess Syria, would be to give Constantinople into the hands of Russia. We are told that Russia is using all her energies, and is making every preparation to obtain Constantinople, and that, therefore, we must resist Russia, and how? Why, by *joining with Russia* in a *treaty* to make Mehemet Ali give up Syria. Can you believe that Russia would join in this treaty without seeing that such a step will be effectual to the realization of her wishes?

"You write, too, about the *oppressions* of Mehemet Ali, and the *heavy taxation* he inflicts upon his people. Who caused these evils? They who obliged Mehemet Ali to keep up a large standing army, and a fleet to protect Lord Ponsonby himself against the consequences of the interference of his impudent representatives and subalterns at Alexandria.

"And, pray, do not *we* labour under great oppressions, and under heavy taxation? And is not this because our fathers were fools enough to allow the Secretaries of State and the perverse ambassadors of former days to interfere in the affairs of other nations?

"Let me also ask, Are not our burdens likely to be increased by the business of war? and are not our present Secretary of State and Ambassador in Turkey keeping up, by their conduct, still heavier taxation for us?"

"*Nov.* 16.—Lecture at the Mechanics' Institution, Whitechapel. Also on the 23d."

"*Dec.* 29, 1840.—As I walked to the City to-day I thought of the objection against the Divine nature of Christ, viz., that it seems inconceivable that the Divine should assume the human and descend into this world. It is an objection which applies to every communication from God. Since, if it be extraordinary for God to manifest Himself in *flesh*, it is equally

inconceivable that He should manifest Himself by word; for word is a manifestation of God; it is God coming down to us in *a form:* the flesh is another form. The argument comes with a bad grace from the believer in Revelation. But even from the unbeliever it comes with a bad grace, because *he* believes that nature speaks to us through her *works;* and, according to his showing, it is inconceivable that nature should trouble herself about such mites as we are. She, however, does manifest herself in one way; why should she not manifest herself in another?"

"*December* 30.—Saw Dr Conquest, and had a conversation with him respecting his Bible. He said he had been troubled much by numerous passages; had spent hours of anxious meditation over the passage 'Curse God and die;' and could not get it right. Jan. 1st, wrote to him to give him John Bellamy's translation of this passage."

Letter from Mr Reid of Kirkcaldy, dated Feb. 3, 1841 [pinned in Note-Book]:—

"My dear Sir,—I received yours of the 1st instant, and beg to enclose a few copies of our Justification in respect to the steps which were taken in bringing forward Dr Bowring as a candidate in our late election, in opposition to Colonel F. The latter gentleman declared publicly before the electors that he would vote on most important public questions, while at the same time he candidly confessed that he did not understand these questions!!! So much for legislators and legislation. When will the world be wise enough not to send such men to Parliament? I understand a most infamous attack has been made in the —— newspaper upon our good friend Dr Bowring, the whole of which is a tissue of barefaced falsehoods, having no foundation whatever, and can be satisfactorily proved to be so even, I believe, by Colonel F.'s committee. A meeting of the electors and non-electors of the district will soon be held, in which these disreputable and false statements will be freely discussed, and truth brought to bear on the subject, in a shape that will defy even this base maligner to contradict the statements made," etc., etc.

John Epps was highly indignant at this treatment of Dr Bowring, and joined those who sought to place the truth of the case before the public. He also sought to get an acknowledgment of error from the journal which had been thus in fault. Dr Bowring says, in a note to Dr Epps at this time: 'Many thanks for your kindness: I am afraid that this journal will do no more than it has done by declaring that its correspondents had not been able to substantiate the charges made against me.

"Under our present electoral system what hope is there of progress? Day after day the dreams of Reformers (I was never one of the dreamers) that the BILL had given security for good government, are disappointed. The new boroughs are already nearly as bad as the old: and I know not when to look for brighter and better things.—Ever truly yours, JOHN BOWRING."

In another letter Dr Bowring says: "Any movement towards the Charter shall have my best aid: and I hope the arrangements now in progress for a new organization will succeed. Parliamentary meetings are about to be held, and we must all be prepared to be *up* and doing."

Note-Book.—"*Sunday evening, Feb.* 7, 1841.—The Working Man's Church, Dockhead, was opened, for the purpose, as stated in the printed papers, of communicating religious and moral instruction, and for promoting social and kindly feelings between all sects and parties."

Some persons desirous of doing good in this neighbourhood enlisted John Epps's sympathies for their cause. Mr Henry, resident there, was perhaps the most active promoter of this movement. Dr Epps entered heartily into the matter; and went every Sunday evening to render assistance. There he delivered numerous lectures which were of great benefit to many, and the good influence of which spread far and wide: for besides the numerous attendance of persons living in and round about that district, people came from long distances to hear these lectures, and many of them afterwards acknowledged that they could date the commencement of a new religious and intellectual life from their presence on these occasions. For the most part short notes are all that remain of the lectures—too short to be filled up from memory. Some of the subjects are:—

Conversion.
Penitence.
Repentance.
Godliness.
Holiness.
Righteousness.
Service of God's House.
Ministry.
Non-Payment of *Pastors.*
Spirit.
Baptism of the Holy Ghost.
Prayer.
Faith, πιστος.
A Course on *Church.*
On αραθος, good.
,, καλος, good.
,, χρηστος, good.
,, Goodness.
,, Humility.
,, Mercy.
A Course on Miracles.
On Phrases containing the Idea of *Virtue and Power.*
On Truth, Αληθη.
,, "Everlasting."
,, Αδοξια.
,, Ουρανος.
,, "The Kingdom of God is within you."
The Temple, Ναος.
The Vine and the Husbandman.
Errors of the Church of England as Established.
On Λογος, word.
,, Power of the Church.
,, Sabbath.
Religion a Matter of Joy.
Water: its Signification throughout the Scriptures.
Wine, do. do.
Blood, do. do.
Spirit, second course on.
Resurrection, a course on.
A New-Year's-Day Discourse.

Αιων.
Σωμα.
State Church, second course.
The Spirit moving.
Errors arising from taking Wrong Standards or Wrong Rules for Interpretation.
Approved, or Proved to Be, by Signs and Wonders.
Preaching.
Teaching.
Exhortation.
Prophets.
Αδικια.
Transgression.
Sin.
Fault.
Offence.
The Evils of Injustice.
Deceit and Guile.
The Flesh.
Hell, Ἅδης.
The Devil,
Satan,
That Wicked One,
Demon, Possessed,
} a Course.
Redemption.
Reconciliation.
The Trials of our Lord, a Course.
The Soul.
Communion.
In Communion.
Concord.
How old art thou?
Βλασφημεω, Βλασφημιος.
John as a Hero.
The Rights of Roman Citizenship.
Trade between Solomon and Hiram, King of Tyre.
"Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another," etc., etc.

On the occasions when these lectures were delivered the chapel was filled to overflowing.

The following are a few notes of the lectures:—

"*February* 21, 1841.—Let the word of Christ dwell in you richly, etc. The effect of the word of Christ dwelling in us richly in all wisdom is that we must communicate of its richness and wisdom to others. None but the very selfish will not wish to communicate.

"Remarkable fact, that the declaration of a truth often brings down contumely on the man who makes such declaration.

"There is a natural tendency to give out. That must be a bad state of society which obliges a man to *keep in*.

"Nature demonstrates that God has established in man's constitution a guarantee for this.

"The Christian religion gives similar evidence, not so much of the *power*, as of the *duty*. 'It is more blessed to give than to receive.' 'Freely ye have received, freely give.' The Lord and Master sent forth His disciples to preach 'The kingdom of heaven is at hand.' We are to be 'apt to communicate.' 'To do good and to communicate forget not.' The Book of Revelation concludes with a remarkable passage, 'The Spirit and the Bride say, Come.'"

"The word of the *Anointed*.

"To what anointed?

"'To preach glad tidings, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To preach the acceptable year of the Lord, and the day of vengeance of our God. To comfort all that mourn; to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.'

"How was such a glorious state of things to be brought about? By the sword? The Anointed will have no sword. 'Ye know not what spirit ye are of,' we hear Him say, at such a suggestion. It was by the word of His mouth, which has been defined as sharper than, etc. 'Jesus, mighty in word' (Luke xxiv. 19).

"It is true He did *once* use a whip of cords.

"Jesus says, 'I have given unto them the words which Thou gavest me' (John xvii. 8).

"'The words I speak unto you, they are life' (John vi. 63). 'Thy word is truth' (John xvii. 17). We are told that part of

the Christian armour is 'The sword of the Spirit, which is the word of God.'

"The great weapons we must use are words. It is curious that the phrase 'word of God' prevails in all parts of the Scriptures. 'Word of Christ' occurs only in this passage.

"There must be a difference between the two. The word of God embraces both natural truth and revealed truth.

"We are told that the worlds were formed by the word of God (Heb. xi. 3).

"Every Christian cannot have the word of God taken in the sense of embracing scientific and natural truth as well as religious.

"To command this would have been to command what could not *then*, at least, have been attained.

"But what is the phrase, 'the word of Christ? the word of the Anointed?' It is, 'Let moral and religious truth, let the truths that Christ came to preach dwell in you' (ενοικειτω), have a house in you, not be a tenant for a day only, a Sunday.

"'Richly.' The word used is πλουσίως, riches obtained by sailing, by commerce, by interchange. The mind must be well stored, and, it is added, '*in all wisdom*.' The peculiar character of this wisdom is given by James iii. 17: 'The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.'

"Our duty then is clear, and, if fulfilled, truth becomes distributed.

"'Out of the abundance of the heart the mouth speaketh.'"

"*For March* 21, 1841.—*Preaching* and *teaching* are quite distinct. All can preach, or proclaim the good news, but it is an advantage to have missionaries, who shall devote their time to going about making known the good news. These necessarily must be paid, unless they are rich, and like to spend their money in this work. Teaching belongs to the pastor, as also to other members of the church, if apt to teach.

"The bishop is worthy of double honour; but not a word about pay.

"There is a passage in James which is peculiarly striking on

this point. 'Is any sick among you, let him call for the elders of the church, and let them pray,' etc., etc. Not for the priest or pastor. The Roman Catholics have rendered it priests: on this they rest their practices of extreme unction and of absolution.

"Presiding over a church is a most important duty, and to be well performed requires all the qualifications mentioned in the character of a bishop, given by Paul in his Epistle to Titus i. 6–9."

"*April* 11.—Let every man be fully assured in his own mind. This *fully assured* is a phrase even stronger in the Greek; it is in his own individual and private mind. Take the context. Paul refers to difference of opinion. What was he preaching? To go into the synagogues and to prove from the Scriptures that it is Christ. Now, what is this reasoning with them but an appeal to their interpretation of Scripture? So much was this recognised that certain of the church were recommended as 'more noble than others,' for the very reason that they 'searched the Scriptures to see if these things were so.'

"'Try the spirits.' We are not limited; we are to prove all things. What language could be more explicit? All *the Church* to be good interpreters; still the goodness of the interpretation depends on the individual.

"'If any man lack wisdom, let him ask of God.' This is plain—no mystery. The mysterious something is an attempt to stop the stream that comes from the river of life.

"This noble principle of private interpretation tends to universal charity. If individuals have a right to private interpretation, they have no right to condemn others."

"*April* 25, 1841.—Truth the basis of happiness. The means of obtaining it should be the same as philosophers adopt in natural science.

"Truth throughout the Scriptures figured by WATER.

"Points of comparison. Freedom to move. Purity. Transparency. Can have modifications. Applicable to uses. *Satisfying thirst.* Indirectly supports life. *Penetrating. Cleansing. Fertilizing.* But to fertilize, it must be in motion. ACCUMU-

LATING. Gradual increase. Turn to Him who spoke as never man spoke. We are to receive the truth as it is in Jesus, and which He has declared is a *well of water* springing up to everlasting life.

"Truth is like a fluid, flowing down from God to man, as a stream of living water. Sciences are collections of truths poured over from this stream or fountain of His creative goodness.

"Truth satisfies thirst intellectual, moral, religious.

"All truth is simple.

"Water essential to life, so truth to the mental life. It penetrates the rocks of prejudice through all crevices; is slow but sure. It fertilizes wherever it gains access.

"'Except a man be born of water,' etc.

"Unless he receive the truth he cannot be raised from the selfishness of his animal nature into the supremacy of his moral and religious nature.

"Truth is accumulative. Small in its beginnings. Age after age a tribute has been brought. We in these days have an ocean of truth. In Eden there was but a small fountain. At Jerusalem flowed the living waters."

"*May* 16.—Milk seems, throughout the Scriptures, to signify simple instruction. 'As new-born babes, desire the sincere milk of the word.' It signifies the 'first principles of the oracles of God.' What are these? In Paul's speech at Athens, we find some of them. Repentance towards God, faith, and other simple truths. This teaching adopted in addressing the ignorant.

"But there comes a time when strong meat is necessary. From principles good and glorious we advance to those still higher and more glorious.

"The gospel, or good news, is the milk. Why the same thing Sunday after Sunday to those who already know the gospel? And why, if we ask for strong meat, should we be told we do not love the truth?

"Yet our ministers pray that they may bring forth things new and old.

"Some think it enough to say that they will know nothing but 'Christ and Him crucified.' But 'Christ and Him crucified' comprehends all that is noble and elevating. Let us

have the doctrines of 'the Anointed' in their fullest and broadest signification.

"The religion of sacrifice.

"The death of selfhood.

"The rule of love, of enlarged charity."

"*May* 23, 1841.—Teach us to pray. Man has evidently been created a devotional being. Phrenology demonstrates this.

"The feeling of reverence to a superior being, conjoined with the feeling of dependence, as exercised towards God, finds its outlet in prayer, in the outpouring of expressions of reverence and of supplication to the great Father. 'Out of the abundance of the heart, the mouth speaketh.'

"In connexion with man as a devotional being, the fact that different persons possess this feeling in different degrees is of importance.

"Prayer being but an utterance of our feelings in conjunction with the object of our reverence, our utterances will vary according to our own state, and to our views of the nature of the object of our reverence.

"Praying to a tyrant, and praying to a kind power, will be widely different. Five distinct words, translated prayer, are made use of in the Scriptures. These should be distinct in the translation, as they are in the original. From want of this accuracy, many mistakes have arisen.

"The word commonly used is προσευχη, a compound of προς, towards the face, and ευχη, a wish or vow. It seems the natural language to look up when we pray. Praying is literally an expression of our wishes towards the face of God. It may be without words. Christ prayed, and He commanded His disciples to pray.

"That the word *supplication* is distinct, is proved from its occurrence in conjunction with prayer, in several instances.

"The word for supplication is δεησις, from δει, it is necessary, obligational.

"*Prayer* is the state before God. SUPPLICATION the verbal utterance. (This follow through the Scriptures, in evidence, taking every passage wherein the words occur.)

"There is another word translated pray, ερωταω, ask, interrogate, question. In the two memorable chapters John xiv. and xvii., all the passages have this word. *Asking* is the meaning. The disciples *asked* Him, *prayed* Him to eat. Again, Jesus is represented as *praying* the boatmen. It is *asked*. So Paul, in Acts xxiii. 18, 'prayed me to bring this young man,' etc. Asked is the word.

"The same word occurs in that difficult passage 1 John v. 16.

"Jesus uses the word παρακαλεσαι (Matt. xxvi. 53). 'Thinkest thou that I cannot now pray,' etc.

"The same word occurs Mark v. 17, when the owners of the swine fled, and were told what Jesus had done."

"*May* 30, 1841.—Teach us to pray. Hear our Saviour's lesson to His disciples, Matt. vi. 5–16.

"Here is individual prayer: private, put into contrast with the public praying of the Pharisees. Our Saviour's example: withdrew Himself into the wilderness, and prayed.

"And after the feeding of the five thousand, 'He went up into a mountain apart to pray.' 'He was alone.' And on the night in which He was betrayed: 'Sit ye here, while I go and pray yonder.' Example of the apostles. 'Peter went up upon the house-top to pray.'

"The attitude of prayer προσευχη, face towards. 'Fell on His face,' Matt. xxvi. 39. Another attitude kneeling. Public prayer.

"Continue instant in prayer. Why? Because prayer has the effect of making us like the Being whom we contemplate. 'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord,' 2 Cor. iii. 18. 'And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.'

"It is useless to *tell* a man to pray; he will pray when his face is towards God. A man may *supplicate;* but *prayer* is an act of devotion."

"*June* 6, 1841.—Use not long prayers, 'vain repetitions.' Address not to God a long string of His titles. The only title in Christ's prayer is, 'Our Father.'

"A given half-hour to be filled up in prayer leads to some abuse.

"The apostles did not limit prayer to themselves. Women prayed, men prayed. Both the worship and the teaching were shared.

"It has been said, 'Why pray, since God knows all?' Our Saviour recognised this: 'Your Father knoweth what things you have need of before you ask.'

"A child knows that his mother will give him food; yet he asks.

"We read of God commanding all men everywhere to repent, but not of His commanding all men everywhere to pray. Prayer needs no commandment.

"Notice more at large the holy influence upon us of prayer. Belief in the great and good Father acting in the way of elevating the soul towards the sublime and beauteous standard contemplated. We catch the fire from off the altar, and shed it down again upon the earth."

"*June* 13, 1841.—Genesis i. 29. Here we have the Magna Charta of the possession of the earth, and of the right to enjoy the fruits of the earth.

"The extent of the grant: 'Every herb;' 'all the earth.'

"'Fruit of every tree bearing seed.'

"The purpose is declared: 'To you it shall be for food.'

"To understand the nature of this grant, observe the beautiful arrangement God has made in reference to the productions of the earth. Certain soils and certain climates suited to certain productions.

"The Creator has appointed many parts of the earth to be granaries of *wheat;* and by the abundance which those lands produce has He provided for the wants of all His creatures No distinction of Jew or Greek.

"This destroys the idea of nationality. Christ never taught love of country.

"This mutual dependence established must put an end to war.

"Man has interfered with God's arrangement by establishing *Corn Laws,* laws by which we are prevented from enjoying the

fruits of the earth. That is to say, that none of the grain so abundant in other countries can be brought into this country without paying a duty.

"George III., under the sanction of the Lords temporal and spiritual of Great Britain, carried on a Continental war, which ended in 1814–1815. The great destruction of life, of property, of the fruits of the earth, made the price of wheat rise in this country to such an extent that the average of a quarter of wheat during the three years 1810 to 1813 inclusive, was 106s., good wheat selling at times at 122s."

[Many other details given.]

"These laws tend to perpetuate nationality. They create a state of mind quite in opposition with the spirit of Christianity.

"These laws make men destroy the fruits of the earth; they produce discord and death; they favour vice, and prevent marriage."

"*June* 27, 1841.—Acts xxi. 39, and Acts xxv. Rights of liberty. The right of appeal from the magistrates to the people. 'I am a Roman citizen,' checked the severest decrees.

"Among many other rights, there was the right of voting in the public meetings of the people, of bearing public offices in the state. Of sacred things.

"Paul exercised his right of appeal; nor could that appeal be reversed.

"We may fairly infer that under certain circumstances he would not fail to exercise his other rights as a Roman citizen.

"It is said by some that Christians have nothing to do with politics. What are the rights of a citizen but political rights? The Greek word used by Paul when he said, 'I am a Roman citizen,' was πολιτης. Christian men should be politicians.

"Paul teaches that men are not to break up all the customs of society because they are Christians. The Christian's freedom is not to be used as a cloak for licentiousness. We are bound to submit to every human institution in matters relating to civil affairs. But there we come to the great distinction. No man may interfere between God and me. In that case of Paul the magistrates interfered in matters of religion, which they had no right to do.

"Surely if any had a right they had, for the Jewish priests had a temporal or civil power as well as a religious.

"Christians are bound to use their right of voting as British citizens. It is a talent committed to them, which to neglect using they must be blameworthy."

"*July* 4, 1841.—Repentance, μετανοια, a change of mind. It is defined as change into life: 'Repentance towards God;' a change of mind from self to neighbour. Godly sorrow effects this change. You will say, 'Judas repented; but surely he did not change his mind.'

"Now the fact is, he is not said to repent. He was vexed; he had a regret, μεταμελει.

"Notice briefly the subject of conversion. The word conversion occurs but once in the whole Bible, Acts xv. 3, επιστροφη. Converted occurs thirteen times. It means literally turning, mental turning. In Luke i. 17, is mentioned a good turning. So in Acts xxvi. 18, 20. In Gal. iv. 9, a bad turning is spoken of. Nature of the turning, Matt. xviii. 3; Luke xxii. 32."

"*July* 18, 1841.—We read in Genesis that God's Spirit moved upon the face of the waters, and that God created *order* out of chaos.

"Order is the establishment of certain fixed rules called laws.

"Certain of these laws God has appointed for regulating the universe.

"Laws regulating the heavenly bodies; regulating the action of bodies on the earth—physical, mental, moral. Illustrations from the physical world: gravitation. One who leans too far over a precipice must be dashed down. One who takes arsenic in sufficient quantity must be poisoned. The laws operate though the persons infringing them are ignorant of them.

"The laws in God's creation are as the straight line, in which man must walk. If he turn out from that line he meets with punishment.

"We find the same fixedness in the mental world. Man makes progress as a mental being in a certain way, and according to fixed laws. If he get out of that way he falls into error.

"So it is in the moral world. There is a straight line of duty in reference to our actions to our fellow-creatures, in which line we should walk. If we deviate from it we fall into evil.

"So it is in religious relationship, or the relationship in which we stand to God.

"The book of creation teaches us the course we should pursue in reference to external nature; and in proportion as we examine that book, read the truths it contains, and apply them, we shall be happy.

"In the Scriptures we learn our moral and religious duties. They teach us that God has established a straight line of religious duty, any deviation from which is attended with injury to us.

"Any deviation from the straight line, whether in reference to God or to our neighbour, has a name by which it is distinguished.

"This name is *Sin*, ἁμαρτια.

"A law established by which justice is administered was entitled νομος.

"Those who have not a written law have a law unwritten—a law written in the heart, a sense of moral duty.

"Δικη, just; αδικια, unjust.

"The word translated iniquity is also translated unrighteous, unjust."

"*July* 25, 1841.—God's laws obeyed produce happiness; disobeyed, they produce misery.

"All misery results, *not* from God's infliction, but from the violation of law.

"The common notion that God directly inflicts is untrue. To suppose God sending pestilences and other fearful calamities, is to suppose him changeable, wayward, tyrannical.

"There has been no *plague* since the fire of London. Why? God has not changed.

"All dreadful calamities traceable to violation of law.

"So with the straight line of moral and religious duty.

"These lines of duty form the straight and narrow road that leadeth to everlasting life.

"Our Saviour says the first great law is, 'Thou shalt love the Lord thy God with all thy soul,' etc.; and the second is like unto it, 'Thou shalt love thy neighbour as thyself.'

"It is a lamentable truth that few walk in this straight path.

"Hence few are happy.

"At the time of our Saviour there were two laws in which the straight line was given—

"The law of Moses;

"The law of Nature.

"The one alone was written; and it is clear that those who had the written law had a different position from those who had the mere law of Nature.

"Hence we infer that our Saviour, in addressing the Jews, would use a word to distinguish their deviations from the right line of the written law, different from that distinguishing the deviations from the line of the natural law.

"The Greek word for law is *νομος*. We find this word translated iniquity in Matt. xiii. 41, Matt. xxiii. 28, Matt. xxiv. 12, Matt. vii. 23, Rom. iv. 7, Heb. x. 17.

"It is said of the Saviour that He hated iniquity; and here we have the word *ανομιαν*. Why use this word? Because Paul was writing to the Jews, who had the *νομος*. In fact, we find he often used this word.

"Judas did not violate a law of Moses, but a law of nature—of moral right and duty. Hence, not *ανομια*, but *αδικια*.

"So Simon, Acts viii. 18 to 24: he wanted to sell the power, so as to get rich. 1 Cor. xiii. 6. Read also the description of charity. All refers to moral duty. Hence not *ανομια*, but *αδικια*, Heb. viii. 12. Paul quotes this passage before, but there he gives a different version, and our translators have rendered it incorrectly.

"Paul apparently wishes to show the wide range; *αδικιαις*, not only the *ανομιαι*.

"The use of the word *αδικια*, applied to moral laws, is found in James iii. 6; again, in Titus ii. 14. So Tim. ii. 19. The great distinction will appear evident between these two words, *ανομια* and *αδικια*. It cannot be correct to translate both by the same word. The principle, never use two words if one will express the meaning, seems to be carried out in the Scriptures."

"*August* 1, 1841.—Transgression, trespass, παραβασις. There must be a point beyond which to go is a trespass. There must be a standard. Rom. iv. 15, 'Where there is no law, there is no transgression;' we cannot know what we pass.

"When once a standard is established, then beyond that standard is a transgression. Heb. ii. 2, 'For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward,' etc.

"The word spoken was a standard in reference to the doctrine of Christ. 2 John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.'

"The standard may be an inferior one; but it is a standard; to neglect observing it is a transgression. Matt. xv. 2, 'Why do thy disciples transgress the tradition of the elders?'

"Paul had destroyed some things by which he had raised a standard, and therefore he builded again, Gal. ii. 18.

"The Jews had a law. Pilate.

"Adam went beyond the law laid down for him.

"The difference between trespasses and sins, Eph. ii."

"*August* 8, 1841.—In seven passages where the words offence and offences occur, the word in the original is trespass.

"Romans iv. 25.—'Delivered for our offences.' The first time the word occurs in the New Testament is in the address to Peter, 'Get thee behind me, Satan (false accuser), thou art an offence (an obstacle—an impediment) to me.'

"The next time, we find our Saviour saying, 'It must needs be that offences come,' Matt. xviii. 7. That the meaning is impediment is clear from verse 6, 'Offend (or impede) one of these little ones.' Also in Matt. v. 29. The right eye or the right hand can impede the course of moral rectitude. Paul speaks of the offence of the cross. It was the new dispensation, freedom from the law of Moses, that was the impediment. Gal. v. 11.

"The power of this impediment is immense. It was foreseen. The prophets predicted it, Romans ix. 33. To the Jews it was a stumbling-block, a rock of impediment, that the Gentiles, whom they despised, should attain to a righteousness which

the Jews, who had a law, attained not. To the Gentiles it was not an impediment; it was foolishness. 1 Cor. i. 23.

"This idea of the impediment is beautifully brought forward in the passage in 1 Peter ii. 8. To the Greeks, who had been brought up in the Stoical philosophy, which taught that virtue consisted in the stern subjugation of feeling, it would indeed be foolishness.

"Taking this meaning, we can understand Paul when he says (1 Cor. viii. 13), 'If meat make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend.' Rom. xiv. 13, 20, 21.

"Christ says, 'Blessed is he whosoever shall not be offended in me.' John could not have been offended in Christ or found him a stumbling-block; but in prison doubt might have crept in."

"*August* 15, 1841.—Another illustration of 'offend,' John vi. 61. This shows that there was a difficulty for the mind to conceive of, and Jesus proposes to them another mental difficulty, namely, 'And if ye shall see the Son of Man ascend up where he was before?'

"It may be said in opposition to this view that Paul uses the word offend in connexion with some presumed violation of law. 'And if I be an offender.' Here the word Paul uses is *αδικων*. Festus would not have understood *ανομων*. In the verse before he used *αδικια—ηδικησα*, moral wrong.

"The word 'offended' occurs in the Acts, where Paul was before Agrippa; but it is not *offended*, it is *sinned*.

"Beautifully precise is the language of the original Scriptures. The word sinned was applicable to all three: the Jews, the temple, Cæsar.

"This precision sets aside the assertion that the Bible can be made to mean anything.

"Truth will set right what is dark or inconsistent.

"There is another word to be noticed. In our translation seven distinct words are used for 'fault,' whereas there is properly but one. That word is *μεμφομαι*, Mark vii. 2. It is said of Christ, 'I find no fault in this man.' This is not the proper word. How could Pilate know whether Christ had *faults* in Him? That statement supposes him to have been more clever

than was possible. A most intimate domestic acquaintance is necessary in order to ascertain a person's faults or to know that he is without faults. But here Pilate, who had never seen Christ before, declares, 'I find no fault in this man.' Pilate sat as a judge, and was not to inquire into the faults; he had to inquire into the crimes, the causes of accusation, the subjects of legal inquiry.

"It is said that Christ offered himself without *fault*, Heb. ix. 14. It is without stain or blemish.

"In Matt. xviii. 15, the word *fault* is not in the original.

"In Gal. vi. 1, it is not fault, but trespass. In James v. 16, it is παραπτωματα.

"1 Peter ii. 20, the word is translated ἁμαρτανοντες.

"The proper word for fault is μεμφομαι."

"*Mem.*—In addition to the straight line of physical truth, of moral truth, of religious truth, of Mosaical law, of natural law, there is a straight line of intellectual truth. Any deviation from this is *error*. On looking for the word in James v. 19, 20, I find it to be πλανος, deceive. I must study this word."

"*January* 16, 1842.—Κακος, φαυλος. A wicked boy is a bad boy; but wicked implies more. Misfortunes are bad; not morally, but in the sense of being unpleasant and trying to us. Hence, in Matt. vi. 34, 'Sufficient unto the day is the evil thereof,' the word κακια is used.

"Ill treatment is bad. Luke xvi. 25, 'Lazarus, his evil things.' The word is κακα. An 'evil doer' is κακουργος, 2 Tim. ii. 9. The love of money cannot be the root of all *evil*. The words are παντων των κακων.

"Acts ix. 13; John xviii. 23; Acts xxiii. 9 (many other passages given); the word is κακον.

"Καλον is good in the sense of *suitable*—fitted to its end. Hence used in Heb. v. 14, 'To discern both good and evil,' καλον, κακον. Without this action of the mind being required, it would have been another word, αγαθον.

"Again, the beautiful precision of the Greek language. Romans i. 36, 'Inventions of evil things,' κακων. Romans xvi. 19, 'Simple concerning that which is evil,' κακον.

"Romans i. 2, 'A noisome and grievous sore,' ἑλκος κακον και πονηρον.

"James iii. 16, 'Where envying and strife are, there are confusion and every evil work,' παν φαυλον πραγμα.

"John iii. 19, 'Men loved darkness rather than light, because their deeds were evil,' πονηρα; 20, 'For he that doeth evil (φαυλα) hateth the light.'

"John v. 29, 'Shall come forth, they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation (condemnation),' αγαθα, φαυλα.

"Titus ii. 8. 'Having no evil thing to say of you,' φαυλον."

"*Mem.*—Looked out for the word *redemption;* found that λυτρον means ransom. Looked for atonement. It occurs only once, Rom. v. 11; it is the same word as is rendered reconciliation, καταλλαγην. I then looked for reconciliation, and found that four different words are so translated.

. . . . .

"Ransom occurs only three times in the New Testament.

"Nowhere in the New Testament is Christ called the Redeemer."

"Ἐξαγοραζομαι, purchased out, redeemed. The magistrate may not be friendly to the offender, though he has fulfilled the law. But when the payment answers not only the deliverance, but the favour of the person offended against, then it takes a higher step; and this step is expressed in the New Testament Scriptures by another phrase: 1 John ii. 2, 'He is propitiation for our sins; and not for ours only, but for the whole world,' ἱλασμος. 1 John iv. 10, ἱλασμον. Heb. ii. 17, to make reconciliation for the sins of the people, ἱλασκεσθαι. Luke xviii. 13, 'God be merciful to me,' etc. This is the same word, 'be propitiation,' ἱλασθητι.

"Heb. ix. 5, 'The mercy-seat, of which we cannot now speak particularly,' ἱλαστηριον. Romans iii. 24, 25, 'Whom God hath set for a propitiation' (mercy-seat), ἱλαστήριον. 1 Cor.

vii. 11, 'Let her be unmarried, or be reconciled to her husband.' The word *reconciled* is καταλλαγητω.

"2 Cor. v. 18, 'Who hath reconciled us to himself.' Same word.

"'And giveth to us the ministry of *reconciliation*.' 'God was in Christ *reconciling* the world unto himself.' Same word in each case. Objection to 'Made him sin for us, who knew no sin.' 'The sinner shall be punished for his sin.'

"But this is between man and man. Rom. v. 10, 'When we were enemies, we were reconciled to God,' κατηλλαγημεν. Rom. v. 11, 'By whom we have now received the *atonement*,' καταλλαγην, reconciliation. Eph. ii. 16, 'That he might reconcile both unto God, in one body.'

"Col. i. 21, 'Yet now hath he reconciled.' Same words."

The lectures on "The Devil" excited the deepest interest, and also some of the bitterest feelings of dislike, and even of horror towards himself, when afterwards they were published, and it was known that he was the author of the work. He had long been studying the subject; but not till he had made deep research, and gained a clear conviction, did he think of presenting his views to the public. Once convinced, he determined to communicate to others what appeared to him of great importance.

He was much urged by some who heard these lectures to publish them for the benefit of those who had not the opportunity of hearing them; and at length he did so, without his name, however. In certain newspapers appeared notices such as the following: "The Devil," Sherwood and Company.—A laboured attempt to dispose of the existence of the devil, adding one proof more to the awful fact."

Or: "To correspondents.—We have to express our regret that a scandalous advertisement obtained insertion in our last number. Had its real nature been perceived, it would have been indignantly rejected."

Since those days people's notions have become so considerably modified, that a letter such as the following—a very kindly and moderate one compared with some letters received on this subject—is rather amusing:—

"Those foolish and infidel lectures on 'The Devil' can be written by no believer in Revelation: for he who does not believe all God has revealed does not believe in any part. The man who has arrived at that pitch of infidelity as to deny that there is a devil, gives an awful proof of being deluded, and so, by accident, infers the very thing he would deny. There have indeed been some in all ages and among all sects who have promoted the devil's interests by arguing against his being. Men wish to go on in sin without control, and the devil accounts it his interest that they *should* go on."

A patient travelling up to London to consult the Doctor about her child, mentioned to a fellow-traveller the object she had in view; when the fellow-traveller expressed wonder, adding that God certainly would not sanction any means used by Dr Epps, who did not believe in a devil. "You may be sure," she urged, "that no blessing will attend any prescription of his." The patient replied: "My experience is quite the contrary: the medicines prescribed by Dr Epps have been of the greatest service to many members of my family. Indeed, we believe him to have been the means of saving the lives of two of them; and I know, moreover, of many cures out of my family, effected by him." After that they had a long talk. The patient spoke of "evidences of Christianity deduced from phrenology," as clearly proving Dr Epps to be a believer in Christianity. She stated, moreover, her belief that the cure of disease depends upon skill and knowledge in the medical man.

One zealous advocate of these views concerning the devil took a large number of the published lectures to Scotland for distribution. On board the ship he unwisely talked of this part of his luggage, endeavouring to interest people on the subject which he himself had taken up so heartily. Thus, it soon became generally known that certain of his boxes contained these dreadful works. A violent storm came on, and he found that among the crew and some of the passengers an idea prevailed that he and his books had something to do with it. They even seemed almost inclined to treat him as Jonah of old was treated, or at least to lighten the ship of the books! However, the storm was not of long continuance, so the man and his books were left alone.

The Congregational body employed one of its leading men to deliver some lectures against these views promulgated by John Epps, and published a volume entitled "Scott on the Existence and the Agency of Evil Spirits,"—a book puerile in its argument, and which it is believed produced very small effect. A more finished work was afterwards published to the same effect by Mr Linnell, son of the well-known artist of that name.

CHAPTER XXIII.

PETITIONS TO PARLIAMENT. AGITATIONS ON THE POLITICAL QUESTIONS OF THE DAY: CHILDREN: INTEREST IN NARRATIVES. CLERGYMEN'S OPINION OF THE DOCKHEAD WORKING MAN'S MEETINGS. LECTURES: POLITICS: NOTES OF LECTURE AT WINDSOR.

THE members of the "Working Man's Church," Dockhead, got up several petitions to Parliament, which were presented, by Dr Epps's influence, to the House of Commons. One of them is here given:—

"Petition to Parliament from the Working Man's Church, etc., etc.,

"Sheweth, that your petitioners regard gambling as robbery, and as the parent of desperate crimes.

"That your petitioners have observed that poor persons, practising gambling, are punished by the law, and *that* with the law's exact severity.

"Your petitioners also know that at present there is a general cry of 'one law for the rich and another for the poor,' which, if your honourable House pass the Horse-Racing Bill, now before your honourable House, will be justified, or rather will be grounded on a legislative sanction, which must tend to destroy, or greatly to lessen, the reverence of the people for the law.

"Your petitioners, therefore, pray your honourable House not to deliver from their just punishment—a punishment to which, under the existing law, they are liable—these rich robbers who wish to have the pleasure and not the punishment of robbery. And your petitioners," etc., etc.

In the April of this year appeared the following, in one of the daily papers:—

"An admirable and pithy little petition has been got up by Dr Epps, signed by various members of his family, and forwarded to the House of Commons for presentation. It is as follows:—

"'Unto the Honourable the Commons of Great Britain and Ireland, in Parliament assembled—

"'The petition of the undersigned, being members of one family,

"'Humbly showeth,—

"'That your petitioners believe that God is good.

"'That your petitioners consider as a proof of His goodness and also of His wisdom, that He has made different parts of the earth suited to the production of different articles for food and other use.

"'That your petitioners believe that by the interchange of products, resulting from these differences, He intended to establish a community of interests among the various branches of the great family of man, and to ensure to each being composing that family a sufficient supply of the good things of His providence.

"'That your petitioners inform your Honourable House that the law called the Corn Law is a law in direct opposition to the benevolent and wise arrangement of the Supreme Being; and, being so, has inflicted much hardship and evil on your petitioners, who therefore pray that such law may be forthwith repealed,' etc., etc., etc.

Let all families who would have cheap bread go and do likewise."

Note-Book.—"*April* 23, 1841.—Mr Miall writes to me: 'Twenty earnest friends like yourself would pull us up a good list of subscribers. Prospects look well. Truth *must* find its way—*shall*, if an indomitable will can push it forward.'

"This is the spirit I like, and with which I sympathize."

"There will be a meeting held, May 14, at 22 Finsbury Square, for public discussion of the question of separation of Church and State, when we shall submit for discussion the following resolu-

tion :—'Resolved, That every Church Establishment is erroneous in principle and unjust in practice.'

"*May* 11, 1841.—Some one said, 'What a pity that a clever man like Dr Epps should dabble in politics.' What does this mean? Does it mean that *cleverness* is to be turned into every direction but the one which most intimately concerns me in connexion with my fellows? How can it be thought 'a pity' except by wrongdoers?

"Louis XII., perhaps one of the greatest rascals that ever lived, patronized literary men, and why? He might think it an excellent plan to divert the cleverness of these men into the channels of science rather than into those of inquiry into governments.

"If we would leave the world somewhat better than we found it, we must be ready to make sacrifice. I have counted the costs, and have taken my course accordingly.

"*May* 14.—Wrote to *Nonconformist*. The secret of success is keeping to the grand principle, and putting it prominently forward as the one thing needful; the principle, namely, primitive Christianity, and no State Church.

"*June* 11.—The misery of being kept waiting is great when one's time is valuable. Here am I, waiting at Morley's Hotel; friend A. not keeping his appointment, and I having many things and people awaiting my attention. A lesson this to me, to keep *my* appointments; and also *not to wait* in future. I must not waste my time by waiting for any one."

Note-Book.—"My friend Perkins wrote, June 5: 'We had a splendid Anti-Corn-Law demonstration yesterday (June 3). 20,000 working men assembled, and there was as one shout from the whole mass, 'Down with the bread-tax.' I could have wished the Duke of Buckingham and company present. However, they sent two deputies, in the persons of Dr Sleigh and Charles Wilkins of London. But these could not get a hearing."

"A note from Mr Flemming, my landlord [note fastened in book]: 'Your lectures on Homœopathy will, I think, create

some excitement on the subject. I wish one or two medical friends to hear them. I hope most sincerely that Homœopathy may spread far and wide.

"'Let me express my admiration of your plan of glancing at the topics of the previous lecture. It awakens both yourself and your audience to the subject, and condenses the interest of the two lectures into one.'

"*June* 20.—I noticed, in my discourse about 'disputation' being carried on in the Church at Antioch, and at Jerusalem by Paul and Barnabas, 'much disputation.' How opposed to the *certainty* of Councils. Disputation is the putting forward of contrary opinions; and how could the bringing forward contrary opinions be proper at that time if it be not proper now? And why have disputation if instruction did not come by means of it, if truth did not gain by it?"

In June (1841) Mrs Epps, his stepmother, being at Deal with the children, Annie and Dickie, he, in a letter to her (dated the 22d), states that he shall be willing, on coming down to see her, to give a lecture on the Corn Laws, for the benefit of the Reform Association in that place. This was communicated by Mrs Epps to Mr Clifford, a medical friend who sometimes called in upon her; and this gentleman making known the offer, Dr Epps received a communication, stating that the committee gladly accepted his services, assuring him a "good and respectable" audience. Thus, while visiting the dear mother and children, he had the, to him, great pleasure and satisfaction of feeling that he was doing good in another direction and on a larger scale.

It was a rather long stay at Deal, which was found to be a healthy neighbourhood. The children were missed in London, for John Epps liked having children about him. On Sunday afternoons, when he was usually disengaged, he enjoyed talking to them, and having them climbing up on him, or pretending to curl his hair. As they grew older, and as his brother's children appeared and grew up, he sometimes joined in their games. He was rather fond of a merry dance, and of watching charades; but in these, when he saw anything, as he thought, wrong going on, he seemed to take it too seriously, and has been known to

interrupt the players—a truly annoying thing to them—so very real did he look upon the performance. *Riddles* he seldom understood: he would not make the slightest effort to guess them, and required that they should be at once explained—often, however, failing to see anything in them when explained, and sometimes pronouncing them to be great folly. Anecdotes he much enjoyed, and had a good fund of them. His strong family love made him enjoy Christmas Day, when all met together, and all ages joined in the amusements. The more boisterous the games the better pleased was he.

Increasing years, deafness, and other afflictions necessarily changed him to some extent and very gradually, in these respects.

Note-Book.—"*July* 14, 1841.—Heard from friend Seymour Porter, a great friend of J. W. Both Ellen and I knew him through her. He was then a poet, and living at Highgate, intended for a chemist. He had a noble head. Afterwards he studied theology, and became a reverend pastor. He writes for two copies of my forthcoming work, for the Darwen Mechanics' Institution, and signs himself, 'Yours with pleasant remembrances.' Yes, in some respects, those were pleasant times; to me connected with toil and struggle, but also with doing good—man's noblest aim."

"*July* 24.—This night finished perusing 'The Life of an Enthusiast.' Was pained over it. Felt strongly that she had destroyed her own mind. Felt very sad." He always took such books too seriously; he could not read anything in the form of a tale without feeling it to be the description of a real life, and following the characters with the most intense interest. Sometimes his sympathies were so much excited that he had to give up, declaring that it was wrong to make himself miserable in an unreal world.

Note-Book.—"*August* 17.—Dr Jamieson writes about my work on Epilepsy. He wants further particulars as to the medicines given."

"Talk not to me of a God such as the dark minds of determined sceptics or ignorant bigots present to us; a Deity

clothed in gloom. Talk not to me of the God of hypercalvinism, a fierce God, condemning His creatures to eternal reprobation, or a God given to favouritism. Our God is full of love and mercy; 'He willeth not the death of a sinner;' He will aid every man in his struggle to join his humanity to God's Divinity; to raise his low nature to the higher; to restore to man his manhood, exalting him to his true dignity. God will help every man in his struggle to gain the highest and most complete happiness, by enabling him to discover those laws, those truths of His, and to obey them, which will produce the greatest good.

"This is the God of Christianity: present such a Being to me, and I see that this is 'the God and Father of our Lord Jesus Christ.' In teaching such doctrine as this, you give the 'wine well refined.' I find it to be the feast which God himself hath prepared in His holy mountain."

But John Epps found in the Christian world at that time very few indeed to join him in spreading truths of this kind. On the contrary, similar utterances continually given forth by him caused him to be considered by many people a Godless man, "an infidel;" by the majority of Christians, a man in very serious error and in great danger. The most original thinker among ministers of modern times*—a man of rare genius—has said, "Orthodoxy itself is the greatest heretic." That saying applies in case of many who gave judgment with respect to John Epps.

Note-Book.—"*August* 29, 1841.—The infinite wisdom, equal to the infinite power that produced, decided against *waste* even in affluence. Good subject for a lecture, our Saviour ordering the remains of food to be saved."

The Sunday evening sermons or lectures at Dockhead causing offence to many, the rector of St John's, Horsley Down, felt it his duty to take up the matter seriously.

At Horsley Down there was at that time a vaccine station. On certain days Dr Epps, as director of the Jennerian Institu-

* Rev. Thomas T. Lynch.

tion, attended there. In the note-book, September 10, 1841, is the following :—

"When I reached the Vaccine Station, St John's, Horsley Down, to-day, a letter was given me from the rector, stating that he would be glad to see me. At the conclusion of my duties, I went to the rectory and found both Mr A. and his wife in the library. Mr A. took up one of the Vaccine Institution books, and asked me if I was the appointed officer of that Institution. On my replying 'Yes,' he said he had an unpleasant duty to perform; and continued, that he presumed it was a fact that I took part in a meeting, which he called 'a Socialist meeting,' at Dockhead; and such being the case, he was compelled, as the rector of the parish, to write to the secretary of the Vaccine Institution, stating that the Institution could no longer make use of his vestry for the purpose of vaccination, as hitherto it had done. The people, he added, who came with their children, would know that Dr Epps identified himself with the meeting at Dockhead, and they might be induced to go and hear him, and so might be led into error.

"I explained that the Dockhead Institution was not a Socialist Institution, but a Christian society. Mr A. said his information had come from the rector of the parish to which Dockhead belongs; and that, moreover, such was the general opinion. This rector, Mr M., had given him a tract on Socialism, for me to read. I told him I was obliged to Mr M., and that if he, Mr M., would give me two or three hundred of them, I would distribute them at the next meeting, and request the people to read them. Mr A. seemed astonished at this offer, and said he would tell Mr M. of it. We afterwards had a good deal of conversation, and we parted very good friends, Mr A. giving me a tract, and I promising to send him a treatise of mine. I told him, that the Dockhead Society endeavoured to carry out the Protestant principle as to religious matters, of taking the New Testament as sufficient guide; and this was by many thought to be heterodox.

"*September* 22, 1841.—Mr M. declined the offer made by me to distribute the tracts. He stated that he considered it to be his duty, as a clergyman, to protest against dissent in every shape, and that he must not unequally yoke himself with one

form of it, in order to suppress another. He thanked me, however, for my 'courtesy.'

"This will be our last year at the Horsley Down Station. A curious ending. I sent the promised treatise to Mr A., and with it the following letter:—

"Dear Sir,—I have read your tract with pleasure. The tract on Socialism sent to me by Mr M. is good so far as it goes, although in the argument there is much of *petitio principii*. I repeat that I would distribute any tracts Mr A. might have the kindness to send; also, any on the evil of dissent. What I seek is truth. *Dissent from the truth* is the great evil I contend against. It is because of deviation from the truth, in the dark ages, that the Church of England, the Kirk of Scotland, the Independent, the Baptist, etc., have been obliged to become DISSENTERS, in order, by leaving the crooked road, to get back into the straight, the good old way. The first deviator was the *Romish Dissenter*. He established his deviation by *law* and by custom; and numerous lovers of truth have been obliged to dissent from his erroneous standard.

"Dissent is an evil; but then, if that from which we dissent be a greater evil, the less is to be preferred.

"I send you the introductory address, delivered at the Dockhead Chapel. This will show you what is the opinion entertained and promulgated there respecting the Scriptures.—Believe me, sincerely yours, JOHN EPPS.

"*N.B.*—Let me add that I believe the Bible to be the best book against Socialism. A knowledge of that book I have for many years laboured to give to the people."

The introductory address, written and delivered by Dr Epps, and now sent to Mr A., rector of St John's, Horsley Down, was his essay prepared originally for the Biblical Society, and read at the meeting of that Society held November 13, 1840.

The following is a part of it:—

"Essay on the essential connexion between Truth and Human Happiness; on the best means of obtaining Truth generally; and those in particular for obtaining the Truths of the Bible.

"'The ways of wisdom are pleasantness, and all her paths are peace.'

"Truth the basis of happiness, that which produces human happiness, proved from history, and from observation of our own times. What is truth?

"The Creator must have given some powers by which we are enabled to search for it with success.

"He has bestowed upon us faculties which find their delight in inquiring into objects by which we are surrounded. He has implanted in us the love of observation, the love of inquiry, the love of reasoning, thus giving us the powers for succeeding in the search after truth; and He has also, by the same powers, imparted the capability of discovering the standard by which truth is to be detected among the many counterfeits which pass current under her name.

"These faculties enable man to deduce the *laws* impressed by the Divine mind upon the universe, laws which must be the transcript of the Divine essence; and which, as such, must, when obeyed, realize the end of the Divine revelation—namely, *the happiness of the creatures* whom He has made with faculties suited to realize happiness by placing themselves in accordance with the laws regulating the universe, and which are continually acting upon them. And thus it will be perceived that the very miseries which man suffers, being the consequences of violation of the laws appointed for his happiness, become the strongest possible producers of his happiness, by acting as stimuli to the discovery of and obedience to those laws which are the sources of his happiness.

"So that man has, in his intellectual powers, a constant Divine impulse to make himself acquainted with the Divine Being, as operating in the laws of the universe, and as, therefore, shadowing forth His own character; and, in obeying this impulse, he augments his own happiness, and removes the sources of misery.

"The reflective mind can readily coincide in the statement of Paul, Rom. i. 20, 'For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, His eternal power and Godhead.'

"Man has, besides the intellellectual nature, the moral and religious nature; and in relation to these he is placed in a certain relationship with the laws of the Creator, as the ruler

of the universe. He must, therefore, study creation in reference to these laws.

"It is with these two great features in man's nature, that our Society, as a society, has principally to do. With the laws regulating his *physical* and *organic* nature, we have to do as members of *general* society; and, as natural philosophers, we enter into the inquiry concerning these with delight. Highly important is such an inquiry, inasmuch as man cannot be *physically* or *organically* happy until he shall obtain and obey physical and organic truth. But this we leave at present.

"In relation to that general term the universe, or the DIVINE MIND SPREAD OUT BEFORE US IN TANGIBLE REALITIES, we generally mean by it the world we inhabit, and those worlds which surround us; but there is *another* page, another book, in which God, as it were taking pity upon us for the misery inflicted on us by ourselves, has made to us a revelation of His will in a form that was best suited to the mental obliquity or inactivity into which we have passed. Such a volume is THE BIBLE.

"To this volume the proceedings of our Society direct their attention. We feel that the truths contained in the Bible are not as yet discovered with sufficient clearness, and are not sufficiently diffused.

"Our labours must be diligent and incessant with a view to discovering these truths. The philosopher experiments over and over again; is perhaps defeated; is followed by another philosopher who detects the error of his predecessor, and succeeds in finding the truth sought for, which is at once applied to use, and is pregnant with benefit to the race. Indeed the natural philosopher believes that when man has discovered and when he obeys all the laws relating to his physical and organic constitution, then misery, as connected with his physical and organic condition, will cease.

"If this be the case in relation to *natural* truth, surely it must be so with *moral* and *religious* truth; if such be the *results* from the discovery and the use of natural truth, results equally glorious must follow the discovery and the use of moral and religious truth.

"Paul gives the general direction as to the course to be pursued by us in our investigations with respect to matters con-

stituting moral and religious truth, namely, *'comparing spiritual things with spiritual.'*

"The system of deducing truth from a patient and extended observation of the phenomena of nature, is now generally recognised; and every naturalist knows that the closer he adheres to this system, the more certain he is of discovering truth. The naturalist compares natural things with natural.

"Surely then the student of revealed revelation must be right in adopting the very same mode when investigating the truths which come within his range, 'comparing spiritual things with spiritual.'"

Here follow suggestions and directions "as to *the best mode* for comparing spiritual things with spiritual."

One would say there could be but small cause for the fears of Mr A. and Mr M.

Note-Book.—"Received on the 16th of this month (September 1841) a letter from my friend Perkins, in which he says, among other things, 'The *Nonconformist* has some excellent remarks on the conduct of Roebuck in reference to Sharman Crawford's motion, and makes some judicious extracts from Bentham on "This is not the time." Then next he calls in question the wisdom of the Anti-Corn-Law League in sending Acland for Tamworth, *because they had no chance of success:* But there is nothing like bearding the lion in his den: holding up Sir Robert to view in his pocket borough, and revealing the truth to the people, will do good. Meeting the archmonopolist on his own ground attracts public attention. This is what is wanted. We do not stop to inquire as to the chance of success. We say, Here is a monopoly existing, here is a bad law doing its mischief. We must in the proper way inform and stir up the minds of the people on these points, that they may assist in altering this state of things. I am glad our meeting has drawn the Londoners out. The people have become quietly determined. It is a calm that precedes the storm. The article in the *Nonconformist*, "The Ominous Calm," is a masterpiece.

"'I am much pleased with President Tyler's veto on the Banking Question. What a contrast he forms (not one in our

favour) to the head of affairs in our country. The man must be blind indeed who does not see that.

"'We are hungering for your lecture on Homœopathy.'"

October 11.—"A note from Mr Bailey, stating that on Friday evening the Chartists will bring on the following question:—

"'Is the People's Charter, or is the Repeal of the Corn Laws, best calculated to relieve the distresses of the country?' Mr Bailey wishes for my assistance.

"That the People's Charter would be best calculated to relieve the distresses of the country I have no doubt; and one reason is that it, if established, would be followed by a Repeal of the Corn Laws, and so would relieve distress in this particular, as well as in other directions.

"But the question for discussion should be, Whether we are likely to get the Repeal of the Corn Laws, and the benefit therefrom resulting, through the Charter, or by itself as a distinct measure?

"Upon this point I have not the slightest doubt it will be much more easy to get the Repeal of the Corn Laws than to have the Charter legalized by Act of Parliament. All those who are opposed to Corn-Law Repeal must be opposed to the Charter, because the supporters of the Charter are Corn-Law Repealers. Here, then, all the opposition brought against the Corn-Law Repeal, as a distinct question, is raised at once on this ground against the Charter. But how many other opponents of the Charter would muster against it?

"*Nov.* 20.—Mr Hurst of St Paul's Churchyard says he will insert anything of mine in his list of books; and tells me that this list circulates more than the annuals do. He will do it without charge. It is very good of him.

"*Dec.* 6.—Charles Childs of Bungay asks, What do I think of mesmerism? I have as yet had no time to give it consideration. There can be little doubt of its usefulness in certain cases.

"The public has a right to claim, that if medical men re-

gularly educated cannot cure their diseases, they, the public, shall not be prevented from seeking aid in other directions.

"Medical men know full well that cinchona bark was so named from the cure effected by it in the case of the Countess de Cinchon, who, suffering from ague which her regular medical attendants could not cure, was cured by a slave, a native of the country, who knew the virtues of Peruvian bark. Will medical men say that the Countess was to remain uncured of her ague, because the person who prescribed the medicine was non-medical?

"Medical men further know, that many most valuable medicines now adopted in medical practice were simply domestic remedies used by the common people long before the medical men recognised them. The public have a right to demand that they shall not be shut out from these benefits.

"But medical men claim that no one shall be allowed to prescribe medicine unless he has been educated for the medical profession. They say they are so much injured by the empirics and pretenders. Such an assertion, however, is an insult to themselves. The medical education they receive is either a benefit or it is not: if it be a benefit, it is so because it gives them a power to do what a man uneducated medically cannot do; and consequently, in regard to the cure of disease, they must be immensely more potent than the mere empiric. That is to say, they must be so if their medical education be effective. If they cannot compete with the empiric, then they acknowledge that the efficiency of their means is not in proportion to their education. They must feel that a fortune has been spent on acquiring a profession, and is proved to have been misspent: that is, it has not given them the knowledge which enables them to maintain that marked superiority in the market of cure, which their capital if properly invested must certainly realize.

"Equally untenable is the claim, that no one who shall practise Homœopathy, Mesmerism, or Hydropathy, shall be allowed to gain a diploma. All those who would enforce this claim must be opposed. All that the medical bodies have a right to demand is, that the applicant for their honours should know what they deem necessary to qualify him to practise.

If he possess that knowledge, they have no right to interfere further; they have no right to create a medical inquisition."

"Although the homœopathic practitioner possesses immense advantages, yet he requires all the knowledge needed by practitioners of the other school. He needs to train his mind to exact observation and to exact reasoning. Analytical chemistry, and mathematics diligently pursued, will tend to realize this. He should have a high sense of the dignity of his profession."

In 1841, Dr Epps lectured in Manchester on Homœopathy. Great interest was excited by his lectures, and many leading men dated their conversion to Homœopathy from that time. This is testified to by Mr Henry Turner, among others. Mr Turner afterwards became the homœopathic chemist of Manchester, and long remained the only one.

Dr Davids also, a very superior man, and of kindly, genial nature, wrote concerning the good effect of these lectures. And truly the results were highly important. Very soon John Epps received the following from his friend Mr Perkins:—

"I am going to have a chat with Dr Davids and Mr Turner respecting a chemist's shop for homœopathic medicines; and I think something will be done. I want friend Turner to take the matter in hand; for a more suitable person could not be found in Manchester. He is a thorough convert to the system, and its warm advocate. I want him to unite with the shop a small dispensary, which Dr Davids would attend, giving his advice gratis to the poor. A review of your lectures appeared in the Saturday's *Times*. I ordered Prentice to send you some copies."

Letter from Dr Hodgson, Liverpool, Jan. 26, 1842:—

"My dear Doctor,—I have shamefully neglected writing. Dr Drysdale is, as well as myself, very much pleased with your book, as a popular exposition of the subject. Braid is exciting a good deal of stir here: he lectured to a very crowded audience on Saturday night; and his announcement of a second lecture was favourably received. I should think a fair audience might be drawn together here for a course on Homœopathy. This is

the age when incredulity is shamed into silence. For my own part I dare not deny anything, after what I have seen. If you think of coming to lecture here, please let me know. What think you, by the way, of the new light professed to be thrown on Phrenology by Animal Magnetism? As Chesterfield said of the six bottles of wine, This is more than I can swallow; though, as I have said, it may after all be true.

"You have heard, I suppose, of the change of system in the corporation schools. I wrote a memorial to the Council, but it was of course quite useless, like many better and more powerful applications. I take in the *Nonconformist* regularly, and find it of great service to me. Who is the editor? He must be a man of splendid talents, as well as of a noble heart. Shame on your dissenting periodicals, which have so contemptuously—so basely—passed it by up to this time. They will not dare to do this much longer.

"I spent a great part of yesterday, which was a holiday, in visiting the cellars of the poor. Such misery I could scarcely have believed without seeing it.—Ever yours faithfully,

"W. B. Hodgson."

Note-Book.—"*Jan.* 15, 1842.—Lectured at Dockhead, on 'How old art thou?' I persuaded, or tried to persuade, the young people to begin studies which would enable them to understand the Scriptures. I showed them that the Church itself, properly constituted, is the fit seminary—a better one than Highbury or Oxford.

"I showed how important it is for women to cultivate their minds; not alone for the great present good for themselves, and to all around them, but so that in later life there may be a store of happiness to fall back upon, and sources of elevation, when otherwise the character seems to degenerate. Some one has remarked, that women often, at forty-five or so, take to drink or to religion; meaning that they must have excitement. This is a humbling view. Women must show that they, as well as men, can have healthy, vigorous minds.

"I showed them an enlightened religion would give increasing happiness, and would supply some excitement of the right sort too."

April 15, 1842, is the date of another letter from Mr Perkins, Manchester, who says:—"We have at last decided upon opening a Homœopathic Chemist's shop, which Mr Turner has taken, 24 Piccadilly; a good situation. Will you have the kindness to give him the instructions necessary for him? and will you aid us in the dispensary?" John Epps aided, and suggested the importance of a library for homœopathic works.

Such was the commencement of Homœopathy in Manchester. Its spread was rapid and wide. Mr Turner succeeded even beyond expectation.

From time to time Dr Epps continued visiting and lecturing in Manchester, and still had many patients there; but, necessarily, the demand for medical men of the new school brought practitioners there equal to that demand. Dr Epps was, however, often consulted. Some interesting cases cured by him led to the publication of his small work entitled "Manchester Cures."

This year also was published his "Epilepsy, and some Nervous Affections its Precursors."

April 25, 1842.—He was invited to lecture on Homœopathy in Liverpool, and accepted the invitation. In this town a somewhat similar result attended his labours; but here he was not first, Dr Drysdale being already established in the town.

From Dr Hodgson he received letters of welcome. Dr H. writes: "I am glad to see your lectures announced. The subject of Homœopathy is gaining ground rapidly. At present we are overwhelmed with lectures, séances, conversaziones, and so on. Let me know your movements, so that I may arrange to have your company during your stay here. From the enclosed syllabus, you will see that I am hammering away with small lectures on a great subject. I am fast approaching the conclusion of my lectures. I anticipate that you will have a good audience. If I hear you on Friday, I suppose you will, by way of equivalent, hear me on Saturday. Your lectures on parental influence, and on the constitution of children, would be invaluable. I trust you will deliver them here, with least possible delay. Lecturers generally are afraid to touch on this subject, although they well know its importance.

"Now, as to your lectures on 'The Devil.' I hope they will tend to set the popular mind free from the miserable superstition which this personification of the evil principle has caused. Selden said of transubstantiation, that it was 'rhetoric turned into logic;' and so say I with respect to the Devil. I am glad to hear that Homœopathy is so rapidly advancing on all hands."

Note-Book.—"Mr Guthrie, of the Literary and Scientific Institution, Leicester Square, writes about adding my name to their list of lecturers." At this Institution he frequently lectured.

Among places where he was well known as a lecturer, Ipswich must not be forgotten. In that town he had many devoted friends, who often expressed theirobligation to him as a moral teacher, no less than a kind and skilful physician.

Note-Book.—"Heads of lecture delivered about this time at Windsor.

"Man perfectly helpless as a single individual. Man, weak alone, is powerful in society. Poor alone, he is rich in society. Ignorant alone, he is wise in society.

"It is evident, therefore, that all means by which social intercourse is developed, are of the greatest importance; and that, therefore, in proportion as the rapidity and extent of communication are developed amongst a people, in that proportion does the civilization progress. Thus, they form an evidence in the progress of civilization. What is greater evidence of the progress of civilization than railways?

"Consider the immense wealth laid down in railways.

"The mere pavements in London are a grander exhibition of the power of the social principle than the Pyramids of Egypt, than all the palaces in the world. There is more wealth represented in them.

"Why are these stones, these pavements, laid down?

"To promote communication, to facilitate the transactions of one citizen with another, to promote the spread of information.

"We find that there are three principal methods for the diffusion of information—namely, speaking, writing, printing.

"We *must* send *letters*. The Government undertakes to send

those through their mails. The Post-office is the legalized means of communication.

"Since we are forced to send letters by these mails, we have a right to demand of the Government cheap postage; that is, if there cannot be free trade in regard to the transmission, we ought to realize the utmost rapidity, with certainty of communication; and not more than a fair charge for the same.

"At present these points are not gained. [Give familiar instances.]

"It may be said, You could in emergency send your letter as a parcel; but that is unlawful. And why make the stage-coach perform the duty which the Post-office claims as its peculiar prerogative? And is it not liable to a fine if discovered so doing? Then consider the tax I pay for the smallest parcel I receive in London, even from Windsor. And so with respect to other places.

"The present Post-office system is not one suited to the condition of a commercial country.

"The Post-office does not represent certainty of communication; it is not responsible for the *safe delivery of letters.*

"Serious losses of money. [Read from a Parliamentary Paper, Mr Dickenson's evidence, details of charges, etc.]

"The Post-office a source of revenue.

"This argument carries with it much force; but it can be shown to be fallacious.

"Putting aside the view which most enlightened men agree in holding, that the Post-office, in a commercial country, ought not to be looked upon as a source of revenue, because the commerce is the real source whence the revenue is derived, we will grant, for the sake of making our inquiries more complete, that the Post-office *shall be made a source of revenue,* and then we inquire whether the system of *large charges is likely to be as beneficial in realizing a given amount of revenue as a small charge?*

"It may be received as an axiom in political economy, that a good tax—that is, a tax levied fairly—*will always be productive in proportion as the population consuming the article taxed, augments.*

"Though it is true that we do not eat letters, yet we consume them with our eyes, and heads, and hearts; whether they be letters of love, of friendship, or of business. Therefore, if the

consumption of letters does not increase in proportion to the increase of persons to consume them, we may be sure there is something wrong, either in the tax itself, or in the levying or fixing of the same.

"We must test this tax levied by the Post-office by comparing the amount realized by the Post-office during a series of years with the population during the same series of years.

"What is the fair deduction from the table? The deduction must be that, as the population has increased, and consequently the consumers of letters have augmented, and at the same time the Post-office revenue has diminished, there must be something wrong in the Post-office taxation.

"Absurd argument that the population has increased and yet the communication between the individuals may not have augmented in a progressing ratio. That is to say, that the population since 1815 have a less desire to do business, and to communicate with their friends, than before that time. We do not rest the reputation of our argument on so palpable an absurdity. If we can prove that *other modes of communication* have augmented in a ratio corresponding to the increase of the population, the argument that the desire for communication has not kept pace with the increase of the population is overturned.

[Details of stage-coaches and other conveyances.]

"It is a fact that whenever the duty upon any article of general consumption has been diminished, then the consumption has augmented in a progressive ratio.

[Details. Coffee, soap, and other articles in daily use.]

"If it be said the things are not similar (by the by, mere assertion), we can bring forward the Post-office revenue in France, as a case perfectly similar.

[Details. French rate of postage smaller than ours.]

"Mr Rowland Hill's plan must prove a great benefit to the public.

"We are asked, *How do we know that the revenue will be made up?* We are sure it will be.

"We are told that the revenue is deficient already, and that the war with Canada will render it still more so."

[Facts respecting Mr Hill's plan. Numerous details.]

CHAPTER XXIV.

INCIDENTS AT LECTURES. DR EPPS'S HALF-BROTHER RICHARD. PARROTS PRESENTED BY MR P. STUART. COLONEL THOMPSON. HENRY ASHWORTH. MR STANSFELD. THE "SPECTATOR" NEWSPAPER. NOTES OF LECTURES. IMPRESSIONS RECEIVED FROM NATURE IN THE COUNTRY. A LECTURE ON "BREAD." SUMMER LODGING AT HAMPTON COURT. THOUGHTS.

NOTE-BOOK.—"*March* 30, 1842.—After my lecture on Homœopathy, I walked home with Mr Hawkins and Dr Normanby, who had been present. Dr Normanby expressed himself deeply interested in the subject: said, that should he again practise medicine, he must seriously study Homœopathy, since he found it to be really worthy of such study. He asked for the titles of works to read on the subject."

Unfortunately, Dr Epps's deafness had now commenced, so that already he lost much of what was going on in conversation at a distance from him, and thus early he began to feel this affliction as a barrier to social intercourse. Gradually from this time he avoided society, except at home, from the feeling, which he so continually expressed, that he ought not to tax people to exert themselves for the purpose of talking to him. More and more, as time passed, he felt the affliction to be a heavy one. It was really heavier to him than it would have been to many, because he loved pleasant, intelligent society, and was so much loved and admired in it. But while he felt thus, and was often oppressed by the feeling, his conviction that it must be "for the best" was abiding. Many a time in after years he would jokingly say, "Had I not been d-e-a-f, I should be d-e-a-d;" explaining, that had he not been deaf, he should in all probability have been much more in public life and in society, and that, with his bad health, he

could not long have stood this. God, he said, to save his life so that he might cure disease, had permitted the affliction to befall him.

Note-Book. Same date.—"At the close of my lecture a person rose to ask a question. I told him that if he would write to me, stating what he wished to know, I would reply, giving him all the information in my power. During the evening he had exhibited some unpleasant signs of much self-esteem. At the last lecture I made the following remarks:—'I am aware that at first sight there are many difficulties in connexion with Homœopathy; and therefore, if any one wishes for information in reference to any points treated of in the lecture, I shall be happy to give it. It should be remembered that persons come to a lecture-room to *hear*, and not to *speak* and intrude themselves on an auditory that came, not to hear *them*, but the lecturer. People who thus intrude themselves must be put down. I do not sympathize with them.'"

Annie, Dr Epps's half-sister, was now away at a school in Bath. "Dickie," too, he had placed at a school on the outskirts of that city. In the note-book, dated April 8, 1842, is entered part of a letter from the schoolmaster:—"I have not heard him cough for two days. He is as happy as a king. He has commenced Latin, French, drawing, and music. I forgot to ask if he is to sleep alone. It is an extra charge, as you will be aware."

Reply.—"In regard to Dick, I think it better he should sleep alone. Additional expense is not to be regarded. Still, if he has any schoolfellow he would like to have with him, I have no objection. I think a healthy person does good to an unhealthy person, and an unhealthy person does harm to a healthy person; and therefore, as the one cannot GIVE *without losing*, and as the other cannot RECEIVE *without injuring*, I think it better that no creditor and debtor account should be established."

"*April* 12, 1842.—Last night, or rather this morning about one o'clock, poor Peter, our parrot, died. My friend Peter Stuart gave the bird to us, and I named it Peter after him. We had become much attached to it. We found our Peter

dead in his cage. I felt quite sad. It seemed as though the only comfort would be to get another. I wrote to my friend Peter: 'Dear Friend,—Poor Peter is dead. I have wept for him; in fact, I weep while I write this; I cannot help it. I know my love of animals, and yet I had no idea I could be so much attached to a bird. Poor Peter knew me so well; he used to call to me, would come to me, and nestle on my arm. I feel it a sad thing that he will call to me no more, will come to me no more, and that I shall not see him again. The bird had been poorly for some time, but I had no thought that he was to die. His loss has caused a blank both to me and to Ellen. Little Dickie has gone to school (this has made a blank), and the little Peter has gone to—where? I should like to meet him again. Will that be? I never before felt so strong a wish to believe in the future existence of the lower animals."

Second letter to Mr P. Stuart:—

"*April* 14, 1842.—Dear Friend,—The first thing I heard from Ellen this morning was, 'Here's Peter.' I looked, and saw a fine bird of the same plumage as Peter's, and in Peter's cage. Thank you for your ready, your speedy attention to us in our trouble concerning our lost bird, about whom I cannot help continually thinking. The dear fellow was so affectionate. Will you add to your just granted kindness directions for the management of the successor? It strikes me you have sent me the parrot I saw at your house. If so, he was Peter's companion. Ellen sends you her many thanks.—Dear friend, yours affectionately."

A note of much later date:—

"Mr P. Stuart is an African merchant and a shipowner. The sailors often bring home parrots; hence our application on the death of our bird. The second one did not live long, and died in precisely the same way. Suspicion fell on a very ignorant servant of ours at that time; though it is possible such suspicion might be unjust. We had two other parrots after those, and I loved them all; but not with the same degree of love I had for the first Peter. The birds have all been called Peter."

Colonel Thompson writes [letter pasted in the book]: "I

must say, my dear Doctor, that the impression made on my mind by the medical portion of your books is that, if a prior declaration made to an old friend in the army were not in the way, I should certainly like to go out of the world under your direction and guidance."

Mr Thomas Titchborne's letter is interesting [pinned in book]:

"Stamps and Taxes, Somerset House,
June 21, 1842.

"Dear Doctor,—I want a work on Homœopathy, because I understand the homœopathists have made it their particular study to ascertain *the specific local action of the articles constituting the Materia Medica.* Should there be any elucidation of this point in your 'Domestic Homœopathy,' will you put me up a copy, with also a copy of the *London Medical and Surgical Journal,* which I will call for. I have so many claims on my unofficial time, that I must be content at present with one work on Homœopathy. However, I leave to you the selection of that one.

"I am sorry my old friend Dr Engledue, by his opening address, laid the train for an explosion at the Phrenological Association. You have, of course, had a better account of it all than I can give. That the cineritious substance is the principal seat or instrument of all mental phenomena, is, I believe, now held by most physiologists and anatomists, at least that it is the base of all organology."

Extract from one of Henry Ashworth's letters:—

"My medical treatment of late has been the very reverse of Homœopathy. I have been deluged with jalap, and choked with blue pill. Homœopathy materially improved my health for several years; but now I am very feeble. It is quite possible I may be in London before long; and I should at all events like a talk with thee about our Eastern barbarism. We have no chance of gaining by fighting *there,* even were it *defensible,* and our refined cruelties are most fashionable [word obliterated] in the present day.

"Starving people at home! killing them in other countries! shame, shame, on civilized England!—Your faithful friend,

"Henry Ashworth."

Among dear and valued friends was Mr James Stansfeld. There was a sympathy on most political matters. Admiration of Mazzini was a point of union; while mutual attachment to Mr Ashurst and his family formed a strong bond. Scarcely for any young man, at that time, did John Epps feel so much respect as he did for Mr James Stansfeld; and this because he thought the tone of his mind noble and honourable. He was, therefore, well pleased, in after years, to find him taking that prominent position for which he considered him fitted, and finally holding office under government. His fear always was lest *office* should spoil those of his friends who were appointed to it; and he never lost an opportunity of giving them exhortation or warning.

Note-Book.—Reply to some person, on the subject of education. "I should have answered your letter before, but I have had, and still have, great difficulties in regard to the subject of national secular education.

"You say, 'Such a legal provision for the education of the children of the industrious classes as shall qualify them for the discharge of civil duties, and for the enjoyment of civil privileges. And this because as working men, owing to the immense burden of taxation they are compelled to bear, they are deprived of the means of educating their children in a manner suited to the exigencies of the present state of society.'

"Such a ground for the claim seems to me a very unwise one. You virtually say, 'We recognise your power to keep this immense burden of taxation on us, but give us in return an education. We should like to educate our children according to our own views, but on account of the immense burden of taxation we have not the means. You may keep that burden on us, but with the understanding that you give us a legal provision.'

"Now, what appears to me right is, join in demanding freedom from the immense burden, and then appropriate the means to the education of your children, uninterfered with by State, or even parochial regulations.

"Do you not perceive that by your reasoning you recognise the right of, and you invite, the legislative body to impose and to continue the immense burden of taxation?

"I think further that your reasoning is fallacious respecting education and crime.

"It does not follow because criminals are found among the uneducated, that therefore it is the want of education which causes those persons to become criminals. The fallacy of the argument rests on this: That because criminals are found more often among the uneducated people, therefore want of education is a cause of crime. But supposing all criminals as arrested were collected together, and it was found that nine-tenths of them were ragged and dirty, and an observer were to say, 'Here I find that out of 10,000 people 9800 of them are shabbily dressed and dirty, therefore I propound it as a fixed truth in matters connected with crime, that shabby clothes and crime are connected together; so that to prevent crime we must dress people better. There must be a legal provision for clothing people well.'"

It might be somewhere about this time he wrote and published a pamphlet on the Asiatic Cholera, and, in connexion with that subject, gave some very interesting lectures on the conditions causing or favouring the outbreaks of English cholera, and developing malaria and other diseased conditions. This, however, was a subject which he continually introduced in his various lectures on Physiology, of which it necessarily forms an important branch.

Note-Book.—Jottings for a lecture:—

"I believe that man is placed in this world to be happy; and one object of his existence is that he may have intense enjoyment in the exercise of his faculties.

"I believe that the Creator has surrounded him with conditions and circumstances fitted to cause delight to these faculties. In other words, I believe in organization and circumstances.

"I believe that man cannot be happy to the extent intended for him by his Creator, unless he has opportunities for exercising every faculty which God has given him.

"It seems to be the belief of many that God intends some people to be happy and others to be miserable.

"I cannot be of this belief; because I find certain great laws of God, which, if obeyed, happiness is the result.

[Notice certain important facts collected for man's guidance.]

"Foods. Occupations (of women also). Exercise and health. The child of labour is the child of health.

"Give woman the opportunity to exercise all *her* faculties.

"A certain condition of the muscles necessary to proper activity.

"The physical part of education too much neglected. Children must not be kept quiet. (Illustrate.)"

"*The Spectator* writes thus:—

"'There will never be peace in Ireland until the Priesthood of the nation is in alliance with the Government of the nation, not antagonistic to it; and such a result could be brought about in two ways only, either by making the whole Irish nation Protestants of the English Church, or by making the State adopt the Irish Roman Catholic Church. The former process is not to be achieved in our day, or at any time by compulsion; and there remains but one available process—State adoption of the Irish Priesthood.'

"I was grieved indeed to read this. It is sad to think that the *Spectator*, which has so often shown the evil of the State Church in Ireland, should have been unable to point out a third and better method—in fact, the only method to give peace, in reference to religious matters in Ireland, namely, the abolition of the State Church in Ireland.

"That the *Spectator*, with its keen eye, should not see that the State Church in Ireland, being an injustice, is making the Government for the time being feel the consequences of its injustice, is sad. And how much do I regret to find that the *Spectator*, instead of demanding that justice be done, actually proposes a plan of injustice to enable the Government to stave off the consequences of the continued injustice to Ireland by perpetuating a State Church. This is not the doctrine that the *Spectator* taught ten years since.

"I sit in the presence of ten bound volumes of the *Spectator*, which journal I took in, in place of the *Examiner* that I had taken for years, but which became so blind in its advocacy of

waiting till the pear was ripe, that I could not continue any longer enjoying its pages.

"The *Spectator* maintains that the talk about conscience is all cant. I cannot in my conscience be a party in aiding the circulation of the journal.

"I wrote to the *Spectator* to the above effect."

"*Mem.*—A good essay might be written on 'The fear of the Lord is the beginning of wisdom,' in relation to things scientific as well as to those connected with morality and religion.

"Read a good argument for the Divine existence and benevolence.

"Also read a clear explanation of an apparent contradiction between Moses and Christ.

"*Mem.*—People say they believe, because they have been taught to believe. Is it then an evil that parents should teach their children? Surely not. The evil is in the ignorance or the bigotry of parents."

Among many societies to which he lectured was the Temperance Society; but to this Society he gave some little offence occasionally, because he could not endorse all it advanced. Such offence he once gave by endeavouring to show his auditors that they should take for their ground the noble resolution of the apostle Paul, namely, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend;" rather than the argument that spirits, wines, and malt liquors contain no nutriment. For, in taking Paul's resolution, they have a foundation of what is truly grand and ennobling. In the other case they base themselves on a falsehood, and cannot stand.

"Some of the body (necessarily for the most part the ignorant amongst them) were highly indignant at this teaching. They even indulged in the petty spite of abuse. Still, with the best men of the party, he was ever friendly and sympathetic.

Note-Book.—"Superiority of Homœopathy.

"Let a patient, in consulting a homœopathic doctor, describe, say, that he has an unpleasant sensation of lightness in all his limbs; that he feels as though he had no body, and, moreover, as if he must make an effort to keep himself from rising into the air. Under Allopathy this sensation is laughed at; the patient is told that he had better take a journey into the sky, and afterwards give to the world the results of his observations there. Or, perhaps, if he pay a fee for advice, he may be told that this is a nervous feeling, and may have a tonic prescribed for him, which, however, does not remove the feeling, but may produce tic or some other malady.

"The homœopathic doctor, on the contrary, at once recognises this special sensation; he knows that, for its cure, there must be a medicine which has the power of producing a similar sensation; and if he knows not the medicine, he searches till he finds it. He no doubt searches long, for the sensation is indeed peculiar. If he happen to be aware of the action of a certain medicine, he will know that this medicine produces such a sensation. He will give it, and a cure is effected."

Cases to illustrate the power of this medicine follow.

"*July* 11, 1842.—In lecturing this evening, I tried to convey to those holding teetotal views, that excess in eating is a most injurious thing, as well as excess in drinking. Excessive eaters should be called *eatards*, as excessive drinkers are called drunkards.

"*August* 28, 1842.—If duties were shared in the Christian Church, those 'apt to teach' would find they had time to prepare an address, or to think over some subject on which to say a few words to their brethren and sisters, that might prove to edification. The bond of love existing, and the question of pay being altogether foreign to the matter, there would be no lack of teaching. The Church would be 'built up by that which every joint supplieth,' and would be in a more healthy state than that which at present characterizes it.

"I find that I can think on matters of religion as well as on those connected with my profession. It is every one's duty to think upon subjects of such vital and personal importance

as those concerning his right living, and his obtaining the highest happiness here and hereafter.

"This day I visited a patient in the country, wandered in the fields, and sat upon a stile, thinking and arranging my Sunday's discourse. The aspect of a hay-field, the gorgeous beauty of the country generally, favoured thoughts of God's love, and made me desire to communicate to others something of what I felt. I wished all the Church were with me to enjoy the beauties of God's creation as *I* was enjoying them. What I wrote out mentally was my discourse on the meaning of *wine* throughout the Scriptures.

"Subject for another discourse:—

"*Bread.* 'Bread eaten in secret,' Prov. ix. 17.

"The Lord's supper. Christ the bread.

"'I am the bread that came down from heaven.' Eating this bread, man shall live for ever.

"'Take, eat; this is my body.'

"Jesus took bread after this; namely, after the resurrection.

"He was known of them by the breaking of bread.

"The disciples met to break bread. Figurative in one sense.

"'A land of bread,' 2 Kings xviii. 32.

"'Bread of tears,' Ps. lxxx. 5.

"'Bread of deceit,' Prov. xx. 17.

"'Cast thy bread upon the waters,' Eccl. xi. 1.

"'Bread of adversity,' Isa. xxx. 20.

"'Bread of mourners,' Hos. ix. 4.

"'Not a famine of bread, but of hearing the word,' Amos viii. 11.

"'Nutritive bread that strengtheneth man's heart,' Ps. civ. 15.

"'The staff of life.'

"The most simple of foods. The most universal. The produce of the earth. The result of growth. The result of manufacture. Leavened. Unleavened. Suits every period of human existence, at all ages. Liked more or less by all.

"So nutritive that it is used in the Scriptures to represent all things necessary for this life."

"'*Likewise* also the cup after supper,' proves that as the bread was divided among them, so must the wine be.

"But that it was not literally Christ's blood is proved by the statement of Christ himself, 'I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'

"'And He took the cup, and gave it to them, and they all drank of it.'

"How could it be His own blood, then?"

Dictated to his wife:—"In August 1842, we took a lodging at Kingston-upon-Thames with our friends William and Letitia Scott. William, and indeed all of us, liked to be near Hampton Court Palace. We had a nice old-fashioned lodging in the town, but I was not able to be much there."

When he did go down, he enjoyed it enough for a dozen people. He seemed always, when in the country, too much excited with pleasure; and the thought occurs, that people who become so, seem often worse than better for it. This, certainly, did appear to be sometimes the case with John Epps, though it is unlikely that he himself thought so. Moreover, the remark applies merely to a day *now and then* passed in this way.

He continues: "The remembrance of one lovely afternoon spent there is somewhat spoiled by being connected with the wish to impose upon us, by a waterman.

"The sun was shining in its strength; vegetation had all the richness and beauty of summer. The only drawback to our enjoyment was that the sultriness rendered walking rather fatiguing, especially in the dry road. But there was the river close by, smooth, clear, and cooling; and there stood one dressed gaily in red jacket and white waistcoat and trousers, ready waiting to help people in our case—people overpowered with earth-heat. We needed no persuading or debating on the subject; we descended some steps, and, seating ourselves in a pretty and clean boat, proceeded down the river along by the banks, rejoicing in the lovely flakes of liquid silver floating beside us, and occasionally charmed by a smoothly-mown well-parterred lawn reaching to the water, and beautifully edging the silver sheen; or by a fine mansion or a rustic cottage, representing human life, with its joys, its pains, and its many vicissi-

tudes. Swans attended us, coming close beside us, so tame were they. Onward we went, with no thought to mar our delight.

"We had made no bargain with the man. He ought to be paid properly—liberally; we had no right to his labour without; that is to say, to his arms and his capital—his boat. To pay fairly is a pleasure. But experience might have prevented the unpleasant query, Would he be satisfied with a fair, a just, remuneration for our use of his labour and his capital? In the presence of the sunshine, should we have the darkness of contention and ill-will? Would there be disturbance in the face of this lovely smoothness and tranquillity?

"We landed for our walk, and asked the fare. 'Never mind,' was the answer, 'we can settle when we return.' We preferred settling then; and on being pressed, the man demanded more than double his fare at a liberal charge.

"How often is our delight in Nature's beauty thus marred! I could but think what a glorious thing it would be, were men actuated by the Christian principle of love of the neighbour—of justice; a principle which excites a reciprocal feeling in others; while the contrary principle exhibited, excites unpleasantly the selfhood, the low principle in us. What a pleasure would it be to pass along the lovely stream, knowing that no bargain was needed! What a happy state, were we always sure of justice; could we feel that the love of the neighbour rules in others and in ourselves! What millions of lies, and what millions of conscientious senses blunted, and what anger and vindictive states of mind would be saved! What myriads of beams of happiness, in addition to the present, would shed their brilliant brightness into the hearts of men! What moral stature would man have attained by this time, had the love-of-neighbour principle been dominant! He would have been a moral Hercules.

"Well, we can seek to realize the state. Let us begin at home, holding firmly the principle of acting to others as we would have them act to us: a principle accordant with human nature; for when a man cheats, he doubtless persuades himself into the belief that his neighbour would cheat him."

Note-Book.—"*August* 28, 1842.—Went to ——, near Tunbridge, to see my friend Mrs Biggs, who was ill. In the morning had a solitary walk in the fields, and pencilled down a thought: Truth is a lucid lake, in which error, beholding herself, is so struck with her hideous deformity, that she hurries away and tries to banish the thought of that picture of herself from her memory.

"*Other thoughts.*—What a mistake to suppose that wine is not produced by nature. It is a law of God that produces wine from grapes, as well as milk from grass.

"Sugar itself is destructive.

"Wine, an elaborated fluid, nutritive and stimulating.

"*Other thoughts.*—Glorious truth for a poor debtor to know his debts are paid; but still better to know how not to get into debt again, and even how to grow rich. Glorious thing to know that God is our God; but still more so to know that He is our Father."

"My belief is that all disease is misdirected power; and that the skill of the medical man is in the selection of the means which will affect the direction of that power into the right channel. As long as this power exists, which is as long as life exists, there is good reason to hope."

"*October* 8, 1842.—Miss N. came. Brain affected. Asked my opinion on some letters she had written to the Anti-Corn-Law League. Told me she had spoken at the Hall of Science, telling the people that she certainly should be Queen of England. I observed to her that this seemed to me not judicious, as time would settle the point. She justified herself on the principle that our Saviour told His disciples events before they came to pass, so that when they did come to pass they might remember that He had foretold them. After some further talk on points concerning which I equally differed from her, Miss N. remarked that a finite being could not comprehend the Infinite.

"On a previous occasion this same lady told me that she should give birth to the Holy Ghost. She has been a portrait-painter."

CHAPTER XXV.

ANECDOTES. AGITATION ON THE CORN LAWS. VISITS DURHAM, ETC. NOTES. LECTURES AT TOOTING. ANECDOTES, ETC. PATIENTS. LETTER TO MANSERVANT, ETC.

NOTE-BOOK.—"Sent for to a patient whose place of residence I had a difficulty in finding, it being in one of the new by-streets in the neighbourhood of Chelsea Hospital. When I found and entered the house, I felt that the poverty would not allow of the payment of a fee. I was, however, mistaken on this point. The fee was ready. It seemed they had sent for me because I had cured an acquaintance of an acquaintance of theirs, who had been given over for death, and for whom his club had actually made all the preparations for burial. His cure was a cause of great excitement and wonder, especially as the case was an acute one.

"*January* 1, 1843.—In an interview with —— yesterday, he asked me about Homœopathy, and we had some conversation on the subject. He held, however, to the opinion that 'the old way is better than the new.' 'By that course of reasoning,' said I, 'you will say that Paganism is better than Christianity.'

"This day I saw for the first time, and with much pleasure, the advertisement in the *Spectator* of the *British Journal of Homœopathy.*

"A mighty action is produced by a slight result—viz., the difference between salt water and fresh; and though this difference may not be regarded as strictly infinitesimal, it will illustrate the law that quality for—that is, adaptiveness to some other walk—is the source of power; and this gives an analogical

demonstration to the dogma taught in Homœopathy, that when between a disease and a remedy there is a homœopathic—that is, a similar—manifestation of power as to symptoms (but the one in the diseased, the other in the healthy subject), cure is the result."

"State interference with the food of the people is bad, and the results have been such as might be expected: starvation, vice. The Corn Law is such an interference, and the evils resulting therefrom will cease when that law is repealed; that is to say, when the people, uninterfered with, are allowed to provide themselves with food. So when the State does not interfere to provide the people with spiritual food, then Christianity will prosper in a ratio quite proportioned to that of the prosperity of commerce when freed from the interferences with respect to the people's bread food.

"After preaching at Dockhead on Sunday, a woman applied to me to know my opinion of her late husband's state of mind. She stated that he was an exemplary Christian, but that in his last illness he had doubted about the resurrection of Christ, and that he died still doubting. She had consulted two or three clergymen on this subject, but without receiving comfort or satisfaction. I told her that her husband's illness was sufficient to account for a state of doubt; as often, in fatal illnesses, the condition of the nervous system is such as to prevent any deduction being drawn from a man's feelings or opinions at such times. As a deathbed repentance is a very doubtful matter, equally so are deathbed doubts.

"Saturday I had a pleasant evening with Henry Ashworth and the Hon. C. P. Villiers. The latter declared his conversion to free trade in corn; and he takes the widest views of free trade. He recognised also another fact—namely, that the want of strong stimulus on the part of our nobility is the cause of gambling. He observed that, first there is the strong stimulus of college life, and next the still stronger one of foreign travel and excitement. So that they have the strongest stimuli at the periods of life when stimuli should be the least. The appetites thus become palled; and, if political life does not afford food of a relish sufficiently strong, then the gambling table is the refuge.

"Henry Ashworth showed me some correspondence with the Home Office in connexion with his refusal to consult with his fellow-magistrates concerning the late disturbances in Lancashire: such consultation having relation to the use of military force.

"We also talked about the meetings of the Friends, and the desirableness of the Friends exerting themselves to obtain instruction at their meetings. I spoke of the miserable trash that some of them give forth; and maintained that undigested matter, showing a chaos of thought, should not be intruded at these times, when they meet for mutual edification, though it might serve as subject for conversation at home. He acknowledged, and evidently felt, the truth of what I said."

"*February* 25.—I wrote in reply to an application that I should attend a public discussion on the Corn Laws:—

"'Sir,—I have received your note, with its enclosure, giving notice of a public discussion on the Corn Laws. I thank you for the same, but am quite sure that a friend *to* MONOPOLY has called this meeting. I judge so because the time for *discussion* in reference to the Corn Laws is gone; it is now time for *action*. The Tory prime minister has allowed that the Corn-Law Repeal is a question of time merely. Any man who is so far behind the question as not to know this, has no right to placard *individuals* as "invited to attend" a discussion, without consulting them previously as to the use of their names; and, what is more, without giving them due notice of such discussion, that, in case they wish to attend, they may make their arrangements in order to be able to do so. The friend to monopoly has not manifested even these common *courtesies*. Such a person must be but little acquainted with the occupations of Sydney Smith, for example, his being one of the names placarded. It is doubtful if *he* could attend even at a week's notice. As for myself, four evenings next week I have to lecture, and the other evenings are filled up.

"'The fact seems to be that the mover of this *does not wish* us to attend; for had he wished it, he would have used means to secure an attendance, namely, given us proper notice.

"'There are two methods of making oneself prominent: the

one is by *doing* things worthy of prominence; and the other is by *jumping* on the backs of those who *are* prominent,'" etc. etc.

A letter to the editor of the *True Sun* may come in here, it having been found with papers belonging to this period, though itself without date:—

"Sir,—Much has been said and written respecting the new Poor-Law Bill. The necessity for some provision to obviate the evils which had developed themselves under the old system was allowed by all. The disease was severe, and for its removal a remedy equally severe was necessary. The new Poor-Law Act is in its provisions a severe remedy, and in the application of this remedy much unnecessary severity has been exhibited; the administrators of the law having adhered to *the letter* rather than to the *spirit*. The law was introduced upon the principle that *he who will not work shall not eat*. But the application of the law has been made to fall upon individuals who are *unable to work;* and many aged people are injured most grievously in their feelings and in their little comforts, in opposition to the spirit of the law, though perhaps in accordance with its letter. The object, however, of the present communication is to request that you will insert in your paper the parts I have marked in the *Brighton Guardian*, now forwarded to you. Those passages will make known to your readers that *a man, for running away from the Zapton workhouse*, and not remembering *to run away naked* (*he went away in the clothes of the workhouse*—his own had most likely been taken from him), is sentenced to *transportation* for life. The other matter developed in this account is, that a man 'who has seen better days,' who has brought up his family respectably, who has struggled hard against adversity, is sentenced to an imprisonment for six weeks in the *Petworth House of Correction* for expressing and adhering to his *conviction* that the children in a workhouse *were ill-treated*. The sentence adds: *to enter into his own recognisance of* £20, and to find two securities of £10 each, to be of good behaviour for two years; and that the imprisonment be continued till such recognisance and sureties be lodged.

"Surely these are matters which ought not to be allowed to pass by without notice by the Government," etc., etc.

The following is without date, but probably comes in hereabouts:—

"Some time ago I was sent for professionally to Darlington, in Durham, to a patient who was 'given over.' I have been enabled to restore this patient to health, and the result has been favourable to Homœopathy, which is now established in Darlington.

"While I was there I visited a patient at Haughton-le-Skerne, for whom I had previously prescribed without seeing him. This is Mr Bewick, an artist, a relative, I understand, of the well-known Bewick. My wife's father used to tell of being in a country lodging when a boy, where Bewick also was lodging, and of what good friends they were. He never forgot the man. It was truly interesting to visit this place, because here Butler, who wrote the 'Analogy,' lived. He was the rector."

Mr Bewick, of Haughton-le-Skerne, was an artist of considerable note. His memoir, edited by Mr T. Landseer, has been lately published.

"*February* 2, 1843.—Saw in the *Spectator* this morning an advertisement of the thirteenth edition of Dr Thomas Brown's 'Philosophy of the Human Mind.' I felt quite delighted. It is indeed a book I love; and perhaps my pleasure on seeing the advertisement was in part connected with the fact that I take some credit to myself for promoting the circulation of this book, always in my lectures recommending it to the public.

"The anniversary of the opening of the Working Man's Church. I took tea with about a hundred of the friends. It was a most pleasant meeting. Ten or so of the members spoke, several of whom acknowledged that in this church they had found a resting-place which they had never before realized; while two stated that the truths there heard had been the means of deliverance from unbelief in Christianity. Mr M. made an excellent speech, showing the importance of examining and investigating for ourselves; and demonstrating that

the result of so doing must be in every point beneficial, and would prove to many that some of their opinions are but prejudices."

The following petition, signed by 200 persons, was sent to Mr Duncombe for presentation to the House of Commons. It was written by John Epps:—

"To the Honourable," etc. etc.

"The petition of the undersigned, belonging to or attending the Working Man's Church, Dockhead, Bermondsey,

"*Sheweth*—

"That your petitioners have heard and read of two wars carried on by the sinews, the mind, and the money of the British people, the one in Affghanistan, the other in China:

"That your petitioners are convinced that both were iniquitous in their origin, their progress, and their conclusion:

"That your petitioners have been horrified by the accounts of the merciless devastations, the massacres, and all the other cruelties practised by men called Christian, belonging to the British army:

"That your petitioners feel that the instigators of these wars are the parties on whom the retribution should fall; and therefore pray your Honourable House to institute a searching inquiry into the origin, the progress, and the termination of these wars," etc. etc.

A copy of this petition was sent to some of the papers.

Note-Book.—"*February* 20, 1843.—Met a friend, in the course of a chat with whom I asked what he was doing on Sundays, reminding him of the old exhortation, 'teaching and admonishing one another,' and remarking, that instead of attending to this exhortation we allowed all the duty to fall on one man. 'Ah, doctor,' he replied, 'they say you are heterodox.' A strange thought to occur to him, when I was proving myself to be Bibledox, as I told him, which made him smile as he walked away. It is a delightful thing indeed to hear a really *chief man* speak, especially on a matter of great moment. For those who stand up for the Bible, and the Bible only, to be told they are heterodox, when they are referring back to the old ways of

proceeding, as being those on which, in religious matters, we ought to model our own, is something hard to understand.

"*Feb.* 22.—This afternoon, paid in my subscription to the Anti-Corn-Law League, at their office. I saw Cobden and Hume there. Cobden's eyes looked inflamed. I begged him to take care of himself. Recommended him to take a lesson from Hume, who looks as strong as ever. Thanked Cobden for the noble stand he made against Peel. Went down to the Crown and Anchor: the doors were shut; the room was quite full."

The history of some of his lectures at *Tooting* is interesting. People's views have so materially changed since those days, that one can at first scarcely believe such things as the following ever occurred. But even then, how different the opinions of members of the Literary Institution from those of the clergyman referred to below, and of those symathizing with him. It was, perhaps, because the good clergyman had not heard the lectures in question, but depended on the report of some prejudiced individuals, that he drew the conclusion to be stated.

It was in March 1843 that a very decided feeling was excited against Dr Epps lecturing on Phrenology at the "Mitre" Inn, for the Tooting Institution. A clergyman took great offence at the lectures already given, considering them to be of a "blasphemous" character, and took most effectual measures to prevent their continuance, namely, he wrote to the landlord of the inn, stating his opinion of the lectures. "I am grieved," he says, "to see another lecture announced, which will be of the same character, if I may judge by the handbills; and, as your friend and well-wisher, I desire that you will not permit it to take place. If you do, I believe that every gentleman in the place will support the authorities in petitioning that your license may be withdrawn, which will certainly be done."

Three days after this letter was written, without the landlord of the inn having the power of complying with the request, the license was suspended.

The Secretary of the Literary Institution wrote to Dr Epps, giving him these particulars, and stating that consequently no more lectures could be delivered there. "But," he added, "we

must adopt measures for the furtherance of our views, not allowing the attack of the worthy rector to remain unanswered."

The lectures already delivered, during February, were—

Lecture 1.—The human mind; importance of a knowledge of; short history of mental philosophy.

Lecture 2.—The general proposition upon which Phrenology is based; a short description of the brain; materialism and immaterialism; general division of the human faculties; corollary—that different parts of the brain may be active, while other parts are in repose; the original opinion that the mind acts through the whole brain at each action; insanity; dreaming; the power of diverting the mind; idiotism considered in relation to the two views.

Lecture 3.—That the size of the brain, *ceteris paribus*, is an index of the power of the faculties; illustration: analogical and positive; necessity for remembering, *ceteris paribus;* illustrations; hydrocephalic head—relative and absolute; largeness defined; the difference between power and intensity; the influence of temperament, with the distinction between the temperaments; discovery of the organ of language; national illustrations; several striking instances of large heads connected with power.

Lecture 4.—Fourth proposition; the external form of the head, the index of the form of the brain; the nature and mode of growth of the bone; the skull composed of several bones; the mode of union; the tables of the skull; the existence of the *frontal sinus*, the impediments arising therefrom; the points of ossification, how far impeding observations; power of soft bodies on the head. In all matters there are difficulties in the way of making observations.

"*September* 23, 1840.—As I proceeded towards the City today, through Bloomsbury Square, some one called out my name. I stopped, and the person who had called came up to me, giving me his name, and adding, 'I was just about calling upon you to ask you to get up a public discussion on Phrenology.' I made answer that my time being precious, if he wanted to talk to me, he must walk my way. He said he was going the other way; perhaps I would walk with him. To this

I would not consent, and he walked some distance with me. I told him I did not pursue Phrenology as a profession, but regarded it as *play*, in comparison with my duties as a physician. He replied that he thought I considered Phrenology to be a serious matter. 'I do,' replied I, 'but I meant that I can occupy myself with it as a recreation at times, when my professional duties allow of it. A very serious study I consider Phrenology, and I make use of it every day of my life. It is of great use to me in medical investigations.' 'I thought,' said this gentleman, 'that Phrenology was your profession, and I wanted to discuss it with you publicly.' I told him that I had defended Phrenology when it had been discussed at medical societies; and that I could not spare the time for discussions such as he proposed. I saw the sort of man he was, and might have added, but benevolence prevented, that I could not allow myself to be made use of by a man who, as it seemed to me, wished to promote his own interests by riding upon my shoulders. It seemed to me, by his way of proceeding, that this was what he sought. A man who could call to me in the street (I had never, to my knowledge, seen him before), and ask me to turn out of my way in order to talk of a matter concerning himself, would, it is fair to presume, be not very likely to attend to the rules of civilized life in a public discussion.

"In the evening, at the meeting, two or three Jews were present. One gentleman maintained that there exists no difference between the Jew and the Christian. The Jew is commanded to love his God and his neighbour, and Christ teaches that such is *His* will also. This speaker contended that the Jews could unite readily with the Christians in all useful and religious matters; and that for a Jew to be reproached by Christians, was a proof that the Christians were not *Christian*. The point under discussion was, What obligation the Christian is under to the Jew? I maintained, *None*. I am under obligation to God. I would banish the terms Jew and Gentile, and would recognise only human beings; and, in this, I think I have the mind of Christ. The apostle of Christ says, that in Him (Christ) there is neither Jew nor Greek, etc. Indeed, it appears to be a low state of Christian feeling to make differences of this sort. If people, generally, would adopt this view,

how all the vague and absurd notions about the Jews being restored to the land of Canaan would vanish away. We should keep up no narrow and narrowing distinctions."

Note-Book.—"*April.*—A lady applied to me to see her for considerably less than my usual fee, on the ground that her husband might object to her bringing her family to me, he not being a homœopathist. She argued that if I were *cheaper* than others, it might be a point in my favour."

"I wrote to Edmund U. the following:—

"'Dear Edmund,—I have just heard from my friend and patient, your mother, that you have had a slight recurrence of some of the old symptoms. I have directed the means of cure.

"'I hope you are keeping to all your good resolutions—that you resist everything which may tend to excite the especial symptoms from which you suffer; that you regard it as a duty to see that the body be kept sound, in order to enable the mind to act healthily—rightly. This should be felt by you to be as much a duty as the treasuring up of knowledge in which you are now engaged. I trust that your treasures of knowledge will be used by you in relation to the grand result of that problem which our Saviour came into the world to work out, namely, Glory to God in the highest, on earth peace, and goodwill among men. He has left something for us to do. Paul has shown us how to work out His will. Let me recommend for your study the history of that noble man, as presented in the New Testament, not as met in other books, wherein each writer, perhaps unconsciously, keeps back what does not suit his own individual state—one often deviating from the standard raised by Paul.'"

"To Mrs U., the mother:—

"'Dear patient,—I am truly glad that Edmund is not to be a soldier, but will be a merchant. The trade of war is a most unchristian trade. I hope that while Edmund is at home, you will keep him as much as possible out of the company of such as would have despised Paul for working with his hands to make tents, or our Saviour because He was "the carpenter's son."

Oh, when will the do-nothings be despised, and the industrious be considered worthy of respect? It will be when men have learned the lesson, that they who will not work shall not eat.'"

Letter about a patient:—

"My dear Sir,—I have no more doubt than you have, that an all-wise and all-kind Creator has provided a remedy for every disease. If, however, in reference to our patient's affection, I were to say with you that the cause is *irritation of the nerves of the spine*, I should but be joining in getting rid of one difficulty by supposing another; for, granting that such irritation exists, we must ascertain what is *the* cause of *that* cause. Supposing that there is irritation, the cause of that irritation may vary thirtyfold; and according to its variation must the treatment vary. No doubt that, as most muscular actions depend upon the nerves which pass out from the spinal cord, if there be convulsion, which is an *irregular* condition of the *muscular* fibres, there must be some irregular condition of the *nerves* themselves supplying those fibres: but this irregularity may depend, as it often does, upon affection of the brain itself; sometimes on effusion, sometimes on irregular form of the bones of the back, sometimes it arises from irritation of stomach from worms, from glandular enlargements, etc., etc. I have scarcely ever found epilepsy *speedily* and *effectually* cured. The condition producing epilepsy must of necessity prevent this. This day I have prescribed for four epileptic patients: one almost silly; another who cuts her flesh, chews tobacco (though a young lady of fortune), and is almost in a state of stupor; another, in whom the condition was brought on by being left in a house alone. I do not expect these patients to recover under a year or two.

"I can quite sympathize with you, but I cannot at all deviate from the views I have already given you, either to induce delusive hopes in you, or any erroneously grounded confidence in myself on your part. If the patient's mind remains unaffected, the course of treatment is deserving of perseverance, and the ultimate result is hopeful."

"When a person tells me of a complaint being *nervous*, I

always take it that he does not understand either what it is or how to treat it. And so with the too common phrase 'irritation of the nerves.'"

Note-Book.—"St Augustine has a saying which is very good: 'Hate the errors, but love the men.' For often the men are hated as well as their real or supposed errors. Homœopathic practitioners have been subjected to much abuse: no term seems too bad to be applied to them by some."

"Pathology may be useful to explain why a man dies: it may be useful, as a part of natural history, to explain the functions of the various degenerations of the animal tissues, and, as such, has associated with it great interest: but as a means of perfecting therapeucy, its pretensions are fallacious. It may, further, be useful in getting rid of injurious medical treatment. When I was, as a youth, attending lectures on the practice of medicine, I was taught that in cases of angina pectoris, the disease was caused by ossification of the coronary arteries; and we were recommended, when symptoms indicative of the disease presented themselves, to introduce a seton over the region of the heart, and thus to try to arrest the progres of the malady.

"This destructive and painful treatment was put an end to by pathology: that is, post-mortem examinations of persons who had died of angina pectoris showed no ossification of the coronary arteries.

"Since observation and experiment as hitherto conducted by the old-system practitioners, whether in their experiments with medicines on the sick body, or in their dissections of the dead, have not led to a correct and consequently efficient therapeucy, the question occurs, What is the method of making observations and performing experiments which shall bring light to the man searching for means for the cure of disease?

"Hahnemann has taught us: namely, to seek the virtues of medicines by their effects on the healthy man. It is pathogenecy, the foundation of homœopathic treatment. Hahnemann seems to have recognised at once the great truth applied to bodily diseases, which in reference to man's moral diseases was taught by the great Teacher, viz., that by the sufferings of the

pure, the diseases of the impure are to be removed: the just dies for the unjust.

"This recognition led to experiments by Hahnemann. He created a pathogenecy. His experiments were carried on not for a week, for a month, for a year: but for years. Others had for two thousand years observed and experimented; and what has been the result of their observations and experiments? It has been one leading all the first medical men to form a very low estimate of the weapons they use for the cure of disease.

"The great Swedish philosopher has remarked: 'The discernment of universal connexion and continuity amounts to the discovery of truth.' Such discernment can be realized only under conditions in which the points of investigation are definite, and the means used in reference to such points are simple and single.

"It was because Hahnemann adopted the pathogenetic method in investigating the effects of medicines, that he was enabled to get the materials out of which he could work those problems that would enable him to trace between the actions of medicines the effects of which he had ascertained, and the diseased states acted upon by those medicines, that universal connexion and continuity which would place them as ruling in the domain of medicine.

"Every disease is an individuality.

"Every medicine has its individual pathogenesis.

"In the application of the medicine to the disease, the law *similia similibus curantur* is to be followed.

"When followed with accuracy, the individuality of the disease is annihilated by the individual pathogenetic state induced by medicine.

"Medical practice realizing these results is certain, and it is certain because it is scientific."

"*Dec.* 26.—This evening had to go into the Strand, and went through Cross Lane and Covent Garden. I noted as a pleasing fact that in such a neighbourhood, and on 'boxing' night, I met with but two persons intoxicated. Yet one of those cases was a very touching one to me. It was of a woman apparently decent and respectable. From her appearance I could but think

she had been induced to take too much drink through that cursed boxing-day system. I pitied her heartily. The pavement was greasy from rain; and thus she found it the more difficult to walk. A dear little child was clinging to her, and seemed to be exerting all its small strength to prevent its mother from falling, wondering the while, doubtless, poor little darling, what could be the matter with its mother. How its heart must be throbbing with agony at the thought of what it must do should the mother fall. Oh, could that mother know the misery caused to her child by that accursed drink! What must be her feelings the next morning! Alas! this is part of the system which those who laud the days gone by of 'merry old England,' would keep up. Herein are some of the Puseyite priests and 'young England' lords in the wrong."

"The right of individual interpretation, as regards the Bible, is that which constitutes the freedom of the Christian. Without this right the mind is in slavery. He who deprives his fellows of this right is a robber, a tyrant, a despot over mind; and he who does not make use of this right is a sloth; he who despises it is a poltroon.

"To argue against the right of individual interpretation because it may be abused, is nothing wiser than to argue that freedom is an evil because it is sometimes abused.

"The question for consideration is, Can man's true destiny be worked out without freedom of action? Can man's true mental freedom be attained without liberty of individual interpretations?"

"The first knowledge we seem to acquire, is that of individual existence. We know things without knowing much about them. We know them as individual existences. There is an especial faculty of the mind for this recognition of individual existences; and those persons who possess it in a large degree are particularly capable of remembering people and things. The method for discovering the organic existence of such a faculty, is to make careful observation in order to ascertain whether all those persons who possess a strong and ready capability of learning and remembering things, are endowed with

an organization which those who manifest the power very weakly do not possess in anything like the same degree."

Letter to his servant Wiliam, January 25, 1844:—

"William, soon you will have been in this house a year. To make succeeding years comfortable to your master and mistress, and happy to yourself and your fellow-servants, you must carefully consider the following:—

"On a review of the past year, I find that on many occasions when you have been told to do this or that, you have delayed doing it; and thus others have been obliged to attend to duties which were properly yours. The other day, for instance, you would not bring up coals; you must finish what you were about at the time, no matter who brought up the coals, or if any were brought up or not.

"This disregard of orders cannot be allowed; and it is for you to decide whether you can conquer the peculiarity of temper on which such disregard of your duty depends. To perform a duty *when* required is a very different thing from performing the same duty *when it suits your purpose*, or perhaps it may be your *will*.

"I find, also, that you often allow bells to be rung *twice*. A part of the duty which I pay you to perform, is to answer bells; it was no part of the agreement that you should be rung for *twice* in order to bring you *once*. Besides it is unjust to waste the time of the person who rings, for he must be in want of something, and most likely until that something is obtained he is unable to proceed with what he is about. Moreover, waiting in this way produces an unpleasant feeling in the mind; and you ought not to be the cause of such a feeling.

"Again, I find that at the hour when you know dinner should be on the table, the cloth is *not even laid*.

"Regularity is essential; a quarter of an hour too late will often spoil the arrangements of an evening; and we are not to be forced to eat our dinners in a hurry, thus injuring our stomachs, because you are too late in the performance of your duty. So with the other meals.

"Another matter of importance is, that you are rarely clean by the time agreed upon. This part of your conduct must be reformed. You can go to bed most nights at half-past ten, so

that you can well rise at six, and then will have abundance of time for all your duties; more particularly if you avoid, which also you must do, talking to my patients.

"Past experiences further prove that the reason why you are *behind* is that you *lump your work* too much together. Then you become perplexed; you get cross because you are perplexed; then you look miserable, and are perhaps snappish and ill-mannered. Many evils arise from this cause, which, were you more orderly in your work, might be avoided. This fault arises to a great extent from your love of loitering and of gossip.

"Going out without permission is also a great evil. You have no right to run out because something has taken place out of doors, and you want to know where; or to look after upset waggons. Nor should you loiter on an errand, thus again wasting the time which I pay you for; and what a miserable thing it is for a master to have the feeling that he cannot send a servant out without knowing that he shall have to be angry with him on his return.

"Another fault to be amended is that of not returning at the appointed hour when you go out on Sunday evenings, or for your holiday.

"You are very apt to leave doors open; you must *always* shut them, whether entering or leaving the room. You must not allow fires to go out.

"These things consider carefully.

"Your stay with us must depend upon your compliance with the requirements of your employers. If you comply, it will be well for you in every way.—Your well-wisher, JOHN EPPS."

Note-Book.—"*Jan.* 29, 1844.—Mr Smiles writes, begging me to recommend him a book 'on the Study and Practice of Homœopathy.' He says: 'I have long been interested in the new views, though I cannot yet comprehend them. I can fully understand and believe the theory of the specific actions of medicines; it is only the infinitesimal that puzzles me. I am most anxious, however, to obtain further light upon the subject, and should be exceedingly obliged if you would recommend me such books as might give me a clear view of it.'"

CHAPTER XXVI.

THE CHARTISTS. THE "NONCONFORMIST" NEWSPAPER. THE FORMATION OF THE HOMŒOPATHIC SOCIETY BY DR QUIN AND OTHERS. LETTER TO DR EPPS FROM SOME UNITED FRIENDS. LETTER BY HIM TO HIS HALF-SISTER. MEDICAL NOTES. DEATH OF "POOR PUSS."

HE was still much annoyed by the proceedings of some of the Chartists.

Note-Book.—"*Feb.* 1, 1844.—The meeting last night at the Crown and Anchor must have satisfied any unprejudiced mind that it is absolutely necessary to make it a *sine qua non*, in the agitation of the suffrage question, to keep aloof from all the advocates of the Charter as the Charter. A man who had felt doubt upon this point must have had his doubts resolved last night, must have felt the cries, the bellowings for the *name* of Charter had but one object, namely, the despotism of the lungs. As for those men wanting the rights of citizenship, it is absurdity. Look at their leader Fergus O'Connor, put aside his past conduct, and look at his conduct last night. He comes to a meeting which he knows originated in a conviction on the part of those who called it, that it is necessary, in order to realize in practice the principles of complete suffrage, to separate from the Chartist body, and to form a distinct movement. With such a knowledge, this man intrudes himself upon a meeting of the body thus separated from that body with which he himself is identified, and says virtually, 'If you will not go with me, you shall not go without me.' Had he the least degree of generous feeling, he would have kept away from this meeting. Mr D. says the meeting was with this disturber. He means the noise was with him. Twenty people can make noise sufficient to disturb any meeting.

"The name of Charter has become odious to every man who hates this despotism of the lungs, and mob force. The name of Charter is associated in the minds of reflecting people with men whose every act has proved the want of reflection on their part, men who have advocated physical force, and by so doing led to the imprisonment and transportation of many misguided people. The name of *Charter* is thus made odious to every man who knows that action requires thought, and who at the same time knows that the Charter has been made the rallying point for a set of rascals to go about disturbing public meetings, and interfering with the proceedings of thoughtful men. It is odious to those who know that all illegal outbreaks are the greatest bars to political progress, who know that Frost, Williams, and Jones have caused the death of men whom they misled.

"But the Charter itself has my sympathy; must, as it seems to me, have the sympathy of all who consider it calmly and with understanding.

"*Feb.* 5.—A meeting held at the National Hall, High Holborn, to support Sharman Crawford and other Liberal members of Parliament. To enforce on the House of Commons the immediate consideration of the grievances of the people. Attended.

"*Feb.* 12.—A dinner at White Conduit House. The electors of Finsbury and friends of Parliamentary Reform. I am to take the chair. Duncombe and Wakley are expected to be present.

"Much interested in the case of a minister at Poplar, who, on account of affection of the brain, has been obliged to resign his post. He doubtless made a mistake in the first place in giving up a good business and undertaking the duties at Poplar—duties to which he had not been accustomed; duties occupying all his time, and yielding him but a small income, with which he had to bring up a numerous family. With a weak brain, all this seems to have been too much for him. Labouring to make a certain number of sermons, and to prepare a certain number

of prayers, has led to a religious derangement. He thinks himself among the lost. In a letter describing all his misery, after a sketch of his history so far as relates to the main circumstances of his ministry, etc., he writes: 'And now I ask what can a medical man do in this case? I mean no disrespect to you or any other physician, but you cannot alter facts. If I am placed out of the reach of the Gospel dispensation, what can man do for me? If God be for us, who can be against us; and if God be against us, whe can help?' Thus do men reason when certain portions of the brain are affected. They *do* reason, but their premises are wrong.

"*February* 23, 1844.—We dined—Ellen and I—at Mr Koeker's; met there Dr Dunsford, some Germans, and a Frenchman who had been with Napoleon on his march to Cracow. Telling of this led to some conversation on Napoleon. I expressed my admiration of the man, though with some qualification. That he won battles, I said, was little comparatively; his taking the *savants* to Egypt for scientific research, his code of laws, and his roads, would best immortalize him. I had got thus far—Dr Dunsford, I think, agreeing—when the Frenchman rose, exclaiming with ineffable contempt, 'Roads, indeed!' and walked to the other end of the room. He was a large man, occupying with his arms spread out the half or more of a long couch; he had a forehead with no upper part. My brother George, who was there, said to me, 'What can such a man do to get his living?' However, this with some men is not a necessity.

"*March* 7, 1844.—Extract from a letter from my friend P. Stuart:—'We have quite a new trade sprung up with Africa, in which there will be no doubt a large number of ships employed. It is the *guano trade*. Two of the *first* ships have just arrived. The captain says that the guano is fifty yards deep in the island where he loaded. This will be as a miracle for the landlords. I wonder if they will condescend to be dependent on foreigners. A person said to me he had no doubt this had happened to put down the Anti-Corn-Law League.

"I have been asked to attend a meeting of the Anti-Corn-Law Association at the King's Head Inn, Merton, to give them what aid I can on the occasion.

"Mr A., who writes, says, 'You are such a general favourite in this locality, that your presence would be of great use to us.'"

He had often lectured at Mitcham and other towns in that district, and was well known thereabouts.

Note-Book.—"A pleasure I look forward to every Wednesday evening is that of reading the *Nonconformist*. I may truly call it one of my greatest pleasures. I meet there sympathy; and when I see the vigour and power there steadily employed in the right direction, I am ready to shout for joy; indeed, often I do something like it, as Ellen can tell. When not too tired, I read an article aloud to her."

In later years, when he sat down weary and sometimes a little depressed through his deafness and ill health, it was indeed a great delight and refreshment to him to read Mr Miall's beautiful articles; they cheered him so that he could continue his work with the pleasant feeling that principles, to him of vital importance, had an able and noble advocate, who would carry them safely on towards the great end.

Ever since the period already referred to, efforts had been made among Homœopathists to establish a Homœopathic Hospital, connected with which, as it was intended and hoped, there should be in time all those advantages to students which other such institutions afford. After one or two unsuccessful efforts—unsuccessful for want of funds, but successful in demonstrating great benefit conferred on the poor by homœopathic treatment—the present Hospital was established. Its origin is traceable to a dinner at Dr Quin's. The records connected with it follow.

"*May* 16, 1844.—Letter from Dr Quin:—

"'My dear Dr Epps,—I send you an account of what took place after your departure from the meeting on Tuesday last. An amendment was proposed by myself, namely, That in Article 24, the words after "remedies concealed" should be omitted, and that the following should stand in their place, "is

not admissible as a member; and if any such person shall be proved to have committed any of the above acts since the foundation of the British Homœopathic Society, he shall cease to be a member thereof; and, moreover, if any member shall commit any of the aforesaid offences against the Society, he shall incur the penalty of expulsion." Article 24 thus modified was passed unanimously.

"'Our next meeting is called for Monday next, May 20, when your presence is requested.'"

That evening, May 20, Dr Epps was called out, and did not get back till too late to attend this meeting. He wrote to Dr Quin next day, May 21:—"Dear Dr Quin,—I did not reach home till 10, and therefore could not attend. I think the alteration worse than the original." The letter was not finished, he being interrupted, but on the 27th he wrote to Dr Quin, enclosing the commencement of the other letter:—"Dear Dr Quinn,—I was interrupted, and have not had time to write more in reply to yours, until now. I was about to say that the alteration is worse than the original, because you by it record or imply that your members did so and so before the formation of your Society, which will be to record or to imply that your Society *admitted* members whom you, under the Constitution, would deem worthy of *expulsion*.

"I shall, however, be glad to receive the results of your deliberations together, and then shall decide as to continuing a member or not.

"Should the result of those deliberations be such as to prevent my continuance in the Society, it will be simply that I have no desire to assist in forming unions which have in them the elements of disunion, and would rather avoid the pleasures of such unions than experience the unpleasantness of separation.—Believe me, dear Dr Quin, yours sincerely,

"JOHN EPPS."

Letter from the Secretary to Dr Epps:—

"*May* 30, 1844.—Sir,—I beg to inform you that your letter to Dr Quin, bearing date 21st and 27th instant, was laid before the Society, at their meeting held last night, whereupon the following resolutions were passed, a copy of which I have the honour of transmitting to you.

"'RESOLVED,—That as Dr Epps has discontinued his attendance at the meetings held for the purpose of forming the laws and regulations of the British Homœopathic Society, he cannot be *enrolled* as an original member thereof.

"'RESOLVED,—That the secretary be instructed to transmit a copy of the above resolution to Dr Epps.'"

Reply.—"Dear Dr Quin,—You have outgeneralled me.—Yours, very sincerely, JOHN EPPS."

Letter to Dr Dunsford:—

"Dear Dr Dunsford,—Supposing that you will be applied to, in reference to the British Homœopathic Society, I have felt it a duty to the cause in which we, both of us, are so much interested, to draw up the following statement:—

"'A party of homœopathists dined at Dr Quin's last month, and, after dinner, it was resolved that a *British Homœopathic Society should be formed*, and that THOSE PRESENT should be considered as the members of this Society.

"'To this I objected, it being unjust that parties who happened, *because uninvited*, not to be present, should be shut out from being members, *except by election;* more particularly, as among the absentees were gentlemen—I named yourself and Dr Curie—who had been longer in repute as homœopathic practitioners than any of the gentlemen present, Dr Quin excepted. To subject these gentlemen to the liability of being black-balled by others, their inferiors in homœopathic practice, was, I maintained, monstrous. It was a liability to which I, for one, would not have subjected myself, in order to become a member, supposing I had not been present.

"'I proposed two plans. The first was, that a meeting should be called of all *bona fide homœopathic practitioners;* and that at this *public* meeting the Society should be formed. This was negatived.

"'The second plan was, that the list of members should be *left open for a given time*, and that notice should be given to other homœopathic practitioners, not present at the above-mentioned dinner, so that they, if willing to join, would do so. *This was negatived.*

"'Earnestly anxious that such a Society should be formed,

though very doubtful whether so exclusive a beginning gave any ground for hope as to results, I determined, as one of the persons present, and therefore, according to the resolution, a member, to attend the meetings for the report, which was to be prepared by an appointed committee. That committee consisted of Drs Quin, Gilish, and Partridge. I attended two meetings, one till past twelve at night, the other till near twelve.

"'Some of the rules proposed were, to my mind, open to much objection. One rule gave power of electing the first president for three years—a rule giving to the member elected a pre-eminence quite inconsistent with the position of a homœopathic practitioner of this country. To any one less than Hahnemann, the parent of Homœopathy, such position would not be one either to seek or to give.

"'After resolutions had been brought forward in which it was agreed that none but qualified medical practitioners should be the ordinary members of the Society; and that such practitioners should, before election, send their diplomas to be examined by the president; that they should be recommended by two members; and that three-fourths of the members should be in favour—resolutions quite sufficient, as it appears to me, to guarantee that none but proper persons should be admitted,—another resolution was proposed, containing the *disqualifications*. I maintained that to state the disqualifications was to do harm, was to attach a stigma to homœopathic practitioners, and that we should require a schedule of disqualifications.

"'Other resolutions I objected to, but to these I need not refer.

"'In my endeavour to improve the rules I found little or no support. I stated my objections fully, hoping they might be fully considered (more particularly as all the resolutions, etc., were to be reported for a final consideration at some future meeting), and determining that, if the resolutions should be finally framed according to the dictates of justice and reason, I would give my zealous, however ineffective, support to the Society.

"'I requested that when all the rules were completed I might be informed of the fact, as my decision must await their completion.

"'But my request was not granted. It was perhaps deemed not desirable that my verdict should be recorded; and there-

fore, after receiving a letter from Dr Quin, a communication from the secretary was sent to me, containing the following resolutions. [These have been given.]

"'Putting aside the injustice of passing the first resolution without previously giving any notice on the subject to the person to whom that resolution had reference, it must be evident that the gentlemen then present had not the right to pass such a resolution, and do not possess the power to enforce it. If attendance at the meeting had been a *sine qua non*, or had even been specified as a part of the original members' duties, there might have been some ground for passing this resolution; but this is the first time in my experience of societies, of a member's being excluded from a society because he does not attend all the meetings of that society.'

"These facts, dear Dr Dunsford, I have, as I said, felt it a duty to communicate to you.—Believe me, yours sincerely, JOHN EPPS."

Feeling as he did, that this Society was not formed on the right basis, he never acted with it, or gave it his support.

Some valuable lectures he afterwards delivered at the Homœopathic Hospital, on the "Homœopathic Materia Medica." Later, he was requested to repeat this course of lectures; but by this time his health had become so impaired that he could not comply with the request. Instead of doing so, he delivered the course in his own dining-room, for the benefit of any who were desirous of attending. These lectures he was repeatedly urged to publish; but was never able to prepare them for the press.

The following letter, received June 8, 1844, is worthy of insertion:—

"To Dr Epps.—Dear Sir,—We have for a length of time been thinking that the homœopathic system of treatment, under your direction and by your skill, might effect a cure even when all other means have failed; and this impression has been more particularly forced upon our convictions by the suffering state of a person of our acquaintance, who has been extremely ill for four or five years, without being able to procure relief, but whose constitution appears to us to be good.

"Under these circumstances, we, the undersigned, have come to the determination of subscribing, in order to gain for him your medical advice, hoping you may be able to relieve him from so distressing a state of bodily suffering.

"We cannot let this opportunity pass without presenting to you our best thanks for, and expressing our admiration and high estimation of, your unwearied zeal and your noble exertions (notwithstanding the abuse and the false accusations of the interested and the ignorant) in the cause of truth and of real Christianity. Much we thank you for your convincing elucidations and expositions concerning the nature and attributes of the Divine Being, concerning Heaven and Hell, concerning the beautiful analogies and connexions existing between Heaven and this our earth, with the things therein. Also concerning man's capabilities for digging, as you have expressed it, for those pearls of great price which are to be found in the Divine writings; and concerning the duty it is that each individual should thus dig for himself.

"Nor would we forget to acknowledge your striking descriptions of the wonders of the human body, with those, moreover, of all animate and inanimate nature; truths but little known either in the Church or among the people.

"Neither can we let this opportunity pass of saying that some of our friends, now departed to the other world, were through your teachings convinced of the truth of Revelation, their doubts being removed, their convictions of the truth of the Scriptures solacing them in the hour of death.

"Hoping these facts may be cheering and encouraging to you in the times of trial, labour, and weariness, and wishing you health and every blessing here; and after a long life, spent in still nobly fighting for God's truth, assisting in the great work of civilization, and directing and helping mankind on the way to heaven, that you may meet with your glorious reward in a higher state of existence,—We are, dear Sir, yours faithfully,

THOMAS WICHELOW, Sen.	G. WICHELOW.
CHARLES WICHELOW.	JOHN BOLTON.
THOMAS WICHELOW.	JOHN BEWICK.
DAVID GRIFFITHS.	WILLIAM BEWICK."

The following comes under the same date, and was written to "Annie," his half-sister, brought up by him, and now in Bath, at school :—

"My dear Annie,—I am glad to see from your letter that your mind is more fully developing in a religious direction. Let your great search be after truth, as God has revealed it to us in the book of creation, and also on the pages of the Scriptures. It is by diligent search we discover God's laws, the happiness resulting from obedience to which is of itself sufficient to induce us earnestly to seek for them. Let us not assume any opinion, any dogma to be God's will, until we have obtained full proof that so it is. Action, to be productive of perfect peace, must be in accordance with the Divine laws. Many seem to think, that obedience to the law of God is measurable by disobedience to the laws of society. This is a great mistake. Society has some truth in all its institutions, otherwise they could not exist for a day. It is the business of a rational being to find out the truth everywhere, and among all people.

"Because silly or even wicked people have sometimes merry faces, some persons in the Christian world, as it is called, have considered it to be a sort of antichristian thing to have a merry face, or to let that sunshine appear on the countenance which ought to be in the heart. Let us not encourage such ridiculous and wrinkle-making stuff. It is sometimes the mere jargon of fools.

"I should counsel you, dear Annie, to take no step towards union with any religious body without the deepest consideration. A step on the wrong road (a road perhaps appearing from certain marks as though it must be the right road) often mars the progress for life. When once entangled and bewildered, it is hard indeed to get back to a clear free state, as it is hard to put off a yoke which we have ourselves put on.

"In uniting with any society, let us ask, What is the bond of union, and what it really should be? If any society says, 'You must believe in every particular as we believe,' you may be sure *that* is not a true Christian society; for every society that would so fix opinions as to banish free inquiry, is not based on the true Christian principle. The real Christian society

must find out all the treasures, both new and old, of God's truth; in religious matters, all the treasures, new and old, of the Bible. Opinions we must have, and must believe in them most earnestly, maintaining them when called upon to do so. Practices we must have, agreeing with those opinions; but we must allow of, and bear with, differences. Paul condemned not the men who did not eat meat, though for himself he felt at liberty to eat anything. This is a subject that has wide bearings.

"If we take Christianity in its simplicity, our course is plain enough; but much has been passed off for that glorious mass of truth which is mere counterfeit. Thus, the way of duty is sometimes difficult to decide upon.

"Remember, dear Annie, that the road of duty, which is the road to Heaven, although in one sense narrow, is not *contracted*. There is nothing more expansive than Christianity—nothing that more widens the mind. Let us then avoid a contracted sectarianism.—Believe me, your loving brother, JOHN EPPS."

Note-Book.—About the same date:—

"The assertion that any one remedy will cure consumption is a delusion; that is the mildest term which can be applied to it. Many, however, have been the medicines proposed. The last is naphtha. All of them when thus introduced, namely, as curing consumption, must be classed under the same category as Parr's life pills, that eat up life. Any medical man, whoever he may be, that professes to cure pulmonary consumptian by any one remedy, must be ignorant of the truths of nature. If he were to assert that one medicine can cure one pulmonary consumption, then he *might* assert a truth; but still he should be able to tell what are the *features* of *this* pulmonary consumption to which such remedy is a specific. But where is the writer that has done this? Who has detailed, so that it could be recognised, *the* consumption that chlorine cures, that iodine cures, that naphtha cures?

"Every man who *knows* nature, who studies disease at the bedside as well as in the book (the latter is not to be despised, as some, who imagine themselves very practical, do despise it), knows that though pulmonary consumptions agree in some *general* points, yet each consumption has its own individual

features, by which it is individualized, and by which it must be treated in order to be treated successfully; and to be so treated, there must be found an individual remedy that has amongst the characteristics of its action not only the *general* features but the individual also. How different is a shoe which is made to fit the one especial person who is to wear it, from the shoe made to fit another person's foot! And the reason is, that though all feet are feet, yet each foot has its individuality, which makes it *the* foot it is.

"To suppose that chlorine, or iodine, or naphtha, will cure pulmonary consumption, is merely to suppose, not to realize. And what is to be complained of is, that writers, in publishing their ideas on these medicines, have not published the general indications or characteristics of action of each remedy, whereby the physician might be able, from an examination of the records of cases, to judge as to *the* pulmonary consumption that chlorine cures, that iodine cures, that naphtha cures; as well as to pronounce, 'This is the pulmonary consumption that chlorine, iodine, naphtha, *cannot* cure.'

"*What is wanted is precision.* Minute and accurate description of each case of pulmonary consumption is required; that is, every feature of the complaint in which there is a deviation from the natural standard of health must be recorded. Medical men have not seen, and—unfortunately for the cause of science and of humanity—do not see this. They see the state of the pulse, of the breathing, the fever, the sweats; they are aware of the pains in the chest; they see the emaciation, the sputa. But these are not enough, for all consumptions have these general phenomena; and almost all remedies that have realized a share of success in the treatment of consumption have the power of acting curatively in reference to these general phenomena. But what choice can be thence afforded as to the selection of the right remedy? None. The *additions* to those general phenomena form the means of distinction—form the threads to guide the skilful medical man, and so to give him aid in leading back the consumptive into the regions of safety and health.

"But physicians under the old system have little or no motive for precision. Precision is indeed useful to them, as

enabling them to show their tact in distinguishing the forms of disease; but this precision does not reveal to them the *remedy*. A man will tell you of various sounds in the lungs, but can he tell you at the same time a remedy for each sound indicative of a morbid state? He learns how far you are diseased; but when you ask for the remedy, what then? Well would it be if medical men would recognise, as they must ere long, this principle, that general terms in reference to disease are no more than is the term *face*. There are the phrases European, Asiatic, Æthiopian face, in reference to the human face in general, and which express deviations indeed, but not individual deviations. It is true that medical men of great tact hit upon certain phenomena which often are of great use to them, and guide them in the selection of the right remedy, they having found that when this or that particular symptom occurs a certain particular remedy is suitable. Such tact is a talent. But the talent of the medical man should be of a higher character: it should be estimated in proportion as he has virtually recognised the principle of this individuality. It is asked, What is the use of all this minuteness? Medical men say they have not time for it; and if they have, they devote that time to studying the mere variation of an immense number of confusing phenomena. We know no medicines, say they, with which to treat so minutely these diseases. This is true. Medicines are studied as acting upon a machine *out of order;* and from the confusion of phenomena thus presented, first, from the bodily machine out of order, and, second, from the reaction of the machine upon the medicine introduced, they venture to declare its effects. It is true, the illustrious Haller suggested that the proper method for ascertaining the effects of medicines was to try them on the *healthy*. But who would be the martyrs? Such noble men were reserved for the last century and the present. The impossibility of arriving at precision as to the pure effects of medicines is rendered more evident by the fact that medicines were, as constantly they are, tried in combination. Four or five were huddled in one prescription. A, B, C, and D are mixed in one bottle, or rolled into one bolus. It is intended, says the medical man, that A shall do this, B shall do that, C shall do

that, and D shall do that. But how is it to be known that A, instead of acting against the disease, may not be acting against B, and C against D, or all against one another, and so that the diseased body, instead of being deprived of disease, may not become an arena of suffering, in which A, B, C, and D show their powers? Yet the prescriber of such medicines patronizes one medicine in particular. Say it is B: he puts down all the effects of B. If they be unfavourable, then he subjects B to condemnation. With such modes of proceeding, it is not wonderful that medicine is impotent in pulmonary consumption. It must ever be so till a different method is adopted; in other words, *till the individual peculiarities of each medicine are known.*"

John Epps had a strong feeling of the dignity of his profession. Meanness of any kind he detested; but meanness connected with his profession was particularly odious to him. He carefully avoided anything like intruding himself on patients. By the same rule he never adopted the system of *low fees*, though he was always ready to prescribe gratis in cases of need. As he grew older, an additional motive for keeping up his fees was that he might not injure younger medical men who were working their way, and whose fees were smaller. He was indignant when any patient able to pay for advice, made complaint against what he considered a proper charge; and sometimes would take the pains to point out the injustice of such complaints, instituting a comparison between what was paid, perhaps uncomplainingly, and certainly as a matter of course, to the butcher, the baker, and other tradespeople; and the relatively small sum paid to the medical attendant, who had perhaps but just been the means of saving life: or who had cured or warded off serious and even destructive maladies: and had thus been a benefactor, to whom both gratitude and *pay* were due. He seldom gave offence by his reproofs, though he occasionally caused temporary annoyance: for he had his own especial way of administering them; a mode, the simplicity and directness of which, together with the kindliness and geniality of the man, often turned off anger, and even won a yet greater amount of affection.

Note-Book.—"Applied to for assistance in order to raise a fund for the defence of William Bidwell, who resisted a church-rate, in Cambridge. A summons was obtaind against him, and after that an order to compel the payment. 'But Mr Bidwell,' says the circular, 'did not attend to either.' Afterwards an indictment was preferred against him, for disobeying a magistrate's order. He was taken before the borough magistrates, and held to bail, to answer the charge at the assizes. 'The Cambridge Anti-Church-Rate Association' has taken up the case: an 'eminent solicitor' is to conduct the defence. Sent a subscription.

"*Sept.* 15, 1844.—On my return from Charlton this morning [his step-mother was now living there, and he had been to see her] the first news I heard from Ellen was, 'Poor Puss is dead.' Poor Tom, our old cat, gone! He was as one of us. Eight years' service is a long period. Eight years' victor over the many attempts to catch, to maltreat, to poison him. He had much endeared himself to us, and was quite at home about and beside us. Every morning, unless anything very particular in his occupations interfered, he used to come up stairs, and begin to fondle about us. He delighted much in jumping on our shoulders. He was fond of muscatels. Of late, from age, he became rather troublesome, but our attachment to him by no means lessened: he had his chair beside us, that we might pat him occasionally, and so that he might not feel himself neglected. Tom was a great friend of the tailor, for his hairs used to come off so much that my coats required a great deal of brushing. After I heard of his death I did not dare to go down stairs till he was removed, lest I might see the poor fellow. I could not bring my mind to see him. Perhaps Ellen might think I cared less for him than I did, whereas it was because I cared so much for him that I felt it too painful to see him and to talk about him. I was glad when he was buried. He was placed under the old pear-tree in our garden."

CHAPTER XXVII.

AN ACCIDENT. POLITICAL QUESTIONS. COMPLETE SUFFRAGE, ETC. PUNISHMENT BY DEATH. SEIZURE FOR CHURCH-RATES. JOURNAL OF HEALTH AND DISEASE. MEDICAL FRIENDS. LECTURES. THE ENGLISH HOMŒOPATHIC ASSOCIATION. INQUESTS. ENTRIES IN NOTE-BOOK, VARIOUS.

AT this time Dr Epps's health was often very bad. Most people thought that "consumption" was carrying on its fatal work; and, strangely enough, he was perpetually told this or something to the same effect. It was far from an exhilarating thing to have daily sounded in the ears. The result was, that he soon began to talk seriously of a country house; and in the meantime, he took to horse exercise. This was, perhaps, an unwise thing for him in the streets of London, since, being deaf, he was not able to guard himself from danger. He, however, considered the exercise beneficial, and his deafness was *not* the cause of a serious accident which occurred to him two or three years afterwards. It was when the first experiment was made in Holborn with wooden pavement. Very near home he was turning into Holborn, on an afternoon when there had been just enough rain to render the roads greasy, and came suddenly—unthinkingly, or he might have prevented the accident—from the stones on to the wood. A fall and a dislocated shoulder were the consequences. It is to be concluded that to him, in his bad state of health, this accident was more serious than it would have been to many persons; for a long illness ensued after the shoulder had for some time been restored to nearly its former condition.

Entries in the note-book become now very few. This is to be

accounted for from the multiplication of his professional and other occupations, and from bad health, rendering a country residence—as often as he could spare time to be at it—and out-of-door exercise imperative.

Note-Book.—"*Nov.* 20, 1844.—Wrote to the directors of the Sun Fire Office, wishing to insure in that office; and some friends also desiring to do so, it was well to make inquiry. I saw in the *Nonconformist* a notice that required some explanation—namely, in case of a fire taking place, a certificate from the clergyman of the parish is required respecting the origin of the fire; and unless such certificate is obtained, the payment for which one insures can be refused.

"To make such payment dependent on such a certificate seems unjust. I may have never seen the clergyman of the parish; he may know nothing of me; he might even regard me as an enemy because of difference of opinions. It would not be a pleasant thing to depend on the will, or it may be the whim, of a third party.

"*Nov.* 23.—The answer from the directors of the Sun Fire Office states, that although by one of the 'conditions' of the policy such a certificate is required, it has never but once been demanded, and that was in case of 'gross fraud' being attempted. The clause is, in fact, considered as cancelled."

"Wrote to Mr Wilkinson about Swedenborg's first volume of the Animal Kingom:—

"'Dear Mr Wilkinson,—I have received the second volume, and can no longer delay returning my hearty thanks for the intense enjoyment I have experienced in reading and digesting volume first of the work.

"'What a beautiful selection has Swedenborg given from the old authors; how fresh everything seems: and what power is manifested in the analysis.

"'I am not a disciple of Swedenborg in spiritual matters, although I have been struck with the wonderful accordance of his views with those truths which I have been led to perceive by studying the original Scriptures. The perusal of these works on science must direct attention to Swedenborg's religious

works. I shall feel it a duty to extend, as far as I can, a knowledge of these two volumes.—Believe me, with many thanks, sincerely yours, JOHN EPPS.'"

Extract from a letter to Albert Cockshaw, Esq., Hon. Sec. of the Metropolitan Complete Suffrage Association, in reply to an application for him to become Vice-President of the Association :—

"I have no objection to the most energetic means for the diffusion of a knowledge of the complete suffrage principles. Most heartily will I aid; but I would not be a party to the practice which some of our zealous and honestly zealous friends propose to carry out. Thus, say a contest for the City of London takes place, and there are four candidates proposed who advocate *Free Trade* in the sense of total repeal of the Corn Law, and four Tories, put up. Supposing these Tories do not go further than, say, the present Reform Bill franchise, fully carried out, I would not be a party to endangering the election of the Free Traders, by putting up four complete suffrage men, unless, upon a canvass, we found that we had more votes than the Free Traders going in for complete suffrage.

"Further, I am a *deaf man*, and therefore cannot attend to the duties of a vice-president," etc., etc.

Already, as has been stated, he began, to some extent, to avoid public life, yielding to solicitations only when the duty seemed imperative, and when he felt that his mere presence was desirable in order to his giving testimony to what he considered of great importance.

Note-Book.—"*September* 12, 1844.—A letter from Dr Forbes Winslow, respecting an establishment he has just formed for 'nervous and insane patients, requiring the constant attention and surveillance of a person who has had opportunity of witnessing the malady in all its various forms and complications.' He tells me his plans and intentions. They appear to be sensible, and show considerable enlightenment. He wishes me to come and see the house and grounds.

"Mr James Wilson writes, urging me to use my exertions for the circulation of his journal."

This was Mr Wilson, editor and proprietor of the *Economist*

paper, and who was among the friends of John Epps. They frequently corresponded on matters connected with the public good, and with the *Economist*, a paper the Doctor much valued.

Note-Book.—"*October* 25, 1844.—The first time of my speaking on the abolition of the punishment by death.

"Notes for speech:—

"*Death.*—The cessation of *being* here, the continuation of being elsewhere.

"The charge against a murderer, besides cruelty, is that he takes upon himself to send his victim, perhaps unprepared, into the presence of his Creator. Now, this charge can be brought against us; for when we hang a man we do the same thing. True, the judge recommends him to make his peace with God, and gives him forty-eight hours, or it may be a week, to effect this; but how is he to know that this is the time required to change the man's mind, producing in it the state in which it can be at peace with the Maker? Prayer and reading the Bible are urged upon him. His feelings are aroused; he perhaps says he finds peace, and dies, believing, it may be, that he shall go to the arms of the Heavenly Father. Far be it from me to deny that this may be the case; but the proceeding altogether must act repulsively on the public mind, and must tend to bring ridicule on the well-meant and wisely-directed efforts of those who have laboured for his conversion.

"The true remedy for murder is to change the mind of the murderer. Can we do this by hanging him? Surely not. He may feel revengeful against the law, and the ministers of the law; he may feel vexed that his crime has brought him to this position. Bad feelings and not good ones are oftenest brought out; and still towards others instead of towards himself. This plan of hanging is one of revenge. It is something like the old-system practice in medicine. If a man is killed, hang *the killer*. The new-system plan would be, discover the diseased state. It is perhaps one of revenge. If we can turn this man's state into one of revenge against himself, then we effect cure."

Not known to whom the following was sent, but it bears date October 1844:—

"Sir,—I was glad to read your observations on the conduct of the magistrate towards the unfortunate man Eborn, charged with violating the game-laws. How that magistrate can act as he does, he a clergyman, and knowing so well the maxim or command, 'Love your enemies,' is to me wonderful. He may screen himself under the idea that he merely *carried out the law;* but what plea will that be before the Judge of all? Such men are the infidels of the age; their conduct demonstrates that they cannot really believe the truths they profess to believe. Yet they express astonishment at the spread of infidelity, etc.

"I enclose a subscription, which will better than words express my sympathy."

Note-Book.—"Wrote as follows to Mrs —— about the patient: 'I am not friendly to fasting. I think the stomach, as a rule, requires a regular and good supply of food. This applies to people in *health;* and I am sure it is especially applicable to people in *disease.* I remember being very much puzzled by the case of a patient who was always worse on Saturdays. This I found by examining the diary which she kept for me of her symptoms. On inquiry, it appeared that this lady fasted on Fridays. After adopting a mutton-chop diet on Fridays she was able to rally, and Saturdays became as other days. The deviation in regard to food on the Friday is something as though one accustomed to entire ablution daily should be prevented from attending to this duty. He would greatly miss it.

"'The gastric juice flows into the stomach whatever is introduced into that organ; and it appears that this gastric juice is poured in, in a proportion generally equal, that proportion being founded upon the usual process which it has to perform. It is likely, then, that if a quantum is supplied equivalent to the digestion of a substantial breakfast, and there be not a sufficient breakfast to act upon, that quantity, being plus what is needed, may act injuriously on the stomach itself. I am quite sure that a cup of *coffee* or *tea,* with but a small quantity of bread, must act injuriously on the stomach.'"

"*Oct.* 20.—Mr A. J. Scott introduces to me Dr Buchanan Ker, who, he tells me, has just graduated in Edinburgh, is a zealous

homœopathist, and is on his way to settle as a practitioner in Bath.

"24*th*.—Mr Turner, the chemist in Manchester, writes to say that a large house is taken for the dispensary, and that he devotes himself entirely to the business. This is good."

Having, from conscientious scruples, refused to pay church-rate, John Epps was "summoned personally to be and appear before such of her Majesty's Justices of the Peace for the said county as shall be assembled at the Vestry Room belonging to the parish of St Giles in the Fields, on Friday, the 1st day of November next, at the hour of ten o'clock in the forenoon precisely, to show cause why the sum of eleven shillings and eightpence, duly rated and assessed upon you by a church-rate, for the parish of Saint George, Bloomsbury, due and payable on the 1st day of December 1843, should not, together with the cost and expenses of this summons and the service thereof, be levied by distress and sale of your goods and chattels, according to the direction of the statute in that case made and provided, you having refused and neglected to pay the same.

"Dated the 28th day of October 1844."

He made his appearance at the appointed time; and showed "cause why," in a very able and emphatic manner. Many a time afterwards he described this interview minutely.

Some little time after that, a seizure took place. The large clock in the hall was carried off; with the proceeds from the sale of which, the church-rate was paid.

The following appeared in one of the papers:—

"SEIZURE FOR CHURCH-RATES.

"The goods, namely a circular spring dial of Dr Epps, 89 Great Russell Street, Bloomsbury, were seized on the —— under warrant, signed Edward Bellasis, for rates, for expenses incurred in repairs in altering and ornamenting the parish church of St George's, Bloomsbury.

"This parish is blessed with a select vestry under a Bill passed by Lord John Russell, it being his father's parish; which select vestry, although the Act authorizes that the seat-rents of the church shall be appropriated for the purposes to which

church-rates are applied, manage so that the wealthy and the pious people who have seats in the parish church, with a clergyman who is reputed to be peculiarly evangelical, and with Mr Spottiswoode, who has realized a fortune in printing the Bible at an enormous profit (see Evidence before the House of Commons on the Bible-Printing Monopoly), do not pay in seat-rents sufficient to repair their own place of worship."

Note-Book.—"Mr (Silk) Buckingham tells me he has long given Homœopathy the preference to the Allopathic system."

A tea-party given to Thomas Cooper, author of "The Purgatory of Suicides," on the "second anniversary of his liberation from Stafford Gaol," is an interesting record. This year, W. J. Fox was in the chair; "Mr W. Howitt, Dr Epps, and J. Parry, Esq.," the circular stated, "have promised to attend."

The first notice of *The Journal of Health and Disease* is this year; so probably it then came into existence. It was a monthly publication, of which John Epps was editor, advocating Homœopathy, and each month giving some interesting cases treated with success by the new system. He carried it on for some years, and numerous were those who testified to its usefulness.

Among other of his lectures this year, were some delivered at the "Southwark Literary Society," of which he was president. His fellow-lecturers were Sheridan Knowles (on the drama), H. B. Haydon (on the skeleton and muscular arrangement, etc., etc.), Rev. Dr Lardner (on steam navigation), and other eminent men. He continued to lecture frequently in different parts of London, as well as in the country; but found himself now unable to fall in with every application made to him to deliver lectures, sometimes in distant places.

Extract of a letter to Mr Cobden:—

"We have government sending ambassadors to carry messages of war and peace and compliments to the monarchs of other countries; but we have no ambassadors conveying com-

mercial messages. Why should not the 'League' (Free Trade) send its commercial embassies to all parts of the civilized world? Why should not an address be drawn up and signed by the leading Free Traders of Great Britain and Ireland, and sent as a commercial message to the men of other countries, thus bringing about not merely a nation's league but an earth's league? This would, it strikes me, tell powerfully on public opinion, and, what is equally important just now, on oligarchical fears. Another suggestion. Would it not be well to have a meeting called, at Covent Garden Theatre, restricted to those who would give a hundred, or fifty, or twenty pounds to the League fund? We should get multitudes to act thus *in a body, individually* not so well. It seems a pity to let the London subscriptions come in in driblets, if we could get the same amount in a mass.—Sincerely yours, JOHN EPPS."

Note-Book.—"*Nov.* 1, 1844.—Received a letter from Mr Childs of Bungay, about his son consulting me. Also Friend Stafford Allen writes, whose letter is as follows:—'I have read thy pamphlet, and must confess that, notwithstanding considerable prejudice against Homœopathy, yet such facts as those described by thee are enough to make one pause before condemning any theory, and demand cautious inquiry and thorough investigation before we do so. Thou must allow that a drug-grinder would naturally require *strong evidence* before he could tolerate a system that would cut up his business. Don't we all fight valiantly *pro aris et focis?* But this will not do when the public weal demands individual sacrifices.'

"I yesterday had a call from Arthur O'Neill of Birmingham, who is coming up to study medicine this season, in order to qualify himself to assist his poorer brethren gratis. A noble example.

"*Nov.* 13.—A letter from Dr Buchanan Ker, from Cheltenham. He considers there is in that place a good field for his exertions. He is becoming acquainted with the medical men there. Of Mr C., the principal surgeon, he writes:—'Mr C. called on me soon after my arrival. He is a liberal-minded and benevolent man. He is not a homœopathist, though he laments very much the drugging system, which is carried out

to a great extent here. He is an officer of the Literary and Philosophical Institution, and wishes me to become a member. I fear that, as a homœopathist, I shall be black-balled. However, I may offer myself.'

"*Nov.* 14.—A letter from John Booth Hayes, just received, is interesting. He says: 'I was called from London suddenly, and found it impossible to visit you. I am leaving here (Birmingham) next week for Edinburgh. I take with me several introductions to members of the faculty, all of whom, however, are of the old school. You hinted that you could introduce me to a homœopathist. I shall be greatly obliged if you will, as it is my most decided intention to practise Homœopathy ultimately. Knowing the prejudice existing against the system, even in the minds of enlightened men connected with the profession, as well as in the minds of my own friends, I have determined to keep quiet as to my intentions, until I am able, from advanced knowledge, to defend my opinions. This is why I wish for the introduction. I shall set in to reading and study on the new system.'"

Jottings for a lecture:—

"Trade between Solomon and Hiram. Solomon possessed corn, wheat, barley, wine, oil; and Hiram possessed cedars and firs. Solomon wanted wood—wanted cedar and fir trees; and Hiram wanted corn. That which Hiram had would be useful to Solomon; that which Solomon had would be useful to Hiram.

"Judea, with Jerusalem, was a country capable of producing corn.

"Tyre was an island of the sea, about four furlongs from the continent.

"(Read description of Tyre.)

"It was considered the Queen of the Ocean.

"Is not this the case with England?

"Why should we not be wise as were the Tyrians? We never read of their passing a law that the people should be fed on the productions of the island they inhabited. Galilee, Samaria, and Judea furnished them with the largest quantities of corn and provisions; and while Alexander laid siege to Tyre,

he was obliged to send to Galilee, Samaria, and Judea for provisions.

"'The bread of the needy is his life; he that defraudeth him thereof is a man of blood.'

"(Read tables, showing the effects of scarcity as to increase of disease.)

"'And God said, Behold, I have given you *every* herb bearing seed, which is upon the face of *all the earth*, and every tree, in the which is the fruit of a tree bearing seed; *to you it shall be for food.*'—Gen. i. 29.

"'The heaven, even the heavens are the Lord's; but the earth hath He given to the children of men.'—Psalm cxv. 16."

"Praying to God to bless means which He has not appointed for the removal of certain conditions, is to ask Him to set aside His own plans, and to disturb those relations which He himself has fixed. Patients sometimes say they will pray to God to bless the means used, meaning the medical means. My answer is, Pray more wisely, pray that I may continue to be studious and industrious, and that God may enable me to find out *the* means—the medicine which He has appointed for the cure of the disease. Such means used, the blessing must follow.

"*Feb.* 20, 1845.—Mr Sampson asks, Will I call at the Bank of England, as he has some suggestions to make regarding my pamphlet? He thinks the pamphlet likely to do good.'

"*March* 12.—Mr Sampson writes as to the attack made on Dr Curie [the allusion is to an inquest through or by Mr Wakley]: He says he considers it 'a very favourable circumstance for Homœopathy, and one that will conduce greatly to its propagation. I write this,' he adds, 'to press you to attend the meeting at 10 o'clock, as you may be able to give us suggestions; and your presence, in any case, will be of good effect. 'Bank of England.'"

Dr Epps had already had an inquest got up on one who had been his patient—got up very evidently out of sheer malice towards Homœopathy, for he himself was much respected and his skill was highly thought of in the family where this occurred.

About this time was formed "The English Homœopathic

Association," of which Lord Robert Grosvenor, M.P., was president. Among the chief objects of this Association, as stated in its first circular, were—

"*First*, To bring together the most active friends of Homœopathy, by means of annual general meetings, at which the progress and the prospects of the Society may be detailed.

"*Second*, To publish treatises explanatory of the principles of the system, for distribution (gratuitously, as far as practicable) amongst the members and the public.

"*Third*, To furnish the members with statistical reports of cases in the various Homœopathic Institutions, and with notices on all important points bearing on the progress of Homœopathy.

"*Fourth*, To promote the publication of a correct translation of the works of Hahnemann."

The Association being formed, the *Dinner* followed shortly thereupon—Lord Robert Grosvenor in the chair.

This festival went off with considerable *eclat*, and the Association was for some time prosperous; in fact, until discord, the offspring as it appeared of jealousy, caused division, and consequent weakened power.

Note-Book.—"Respecting the inquest, alluded to by Mr Sampson, another Bank-of-England friend, Mr M., writes: 'Have you heard of the inquest (adjourned) held this day by our *friend* Lancet Wakley, to which was summoned your coadjutor in the good work of Homœopathy, Dr Curie? A crusher for the system was intended by this attack upon one of its chief practitioners; but I rather think our worthies have been laying their eggs in a mare's nest; and they seem, by some observations which fell from the coroner this morning, to have an uneasy consciousness of the fact. 'Magna est veritas, et prevalebit.'

"Mr Ashurst, to whom I wrote on the subject of presenting a piece of plate to Dr Curie, writes as follows: 'My dear Doctor,—We owe so much (my family and I) to Homœopathy, and to you as its expositor to us, that I can but desire to do anything which may be thought likely to extend the great good to others; and to support those who are attacked unjustly by

people who think they have a vested interest in drastics, blisters, and blood-lettings; and in the consequent pecuniary depletions.

"'If the plan has not been made public, and is not finally determined upon, could you not rather convert it into an occasion for promoting the interests of the Homœopathic Hospital, connecting Dr Curie's name with the movement? I submit that this would be better and more highly toned than giving him a piece of plate. It is the system, and not the man, that has been assailed. But to your good judgment I should yield.

"'You say, "*we* propose." Who compose this impersonation?'"

This was after the inquest above mentioned, at which Dr Curie was very unhandsomely treated: the public papers, however, taking up the matter, as Mr Ashurst states, rather against Homœopathy than against Dr Curie himself.

Dr Epps, already attached to Dr Curie, was more than ever drawn to him in this time of trouble: and later, when Dr Curie was in serious difficulty, owing to some unfortunate investment, he engaged himself most actively with some others in procuring for him efficient assistance till the storm blew over.

Of inquests, got up, apparently, out of bad feeling to Homœopathy, there seem to have been several. A record of one such is fastened in the note-book. It is from the *Morning Chronicle*, April 21, 1845. Part of this notice may be given here, it being somewhat curious:—

"Death of a licensed victualler. The homœopathic system.

"On Friday last Mr Wakley, M.P., held an inquest at the New Crown, St Paul's Tavern, Ball's Pond, Islington, on the body of Mr Samuel Friend, aged fifty-seven, landlord of the above house. It appeared that the deceased was found dead on the floor of his bedroom. His housekeeper stated that he had been ill for a considerable period. A friend had taken him to consult Dr Epps; 'And,' added the witness, 'I was very sorry to hear it.'

"By the Coroner.—'He was only a week under Dr Epps, and had no signs of death when he went to him.'

"Coroner.—'And what did Dr Epps order him with regard to food?'

"Witness.—'A lamb-chop, oysters, arrowroot, etc.'

"Coroner.—'That's not exactly the starving system.'

"The jury concluded that disease of the heart, and not Homœopathy, had caused death. They returned a verdict of 'Natural death.'"

The following, to the Editor of *The Times*:—

"Sir,—You have done the cause of Homœopathy good service. Truth is never permanently injured by being attacked, more particularly when the attack is not well based. People are led to inquire; and when they find that the aggressor has attacked the creation of his own fancy, and has called that creation Homœopathy, the reaction principle comes into operation, and they are led to examine attentively that which the aggressor had vilified.

"I trust, sir, that the accompanying work may lead *you* to judge for yourself, may induce a reaction, when, on finding what Homœopathy *does* teach, and what the reviewers of Homœopathy in *The Times* have stated that it teaches, you perceive how great is the difference.

"Yours in well-wishing, JOHN EPPS."

Dr Conquest writes as follows, to "decline being on the committee":—

Dr Conquest's note.—"My dear Dr Epps,—It is a principle with me never to permit my name to be on any committee to which I do not give my best services; and as I am constantly refusing similar applications, I cannot consistently accede to your so flattering request.

"The Bible *is quietly making its way*, having reached the sixteenth edition of 1000 each."

[Dr Conquest's Bible is now well known.]

"Many speak of God as though He treated men in the same way as a man treats his horse, when that man does not understand how such an animal ought to be treated, and determines to conquer him by cruelty instead of by kindness.

"Wrote to Mr B. as follows:—'Dear Mr B.,—You have surely been blue-pilled enough, and yet you are not cured. The man who could profess to cure you in a week must be very

ignorant, unless he be a knave. Only think; all that your previous medical attendants have been trying for years to effect was at length to be effected in a week!

"You are now suffering from the injuries inflicted upon your digestive organs by physic, and it must be a work of time and of skill to effect a restoration. I do not hesitate to say that one pretending to cure you speedily must be ignorant of his profession. This may be deemed harsh; but we know there are many who will 'rush in where angels would not dare to tread.'

"*June* 24, *Tuesday.*—Dr Knox to dinner. He has written on 'The Races of Man.' He gave us the book. It is a remarkable work, and is exciting a good deal of attention. Dr Knox is a most intelligent man,—has large perceptive powers, is sharp, and quick in drawing conclusions.

"Mr M. has written:—'You will hear at Muswell Hill matter of a highly interesting and most important nature, referring to the extraordinary revelations of a somnambule-clairvoyante who was there yesterday. It is clear that an agent is at work in such cases, which it behoves us not to pass over without close investigation. An extraordinary feature to me is, that it seems equally at the call of *pure* and *impure*, and applicable to the holiest and unholiest purposes.'

"Mr Wigan, of Manchester, is hurt, because when he asked for the journal (*Health and Disease*), the bookseller said it was 'not out.' So sometimes they say a book is 'out of print' when they don't care to trouble themselves about it. It is rather hard for an author.

"Nov. 12, lecture Temperance Hall; 13, meeting four o'clock; Nov. 14, meeting at eight, Complete Suffrage Association; Dec. 2, Metropolitan.

"The report of the Dispensary, Newcastle-upon-Tyne, for this year, is satisfactory. It is stated, 'On the evidence, then, of statistics of acknowledged validity, founded upon the tables of sixty-four allopathic and of six homœopathic hospitals, in

different parts of Europe, and extending in some cases over a space of ten years, it is asserted that out of every hundred patients treated allopathically, from nine to ten die; whereas out of the same number treated homœopathically, from four to five only die: the mean duration of disease being in the former case from 28 to 29 days, in the latter from 20 to 21 only.'

"*Sunday morning.*—I would impress on my own mind, and, as far as I can, on the minds of others, that it is an imperative duty to study the Bible, to keep up stated religious studies, so as thereby to form a barrier against the influence of a never-ceasing professional pursuit. Such study will be the most effectual agent in preventing the mind from being drawn away from God, and in giving it strength for religious usefulness. In a properly organized Christian church there would be a high motive for such pursuit in the opportunity which would therein be afforded of communicating to others the results of our earnest and careful study.

"1845.—A gentleman (Mr W.) applies to me for medical advice, who, in excuse for not being able to pay the fee, says: 'I am a retired military officer, who, in an unpropitious moment, sold out of the British service, to engage in the contest for the extrication of the Portuguese nation from the thraldom of tyranny and superstition.'

"Mr C., who lives opposite Newgate, states to me he has noticed that the people who live in Newgate, and are engaged with the prisoners, seem all more or less deteriorated by the contact with villany. I have been talking, in my lectures, about the influence of prayer in connexion with its action on the individual, and the change effected in him. 'Beholding as in a glass the glory of the Lord, we are changed into His image.' The face of Moses shone after he had been in communication with the Divine Lawgiver.

"The contemplation of, and especially the constant mingling with the vicious, is, by the same rule, likely to have a deteriorating effect.

"On New-Year's eve, my patient, A. W., wrote: 'The clock is striking twelve, and we are entering another year. I can never go to rest till I have watched the old year out. There is something inexpressibly touching and solemn in the midnight bells; and the thoughts that arise in my mind are very overwhelming. One step nearer the grave. Instead of wishing you a happy New Year I will wish you a happy eternity.'

"I answer this patient thus:—

"'The great thought that arises in my mind on the passing away of the old year is, "Am I trying to use time so as to make it productive of happiness to others through me?"

"'It strikes me, that instead of sitting up till twelve o'clock to see the Old Year out, we should go to bed early, and thus be in a fitter state to welcome the New Year next morning and to attend to our duties, than would be possible when exhausted by night-watching. Further, I think it very unfit and inconsiderate to set all the bells a-ringing at midnight, as their united sounds may be disturbing to people who have gone to bed, or to sick people, for instance.'

"Extract from my answer to an application that I should attend a meeting of the Friends of Freedom 'to consider the propriety of calling a central metropolitan meeting, to petition Parliament against the contemplated embodiment of the militia, and to take such other steps as the meeting may see fit, in order to defeat this unchristian and despotic measure':—

"'I cannot be with you; but I suggest that the best plan will be to obtain a correct statement of what the Militia Act will require the militiamen to perform. Have this clearly stated, so that the people may know it.

"'Without any reference to Christianity, I should prefer a militia, properly formed, like the National Guard of France, to a standing army. As a Christian I should oppose all war, and consequently all warlike proceedings. Still the matter will be decided without any reference to Christianity, and it becomes a query whether, if we are to have a militia, we might not endeavour so to arrange that it might be subject for its *social regulations* to the people who form it.'"

CHAPTER XXVIII.

MISCELLANEOUS MATTERS AS NOTED IN MEMORANDUM-BOOK. TAKES A COTTAGE AT WARLINGHAM. LIFE THERE. PURCHASES LAND AT ASHURST WOOD ALSO. THE DOG TROT.

THE following, though without date, is found among papers at this time:—

"To Father Matthew. 'Dear Sir,—You went forth in faith, and that faith should be supported. I am one of those who have been often abused in temperance publications, because, as a medical man, I would never give my sanction to the dogma that spirits contain no nutriment. I have expressed my regret, too, that the cause of temperance, which I myself uphold as far as temperance is concerned, should be supported by fallacious arguments. However, we are taught, "Let every man be fully persuaded in his own mind;" and therefore I feel pleasure in taking an opportunity of testifying, by the enclosed mite, that I am assured you have, in the Almighty's hands, been an instrument of immense good in society.—Yours truly,

"'JOHN EPPS.'"

Note-Book.—"Very great are the uses of Phrenology in reference to man as a moral being. It teaches and demonstrates the important truth, that the Creator has endowed man with sentiments of moral justice, moral benevolence, devotional feeling, imitative moral power, and a love of ideal beauty; for Phrenology gives organic demonstration that man is a moral being, that he is a just being, that he is a religious being.

"The importance of this demonstration is proved by the facts that the most acute philosophers have described morality as entirely the product of the opinions of society; that many have

denied all moral distinctions whatever, declaring that unless we know what the moral faculties are, it is quite impossible we should be able to guide them.

"It is true that some philosophers, as Cicero, maintained the existence of one true and original law, conformable to reason and revelation, diffused over all, invariable, eternal, which calls to the fulfilment of duty and to abstinence from injustice. And, in addition to this, we are taught in the Christian system that there is a true light which lighteth every man that cometh into the world.

"To one who disputes such a law, such light, these statements are mere assertions; and because the existence of such a law, of such a light, could not be demonstrated, the disputer still maintains that morality is adventitious, and asserts that there are no original tendencies in the mind that could make it approve or disapprove.

"According to this view, there is no such thing as virtue; lawgivers and sovereigns become the creators of virtue and of justice, merely by imposing laws. And yet what sovereign or what conclave of sovereigns could really create or annihilate a single virtue?

"Without Phrenology, no argument can be adduced which shall be satisfactory to the disputer."

"Went to Mr S., who sent for me last week, when he was supposed to be dying. He had been under treatment at the Hospital for Consumption. The physician there treating him told him I was a quack; nevertheless, as Mr S. felt himself getting worse, he managed to make up a fee, in order that he might get me to come and see him. To-day I found him much better, and, strange to say, able to move about the room a little. Some of his symptoms are decidedly better. He states that he has improved each day.

"A curious experience made this year. One morning Mr —— called, and began at once abusing me. 'You invite a man to a dinner,' he said, 'and then charge him for his dinner.' It seemed a strange salutation. He had called a little time before about his child being vaccinated, when I told him he

could have it vaccinated at either of the stations of the Jennerian Vaccine Institution, telling him, also, where those stations were situated. His wife went to one of the stations, but found, as she might have expected to find, that, at an institution to which the poor are invited, the people were not so 'respectable,' and some of them not so clean, as she herself was, and she would not stay to have her child vaccinated. I was sent for to the house of Mr ——, and went, when I found that the subject was about receiving the benefit of lymph from the Institution, without having the child vaccinated at the Institution. I told them that if they wished me to vaccinate the child, Mrs —— must bring it to my house, but that I avoid vaccinating *out of the Institution*, as I do not wish to make my position at the Institution a means of depriving surgeons of one branch of their emoluments. I mentioned my hours at home, making it clear that I meant my *professional* hours, and *as* clear that I did not wish Mrs —— to come. My fee was not asked.

"Not long after this, Mrs —— came, expressing a hope that she was not intruding, as, however, she was. At her request I vaccinated the child. She returned me thanks, and went away. She was to bring the child that day week, and accordingly came. Wishing to preserve the dignity of my profession by not performing its duties gratuitously at my own house to persons able to pay a fee, and who considered themselves too respectable to be mixed up with the poor at a gratuitous Institution, I wrote a note to the husband (whose wife had not paid the fee), stating that it was an unpleasant thing to mention to a lady that she had forgotten the fee, and reminding him of what my usual fee is. This was what called forth the remark, 'You invite a man to a dinner, and then charge him for his dinner.' Mr —— was in a great rage, talked so loudly, and so rapidly, and so violently, that all explanation was quite out of the question. He is naturally a noisy man. He went along the hall storming tremendously. My wife, up-stairs, knew, she said, from the noise, that it was Mr ——."

Note-Book.—"*January* 1846.—Applied to, to assist in paying the debts of the Baptist Churches in Jamaica, for building meeting-houses and for paying the pastors. I decline, and

give my reasons for declining. I can assist in paying a missionary, a preacher or proclaimer of the good news. The Scriptures do not warrant the payment of pastors or presidents of churches or assemblies."

His opinion on this matter has been already stated.

"*May* 2, 1846.—Mr W., a surgeon, who some time ago strove hard to get up an inquest on a child to which I had been called in (the child had been a patient of his), called on me to obtain information about Homœopathy, being determined to ascertain what are its merits. How things revolve!

"*May* 6.—Dr H. B. writes:—'My dear Sir,—I beg your acceptance of four bottles of a new ale which has been brewed at my suggestion for the dyspeptic, and those debilitated by disease. It is to be called Dr B.'s invalids' ale; and as I am about to put forth a statement, candidly avowing the suggestion and intention, I should be glad to have your opinion of the article, etc., etc.'

"My answer:—

"'Dear Dr B.,—I have no belief in invalids' ale, being quite certain that an *invalid* is a person in a state of disease, for which there are appropriate medicines. To discover and apply these medicines should be our business. Let me suggest to you not to identify yourself with such palliatives. You have talent and industry; use them in studying the cure of diseases, rather than in devising means to give a *factitious* strength, thus hiding, not curing, disease.—Believe me, sincerely yours,

"JOHN EPPS."

"*May* 18.—Saw Mr —— at the Bank of England. In the course of conversation, it transpired that a certain Doctor had spread abroad the insinuation that I had acted unprofessionally in relation to him and a patient of his. The facts are these, and they are rather interesting:—

"Mr A. G., a patient of mine, wrote to me, requesting me to see, at the earliest opportunity, a sister-in-law of his, whose medical attendant had declared that her lungs were diseased. Mr G. did not say who was the medical attendant, or even what treatment she was under. He merely wished to have my

opinion on the case. On visiting the lady, I found her in apparently tolerable health. Inquiring into her case, I discovered that the principal symptoms indicated gastric affection, and that not of a severe kind, with which were associated some slight pulmonary symptoms. I expressed satisfaction that I was able to give a more favourable report than I had expected; and stated that I did not believe the lungs were diseased—that is, taking the phrase as it is generally understood.

"I afterwards learned incidentally, that the lady was under homœopathic treatment.

"After hearing Mr ——'s account, I wrote to Mr A. G. to know whether his sister-in-law was alive. She would most likely have been dead had the lungs been as was stated before I visited her. I received the following letter:—

"'Tuesday morning, May 19, 1846.

"'Dear Sir,—In reply to yours, I am happy to state that my sister-in-law, Mrs E., is still alive, and in better health than she has enjoyed for some years. (Notwithstanding your opinion, Dr —— maintained that her lungs were diseased.) From that illness she recovered, and remained for some time in moderate health, until about six weeks ago, when she relapsed. Dr —— was again called in, and he then stated that she was in the last stage of consumption, and was also labouring under typhus. He prohibited any one of her friends from seeing her, and said she could not recover—could not, in fact, live many hours. I hereupon acquainted my friends with what was expected. From this illness she, however, recovered. She went to Dover with my family for a week, and is in better health than she has been for several years. Dr —— has now pronounced that her lungs are sound.—I am, my dear Sir, yours faithfully,

A. G.'"

"Saw Mr Miall, who expressed to me the great benefit conferred on his wife (who has been my patient) by Homœopathy. Similar statements in favour of this glorious truth (Homœopathy), are continually being made.

"The following is rather pleasing, from a poor man: 'Sir, you will recollect that about six weeks since, you attended my children who were ill in bed. We live at the barber's shop in

—— Street, Fitzroy Square. Thank God and you, all the young ones are restored to health. For myself I am far from well; and I have now no faith in the physic I should once have used, before I heard your lectures.

"'I have had so many favours from you, that I have no face to ask for further advice *gratis*, and yet, my means being humble, I cannot afford to pay a fee equal to the value of your advice. I am sure you will not put an uncharitable construction upon the request I am about to make. I really do not know how to bring it out.

"'Will you give for five shillings that which is worth a guinea?—Your deeply obliged, W. R.'"

"How naturally we recommend to another what has been of use to ourselves.

"A patient came, who said he had been recommended to me by a woman on a steamboat. She saw him suffering with affection of his legs, and told him I should be sure to cure him.

"A thought on Bible translation:—

"A step to be taken in order to a proper understanding of the Scriptures, is to have a dictionary, say Johnson's, and beside it a concordance; in the latter seeking out all the words, and thus discovering what are wanting in the translation. Then, in the Greek, seek for those words which would best represent the wanting words, and whenever they occur, so translate them.

"*Oct.* 23, 1846.—A public meeting to promote the abolition of the punishment by death, Cowper Street, Finsbury. In the chair Charles Gilpin, Esq. Addresses by Mr Miall, Mr Alderman Sidney, Mr Frederick Rowton, Mr Alfred Stephens, and myself. A most interesting meeting."

"For lecture:—

"Do circumstances act more powerfully than nature in forming the character?

"Nature implies organization.

. . . . . .

"It is a difficult question.

"Circumstance is the father.

"Organization is the mother.

"Character is the child.

"The question occurs, Which parent is the more influential with respect to this offspring character?

"Circumstance and organization are so closely joined together as to have become one."

Lectures continued to be delivered by him in various parts of London, on Homœopathy, on Physiology, on Phrenology, and on other subjects, while professional engagements became now so arduous, that it sometimes appeared impossible, considering the state of his health, that he could long hold out. Seeing the crowd of gratis patients that came every morning to his house, exhausted him before the day was half over. His extraordinary energies carried him through so much, that only in an extremity did he give way. But he, at this time, began to feel that something must be done to relieve the overworked brain and the sympathetic general organization.

A spot he had lately discovered, and which greatly delighted him, was Warlingham Common, a few miles beyond Croydon. It is part of a range of table-land on the Surrey Hills—a most salubrious spot; and there is charming scenery round about. He and his half-brother G. N. Epps first went to this place about a small freehold, which afterwards they, with the next brother James, purchased to obtain votes for the county.

In the present state of his health his thoughts turned to Warlingham as a locality which would in all probability be invigorating to him: and as it was his plan, when seeking an advantage for himself, to combine with it a benefit for some one else, so it was with respect to his first country residence. A patient, seeking occupation, brought her troubles to him, and begged of him to recommend to her some invalid children to take care of. His answer was, that if she lived in a salubrious spot, he might possibly be able to do so; and told her of Warlingham. She visited the spot, and the result was her taking a cottage there. Part of this cottage John Epps and his wife occupied twice a week for three years.

His feeling of seeking to benefit some one else while bene-

fiting himself, was shown in almost every purchase he made. Scarcely did he possess a single article of household furniture which was not bought of some one in difficulties—perhaps of a poor patient whom he wished to assist. A history of this kind attached itself to most things he possessed, whether in town or country: and many a thing which he would not have thought of purchasing, as being not in accordance with his taste, or else as being an article which he considered might very well be dispensed with, was nevertheless purchased, because "the poor fellow" was ill or badly off; or from some other kindly motive.

His happiness in this place, Warlingham, was very great; it became an enthusiasm. Inconveniences and troubles naturally arising from the cottage not being his own, shrank into insignificance compared with the delight he experienced while occupying himself in that rustic garden, drinking in the pure health-giving breeze at the same time.

Mrs Epps, senior (his stepmother), came to this spot shortly after, occupying the cottage purchased by the brothers. At her death, John Epps took up his residence at that cottage, or rather visited it twice each week. Thither he and his wife travelled whatever the weather might be, through terrific storms, through snow, wind, dense fog, over slippery roads, and occasionally at midnight, when detained late in town by professional engagements. Nothing deterred, unless, as happened twice during a period of many years, he heard that the roads beyond Croydon were so blocked up with snow that no carriage could get along them. Thus persistent was he when convinced that the object sought was right.

Most of his time, when at Warlingham, was spent out of doors. On his arrival in the evenings, if any light remained, he went round his premises to observe what had been done, and to look at the live stock. In summer he had generally time to set to work at whatever there was on hand. It was always difficult to get him in to any meal. Dressed in an old coat and cap, and with large coarse gloves, his men about him, and he himself joining in the work, his London friends and patients did not at first recognise him for the same man.

Dictated to his wife, many years afterwards:—

"In the year 1846, I went to reside part of my time at Warlingham. Finding that the poor had often, in the hot summers, to send all the way to Croydon (six miles) for water, since at Warlingham there were no wells, and the ponds which were supplied by rain-water were used for all purposes, for cattle, ducks, geese, etc., I, in the year 1847, took an active part in, and subscribed liberally towards, having a pond made which should be used for domestic purposes only. This pond was surrounded by a fence, and was made perfect, so as to contain water always. It became a great benefit to the place, and from that time the villagers were never subjected to the necessity of sending to distant parts for water."

He it was really who stirred up a few of the people round about to help in obtaining this advantage.

There were several remarkable cases of benefit to patients staying at Warlingham. A dictation many years later records one among many others :—

"The salubrity of Warlingham was strikingly shown in several cases of patients whom I advised to go to that spot. I often recommended people whose lungs were affected, to stay there, because I myself experienced so much benefit each time I went down. In some of these cases of chest affection the result was extraordinary ; perhaps in no case more so than in that of my young friend M. W., in whom consumption was arrested by a residence of some time on the common. His mother, father, and sister were with him, and our sympathies united over the case. Pleasant indeed was it to mark the progress towards health, and very agreeable hours we all passed together when the patient improved, and we could ramble about the common, the heath, and the lanes of that delightful neighbourhood. These friends live at Hampstead, a bleak and trying district for weak chests."

Unfortunately, at the commencement of the second year of the stay at Warlingham, "Annie" died there, aged 19, her visit to this spot being too late to save her, and her case being, it must be presumed, beyond the reach of human aid. This was a very sad event, and it was followed, within two years afterwards, by the death of her mother, to which allusion has

already been made. These two melancholy occurrences cast a shadow over Warlingham, which, from some minds, never entirely disappeared. So great was John Epps's buoyancy of spirit, however, and so deeply was he impressed with the duty of seeking health and content in occupation, that he could, as it appeared, sooner shake off depressing thoughts than many can.

Between the periods of these two troubles happened the misfortune already noticed of his right shoulder being dislocated by a fall from his horse. Unable for a long time to resume his professional duties, he stayed first at Warlingham and afterwards at Hastings, to which place he and his wife drove through Sussex. It was a mode of travelling he preferred to any other, though he was then too ill to enjoy it. Once at Hastings, he soon began to improve, however; and, after one serious relapse, health gradually returned. With its return, his thoughts were directed homeward, and the cares of life assumed their naturally urgent aspect.

On the way back, in arriving near East Grimstead, where on their wedding-day they had stopped to dine, the Doctor caught sight of an announcement of some small property for sale at Ashurst Wood, a place they had just passed. The idea pleased him, of having land in this neighbourhood, and perhaps hereafter a habitation. Stopping at the door of a gentleman in the town, to whom reference was made, he made the necessary inquiries; and so far was his confidence inspired by the candid manner and the "good head" of this gentleman, that he at once authorized him to make the purchase for him (necessarily within a certain limit).

After the sale, he heard from this agent that the property was *his* (Dr Epps's). On afterwards visiting it, he was delighted with the purchase, which consisted of a cottage or two occupying a beautiful position in a rustic and rather secluded spot.

The conveyancing of this small freehold led to a friendship with Mr Pearless of East Grimstead, solicitor and lord of the manor in that part, for whom he ever after retained a sincere attachment. "Indeed," John says, "we have known so many good and honourable lawyers, that it would be unjust indeed, did we regard the race with the usual amount of vulgar suspicion."

He, in after times, purchased other properties at Ashurst Wood. The next purchase was, perhaps, the piece of land on which his house was built. This was a plateau, commanding, over pasturage and thicket, a view of the charming village of Forest Row, beyond which rises Ashdown Forest. On the other side is a still more extended, though less striking landscape. With this truly exquisite spot he was enraptured; and his plans for the future, connected with it, at once took form. Trees were soon planted, to form an avenue leading to the imaginary dwelling.

It now became an occasional pleasure to visit East Grimstead and Ashurst Wood instead of Warlingham; but this was very seldom, so much work was on hand at the latter place; for, on taking possession of the freehold at Warlingham, his brothers sold him their shares of the property, and he commenced alterations and improvements, works which never ceased until he left the spot entirely. One of these works was to gain permission from the lord of the manor to have a road made, there being no road from the high-road to the cottage. The permission was granted, and the road was, as no doubt it still is, a great comfort to those living at that part of the common. The further permission was given to the petitioner to do whatever he pleased to improve the place; and now, soon, on Thursdays—his only days there except Sundays—he began to busy himself with his men, in making a continuation of this road, intended to join another, the parish not having carried their road, just made, further than the cottage. Had he been able to finish this task, the communication by a firm road would have been complete between Warlingham and another village. By the time he left Warlingham, it had been carried on for some considerable distance; but the many other things on hand prevented completion, to say nothing of the illness he had during his stay there, and which he thought the pure air of that spot helped him in some measure to struggle through. Very rarely did he give up altogether. He always declared himself "better" on arriving in the country. "Better, much better," was ever the answer to inquirers, or perhaps his involuntary utterance, followed by singing and other demonstrations of satisfaction. The increase of his usually buoyant spirits

commenced as soon as, in driving to Warlingham, he reached the high land at Sanderstead—some three miles from Croydon,—for then he felt the chest relieved, and could breathe better. His dog Trot was as happy as he. At Croydon, where the horses were refreshed, out jumped Trot, to run the rest of the way—a joy he evidently anticipated as soon as the party neared the town. This feeling he exhibited by placing his fore-paws on his master's shoulders and licking his face. As Trot advanced in life, he gradually showed symptoms of a less value attached to running by the side of the carriage; till finally, he objected altogether to alighting until the others did so. In this respect, the master and the dog became alike; the master having at length to avoid walking up the hills.

Trot, in all his early life, when in the country, never left his master's side. In-doors, he lay close at his feet, and at the slightest movement was up and on the alert, hoping to go out; his great pleasure at that time being, like that of his master, open-air occupation.

In the general way, Dr Epps refused to see patients when he was at his country home, giving it to be understood that he left London expressly to be away from patients, and to gain the benefit, so necessary for him, of perfect rest from his profession, with change of occupation. Yet, when any of his patients came down, as often happened, he could not always avoid seeing them medically. As friends, his house was open to many; and this brought some pleasant hours, he often giving up his work to enjoy a stroll, or to help an invalid to manage Toby, the sometimes rather unmanageable donkey, whose services he offered in especial cases.

He had not been long in Warlingham, when he began to engage in efforts of a philanthropic nature—efforts to elevate the tone of mind of the village people. There, as everywhere, were some one or two who, like himself, had the wish and possessed the energy, urging them to do something towards this object. Amos Ashby, a Friend, the miller of the place, was one of these. He had made attempts to get the people to read, and to save; but these attempts had been, he said, without apparent fruit, for want of others to join him. The clergyman was in bad health, and incapable of exertion. The small

chapel belonged to the Methodists, and there was no resident minister. There seemed to be nothing doing to attract people from the beer-shops, of which there were several. Dr Epps got up a Savings Bank, he himself paying the interest of the small sums deposited, and often giving, as an encouragement to the poor, some trifle to be paid in for the children. He also lent out books, such as *Chambers's Journal*, to any who could be induced to read them. In these matters, Amos Ashby took great interest, and rendered good service; as, when occasionally Dr Epps gave a lecture, Amos Ashby was at the pains of clearing out the lower part of his mill for the purpose. Later, the Doctor contrived a large room wherein lectures were delivered. He also stirred up the better sort of people round about, to join with him in inducing the poor to cultivate their gardens; and now, once a year, there was a flower, fruit, and vegetable show—a new thing in Warlingham, though to be met with in most country places.

The Rector having to leave for change, Dr Epps found a pleasant and earnest coadjutor in various good works in the gentleman who took duty in the parish during the period of absence. At one time the Rector was supposed to be dying, and the "living" was sold. It must have been, one would say, an awkward dilemma, for he recovered.

Besides the pond alluded to, efforts were made by the Doctor to get *a well;* but so great was the elevation of Warlingham, and so great, consequently, would be the expense of the work, that subscriptions could not be raised; appeals to the wealthy round about were in vain.

The farmers of that part were found unwilling to render any assistance in matters connected with the improvement of the place—such, for instance, as the important matter of making roads.

The following is part of a speech at some meeting in Warlingham, after the farmers had been making strong opposition to a road that was greatly wanted in the place.

Note-Book.—Jotted down for speech.—"The farmers say they have great burdens, that they pay tithe. But it is the bread-eater who pays the tithe; for do not the farmers, in selling

their corn, add the amount of the tithe they pay to the price at which they sell the corn? And who pays this? It is the consumer, the one who eats the quartern-loaf; from that loaf the farmer gets back the tithe. Thus it is not he who pays the tithe. The farmers advance, as excuse for their unwillingness to aid their neighbours in having good roads, that they have such heavy burdens to bear. In all periods of time the farmers have been great grumblers. They have grumbled till they have made themselves believe that they have especial burdens and troubles, when really they have been the most favoured class of the community. If a tradesman keeps horses to enable him to carry on his trade, he has to pay duty on each horse; but if a farmer has twenty horses engaged in his husbandry, he has no horse-tax to pay. Again, look at the insurance. Every man, not a farmer, who wishes to insure his property and his goods in trade, has to pay so much for every £100 insured. If a man wants to insure his ships, he has to pay.

"But directly a man ceases to be a trading man, and becomes a farmer, he is freed from paying any duty; for farming and agricultural stock pay no duty, and the amount of this stock insured is seventy-six millions.

"Again, if a trader wants to carry, say the miller his grain to the mill, he has to pay toll at the turnpike gate; but if a farmer wants to carry manure to his land, with a view of making that land profitable, he pays no toll.

"If a miller takes machinery to his mill, he has to pay toll for the cart that takes it; but if a farmer brings a new machine, to enable him to realize greater profits, he has to pay no turnpike toll.

"There is but one farmer in this parish who pays income-tax; whereas the clerk or the skilled artisan who earns £100 a year has to pay income-tax. The farmer who manages to get his rent under £150 escapes without paying a penny.

"The farmer makes us pay for every quarter of wheat that comes to this country from abroad.

"But the farmers say they pay so much heavier rates.

"Why have they heavier rates? Simply because they have larger portions of the land. And why do they hold their larger portions of land? Is it from any particular love to their

country? Is it not because, as is the extent of their land, so is the opportunity of larger profit? And surely it is not fair or just that, besides the power of holding large quantities of land, and thus of obtaining larger profits, they should on this account claim a larger proportion of power in relation to their fellow-parishioners."

This is an allusion to a claim made for greater voting power in the parish, on the plea of greater burdens and heavier rates.

"Be it observed that they get the augmented social power which large farms necessarily bring,—namely, the employer of labour gets an influence over the labourers employed; as a large consumer, he gets power in connexion with the tradesmen of whom he buys the goods he consumes; and so in many other ways.

"And when he claims to himself a right of taxing his fellow-parishioners not in proportion to the acres which give him his profits, he virtually punishes the poor for his poverty."

CHAPTER XXIX.

ANECDOTES OF LADY PATIENTS. IS ASKED TO STAND AS M.P. FOR NORTHAMPTON. MR WILSON OF THE "ECONOMIST." ARGUMENT REGARDING ANIMAL MAGNETISM.

"MARCH 12, 1847.—This day a lady, who had been travelling with her father, was brought to me in a very prostrated condition. I examined her case very minutely, and, finding her quite exhausted, desired that her mother and herself, with a friend, might retire to another room to rest, while a messenger went to the chemist's for her medicine. After seeing other patients, I went into the room where the lady mentioned and her friends were resting. After inquiring how she felt now, and hearing her reply, she said very naïvely, 'I must kiss you.' I put my cheek down, and received a salute with all becoming submission."

"*April.*—I was called upon one day this month by two gentlemen, who, with apologies for troubling me, said they had called upon particular business. They were deputed, namely, by the widow of the just defunct Leman Rede to apply to me for the heart of her husband's brother. The request astounded me, for I had no such part in my possession. Upon further conversation I remembered that I had, some years since, been called in to consultation when Mr Rede's brother was on his deathbed; and these gentlemen stated that the case was so peculiar that I requested permission to examine the heart; that I did so, and took it away. Of these asserted facts I had no remembrance, and expressed my regret that I could not gratify the wish of the lady. I asked what had created this wish to have the heart of her husband's brother, and found that Mr Leman Rede

had expressed the wish that his brother's heart might be buried in the same tomb with himself."

"A lady wished me to examine her head phrenologically, because she thought she should thus be enabled to understand a peculiar state of mind with which she is tormented. I told her I very rarely examine heads, but recommended her to Mr Hawkins, who has more time and more practice in such manipulation. I added, that if she wished for any further information, I should be happy to devote a few minutes to her case. She went to Mr Hawkins, but called again upon me, not being satisfied, and now stated the trouble that she thought might be explained on phrenological data,—namely, she lost her husband some time ago, and is tormented with the thought that he is annihilated, and thus she cannot make him even mentally tangible."

"1847.—The 'Dissenters' Parliamentary Committee' issues a protest on the occasion of Lord John Russell's address seeking again the trust reposed in him. They believe that the principles of civil and religious liberty have grievously suffered at the hands of the noble lord, who, say they, is not the representative of the Dissenters of London."

"*May* 3.—Locke King's letter to the electors of the eastern division of the county of Surrey, is good.

"The following is from Mr Alcock [letter fastened in note-book]:—

"'Sir,—Your letter of the 30th found me here only to-day, or would have been sooner answered.

"'If I understand you correctly, I imagine you are unfriendly to the Established Church. If so, it is with great regret I am bound to say that I cannot agree with you.

"'I am a friend to the Established Church, however much I regard and respect the conscientious scruples of all who differ from me. Not many, I believe, are more truly the friends of commercial, civil, and religious liberty than Mr King and myself.

"'It is with pain I am compelled to say that which may be

disapproved of by so sincere a friend of the Liberal cause as yourself; so sincere and zealous a friend that I hope you will be disposed to concede minor points when there is every fair probability of substituting two Liberals for two Conservatives. Accept my thanks for your kindness, and believe me faithfully yours, THOMAS ALCOCK.'

"My answer:—

"'Dear Sir,—I regret that your letter does not contain a reply to my inquiries. The questions put by me had no relation to your friendliness or unfriendliness to the Established Church: but were merely to the effect, whether or not you, as the representative of East Surrey, would appropriate any further the national funds to the support and the extension of the State Church. If you approve of the State Church, I have no right to interfere with the view held by you as an individual: but I have a right to seek to prevent you, as my representative, from employing your friendliness to that Church in taking my money to support that which I do not believe in. I shall be glad indeed to find that your friendliness to the State Church limits itself, as, I have no hesitation in saying justice requires, to giving your individual means and influence to that Church. I shall be obliged if you can favour me with explicit replies to the queries in my previous letter. Mr King's reply to me is highly satisfactory, and commands my most earnest support, trifling as my support may be.'"

Mr Alcock's second letter:—

"Dear Sir,—My opinion is that no national funds are required for the support of the Established Church, and therefore I shall vote for none. This, I hope, is a clear and specific answer to your letter of the 7th. Your first letter is mislaid among a multitude I have had. I recollect, however, it alluded to colonial bishoprics. I do not hesitate to say that I will vote for no public money for them, nor am I aware that any has been given for the purpose: but at any rate I will vote for no public money for them. Having said this, I must leave it to your sense of consideration to wait until the proper time for any further questions.—I am, dear sir, faithfully yours,

"THOMAS ALCOCK."

"*May* 1847.—I was consulted to-day [day not stated] by a Roman Catholic priest, who was suffering intensely from diseased stomach, evidently owing to fasting, and continuing to work while fasting. He had long been treated for this state, under the old system, and without benefit. I endeavoured to show him that the Creator of the stomach and the Romish Church must be at variance, if there exist in the Church a law contrary to nature and in opposition to the will of God as revealed in the law that has relation to the stomach. He acknowledged the force of the argument: yet it was difficult to hail the proposed remedy."

"*May* [another day, without date].—To-day I was consulted by a student of divinity at one of the colleges, and found that he was suffering much from his head, which was a powerful one. I questioned him as to when his symptoms had become worse; and he stated that it was after he had become a student. I ascertained that he had been a house-decorator before that time; and it is clear that the change from an active to a sedentary employment caused this attack. I told him he would find his chief remedy in following Paul's example, who worked with his hands at tent-making."

At this time, as occasionally had been the case before, he was applied to, to take a youth under his care, and to superintend his medical studies. The request was that he should live with and be as one of the family; but Dr Epps declined this. He writes in note-book: "I have so strong a love of the freedom of home, that I have refused applications of this kind. The disposition of the youth might not be such as to ensure our living harmoniously together. Besides, I must devote some of my time to him; and I have no spare time. The one inducement now would be that of teaching the *homœopathic practice*."

In 1847, being much urged by friends to do so, he was induced to place himself in the position of candidate for member of Parliament for Northampton. He did not succeed; and this he always thought was well; since, with his delicate health, and with his deafness every year increasing, the strain upon the mental power would in all probability have been too much

for him. And indeed it is most likely that parliamentary duties, added to others which were more than sufficiently arduous, would have cut off some years of his not long life. It seems that many of his attached friends were much disappointed at this failure.

In the *Daily News* appeared the following (July 29):—

"At a meeting (Currie and Epps standing for Northampton)," after Mr Currie had addressed the electors, Dr Epps "denounced the injustice of a State Church, and contended that every man should not only worship God as he pleased, but should not be called upon to support another creed. He expressed his complete dissent from the Government scheme of education, and considered it an attempt still further to increase Government patronage, and to strengthen the holds of the Church. To allow the working man to educate his children, he (Dr Epps) wished to promote free trade, and thus to lower the price of provisions. He did not approve of public schools; they were often the schools of immorality and profaneness. Some of our greatest reprobates had been even to Oxford and Cambridge. He wished to shorten the duration of parliaments, and professed himself an advocate for complete suffrage and the ballot.

"Dr Beyford spoke next, a Conservative. Afterwards Mr H. J. Ryde made a few remarks on behalf of another gentleman, Mr Humphrey.

"The show of hands having been taken, was declared to be in favour of Dr Epps and Mr Currie."

It is somewhat curious that, as expressed in a paper published at this time, and handed about on the occasion, "Dr Epps was indirectly the parent of free trade in corn"—namely, among the essays published by him in the *Christian Physician*, one appeared in October 1835, written by the afterwards secretary of the National Alliance, Mr Thomas Dick, and containing some views on the subject of free trade in corn, which Mr Cobden in a letter acknowledged *had corrected his own views* on that subject.

Any way, his magazine had been the means of introducing the essay to Mr Cobden's notice.

Note-Book.—"*August* 1847.—Singular conduct of Mr S., because I had opposed some of his proceedings.

"I attended a meeting of the English Homœopathic Association, which was convened at the office of Mr S., in Lombard Street. Besides Mr S. there were there three other gentlemen (one the secretary) before Mr Ashurst, my brother, Mr Johnston, and I arrived. Mr S. expressed astonishment that I should intrude into his privacy. As, however, he had given up his room to a public body, I had the same right there as the others had. The secretary said I was not summoned; to which I replied that if the secretary neglected his duty in not summoning a member of the committee, it was not to be argued that this member should not attend to *his* duty, if aware of the meeting taking place.

"Mr S. said his room should not be used while I was present. I replied that I should not withdraw until the other members of the committee did so. Mr S. said he should proceed as though I were not present. In answer to my reproof, the secretary stated that he should call a meeting whenever he deemed it best to do so; and when I proposed to look at the minutes of the last meeting, in order to see what had transpired at that meeting, he immediately took up the book and removed it out of reach. He attempted to justify himself for not having summoned me. I showed that his mode of proceeding would establish a complete despotism.

"Nothing being done, Mr Ashurst, my brother, and I retired, leaving the others in consultation."

"*September* 10, 1847.—*What Doctors are exposed to: a Crazy and rather Vicious Patient.*—One of the gratis patients (some time ago now), all on a sudden, gave me two or three hearty kisses. I reproved her, and said she would not henceforth be admitted if she did not know how to behave herself. I had given her advice for a long illness. My wife, to whom I related this behaviour at breakfast-time, seemed inclined to think that a feeling of gratitude for my 'kindness' had urged the woman. Afterwards, we concluded she must be *cracked*.

"Some weeks after this woman came again, and began to be rather free in her behaviour; so that I had to tell her that I

must in future refuse to see her: and she now had really nothing to consult me about. Still she refused to go; and I rang the bell and ordered my man to see her out. We decided that she must be insane.

"Afterwards, finding that she could not gain admittance, she annoyed me in other ways, once throwing a stone into the carriage at me, when I thought it high time to apply to my solicitor to free me from her persecutions."

"*November* 23, 1847.—This day I had a lengthened series of visits, so that I did not reach home till past eight o'clock. Having to lecture at eight, as I supposed, I desired my man to wait, and, taking a crust of bread, for I had not dined, told him to drive at once to the lecture-room. When I arrived, I hurried on to the platform, and was astonished at the smallness of the audience. There were many seats, and some musical instruments on the platform; but there was no table for my lecture. I saw a kind of small table, like a seat, before the organ, and I began pulling it towards the front, in order to have a sort of table to stand before me on the platform stage. While I was busy pulling—for the thing was heavy—a man came up and asked me what I wanted. I replied, 'A table, to place before me at the front of the platform.' He objected; but I pulled at the table, for it was past the time when I ought to begin. He asked me what I wanted the stand for, and I replied, 'For my lecture.' He said, 'It is a concert night.' I had mistaken the Tuesday. It is the Tuesday of next week. I daresay the man thought me affected in the head."

"*December* 1847.—It does not often happen as to-day. I wished to take but a small fee; but the full fee was pressed upon me. It was a good aunt, a widow lady. I felt a sympathy for her, from what I had heard of her kindness to a nephew. I was compelled to take it, and to receive thanks also."

"*Case of Mental Suffering.*—A patient writes: 'I know that I have, like Pharaoh, hardened my heart against God; and the Bible, instead of affording me comfort, condemns me. My own conscience torments me constantly. In every wicked person I

see myself; everything is pain that used to be pleasure. All that I seem to desire is total annihilation. If I am unfit to live, how can I be fit to die? I am well in health; so I must beg of you not to prescribe medicines,' etc., etc.

"My answer: 'I feel with you, and refer you to that passage in the Bible, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Be assured that the conviction you have of your own selfishness and deceit is a sign that light has been given to you. How otherwise would you make the discovery? It is a very blessed discovery, though it be made with pain; it indicates that there must be a love of what is good and true. Let me entreat you to consider this, and to turn your thoughts to Him who is a "present help," especially in troubles like yours, which come more particularly within His domain.

"'Let me hear from you in the course of a few days; for although this state may be produced by the mind reacting on itself, yet there is good reason to believe that some bodily complaints having ceased may have caused certain of these brain symptoms.'

Reproving a patient.—"Dear Sir,—I wish your letter had been more minute as to symptoms. I have to devote more time to the investigation of your case when the statement is imperfect than when it is perfect; and as you pay a fee each time you consult me (which you have, however, neglected to do this time), you may as well have the full benefit as but a partial benefit from the consultation. I have directed the chemist to forward to you, with this letter, the means which will, I expect, carry on your cure.

"In regard to your friend, I cannot think of ordering medicines for him on the supposition that his case is like yours. I do not consider that any one but a practised observer is qualified to judge as to the similarity of two cases. What to an unpractised observer may be like, would be widely different to one possessed of knowledge and experience in diseased conditions.

"I would further suggest to you not to suggest remedies to your doctor. He prescribes what he deems necessary; if you

are not satisfied with that, it implies want of confidence, and you should not consult him," etc., etc., etc.

"*Mem.*—This year I lent £50 for the Anti-State-Church movement in Northampton, and have had it returned in a satisfactary manner. The treasurer writes:—'After payment of the legal expenses, we shall have in hand, of our own subscriptions, a balance of £20, which will serve as the nucleus of a fund for future usefulness. We freely return your fifty pounds, because we know you have freely consecrated it to the service of the rescue of religion from the devices which now obscure and disfigure it.'

"To the Editor of the *British Banner*.—Sir,—It is pleasant to see the freshness and power by which your defence of Homœopathy is characterized. You quote from the *Lancet* a statement of Dr R. Bennett. The little attention to be paid to such statements, and the total want of conclusiveness of such statements, as bearing on the homœopathic treatment, are shown in the accompanying little *brochure*. I forward also to you the book published by the English Homœopathic Association."

"Mr James Wilson, editor of the *Economist*, tells me that his paper is now becoming an instrument of great influence, having a circulation of more than four thousand, and, from its nature, among men who think and reflect. He adds: 'You may rest assured I shall use every means to preserve its present character.' This was in consequence of what I had expressed in sending a cheque as my mite of support to that good cause."

Another note from Mr James Wilson:—

"Westbury, Wilts.

"My dear Dr Epps,—Your notes, with the enclosure, followed me here, and were too late to allow of my having the communication inserted this month. I have been here a fortnight for my health, and looking after my interests in this borough, for which I have consented to stand at the next election, with almost a certainty of success. Your note and the

enclosure shall be attended to this week. I return to town to-morrow.—I am, dear Dr Epps, yours very truly,

"JAMES WILSON."

What the following refers to is not known; but Mr Friar was successor to the good clergyman who supplied the Rector's place at Warlingham when the latter was away in bad health. This seems to be an answer to a letter received from the Rector.

"My dear Sir,—Your letter, addressed to me at Warlingham, has just reached me in London, where I have been laid up with illness.

"The expression of sorrow for an act done is, by command of Christ and by our own humanity, sufficient ground for obliteration of offence. I regret that the peculiarly secluded position of most men educated for the clerical profession has a tendency to give what may be called an ecclesiological bias to the character, which nothing but mixing with the world and gaining varied experiences will effectually overcome.

"Tell Mr Friar from me, that in all measures relating to the real interests of humanity and to the broad catholic truths of Christianity, most heartily, so far as my abilities go, whether pecuniary or mental, will I co-operate with him. Understanding the broad basis on which we can act, he will have my best wishes in every undertaking. Our friend Mr B. was a remarkable man, 'tenax propositi sed humilis.' He has left good behind him which will never be lost; and I hope my fellow-parishioners will give him some indication of their recognition of this fact. Let me add, that the matter in question never caused in me any personal feeling against Mr ——, but awakened a determination to resist interference with the rights of the parishioners, which I, as well as others, deemed invaded."

Note-Book.—"Any and every religious establishment is a moral nightmare, oppressing every right energy of the human mind. An Established Church necessarily brings in a third party in matters which are between God and man individually. Christianity does not recognise this."

The subject of animal magnetism was first brought before his notice, when a student in Edinburgh, by Dr Rosenstein. Necessarily all that bore upon mental science interested him deeply. Occasionally, in after times, this subject came before him. The fact that Dr Elliotson had become convinced of its truth, and of its consequent efficiency in many cases of disease, was a matter of interest. He attended some lectures by Baron Dupotet, and read the work published by this gentleman.

Note-Book.—"Whether the facts of animal magnetism will explain any of the facts connected with Phrenology, is for consideration.

"Some would ask, Where are the facts of animal magnetism? But that it has its facts, none who have *examined* the subject can doubt. To Mesmer we are indebted for a knowledge of this subject. Mesmer's graduation thesis (he took his degree of M.D. in 1766) was on the influence of the planets on the human body,—a selection strikingly illustrative of the tendency of his mind. About this time the mineral magnet, which Father Hill, a Jesuit, applied with success (by means of steel plates of peculiar form) in the treatment of various diseases, became well known. Mesmer found that the effects produced by passing the hands from the head downwards towards the feet of the patient, even at a certain distance from the body, were remarkable. He therefore concluded that the magnet was, properly, in himself. As may be supposed, he met with some opposition; but at last the progress of this system became so general on the Continent, that the French Academy of Medicine were obliged to take up the subject, and appoint a committee, which, after a long and sceptically-founded examination, reported in favour of the existence of the magnetic power, and of the production by it of many most extraordinary effects.

"Facts prove that there exists a state in the human body, which can be produced by physical means, in which the nervous system, at least, loses all susceptibility to impressions, or, if not so, that the sentient extremities of nerves do not communicate these impressions to the nervous system in its centre.

"Another series of effects consists in the existence of a

peculiar relationship between the magnetizer and the magnetized.

"The facts connected with somnambulism have an intimate connexion with Phrenology, and the phrenological doctrine of the existence of various and different organs in the brain has afforded the explanation most satisfactory of the facts of somnambulism.

"A similar state, only more exalted, is called *magnetic somnambulism*, experiments concerning which state demonstrate most decidedly the absurdity of supposing the action of the whole brain at once; they demonstrate the erroneous notions connected with the superiority of man over other animals as dependent upon the senses and their acuteness; they demonstrate that the organs of the brain have an internal activity quite independent of the organs of the senses; they demonstrate that, in this state of internal action, the faculties of the mind are capable of a degree of instinctive power quite extraordinary. And these and other conditions seem to demonstrate the existence of some *esse* quite independent of the organization with which it is associated.

"By certain of these experiments it is seen that *vision exists independent of the eyes*—a sight realized without the medium of the senses.

"If the capability of appreciating forms, etc., were dependent upon the eye, it would be impossible to appreciate them without the eye; but we have facts to prove that they can be seen without the eye.

"Taking the phrenological facts, that the individual organs in the brain are the recipients of impressions connected with the properties of bodies, and that they discover and recognise these properties, the difficulties vanish, and we perceive in the facts of animal magnetism a most confirmatory evidence of the truth of the phrenological data. All that we have to do to explain these facts is to allow that the impressions conveyed through the sense of touch may excite the organs that are generally excited through the sense of sight.

"These facts will enable us to explain another circumstance —namely, the quickness of tact possessed by blind people. Without Phrenology, this wonderful power of the blind is

referred to the great acuteness in the sense of touch induced by loss of the other sense. The phrenologist refers these powers to the circumstance that, as the organs of the brain cannot now be called into activity through the medium the eye, they are acted upon through the medium of another sense,—that is, the impressions made by external objects are carried to those organs which, when receiving impressions through the eye, produce certain perceptions, and a condition is now awakened similar to that produced when the impressions are received through the organ of sight.

"We are thus enabled to understand and believe what has been so often asserted but as often denied, that blind persons *can distinguish colours.*

"These facts will enable us to explain why it is that persons in their sleep, or in the hysterical condition, cry out at objects which they perceive; which objects are not really present, but which are positively present to the person who, from the excited state of the brain, perceives them.

"These objects always exist; but they may be at a distance in reality; they are near in idea. There can be no question that the ideal impressions, if we may so speak, of these objects, act on the mind, and the mind seems to overcome the bounds of space, and to make the object at once present. The eyes are shut, but the objects are there; and, therefore, it is not the eyes that see them.

"But it is said, the reason is that the impression of the objects is made upon the brain, and *that* impression is awakened. This is granting the phrenological doctrine that the eye does not in this case see the bodies and their properties. It is a mental operation not exerted by the opening of the physical eyes."

Out of these notes was produced a paper read before, it is thought a *medical* society. It created considerable interest, and, as may be supposed, some opposition.

Dr Epps, however, never so far pursued this subject of animal magnetism as to adopt it in his medical practice. One reason for this was, he stated, that he had not sufficient time to study even *Homœopathy* as he ought to do. Another is

doubtless to be found in his high notion of, and his strong belief in, medicine itself as being capable of accomplishing everything required, except in cases where surgical skill is necessary, to meet the exigencies of our physical nature in its states of departure from the standard of health.

Nevertheless, he took interest in whatever came before him bearing on the subject of health and disease, or indeed tending in any way to man's real benefit.

CHAPTER XXX.

UNION OF CHURCH AND STATE. 1848. FEWER PRIVATE NOTES MADE BY DR EPPS NOW THAN FORMERLY. YEAR OF REVOLUTIONS. SIEGE OF ROME. ANECDOTES. LETTERS FROM MR W. H. ASHURST. ITALIAN EXILES. HUNGARIAN EXILES. ANECDOTES. POLITICS.

NOTE-BOOK.—"For address on the Separation of Church and State:—

"The State and the Church are two distinct worlds; each, by the necessity of its nature, moves in its own orbit. The axis on which the one effects its revolution is self: the axis on which the other effects its revolution is charity. The State is an aggregate and embodiment of human physical force: the Church, as an aggregate of the force of human opinion, gains its victories by the force of conviction. The State settles its differences of opinion by the application of might: the Church settles differences of opinion by allowing freedom to every opinion formed in connexion with the doctrines of Christ. The State nationalizes: the Church individualizes—it consists of congregations of faithful men.

"The distinction between State and Church is a matter of necessity; they cannot be united. Every attempt to unite them has failed. When Calvin tried it in Geneva, he failed; when the Puritans tried it, they failed; when the Covenanters tried it, they failed. Indeed, so determined is the repulsion between the State and the Church, that the Theocracy established by Heaven itself, in connexion with the Jewish people, was broken up by the State; the people repudiated their Heavenly Monarch, asking for a State king.

"It is true there is an apparent union in this country between the State and the Church; still, nothing overcomes the repul-

sion between them but the golden cement by which statecraft has joined them.

"By such union, absurdities and evils must arise; the preaching and the practice are at variance. Such discrepancies produce infidelity."

1848.—Still fewer notes made this year.

"Visited by a patient who is foreman in a tobacco manufactory. He had been to me before, with chest affection caused by the tobacco. I asked him was it '*tobacco again.*' He replied, 'Partly, but something worse than that, as well'—namely, his master had been found guilty of using adulterations in the preparation, and is fined. This, he said, had excited him and made him ill. He felt the bad effect the immorality of the master was likely to have on the men; for the master could not adulterate without the aid of his men; and if *he* cheats, the natural conclusion, he thought, might be, Why not *we* cheat? I felt interested in the man."

"I had a visit from my old friend Peter Stuart. In the course of chat, he told me about a litter of pigs at his country place, the habits of which creatures he had been observing. There were eight of them. He wondered to see three of them fatter and larger than the other five. On watching them he found that these three went always, when the food was put in the trough, to one compartment, and there remained eating till they were satisfied, afterwards lying down. The other five ran about, picking a piece here and a piece there; they were never still. These were lean. He considered that these facts offer an important lesson, namely, that of keeping steadily on at our pursuit whatever it might be, instead of running about after this thing and that. By such steadiness of action a man will succeed. He made a comparison of these pigs with certain people, and showed how perfect was the similarity. 'How often,' he said, 'do we hear those who, for want of this steadiness of action, never do well, complain of their hard lot, and express wonder that such or such others (the steadily working ones) get fat and are well off in the world. Their complaints should be directed against themselves. No wonder

that those get fat and are well provided for; the wonder would be if *these*, who have no continuous industry, should prosper. As we sow we reap. Each way there is the *due* reward.'

"I thought the remarks excellent; there are, of course, *incapables* in the world; these are exceptional, and not to be taken into account.

"*Dec.* 23.—Was visited by Mrs Henry Melville, wife of the celebrated preacher. She brought her son with her, regarding whom she consulted me. He was going into the military service of the East India Company, in a dragoon regiment. I expressed my astonishment that her husband, an evangelical preacher of the gospel of peace, should allow his son to enter a profession in which the principle of doing good to our enemies is so positively set at naught. She replied that we read of 'the centurion,' but do not read of his giving up his profession because he became a Christian. True, I replied, but there is a difference between giving up a profession, and entering upon one, when in possession of certain principles. Her answer was: 'There *will* be wars to the end of time, we are told,' and so, as some must fight, her son might do so. She had nothing better to say. I told her it seemed to me a paradoxical thing—I could not understand it. In fact, we had a rather long chat on the subject."

"It is quite a mistake to suppose that Luther was the sole cause of the Reformation. The conduct of the priests did much to produce it. Long before Henry issued his fiat, men had existed who had struggled hard for liberty."

"Hahnemann says: 'It is a matter of astonishment that, while the natural sciences march onwards with extraordinarily gigantic strides towards a realizable perfection, the practical part of medicine remains stationary, I might truly say, on a tottering foundation; and further, that the pretension should be made that it is in a state of progression when it is really at a standstill, or even in many cases goes backwards.

"The cause hereof lies chiefly in this: that the natural

sciences grow upon a sound stem, which can transmit only sound sap; but the practical part of medicine has no sound root, and therefore its nourishment, from elsewhere derived, becomes and remains unsound.

"It was the want of such a basis that has brought the sad effects seen, and that has benumbed practical medicine in its progress, causing on this subject the most various and the most self-contradictory doctrines, which doctrines themselves degenerated into false theories. Each century gives us examples of this."

"I am inclined to Hahnemann's views, not simply from the necessity of adopting his theory, but also because he had such opportunities for gaining experience. Perceiving the necessity of the homœopathic view to explain the phenomena connected with the production and the cure of disease, we perceive also that there must have been some conditions which Hahnemann could not explain without the theory that he advances."

"Every one who studies his own mental state knows that, as with respect to fortune there are moments which, if a man makes use of rightly for his own interest, his fortune is made, so there are moments when light comes.

"I remember a lady, the wife of a physician, who said to a patient of her husband, 'Do always what he tells you at first, do not mind what he says to you afterwards.' She had seen that the impression made immediately on hearing the facts, created a mental condition of clear perception of the true state of matters. Hence, that the advice then given was best. Afterwards other views came in, and modified but did not improve the perception."

"*May* 28.—I expressed, to-day, to Mr Huggins (founder of the Asylum near Gravesend) my dislike of endowments in connexion with chapels and churches. I wrote thus: 'The fame of your active benevolence is widely spread. You have provided for the physical wants of some very worthy people. I regret that you have endowed a place providing for the spiritual wants

also. I regret it, because I feel that hereafter this may grow into a great tyranny. While you are alive you will no doubt prevent any of the participants in your benevolence from being forced to profess the creed that you hold: but when you are dead, how can this be prevented? It cannot be prevented. In fact, I doubt if even now you would be allowed to appoint the man you might deem best.'"

"*June* 9, 1848.—I wrote to the Hon. John P. Hale of Washington, who voted *alone* in the Senate against the Bill thanking and rewarding the chief butchers in the Mexican war:

"'Sir,—Allow me to convey to you my heartfelt admiration for your noble conduct in the Senate of the United States, in behalf of the rights of injured humanity. You are in the highest sense fighting the battles of freedom. In fact, you are doing that which alone can preserve and spread republicanism; for slavery violates the principle of the American constitution. How can all men be equal, when a white man can sell a black man? How can liberty, which I define to be *that amount of freedom that is consistent with the enjoyment of a like amount by every other human being*, exist in safety when it is practically and legally violated every day by the institutions of slavery? Slavery is the great argument against republicanism in America. When one speaks in favour of your government, so effective in many respects, of your free institutions, slavery is perpetually brought forward, and well it may be, as the great blot and disgrace of the country. It may be said, and is, that slavery *began* when America was under British sway. Still, America *continues* it, after she had declared that all men are free.

"'Supposing the black man weaker intellectually than the white: then the true lover of his race will help him to gain strength. We do not enslave a child because he is weak; we educate him to make him strong.

"'I read with the greatest interest in *The Northern Star* of your labours for liberty. Thousands in England venerate your name. Persevere; it is a hard battle you have commenced. You need the harmlessness of the dove, and the wisdom of the serpent. Accept, Sir, the thanks and the sympathy of one who

takes an intense interest in America, and who feels the highest pleasure in acknowledging himself your sincere admirer,

"'JOHN EPPS.

"'Will you express my sympathy with your fellow-labourers Mr Geddings and Mr Palfrey.'"

As he took the deepest interest in the affairs of Rome, at the time of the siege, and admired and esteemed Mazzini, so he heartily sympathized and co-operated with the "Friends of Italy," in the endeavour to bring before the English people a correct view of Italian affairs at that time; to give them the facts, and to awaken their sympathies for the man who had so nobly, and, at the same time, so mercifully to his enemies, defended the liberties of his countrymen.

He delivered some lectures on this subject; one or two in his own house, where he had a good room full of people to hear him.

Jottings in note-book for a lecture on Italian affairs, but of later date:—

"What was the history of the conditions which preceded the proclamation of the Roman Republic?

"They proclaimed an amnesty. The Pope was idolized by the people. Proofs.

"He left the old agents in places of power. This caused some doubts in the minds of the people. Still, rumours circulated that he would do more if not prevented.

"Anniversary of the amnesty.

"Orders given to prevent its taking place.

"How the people behaved under oppression.

"How they behaved under liberty.

"The Pope had fled to Gaeta. Two deputations were sent to him to request him, in the name of the Roman Assembly, to return.

"The Pope appointed a commission, etc.

"A provisional government was appointed by the Chambers, and dissolved themselves; convoked the people, appealed to the universal suffrage to elect a constituent assembly of 150 members. 343,000 adult males. The Assembly met Feb. 6, 1849, 144 members. Decreed the abolition of the secular power of the Pope—this part of the decree being passed with only five

dissentient voices; and the establishment of the Roman Republic, only eleven deputies dissenting.

"On the 10th, the Constituent Assembly appointed an executive committee of three members.

"There was no blood shed! The priests, who had been the oppressors, might naturally have expected some retaliation.

"The very day the state of siege was established, the French army was on its march from Civita Vecchia to Rome."

[The rest cannot be deciphered.]

Note-Book.—"*June.*—Dissenters any way should give up the title of Reverend; they should give up gowns.

"Mr A., with whom I conversed on these subjects, told me I might as well say, that since there is no order in the New Testament to build churches, therefore we are not to build them. I asked how bricks and mortar could be called an assembly of Christian men, *an Ecclesia*. He made the bold assertion, that in the New Testament the word is applied to a building as well as to a congregation. I was astonished at his ignorance, and told him he was asserting what he could not prove, and that there is not a single passage in the New Testament Scriptures where the word Ecclesia is used to represent a building.

"Vanquished, however, on this point, Mr A. did not consider himself. One might as well argue, he said further, that because in the New Testament the form of one's coat is not ordered, therefore one must not have a coat.

"What miserable Jesuitical twisting! and this man educated at one of the colleges.

"Why should one who calls himself *Reverend*, be offended with another who calls himself Cardinal?

"The great Teacher tells us, 'Call no man master on earth.' Still there is something in great minds, and their perceptions on subjects they thoroughly understand, like the touches of great painters, every one of which tells."

"The fact that disease is produced by medicine, and the additional fact that medicines are effective *because* they have

the power of producing disease, will serve to explain the immense number of effects produced by each medicine, when these effects have been carefully noted.

"The very riches of our (homœopathic) Materia Medica constitutes one of our difficulties.

"It has been urged as an objection, that a great many medicines produce similar effects, the one to the other. But this is not wonderful: the very fact that every medicine *is* a medicine because it is a poison, is a proof sufficient that it must produce a deviation."

June 9.—To Joseph Thompson, son of Mr James Thompson of Manchester, he wrote as follows:—"I was sorry I did not see you to bid you good-bye. I am quite pleased with your simple good sense, and with your kind disposition. Preserve those excellent qualities of mind unalloyed, dear Joseph, and they will be the means of your treasuring up joys in after years, of which few have any conception. The nobility of man is his higher nature. The selfish principle is so perpetually appealed to in the world, that our finer sympathies are likely to become deadened. We need to watch against this influence; and if we do, we shall be amply repaid in those high gratifications which elevated moral feelings invariably produce."

"*January* 1849.—Mr Pugin, the architect, one day entered one of his rooms just as his child had broken its arm, through a fall from a high chair. The child was being raised by a clerk, at the moment when Mr P. entered, accompanied by the historical painter and convert Mr H. The father went off in a swoon, and Mr H. threw himself down before a crucifix. So, there was the clerk, with one hand holding the child, with the other throwing cold water on the swooning father.'

"On another occasion, a friend who had been travelling all night, had placed his loaded pistols on a table in one of the rooms. One of Mr Pugin's sons entered the room, and not knowing the pistols were loaded, took one and fired it at the window. The ball went through one of the panes, leaving a small round hole. When Mr P. came in, he saw the hole, and made inquiries about it. On learning how it had been caused,

he began kicking the child; and after doing so, he fainted. When he recovered, he said to his clerk, 'You should have said a *Te Deum*.' The man gravely answered, 'We went into the chapel and said one.'

"These facts demonstrate how superstition unmans a man. They were told me by an artist, my friend ——, who knows the certainty of them. Mr P. was afterwards in an asylum for a time."

"Mr R. M. of Lewes writes about his trouble. His mother, some time ago, destroyed herself, and just lately, his father, who has been strangely affected ever since the mother's death, has done the same thing. The son consults me as to whether, in case of his own marriage, he should be likely to transmit so fearful a tendency to children. I have endeavoured to console him on this account. The mother's state is explicable without having recourse to the theory of hereditary insanity; and the father's mental affection did not develop itself, or, it is likely, exist, until the excitement connected with his wife's death brought on an attack of the kind."

"The following is from my friend Ashurst:—

"'PARIS, *July* 19, 1849.

"'My dear Doctor,—A son on his travels always thinks tenderly of his father when his own pocket is low, and he wants the needful. So a patient thinks kindly of his doctor when he is low and wants pulling up.

"'I am now writing in the twilight, in a Parisian second floor, looking out upon houses, most of them with their windows open to get as much air, of the very little that is moving, as they can.

"'"Throw physic to the dogs," said a great man; but he had not had the advantage of an acquaintance with Hahnemann, and with his enlightened and honest follower Dr Epps. Now I have, and I sit in sad submission to the necessity I am not able to control, and wishing you could throw physic to me.

"'Let no papa, when he goes out with his daughters, flatter himself that he will spend so much and no more; they will find

so many good reasons for extending the limit. My daughters, aided and abetted by my wife, found it was necessary that they should accompany us to Paris; and now, by way of rest, being poorly, one has gone off to see a man it is not desirable to name [this was Mazzini] in a letter which must go by post; and the other (very poorly too) was struck with the idea that it was "such a nice opportunity to go and see George Sand," at Nohant, about two hundred miles from Paris.

"'I mention this to claim your sympathy, believing you know a little of the "pay-for-all" system. It is well you should know of other sufferers in the work as well as yourself.

"'My friend Henry Wright of America wrote a book on the "Water Cure of Grafenburg;" he gave some chapters on the cure, and on non-resistance; and as he wrote the non-resistance in part dialogue-wise, he, like many other clever fellows, when they have their adversary's case on their own brief, made out a clear case in his own favour. So I, having given you a chapter of small no-meanings, now open one that has had for me a great deal of meaning, and not of the most bearable kind. [The medical part of the letter came in here.]

"'I am ready to scold you for not having the power of ubiquity, and so not presenting yourself to aid me. I would ask why pain *is;* but I know you would say the natural law has been broken. And if I ask you why we were made to break it, I should demand a longer letter from you than you could conveniently write. It is a question which, like that put to Jesus by Pilate, has never yet been answered.—My dear Doctor, very faithfully yours, W. H. ASHURST.'"

Again, from Mr Ashurst:—

"'My dear Doctor,—I am obliged by your note on the unanswerable question—unanswerable in this stage of our being—namely, why things are as they are, and not otherwise.

"'I enclose the question as asked by Dr Elliotson; it may fructify in your mind.

"'For myself, I can only say that if my mother knew I was out, I am sure she would take me home to refit me.—Yours faithfully, W. H. A.'"

The *enclosure*, left in the note-book, is sufficiently interesting to be inserted here.

"*Dr Elliotson's Reflections on the Head of Rush.*—Why was such a monstrous organization made? But why is the whole world a scene of suffering and wickedness? Why are innocent babes tortured with endless varieties of disease? Why do epidemics devastate nations, the good and the bad equally? Why do agonizing and fatal diseases attack the virtuous? Why do countless causes of misery assail the just and the unjust? Why is mankind so organized and situated that ignorance, superstition, vice, and suffering are the prevalent lot of humanity?

"The innocent brutes suffer too. Look at the miseries of the toiling horse. Look at the sufferings of myriads of animals painfully put to death for our own nutriment. Truly 'the whole creation travaileth and groaneth.' The insensible part of creation is no less exposed to injury and destruction. Good comes out of evil every moment. But the question presents itself, Why the evil at all? And next comes the greater question, Why is anything at all? For what end this strange and suffering spectacle of nature?

"The head of Rush is no greater mystery than the rest of sentient nature. To give a shadow of a reason is impossible. The purpose of all this is past finding out. We must be satisfied that it could not be otherwise than it is. But while we encourage a humble spirit, let us do all the good in our power. From Rush's head we must learn charity; let us remember that, had we organizations such as his, we should in all probability be as he was."

Note-Book, August 1849.

To a lady who wrote to ask him to give his opinion of her case, but who signed herself merely "A. B.," he wrote:—

"Dr Epps presents his compliments to A. B., and begs to state that if a lady has not sufficient confidence in him to give her name, when consulting him, it cannot be expected that he should give his opinion of her case. Moreover, it is not usual to *give* opinions except to the poor. It may be further stated that, in order to give an opinion on some subjects, a very lengthened statement is required."

"On the 31st of last month I attended a meeting at Tavistock

House, to consider the steps necessary to be taken in reference to the Italian exiles, of whom three hundred have arrived in this country. Saw there General A., who commanded at Genoa, and who was afterwards Minister of War at Rome. He is a man with a large head, and has apparently great simplicity and earnestness of character. I suggested that if he would accept of some one of the gentlemen present as an amanuensis, and would dictate some of the stormy incidents in which he had taken part, or of which he knows the particulars, it would give us a powerful means by which we should be able to call forth the sympathies of the British people.

"To impress this, I related the fact which had been communicated to me by my friend Mr W. B. Scott. He lent a work on the 'Wars of Napoleon,' containing records of individual traits of gallantry and heroism, to a friend who warmly and steadily advocated *peace principles*. A few weeks afterwards, this friend, speaking of the book, said he was almost ashamed to acknowledge that he had felt the deepest interest in it; in fact, so much so, that he requested Mr Scott to get him a copy of it. This friend abominates war in all its shapes; but the acts of heroism so arrested him, that he was absolutely compelled to feel an intense interest in this book.

"In the same manner, I thought if we could bring out some traits of individual gallantry, heroism, and virtue, as practised by the Italian patriots, the sympathies of the English people would be effectually appealed to."

"To the Editor of the *Daily News*.—Sir,—I, and many personally known to me, have been anxiously waiting for some National Committee, so as to get up an active and efficient organization for the Hungarians. One friend has sent me £100 for the Hungarian fund, and I have £20 besides; but I find no national committee with specific objects of a *general* nature. We want a committee that will, through the length and breadth of the land, get up a state of enlightened feeling on the Hungarian question, so as to give strength to the British Ministry (if they desire to aid the Hungarians), that they may assist by encouraging the Hungarian

Government forthwith. And if the Ministry as a body do not desire to aid the Hungarians, still to prevent them from stepping in when the Hungarians are successful, to mediate, and to repeat the disgraceful conduct practised on the Sicilians, and the still more fatal and disgraceful conduct practised on the liberal cause in Portugal.

"Hungary should in future be independent of Austria, and the British people should be kept alive to the importance of the principle of not letting diplomacy cheat the Hungarians of this right. If the Ministry will not aid them now, let them not destroy the cause of liberty of Hungary then.

"Believing that you will aid much in the advocacy of this national committee, I have the honour to remain, sir, your obedient servant, JOHN EPPS."

"I lectured on the answer of Jesus to John's question. How grand the idea of the poor having the Gospel preached to them; it is the climax of the evidence that Jesus was *He that was to come.* Though wonderful to restore sight to the physically blind, the power of walking to the lame, cleanly and pure skin to the leprous, hearing to the deaf, and from death physical to raise to life; still the Gospel, as that which was to bring man from a state of moral and mental lameness to one of moral and mental strength, from a state of moral and mental uncleanness to one of moral and mental purity, from a state of deafness to moral and religious suggestions, to one of attentive hearing, and from a state of death to mental and moral goodness, to one of life to all that is good and great; this is indeed worthily placed as the climax. In fact, the *Gospel* is to restore the mental and moral faculties into harmony with God, in restoring man to that mental and moral image in which he was created."

October.—Mr C. E. Mudie (the librarian) wrote to him: "Dear Sir,—A meeting will be held at Anderton's Hotel, Fleet Street, on Tuesday, 22d instant, at six o'clock, to consider whether any, and what, plans may be adopted to promote an extended practical Christian union, with a view to the spiritual elevation of those who are at present unconcerned on religious matters, in or out of the circle of Christian organization. Knowing your

interest in the subject, I venture to request your co-operation with those who will assemble on the occasion.—Believe me, yours respectfully, C. E. MUDIE."

"It was indeed interesting," writes Dr Epps; "but nothing came out of the movement."

Note-Book.—"Homœopathy again attacked in one of its practitioners." [To this individual he lent money to get him out of his difficulties, as he was poor.]

"*October* 31.—Lecture at Maidstone."

"Visited Lady Ottley. Saw Mr W., Secretary to the Metropolitan Parliamentary and Financial Reform Association. He expressed his hope that I would attend the meeting for the Tower Hamlets, to be held in Shoreditch. I told him that if it had been on any other day than Wednesday I would have attended; but on that day I always go to Warlingham to *dig*. 'Is not this rather *infra dig?*' asked he. 'No,' I replied, 'because I dig for health—that is, to prevent myself from being *digged infra*.'"

"*December* 6.—Died my noble-minded friend Richard Arthur. My heart ached when I read the news. The last public meeting I attended with him was on behalf of the Hungarians, at Mitcham."

"1850.—One of my patients, Lady ——, died of —— cancer. When called upon by her husband, Lord ——, for the certificate, he asked me to omit the word cancer, substituting —— disease, giving as a reason that he should not like to have it recorded that any such disease as cancer had ever existed in any one belonging to his family."

"One said he could see the hand of God in a friend (whom he named) coming back to live in London. It is well to see the hand of God in all events—that is, in a certain sense, and taking a large grasp of things. But in this instance it was the hand of convenience to the individual. There is a sense in which we are too ready to make use of God's name, to suit our

own private views. This is not well. Nor should we, with the idea of giving glory to God, withhold from man what is his due.

"*March* 11.—Mr Miall writes that our evening for the Hahnemann dinner is one on which 'it will be impracticable' for him to attend. He regrets this, and expresses the 'delight' he should have felt to be present. He says: 'As a Protestant Dissenter, I feel a natural sympathy for all those who hold opinions, whether theological or scientific, which are under the ban of legally-favoured professionals; and, however I might disavow such opinions, I should feel it my duty to assert for them the right to a fair hearing on their own merits. More especially do I thus feel when active persecution, under cover of law, is directed against free inquiry and its correspondent results. But, as it regards Homœopathy, as you are aware, I need not even these inducements to take an interest in the proposed meeting. So far as my reading and observation have gone, I am a hearty disciple of Hahnemann to this extent at least, that under any pressure of disease, however alarming, I should choose to confide exclusively in the powers of Homœopathy."

"A person writes to me from Manchester, saying that he has purchased my 'Domestic Homœopathy,' with which he is much pleased; adding, that he considers I might be of great use to him if I would write him a few lines to guide him in the selection of the medicines. He then enters into an account of his complaints, and finally says that, if I can direct him in selecting the right medicines, *and the plan succeeds*, he shall feel it his duty to recommend me!

"I replied, not exactly in the way he wished. I stated that I consider it rather too great a tax upon a man who publishes a book of this kind to make him prescribe for cases not in the book. This is to punish him for having written a book. I told him my fee."

"*April* 9, 1850.—Mr Leaf has just been with me. He brought the following toast or sentiment for me to reply to at the dinner:—

"'A speedy and harmonious union between all Societies and Associations having for their object the success and the progress of Homœopathy.'"

"The circular of *The Constitutional* sent to me. I am well pleased to have my name appended with the names of Joseph Hume and William Howitt. *The Constitutional* will advocate *entire freedom of the Press, extension of the popular suffrage, vote by ballot, shortening of the duration of Parliaments,* and other Liberal measures."

"*June* 13, *Thursday evening.*—Took the chair at the Birkbeck School-room, at a public meeting of the Financial Association."

"The following I sent to Lord Robert Grosvenor:—

"'My Lord,—In a correspondence between you and myself, the understanding was arrived at that you would resist any additional grant of money for ecclesiastical purposes in connexion with the Church Establishment.

"'Lord Ashley, in his speech on the Metropolitan Interments Bill, stated that the sum obtained for the clergy under the Act is "not so much for payment of their burial services, but for their *general services;* and as these services would be the more required as the population increased, the remunerations ought to be *perpetuated.*"

"'In another part of the Bill, 6s. 2d. being the charge for the burial service *to those buried in consecrated ground,* liberty is given to the Board of Health not to charge the survivors, in case of poverty, the said sum. If, however, there is any deficiency caused by this accordance of charge, the deficiency will have to be met by a *rate* collected from *all* classes—those not using, or wishing to use, consecrated ground, as well as those wishing to use it.

"'As this Bill, thus put forth, is evidently an additional charge upon the public for the purposes of a State Church, I hope you will be in your place in Parliament to oppose it.—Believe me, my Lord, yours in much esteem, JOHN EPPS.'"

CHAPTER XXXI.

PATIENTS AND HOMŒOPATHIC TREATMENT. JOTTINGS OF VARIOUS KINDS TOWARDS THE END OF 1850 AND BEGINNING OF 1851. COUNCIL OF THE SOCIETY OF THE FRIENDS OF ITALY. PATIENTS. ANECDOTES REGARDING THEM. JOHANNES RONGE. KOSSUTH.

HITHERTO our narrative has gone on, in a very irregular but still intelligible manner, by means of the note-books and occasional letters. Now, however, as we arrive at Dr Epps's most busy period of life—1850 and afterwards—when his large professional practice left him little time to attend to the many calls upon his attention of a political and religious kind—which calls, however, he never wholly neglected—his leisure for private notes and entries in his diary almost disappeared. The reader may have observed that our necessarily desultory pages have lately become still more fragmentary. Yet we continue to pursue the same plan, and, with this apology, we yet give whatever portions of writing throw any light on his many avocations. All through this time, moreover, he edited and largely wrote for a monthly journal of medical essays and doings, called the *Journal of Health and Disease*, and, more lately, *Notes of a New Truth*.

Note-Book.—"'Prove all things; hold fast that which is good.'

"When a man inquires, he must of necessity have previously doubted. They say, Do not pry too deeply into the mysteries of God. What does this mean? It means, do not doubt what the person who makes the observation declares to be the mysteries of God. The question is, *Are these God's mysteries?* It is said for all, 'Blessed is he who understandeth the words of

the prophecy of this book.' But are there two people who agree wholly regarding the teachings in the Book of the Revelation? They might as well have told *Newton* not to pry too deeply into the mysteries of gravitation, or *Watt* not to pry too deeply into the mysteries of latent heat."

"*June* 19.—Mr Ashurst writes to me thus, about 'Phases of Faith,' by Newman: 'It should be read by you, my dear Doctor. It is the result of sincere and anxious study, and comes from the pen of one who has much learning. It will, I am sure, be read by many with great interest. Although you may differ from this writer, still I think his book will be suggestive of many thoughts for Sunday evening lectures, as interesting and instructive as those it was my good fortune to hear. Supposing you to differ from the writer, I should like to see an answer from your pen. I would have you dispose of *rejected phases*, in the same powerful way in which you disposed of 'Rejected Cases.' But I doubt if you could. Anyway I think you will read the book with profit.—My dear Doctor, yours most truly,

"'W. H. ASHURST.'"

Note, at a later period:—

"At this time I had a very interesting patient, namely, the well-known Eliza Cook. My wife was much pleased with her. She saw her when she (Miss Cook) was staying with our dear friend Mrs Ashurst. She was, I think, dissuaded from continuing under homœopathic treatment, or she would have derived much benefit. Hers was a case requiring time.

"I made acquaintance also about the same period with Miss Cushman, the American actress, a most superior woman."

"*July* 18.—Saw Dr Conquest. He related to me some cases of disease which baffled him. I told him that *Hepar sulphuris* would, in my opinion, so far as I could judge from the statement, be highly serviceable; as we Homœopathists cure such cases by its use. This arrested his attention, and he requested me to give him the formula under which the medicine should be administered. This again led to a most interesting conversation on the subject of Homœopathy, and of the old system of

medicine. It is quite clear that Dr Conquest will study Homœopathy. The following day I received the subjoined letter." [Unfortunately, not found.]

"*Evening, July* ——.—Was walking with friends across Warlingham Common, and observed a man who, as he crossed a field, stooped several times and seized something. It was a field of tares, and as I came near him on Chelsham Common, I saw he had quite a bundle of them under his arm. Thinking I would try to impress a lesson on his mind, I asked him, Had he any right to take those tares? 'No,' was the answer. 'Did he pay the rent of the field in which they grew?' 'No,' again. Then I expressed surprise that he should dare to take what belonged to another man; and told him it was not the value of the thing that constituted the taking it a robbery or not a robbery. Then I brought the matter home to him, by asking him how he would like me to enter his garden and take some cabbages away. He looked convicted, dropped the tares; and these I threw over into a farmer's yard."

"*July* 20.—We went to Ockley. Saw there the Gothic little building which was raised on a bequest by a female who lived in the service of a family at Ockley. The people here had to go a long distance for water; and this good woman left all her savings to have a well sunk and a pump made, also a school building. Both of thefe works of charity do honour to her memory; and, moreover, are points of interest in this beautiful village."

"*August* 11.—Mr Peterkin called. It was he who, with Professor Evanson, made arrangements for my lectures in Dublin. He tells me that my lectures had this good result—namely, they were the foundation of the Mechanics' Institution; this institution originating in the excitement produced by my lectures."

"13.—Attended a meeting at Stoke Newington Manor Rooms (the place where Dr Watts preached) for the purpose of advocating the national testimonial to Sir Robert Peel. I had a resolution which expressed that the death of Sir Robert Peel was a national calamity. I stated that, taking the fact into

consideration, that his death caused such an universal expression of sympathy, and this in reference particularly to the Free Trade question, his death was also a national good, as such manifestation on the subject must have demonstrated that the feeling of all classes was against any return to Protection."

"On the 16th I heard of the death of poor Siévier, the porter at the British Museum. He died in St George's Hospital. He had been under my care; and after improving in his general health under treatment, he heard of some woman who had had, he stated, a condition similar to his own, cured through the use of an ointment made by some other woman; and he asked if I would let him try it. I inquired if he knew whether the woman's condition had been really similar to his own. He said she had declared it to be so. I told him that I could not recommend him to use what I did not understand. He expressed a hope that if he did adopt this remedy, I would receive him back as a patient. I have not heard of him again until now."

"*Sept.* 13.—I saw that my patient, Miss Y., required change of air, and judged, from something the mother said, that there was a difficulty as to expenses; so when she gave me my fee, I pressed it back into her hand, saying, 'This will help towards country air.'

"*Sept.* 15.—Saw a patient at Warlingham—Mr M. His bedroom window looks out on the common. The sun was shining in his glory; the wind was gently sweeping over the surface of the ground; and, though seriously ill, the patient expressed his delight at the beauty of the scene, and observed, 'I should like to die here, looking at this beautiful green common.'"

"*Sept.* 22.—While at supper, I was looking over a copy of my little Grammar, which I found on reaching home, and which had been returned to me by a lady to whom I had lent it, and who keeps a school. This lady politely says, that were it to be procured, she should like to make use of it in her establishment. My brother Dick was at the supper-table, and on looking at the titlepage, and seeing the date 1826, I observed to him, 'That was before you were born.' Then immediately

arose in my mind remembrance of a walk I had when in Edinburgh, twenty-five years ago, over the field of battle at Bannockburn, with my friend Thomas Urquhart, and a friend of his who lived at that place. The conversation turned upon children, and I in a joke said, 'I have my child in my hat.' They looked perplexed; when I took off my hat and produced my Grammar, which was my first (published) intellectual child. I gave birth to it before I was twenty."

"*Oct.* 10.—Discoursed to-night on, 'My yoke is easy, and my burden is light.' In the course of my address I referred to the fact, that the influence of God's spirit is disputed by many; whereas if we look to the law of gravitation, and regard the extent of its operation, noticing that its influence, though all-pervading, is silent, may it not be possible, is it not highly probable, that the Divine influence may operate through the truth unseen, though felt?"

"Notes for discourse:—

"*Oct.* 20, 1850.—Man is not at rest at any period. There is a want. Amid sources innumerable of pleasures the most refined, as well as of those more grovelling, objects appealing both to the moral, to the intellectual, and to the animal nature, he feels a want. It is to the spiritual man what in the physical man is called a *sinking*. He visits the sublime scenes so abundantly presented to him in 'the pomp of groves, the garniture of woods.' He wanders by the mighty ocean; he drinks at the fountains of learning and science; he yields himself to the pursuit of wealth; but there is the sinking still. These things alone do not supply the *want*. This want develops itself at a very early period of life. The boy and the girl are taught to cherish it, instead of being guarded from it. Parents often goad them on to it, by holding out before them what is to be done when they are men and women, rather than striving to prevent this *want*, this sinking, from presenting itself. As they advance in life, they expect that *love* will supply to them this for which they feel an internal craving; but it is not so; all is the same—disappointing, unsatisfactory. There is not *rest* unless that Divine philosophy be attained—that state im-

plied in the 'Come unto me, all ye that labour and are heavy laden, and I will give you *rest*,' etc.

"We must take Christ's yoke and learn of Him. There is the secret of true rest; that which meets the state of *sinking* in the man's nature, the unrest, the labouring under a burden that depresses and makes life sad. His yoke is easy and His burden light, He tells us: easy because suited to supply our want. The religion of Christ is adapted exactly to our organization; for our organ of veneration there is the 'walking humbly with God;' for our benevolence the 'loving mercy;' for our conscientiousness the doing justly. It is easy because it is precisely that which can raise the sinking mind, quiet the unrest, produce harmony and happiness. It is then 'easy, light;' but it *is* a yoke; it must be borne. There must be obedience to the laws, or the *rest* cannot come, the sinking will not be removed. The yoke when not felt light, is when our discordant natures cannot brook the lessons of the Teacher who is 'meek and lowly in heart'—rare and glorious qualities in one who instructs—when we will not to walk humbly with our God, do justly, and love mercy; when we seek not to incorporate into our being the principle 'Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbour as thyself.'"

"*Oct.* 22.—There cannot be any moral turpitude in being born of Adam, because no one had a choice in the matter."

"This evening met Mr ——. He is a teetotaller, and, like many teetotallers, he bandied about the word 'alcohol' very freely, and also very absurdly, as if the use of alcohol had been advocated. Being pressed for Scripture authority (for he is a religious man), he quoted and misquoted. For instance, 'If by eating meat or drinking wine I should cause my brother to offend,' etc. I stopped him to observe, that no such passage was in *my* Bible. His zeal for his subject had made him add the drinking of wine to the original."

Part of a letter to his friend Mrs H., an artist, whose sister was at this time dead in Paris:—

"That great and awful one, who can transform mental activity into inaction, life's energies into inertia, who can, unseen, pierce through hearts, extract hot tears from the sternest, and make a sunshine into a shade, has been exercising his direful art on one dear to you, to me, to all who were acquainted with her. You, far away in person, are not so in sympathy; sharing as I do your grief, I have indited these few words to express to you that my heart is pained. I can scarcely recognise the reality of this work of death. Do, my dear friend, take courage. Remember, as our friend Mazzini says, that you have a mission; remember that trials perfect the character, and that, though the hand that inflicts them be a hard one, yet the infliction seems to enable us to produce fruit, if we are capable of producing it. At the same time, let me entreat you to take care of your health. [Some medical directions follow.]—Believe me, dear Emily, in kindest sympathy, yours most truly,

"JOHN EPPS."

"*Nov.* 29, 1850.—Is the date of the first report of the National Freehold Land Society, of which Sir Joshua Walmsley is president, Cobden and Hume being vice-presidents. I am one of the directors, and rejoice to be in company with so many good names."

"*Dec.* 18.—Called at a book-shop which was next door to a patient's, and asked for a catalogue of his books. He seemed interested when I told him that one of the greatest pleasures I have is to read over a catalogue of books. The old titles of many of the books are so curious. Then, too, it is truly interesting to think of the immense number of labourers who have thrown light upon the world, and to notice how few books retain their original value. Many a × have I put against books, to indicate that I shall buy them. In this catalogue I found a book that I had been looking for for years, namely, Hamilton's (Dr James) Observations on the Utility and Administration of Purgative Medicines."

"In my lectures to students, on the Homœopathic Materia Medica, I do not speak of the *use* of old-system medicines;

but of the *employment* of them. The administration of old-system medicines being founded on an error—that is, being unscientific, being in opposition to the true law, 'Likes are cured by likes'—one cannot correctly say the *use* of medicines."

"1851.—A reason against having homœopathic treatment, is often some family interest or connexion. Of such cases many have come before me. One is communicated to-day. A lady is ill, and a friend brings Homœopathy before the notice of her father, as likely to be of benefit, the other system having failed to cure. The father, however, could not avail himself, or let his daughter avail herself, of homœopathic treatment, 'because,' states M., in a letter to me, 'he has a niece married to a surgeon of the old school, and this niece threatened fearful things if they did so.' The lady is now dead, and the father regrets that he did not listen to his friend."

The following is very interesting:—

"My friend Mr James Stansfeld sends me the list of Members of the Council of the 'Society of the Friends of Italy.' They stand thus:—

Mr Walter Savage Landor.
John Forster.
Douglas Jerrold.
T. J. Searle.
W. C. Macready.
Professor Newman.
Edward Miall.
George Dawson.
Thornton Hunt.
G. H. Lewes.
David Masson.
T. Slingsby Duncombe, M.P.
Lord Dudley Coutts Stuart, M.P.
William Scholefield, M.P.
Frederick Mowatt, M.P.
Mr Simson.
Frederick Gaskall.
H. J. Slack.
T. Allsop.
Samuel Courtauld.
P. A. Taylor.
Thomas Prout.
J. H. Parry.
John Epps.
M. J. D. Collet.
W. J. Birch.
W. H. Ashurst.
W. Shaen.
S. M. Hawkes.
J. Stansfeld, jun. [afterwards Right Hon. J. Stansfeld].
R. J. A. Giles.
Messrs Crossley, Halifax.
Mr James Stansfeld, Leeds.
— Tillett, Norwich.
Mr Jerson.
N. Travers.
W. A. Casa.
Rev. E. R. Larkin.
Mr W. Conningham.
G. Crawshay, Newcastle-on-Tyne.

Sir John Fife, Newcastle-on-Tyne.
Mr J. Cowen, jun. [now M.P. for Newcastle-on-Tyne, 1874].
J. Payne.
William B. Scott.
Thomas Gray.
P. Stuart, Liverpool.
—— Hodgson, Manchester.
Rev. E. Syme, Sunderland.
Dr M'Knight, Belfast.
Mr Carleton, Waterford.
A. Macdonald, Sheffield.
J. Fowler.
E. F. Smyth Pigott.
R. J. A. Baynes, Nottingham.
Mr Gill.
Mr Baldwin, } Birmingham.
Mr Gill, }
Rev. Brewin Grant.
W. Crosskeys, Derby.
J. Compton, Norwich.
Mr C. Bray, Coventry.
Mr Latimer, Exeter.
Mr Ireland, Manchester.
Dr Lonsdale, Carlisle.
Mr R. Moore.
C. Furtado.
J. Corss.
John Davis.
W. D. Bruce.
J. Donaddy."

"Another specimen loaf of bread sent. What is this for? Because the baker wants a testimony. I never have sanctioned this quackery. If by giving the testimony the bread should be good, for ever afterwards of the same goodness, there might be some excuse. But for a testimony *once* given to the quality of the bread *then*, to become a testimony to bread made twenty years after! How a respectable physician can lend his name to such a practice is to me most difficult to comprehend. It is like making a permanent bequest of character."

He took a great interest in Alexander Somerville, who was at that time known as "The Whistler at the Plough." He thought him ill-used by the Press. Immediately after reading the, as he thought, very unkind and unjust remarks, he sent Somerville five pounds for some of his "tracts." By the time the order arrived, however, the tracts and other things had been taken possession of by the Insolvent Court.

When Somerville was released, he represented that with some pecuniary aid he should do very well, and would be glad to repay the loan within a given time. The money was lent, but was never repaid—a failure to be explained by the fact that poor Somerville took to drink, which deprived him of all his friends, and prevented his saving any money.

"*Jan.* 14, 1851.—*Another grateful patient.*—A patient, who had not been to me for a long time, came this day, and said that he had saved ten shillings for me, which he hoped I would accept. Afterwards he very humbly begged my pardon if he had ever done anything to offend me. I told him that to the best of my recollection he never had."

"Our Association for promoting the Repeal of the Taxes on Knowledge is well supported. President, T. Milner Gibson, M.P.; Treasurer, Francis Place; Sub-Treasurer, J. A. Novello; Chairman, Richard Moore; Secretary, C. D. Collet; and the following good names—R. Cobden, M.P.; John Bright, M.P.; John Cassell; Charles Gilpin; Joseph Hume, M.P.; Rev. B. Grant, B.A.; Professor T. H. Key; G. H. Lewes; Edward Miall; C. Lushington, M.P.; William Scholefield, M.P.; James Stansfeld; Wm. Williams, M.P.; and *many* others."

Note-Book.—"*Feb.* 16, 1851.—Lectured on 'Unstable as water, thou shalt not excel.'

"Referred to various facts having come under my own observation, proving the truth of the above—facts such as must have come under the notice of all persons, whether they have made use of them or not. I added, that all the great men who have made themselves immortal, did so by steadiness of purpose.

"Many talk of great discoveries being made *by chance;* but before the chance occurred the mighty minds have gone through an unceasing mental training. Newton it is said had the chance of an apple falling on his head: and he discovered the law of gravitation. But for years he had been unceasingly toiling, and developing the powers of his mind by the pursuit of mathematics in the highest ranges which human thought can occupy.'

"*March* 5.—Macready's speech, at the farewell dinner, deeply interested me."

He was an admirer of Mr Macready, for the noble efforts made by him to render the playhouse more what good people wish to see it. He had always avoided the Theatre: but he went once, perhaps twice, to see Macready. Among his friends were some enthusiastic admirers of Macready; and from these

friends he heard many things which, coupled with the undertaking above mentioned, created in him a great respect for the tragedian.

Note-Book.—"*March* 6.—While reading in the *Nonconformist* the essay called 'The Half Century,' the account of Queen Caroline's funeral recalled boyhood's days. I thought of going to Brandenburgh House, being in the gardens, and having a tremendous squeeze in the crowd. I was much delighted on seeing the Queen.

"I thought of poor old Jack, who carried my father so many miles, on the day of the funeral. Often I used to ride him. He was a sensible fellow. Many traits of his character now come before me. There were certain roads he always showed a decided wish to turn down, probably from some agreeable associations connected with them; and always at one point, some mile or two before he reached home, he used to prick up his ears and start off as if he had just commenced his journey.

"This afternoon, took a walk in Regent's Park, to relieve the worked brain. The sun was setting in a watery sky, and threw a kind of slaty yellow light over the park. It was beautiful. I felt strongly that God is perfection—God who could cause such beauty, and at the same time give faculties to appreciate it.

"*March* 9.—This evening we heard a discourse on the rights of Christian people, and the total want of authority for any powers in the Church independent of the Church itself. Reference was made more particularly to the election of the apostle in the place of Judas Iscariot. It was clearly shown that the parties who elected were the Church. The number of disciples present was a hundred and twenty, which would give an equal number of votes."

He had an illness at this time—was spitting blood.

"*March* 10.—Ill. [Medical particulars.]

"Have had horrible dreams lately; one in particular was of my brother George going down a lime quarry. The slope seemed not very great; but as he proceeded along it on his haunches, the velocity of his movement increased awfully.

The slope ended in a precipitous descent, and at last I became aware that George bounded down from one point to another of the dreadful declivity. I awoke with a feeling of something rising in my throat. Took medicine, and said nothing to any one.

"Ellen told me of a beautiful trait in the wife of our man Stroud, who had planted some Lent lilies in the garden. It seems that these flowers were her mother's, and that she has, since her mother's death, carried them about with her wherever she has gone."

"*May* 24.—Two patients, a mother and daughter, called to say good-bye on their return to Canada. The mother had come from that distant country with her daughter in bad health, in order to consult me. The daughter returns cured, thanks to Homœopathy. They were both of them overpowered to tears. The mother said, 'I cannot express in words my grateful feelings for the benefit conferred on my daughter.'. Every testimony to the efficacy of homœopathic treatment is of value."

"*May* 31.—Visited Mr P., and found him much better. He told me the following:—'Doctor,' he said, 'I did something for Homœopathy to-day. In *Fraser's Magazine*, of which I am the proprietor, an article is to be published on England in the Nineteenth Century. The article, which displays much learning and talent, touches on the gullibility of John Bull, and, as an illustration, refers to the infinitesimal doses. I put my pen through that, and directed that it should not be inserted; for here am I, an evidence that the infinitesimal doses have done for me what the doses of the other system never did, and have brought me the enjoyment of a state of health which I had not known for years.' Mr P. added, 'I came under homœopathic treatment without faith; but having suffered under the old system without any benefit, and being recommended to try Homœopathy, I consented to do so. It was the Bishop of —— who recommended me to try the new system of medicine. I disputed with him as to its efficacy. Afterwards the Bishop induced a friend of mine, a dignitary of the Church, to write to

me, begging of me to apply to Homœopathy. I did so at his earnest entreaty, and am now thankful that I did.'"

Dr Epps had sometimes to defend himself for not visiting his patients often enough. He maintained that in certain cases it was quite unnecessary to visit often, and that therefore it was not just to the patient to do it. Occasionally this gave offence; and, generally speaking, his patients preferred frequent visits, and were not satisfied to be left with mere directions. The very sight of the doctor, no doubt, does good.

Note-Book.—"I very much dislike feeling the pulses of my patients, especially if they have serious diseases. I do it because to do it is part of my duty as a medical man. It seems to me as if I could feel death walking about in the man's bloodvessels."

"*May* 31, 1851.—Mr Joseph Gardiner writes: 'I believe that homœopathic remedies are the only certain and direct ones there are; and when Mr Wakley, in the *Lancet*, stated that Homœopathy was nothing but jugglery and quackery, he did but record his own ignorance. He is like the City Corporation in their upholding the Smithfield nuisance: he has a vested interest in the abuse.

"'Mr Campbell, of the *British Banner*, is to be admired for the series of articles on Homœopathy which he has written and published in that journal.

"'Myself, I may well speak in praise of Homœopathy, for I have in my own person suffered nearly all the ills that flesh is heir to, and have been cured by means of infinitesimals,—rightly applied in my case.'"

"*Monday, June* 25.—Johannes Ronge dined with us. He has none of the ruggedness of the reformer. It is quite evident that his destructive activities as regards *the old* originate in a love of the pure and the good, and not in the desire for destruction."

Dictation, later:—"We became personally acquainted with Johannes Ronge through our friend Mrs W. B. Scott. We had

already been deeply interested in his noble conduct with respect to *the holy coat*, as, indeed, perhaps most of the religious world here had been. Ronge gave an address to a party of friends in our house—his first address in London. We felt it would be a sort of introduction for him, he and his wife being then strangers here, and we sympathized with them as such. Into their views on education we fully entered, though we differed from them in some of their religious opinions. The *Kindergärten*, various of which are now thriving in and about London, were, as is now perhaps generally known, established by Mrs Ronge."

The Ronges were delighted with Dr Epps. "Wherever he is," they said, "there is sunshine." Very many felt as they did. There was a child-like happiness in him which lighted up every one, and might well be compared to sunshine.

Mr —— writes at this time gratefully to him on having passed through his medical examinations with success, and received his diploma. "I have to thank you," he says, "for your really friendly assistance from the commencement of my professional studies until the present time. I trust I shall be able now gradually to liquidate the large debt I owe to you."

Alas! this individual, though afterwards successful, took no further notice *in any way* of the "large debt."

"*July.*—A patient says, in a letter to me, 'There is no doubt that this disturbed state of the system arises from the excitement and fatigue and want of rest connected with my late dear father's illness.'

"What a noble view of the human animal do such instances present! Watching over the sick—exhausting strength by attentions to those who are unable to attend to themselves, gives a beautiful phase to character. Devotion of this nature supposes conditions the most unpleasant, but which are totally disregarded; and the greater the suffering of the diseased one, the more hopeless the case, so much the more intense is the devoted attention to the sufferer."

"*Thursday, July* 17, 1851.—The following is from Mr Masson to me:—'At the last council meeting of the Friends of Italy, it

was resolved that a petition in the name of the Society should be presented to the House of Commons, complaining of the continued occupation of Rome by the French, and requesting Government to protest, or take some steps in the matter. A petition was accordingly prepared, and taken to Mr Duncombe at the House to-day for presentation. Mr Duncombe, however, suggested that it would be much better if the petition, instead of being signed by a secretary in the name of the Society, should be signed by as many members of the Council as possible. This would give more weight, and would secure the petition being printed.

"'The petition, thus signed, must be in Mr Duncombe's hands to-morrow, Friday, by a quarter to four. May I request you, therefore, *if it be at all possible*, to call *here* to-morrow before three, and append your name. The matter is of extreme importance, and Parliament is very near its close.—Your obedient servant,

DAVID MASSON,
Secretary.

"'SOCIETY OF THE FRIENDS OF ITALY,
"'10 SOUTHAMPTON STREET, STRAND, *July* 17, 1851.'"

Another day in July.—"I thought, as a friend was giving a bad character to a poor sparrow for pecking off his apple-tree buds, that far oftener the sparrow is pecking off insects; and I said so.

"This duty done by birds was vividly impressed on my mind by our canary. In his cage he had been placed among the plants in the back drawing-room balcony. A plant of lemon-thyme was close to his cage. The tender terminal stalks of this plant were covered with small green insects, all of which, that he could reach, to my great surprise the little fellow pecked off, one by one, so cleanly and gently as not to injure the tender stalks in the slightest degree. In fact, the plant looked much healthier and stronger afterwards.

"May not sparrows do the same? At Warlingham, the other day, in looking over the parish book, I found that the custom has been for years to pay for the killing of sparrows."

"*August* 3.—Saw Mrs M., and Fanny my patient. I read to .

them the chapter in Isaiah containing the account of Hezekiah's sickness and recovery. Tears came into the eyes of dear Mrs M., and Fanny listened with deep attention.

"In the evening I lectured on that chapter, and pointed out in what way a physician who prays is better than one who does not pray. It is not that God blesses unsuited means used by a praying physician; but prayer may dispose the mind to renewed exertions for discovering the right remedy, and the Divine Father might direct circumstances so that some work might be brought before the mind, in which work might be something that might incidentally point to the right means of cure.

"*August* 19, 1851.—Mrs B. sent me the following curious note in reply to a letter of her own to Dr W., requesting him to meet a well-known and most respectable homœopathic practitioner in consultation:—

"'Dr W. presents his compliments to Mrs B., and begs to say that she must surely forget herself very much in making such a request, knowing, as she must well know, the relative position of the party Mrs B. wishes him to meet. He has no hesitation in stating that he considers such people either rogues or fools, and, as such, Mrs B. must be aware that he could not stoop to meet them as equals.

"'Dr W. would have answered earlier, but has only just returned from his morning round.'

"*August* 21.—My coachman complained of having a long day's work often, as it is true he has. I endeavoured to show him that he, as well as his master, must expect long days of work sometimes. They may not be so agreeable as short ones, but we must take them as they come."

"At an especial meeting of the Board of Managers, November 6, 1851, was elected to the Lectureship of Materia Medica at the Homœopathic Hospital."

"*November* 1851.—Addresses to be presented to Kossuth at

the Hanover Square Rooms, to congratulate him on his presence in England. A committee meeting to be held for the borough of Finsbury, to take steps towards such a testimony of respect. Thomas Wakley, Esq., M.P., in the chair.

(Names) J. H. Parry.
John Epps.
C. H. Elt.
D. M'Donald.
R. Moore.
Thomas Savage.
Daniel Harris, *Hon. Sec.*"

CHAPTER XXXII.

PATIENTS. AFRICAN PRINCES. ANECDOTES TOLD RY MR B. AND CAPTAIN D. "FRIENDS OF ITALY." MISCELLANEOUS NOTES.

"NOVEMBER.—This month I was consulted by a patient named Peacock, respecting her nephew, whose name is Pigeon.

"*November* 30.—I was strongly impressed while reading this evening the *Ragged School Magazine*, by the passage of Scripture, 'Whatsoever thy hand findeth to do, do it with ALL *thy might*.'

"The following fact gave me pleasurable emotion:—'The total earnings of the boys (shoe-blacks) amounted to £505, 12s. 10½d. The halfpenny was given by a man with a wooden leg.'

"On December 13 I was requested to visit a child that was thought by its mother to be dying. I could not go; but ordered some medicine to be taken every two hours till I arrived. It was a child I was attending for inflammation of the lungs, complicated with typhoid fever. When I reached the house, to my great pleasure I found the child sitting up in bed. I attended this child a year before for pneumonia and cerebral disease.

"The mother mentioned the following:—'This day last year I thought my child was dying; but I was obliged to go off to my dying father, leaving my child to the care of my sister. One time my sister thought the child was dead, and was considering what she should do, when it struck her there might yet be life, and that she would administer the medicine; which she did, and saw the little one at once revive. The child recovered, as you know.'"

"14*th*.—On reading Chillingworth this morning, I was especially impressed with the thought of what a blessing it is to be (as we are) in this free country, a refuge for all people driven away from their native lands for their obnoxious sentiments—that is to say, for their liberality. For here in this country they can diffuse their sentiments among the people, and thus do they in part form the public mind. They themselves, too, the refugees, learn the value of freedom."

"Among introductions, in 1851, at the time of the first Great Exhibition, may be mentioned one which was curious and interesting—namely, that of two African princes, who had been sent over by the king to see the Exhibition, and were entrusted to the care of Mr P. Stuart, in one of whose ships they had come to this country. One of these young men could make himself very well understood in English, and was rather intelligent; the other spoke little. Both were agreeable and kindly. They had a high idea of the superiority of white men. They believed in God, and in a future existence; also in the transmigration of spirits after death. The one said that, when he died he should ask God to let him be a white man next. If God would not grant him this, then he would ask to be a table. For they also believed that we may, after death, become inanimate objects.

"They were almost overpowered by London, and were by this time in a state of great excitement; and longing above all things to return to their own country. They were exceedingly fond of music, and sat close to the pianoforte when any one was performing on the instrument, crying out, 'Go on,' whenever the performer stopped, and being sometimes affected even to tears.

"One peculiarity shown during tea-time was that they seemed to feel bound to take something to eat, whenever anything was handed round, and they kept their cakes, etc., in their hands, adding to the number each time, and thus at length having the hand quite full of eatables.

"Mr P. Stuart was treasurer for them, and found the office a somewhat troublesome one, as they wished him to purchase things for them which he judged it better to deny them. Nothing attracted them more than some of the *wigs* they saw in the windows of the hairdressers' shops; and they were most

desirous of investing in wigs. Even during the evening in question, they were urging their wishes on this matter before every one.

"Mr Stuart himself often had strange visitors from some of these far-off lands. A certain queen was one of these. As the princes above named were charmed by the lovely *wigs*, her majesty was delighted with the elegant *stays* beheld by her in the windows. She having, it is presumed, a purse at her command, purchased some stays. Exercising, however, an independent judgment as to the wearing of the same, she made her appearance with her stays, which were of no especial elegance in make or material, *outside* her dress; that is to say, as an ornamental part of her attire.

"When about to return to her country, her majesty made known her wish to take back with her some females, as ladies-in-waiting upon herself; and certain ladies were found, who considered this so great an honour as to be willing to accompany her. It appears that their views became considerably modified on reaching the domains of the queen, when they found people going about in a state of nudity, and everything in a corresponding condition of almost barbarity. Their earnest prayer now was that they might return by the first ship bound for their own country."

Dictation, later.—"January 13, 1852, was the day I attended Dr Serney's funeral, already alluded to, at Kensal Green Cemetery. Dr Serney's life was somewhat peculiar. He mounted guard at the Louvre, at the first French Revolution, in the time of Louis XVII. He was one of the noblesse of France: was obliged to fly for his life. He escaped to England, where he studied medicine; and, after serving as house-surgeon at the Westminster Hospital, he practised in ( ), in Lincolnshire, having the advantage of his brother-in-law's influence (a gentleman who had married Dr Serney's sister). Dr Serney's health suffering from the climate of that locality in particular, he came to London, and now became acquainted with Dr Harrison, who was then bringing his system for the treatment of spinal curvature before the metropolitan public. Dr Serney was a most effective assistant of the cause which Dr Harrison espoused,

though he had not the firmness necessary in order to carry out Dr Harrison's views when he stood alone; that is to say, at the death of Dr Harrison. Hence, after this event, though Dr Harrison's large practice fell to him, in a few years Dr Serney was almost without a patient. To advocate and to sustain a new view, opposed to the general opinion, requires a strong will. This Dr Harrison possessed; Dr Serney acknowledged that he could not combat. He called himself 'a spaniel.'

"In 1830, Dr and Mrs Serney visited Paris for the first time since the Doctor had fled from it when a youth. On the day of his arrival the second French Revolution broke out, and he and his wife were kept confined in the hotel which they had entered on arriving. Directly quiet was restored, they, without treading the streets of Paris, returned; so ominous did this outbreak appear to Dr Serney, in connexion with his visit.

"I remember a conversation as we returned from the funeral. Besides Mr Harrison, Mr Wing, my brother George, and myself, there was also a gentleman, a relation of Dr Serney. The conversation that arose led to some remarks on the present translation of the Scriptures, and a few serious inaccuracies were pointed out. The improper rendering of the word εκκλεσια by the word *church* was brought forward. Dr Serney's relation interposed, maintaining that *church* was the proper word. *Assembly* was not the primary meaning, but the secondary; therefore the translators had a right to render the word by another secondary meaning, which the word *church* was, and which word expressed what was meant.

"He seemed to think that I impugned the honesty of the translators, which was not the case, as I told him; but I considered that they were not up to the dignity of their calling. Had they been so, they would not have submitted to the will of King James, who ordered the translation of this word by *church*, when they knew it meant *assembly*, because they had so translated it when they could not do otherwise, as when it was used for the assemblies of the heathens.

"He, however, still disputed the point, maintaining that the primary meaning of the word being 'chosen out,' the word *assembly* no more conveyed that meaning than did the word *church*. To this I rejoined, that the word *assembly* did convey

this meaning, since the εκκλεσια was an assembly of Greek citizens, that is, select men having specific characteristics and privileges; and the word *assembly* is properly applied to a Christian assembly, as it is or should be composed of select men; whereas, the word *church* does not indicate this, for it is continually being applied to bricks and mortar.

"The conversation then ran on various topics, chiefly on happiness. I remarked that many people failed to realize happiness, because they put before them some future day or condition of things, which occurring or being realized, they determine to enjoy themselves. The plan should be to enjoy now; to be happy now with what we have; with what resources and blessing are around us. Mr Wing said, that was a part of the Epicurean philosophy, and quoted some adage illustrative of the doctrine. I rejoined that there was a better illustration still than that. Solomon asks—'What is better for a man than that he should eat, drink, and enjoy the fruit of the labour which he hath under the sun?' 'Christ's words are better still,' said my new friend, '"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself."'

"*Jan.* 17, 1852.—To attend meeting at Freemasons' Tavern, 'for the purpose,' as stated in the circular, 'of taking steps to realize some organization, either in the formation of a central committee or otherwise,' it being deemed by many to be of the highest importance in the present state of political affairs, that an organization should be devised in order to give efficiency to the opinions and the wishes of the inhabitants of the borough of Finsbury, as to the present state of political affairs. Mr Parry, Mr Shaen, Mr Miall, Mr Elt, Mr Moore, and other good reformers, with myself, append their names to the circular."

Note-Book.—"*Feb.* 22.—Heard a discourse this evening from the editor of the *Aylesbury News*. He made many good remarks, and was eloquent. One remark in particular arrested my attention. 'Master yourself, then go forth and master the world.'"

"*Feb.* 23.—Sent the petition to B. Osborne, Esq., M.P. for

Middlesex, to present to the House of Commons. It is as follows:—

"'That your petitioner is convinced, that if the sums expended annually on the Army and the Navy were employed in defending the coasts of England, Ireland, and Scotland, instead of being engaged on an unjust Caffre war, in supporting the monarch of Portugal to resist the just demands of her people, and to insult the Government of the Brazils, there would be no need, as it is now asserted there is, to call thousands of men from their daily duties to form a militia; and, therefore, your petitioner prays your Honourable House to refuse the bill authorizing to call out the militia: And your petitioner, etc., etc., JOHN EPPS.'"

"*April* 9.—One oppressor gone: the cruel Schwartzenberg, the woman-flogger, the loyal-to-law man-slayer, is dead. He died of apoplexy, at little more than fifty years of age."

"*April* 11.—This evening, in travelling up to town from Warlingham, the thought came, that most of the unhappiness connected with what is called a religious life, depends upon the fact that religious people try to produce in the minds of the young, feelings in relation to religion which are not natural in the young. Thus, young people cannot look on death with pleasant feelings; and yet it is a method of everyday religious teaching, to keep death perpetually before the mind. This is a violation of nature, and every such violation is painful. As we grow older, as we see one friend after another pass from the scene of activity, and as we find disease gradually destroying the pleasure of existence, the idea of death gradually becomes more familiar; and we are at last enabled to look upon it without so very much pain. We regard it as a necessity, and, in a Christian point of view, we learn to regard it as deprived of its sting, and even as an efficient means of advancement, by freeing us from the corruption, so that we put on incorruption."

"Mr C., jun., sends me, in a letter dated Cologne, the following interesting statement:—

"'The brother-in-law of Mr S.,' he writes, 'is returned from the country. He is an idiot. His chief peculiarity is an excessive fondness for doors. He wishes to open the doors for every one, and is perfectly distracted if any one opens a door and he is not there to assist in the ceremony. Sometimes he will stand at the door for hours, with his fingers on the latch, waiting for some one to come. All his leisure time is thus employed. Every day he has his fingers hurt, or perhaps cut, by somebody shutting the door while he is holding it. He writes a beautiful hand, and keeps the books very correctly. Whenever there is an error in them, he is sure to find it out.'"

"*April* 30.—The following occurred to-day:—

"Some years ago, I had a patient who was troubled with scrofulous caries of the head, and other severe diseased conditions. This patient required the stimulus of pure country air, but had not the means of obtaining it. I felt that she would not accept of aid from me, and I therefore, in my wish to assist her, adopted a method which gained the object. I told her I knew of an individual who was happy to give aid to a really worthy person needing it, and that I was sure hers was a case that would interest this individual. I made the matter so clear to my patient, that she consented to accept of a sum of money for the purpose of taking her into the country and keeping her there for a time, saying that she hoped things might mend, and that some time she might be able to repay the individual whose kind assistance I was so sure of obtaining.

"I advanced the money, and this patient went away to breathe the pure air on the Surrey hills at Warlingham. Years passed, and the money was by me forgotten, when on this day, the 30th of April 1852, the patient came to pay it back, and to express her gratitude. The unexpected visit and payment after so long a time, put me off my guard; and the patient seemed all at once to jump to the conclusion, which was the truth."

"*May* 2.—Lectured on 'The righteous hath hope in his death.'"

"*May* 11.—Poor Trotty, our dog, has seemed to be dying. In

leaping over some iron-fencing, he was caught on a spoke, and the poor little fellow has been very ill. Ellen stayed with him, as I thought he would die. My journey to Warlingham was sad indeed. I had so long been accustomed to have Trot with me running delighted by my side when I got out to walk up the hill; and to-day there was no Trot. I could not take the usual road, and yet my health renders walking desirable. I had to turn my thoughts to the various points of view in which, should Trot die, his death might prove to be for the best. I tried to think that perhaps some day he might go mad, and bite Ellen or me; or that in defending him from ill-treatment, the excitement might injure my heart. *This* is likely enough. I returned home in fear lest I should find him dead; but he is better.

"*May* 12.—I had a delightful chat with our dear friend Mrs ——. After medical matters were ended, we talked on the great truth, 'Cast thy bread upon the waters, and thou shalt find it after many days.' She said, 'I have many times experienced the truth of this. One circumstance to the point occurs to me this moment. My husband and I married early, when he was but a lawyer's clerk, receiving thirty shillings a week. We lived on a second floor in —— Street. One night my husband was unusually late, and I felt anxious, because generally he came home as soon as he left the office. When he returned, he was accompanied by a rough sailor-like boy, whose name, he said, was Tom, and whom I was to keep and clothe. On my demurring, my husband said it must be done, and added, 'He has run away from the merchantman to whom he was bound as a sailor-apprentice, and if he is discovered, he may be strung up to the yard-arm.' This appeal was quite enough; I set myself to work, took some old clothes of my husband's, and, as well as I could, made them to fit Tom. We kept him for some months, and he expressed no thanks or gratitude to us; but seemed to take it all as a matter of course. My husband procured him a situation; but he did not long remain in it, and went to sea again.

"'Years passed. My husband had started for himself as a solicitor; but it was uphill work, and we had a great struggle.

In the midst of our troubles and difficulties, one evening there was a knock at the door, and a young man was admitted, who asked for my husband. I did not at first recognise him; but he soon announced himself to be "Tom." My husband not being at home, I invited Tom to breakfast the next morning, and he came. After breakfast he expressed the wish to speak to my husband alone. They went upstairs, and then Tom took out a bag, and said, "Here are sixty guineas which I received as prize-money; they are for you. You must keep them." My husband said he would take care of the money for him (Tom) if he liked; but would not keep it in any other way. "But you must," said Tom; "I am going away to sea again, and shall not be back for several years." My husband still protested. "Well then," said Tom, "make use of the money till my return; when, if I want it, you can give it to me. This is but a poor return for the aid you and your wife gave me."

"'This money, thus kindly forced on him, my husband made use of to purchase the right to practise in two additional Courts. Hitherto he had not been able to purchase the right to practise in more than one.

"'Tom told me he had given £20 to a kind woman who had taken care of him in childhood.'"

"*June* 3, 1852.—The following to be sent to Henry Drummond, Esq., M.P.:—

"Sir,—As an elector of the Western Division of Surrey, I must acknowledge that I have been much pleased with the straightforward though erratic manifestations you make in the House of Commons; while there is a certain *bonhommie* about you that cannot fail to create an interest in your favour. I regret, however, that your mind seems to have received a special bias against the practical statesmanship of the so-called 'Manchester School;' however, as you possess that freedom which enables you to recognise the benefits resulting from Free Trade, as seen among the poorer classes, it is to be presumed that you will go on in the right direction.

"Now you offer yourself as a candidate, I beg to make a few inquiries of you. And, first, Are you a supporter of the Ballot? Second, Will you vote for the abolition of the *Regium*

Donum, and all future grants out of the public purse for the support of ecclesiastical bodies, whether Episcopal, Presbyterian, Roman Catholic, or other? Third, Will you oppose intervention by foreign Powers in affairs of other nations, such as Russia in those of Hungary, France in those of Italy, etc.? Fourth, Will you oppose any application of the centralization principle, except in nations which, from their very nature, require a central power to work them?

"Let me add, that no man can meet with any sympathy who does not oppose the Militia Bill, pregnant as it is with all manner of vice and chicanery, etc., etc.—Believe me, sincerely yours, JOHN EPPS."

"*June* 9, 1852.—Annual meeting of the 'Friends of Italy,' eight o'clock in the evening. They gave me the first resolution, it being Wednesday, and they knowing that I go to Warlingham. For the sake of Italy I was willing to attend. After supporting the resolution, I left; Ellen, with the carriage, was waiting at the door, and we drove down to Warlingham, which place we reached at twelve.

"The first resolution was for the adoption of the report.

"In adopting this we adopt young Rome. We say to Italy, 'Awake to the glory to which God has appointed you;' we testify our belief that Italy is worthy of our love; we declare that we will use our best efforts to spread abroad, far and wide, the reasons on which this conviction is based.

"That Italy has not sunk under the malignant immoral influence of the priestly system: that Italy has not ceased to breathe under the heavy, the poisonous atmosphere generated by an ecclesiastico-political tyranny: that Italy has not been effectually trodden down by the iron tread of Austrian military insolence: that Italy has not forgotten that hers is the land of freedom, though Croatian Vandalism, with its bloody footsteps, has walked over her soil: All these prove that she is worthy of our sympathy, of a sympathy very different from that which estimates the injury done to an English citizen at the sum of £250.

"Italy viewed in her external aspects is a land of enchantment. How blue are her lakes, how powerful, in their effect

upon us, are her mountains, how glorious are her bays, how pregnant with fertility is her sunshine, how exhilarating is her air! Heaven seems to open up its firmament to her, so clear is her sky. Beautiful indeed is she naturally. What the friends of Italy demand is, that she shall be allowed to develop her social, her political, and her religious beauties, so as to make a harmony between her natural and her moral and religious spheres.

"Considering that Rome has afforded the language in which science has been enabled to communicate with her votaries in all parts of the world for many centuries; considering that the Romans are immortalized by one of the finest specimens of argument (in a letter by Paul the Apostle) being addressed to them; that the Romans stood forth as advocates for freedom of opinion in the early days of Christianity; and finding that modern Rome has shared in the noble declaration of her triumvirs to recognise the grand truth that man is a religious being, and in connexion with that truth the principle that this religious part of the being, having freedom for its outlet, may become a link between Rome ancient and Rome modern, there beams forth now a brilliancy of past time, even from the prisons of Rome, where are noble heads and still nobler hearts. It is a brilliancy that requires for its development only that the people of England and of America shall declare in language that cannot be misunderstood, that neither France nor Austria shall interfere with the spontaneous wishes of the people; and then it must and will come to pass that again for Rome a spring-time shall arise, a time of light that shall send forth such an influence that even the poisonous miasms developed by priestly tyranny shall disappear, and Rome spiritual shall have no more the deadly effect exercised upon her by priestly rule in things civil; nor Rome temporal suffer from the injurious vapours arising from temporal interference in things that are purely spiritual and religious.

"The Friends of Italy remember that Italy is the land of Dante, of Cicero, of Cosmo, of Lorenzo de Medici; and they maintain that Italy should be allowed to develop her powers, should have the opportunity of allowing her children to bring to light, under the freedom of a Roman Republic, the genius which lies dormant.

"When we read of the noble conduct of the modern Romans under their sufferings, imprisonments, massacres, and all those forms of cruelty, in the invention of which there has been no lack of skill, we feel towards them as Paul, the great propounder of that glorious dogma, 'Let every man be fully persuaded in his own mind,' felt towards the ancient Romans who had embraced the grand principle of Christian republicanism,—'I thank God that your faith is spoken of throughout the world.'

"The day will come when men will go to Rome, not to kiss a Pope's toe, but to kiss the glorious cenotaph that shall be raised in the centre of St Peter's to the three triumvirs, the men who practically carried out the sublime faith which Peter was the first to acknowledge — the rule of justice and humanity.

"Much is to be done before these results can be realized; but it *will* be done. The Friends of Italy fear that for Naples a moral volcanic outbreak is in store, more dreadful than any that Vesuvius has ever exhibited, before this rule of justice and humanity can be there established; but they believe that when Naples has passed through that convulsion,—when, united with her, Sicily has repeated her vespers, not against but for liberty of conscience,—the moral sky will clear, and the new reign will commence.

"And we recognise the necessity of this; men of peace we are, but not of stagnation. The Pontine Marshes lie at Rome's door, at the present moment, in quietness, but that is the quietness of stagnation. From that quietness comes death; and as, to get rid of this miasm, the soil must be turned up, the earth drained, and, in such processes, the vested interests must be interfered with of those noxious things that lie embedded in that soil, so the sword of freedom and the swords of freemen must go into the political stagnation of priestly and bureaucratic stereotypism, and hew out a way for the mental and moral health which can come only from liberty of thought and action.

"How startled was the world when Pompeii and Herculaneum were uncovered, and unfolded the genius and the artistic skill of anterior generations; and not less startling will be the time when Italy throws off the mental and moral incrus-

tations which have environed her, demonstrating by the grandeur of her uncovering that old Rome still lives.

"We are called upon to aid in forwarding this time. In doing so we are doing good fight for freedom in our own land also; in doing so we are preparing for the downfall of that deadly union between the civil and the ecclesiastical power—the Babylon of the Scripture; we shall help to realize that glorious, joyous shout, Babylon is fallen, is fallen! We shall find that when that union is once broken up at Rome, it will break up everywhere else. Then will every man sit under his vine of political and his fig-tree of religious freedom, and no man shall make him afraid."

"My good friend Ashurst says (June 19), in noticing what I brought before him concerning certain low abuse of Homœopathy and its practitioners: 'My dear Doctor,—By no means answer anonymous abuse, coming in this shape, in a provincial paper, the editor of which, says the wiseacre who writes it, would not publish it without some alterations.

"'Homœopathy is too far advanced to notice such absurdities.

"'This man argues that the morality of mankind depends upon taking allopathic doses; mercury and piety have embraced each other. Pooh!—Dear Doctor, yours truly,

"'W. H. Ashurst.'"

"*August* 19.—The American communists say, 'What a man produces is his own, against the universe!' But what does a man produce by himself, unaided by others? Almost nothing. He is aided by the knowledge he receives from others. He is aided by instruments received from the past. If he has had a good education, which brings him power, who gave him that?

"This to be followed out.

"*August* 23, 1852.—Saw to-day (Sunday) a patient at Lee, in Kent. She apologized for having caused me to come on a Sabbath-day. I reminded her that the Saviour said we might take the ass out of the pit. She intimated, smilingly, that she was much obliged by the compliment.

"The same day a patient died, aged thirty-three or there-

abouts. He had friends who kept a public-house, and he was the life and soul of society there. He came to me with hydrothorax; chronic enteritis developed itself, and . . . he was carried off. He had a great dread of death; and one who attended him with devotedness through his illness always entreated me not to tell him of the danger, stating that if I did so it would kill him at once. It is wrong to take away the stimulus of hope.

"*September.*—One said to me, 'I am for no politics.' 'That is,' replied I, 'you are for no knowledge of what is going on in the large family of the world, knowledge that really so very much concerns you; you are for no sympathy with the oppressed, no sympathy with the joyful. Well, your state is not enviable.'

"*Saturday, September* 11.—At a patient's in South Audley Street met Mr S. in consultation, who stated that he owes to me his conversion to Homœopathy. He has been settled in practice in one of our provincial towns. Once a lady sent for him, who had heard of his success in the treatment of an epidemic fever then prevalent, which other medical men had treated unsuccessfully. She stated, moreover, that she sent for him because she judged, from his success, that he must be a homœopathic practitioner. He told her he was not a homœopathist, and she expressed her regret at this, adding, that in case of illness she had to send fifteen miles for a homœopathic practitioner. Mr S. remarked that he considered Homœopathy a delusion. The lady maintained that it could not be so; she had seen what had convinced her that it was not so. She added, that she herself could cure dysentery. Mr S. expressed his astonishment, and said he himself should be glad to know how to do so, as he had a patient dying of the disease; it appeared a hopeless case. The lady took down her 'Domestic Homœopathy' (mine it happened to be). 'There,' said Mr S., 'we read, and we made our selection. I took the globules and drove off to my patient, whose cure was effected by this medicine.

"'This led me to study Homœopathy. I cured numerous patients, and took my stand in favour of the new system.

When I told my experiences to my brother-in-law, Mr L., he ridiculed the idea. He is now a convert, and, as you know, one of our well-known practitioners.'

"*September* 19.—We spent the day at Ewell. Mr B. related the following anecdote, illustrative of English pluck:—When at the Isle of France, in the year ——, in command of a vessel, Captain D. and himself observed that two French men-of-war, in hanging up their ensigns to dry, had not allowed the British flag the longest place,—in fact, had allowed it to draggle in the water. So indignant were they, that they took their French flag, and hung it upside-down under the bowsprit of their ships. A boat was now soon seen approaching. It came from the French man-of-war, to demand that the flag should be removed from its dishonourable position. Captain D. stated that what had been done was by his orders, and that the flag should remain where it was until the insult offered to the British flag was apologized for. The Frenchmen threatened to pull up the flag; but they saw the Jack-tars drawn up across the deck, with cutlasses and muskets, ready for them if they ventured; so they retired. Next day some officers came from the French ships, wishing to fight with Captain D., who told them he was quite ready; he would take first their two captains, and then their four lieutenants. To this they demurred, because the captains and the lieutenants were not on board when the British flag was displayed. They also considered Captain D.'s rank not equal to that of their officers. He maintained his dignity, and said he was at their service whenever they were willing.

"The excitement was intense. Business was suspended in the Isle of France for five days. Every one expected there would be a fight. Captain D. asked my friend Mr B. to take one gunboat, he himself taking another. He also expressed a wish to the Governor of the island to have two of his gunboats. The Governor, so far from agreeing to this, called upon Captain D. to go on board the French ship and apologize. 'No,' said the Captain, 'you may order a file of soldiers to fire at me if you please, but never will I beg pardon of those who have insulted the British flag. I wonder how your Excellency can propose such a humiliation.'

"Mr B. also told me he had at one time a dog—a breed between a bloodhound and [forgotten]—that was devotedly attached to him: on deck or below, it would never leave him. Often at night it used to come and put its foot in the cot where its master lay, seemingly to know of his safety. Having found him safe there, the dog was perfectly satisfied, lay down again, and went to sleep. Mr B. had a mutinous crew, and he has little doubt that had any of the sailors come near him to lay hand on him the dog would have instantly seized them by the throat.

"Mr Ashurst says in a note just received: 'Thanks be to the good old lady who first made barley-water! what a boon it must have been, as it still is.'

"*Sept.* 26.—In lecturing on the widow's mite, I endeavoured to impress on my auditory that what we have to see to is that our mites *are* put in, not troubling ourselves that we have not more to put in. The point is *to put in.* Two mites of time, two mites of useful service of whatever kind we have, are of value; but let them be put in. The same I applied to individual good and advancement. People who make progress are those who never allow two mites to escape.

"So, if each individual would give two mites of labour, two mites of activity in a good cause, two mites in the way of lifting up his voice against injustice, what an immense amount of force would be accumulated.

"A patient gave me his dream:—

"'I thought I was awoke by a great weight of skulls and bones on my feet. They were covered, as it seemed, with phosphorus, and lighted up the whole room. I got out of bed, and with a hammer beat the brains out of the skulls and broke the bones. They then formed themselves into complete skeletons, placed themselves in every room, walked up and down the hall, and followed me wherever I went.'"

"I wrote to Mr H. of Woburn, to tell him that I would subscribe towards any expense that may be incurred by Mr W. Carter, the crier who had been bound over to appear at the

Quarter Sessions for the county of Bucks to answer a charge for circulating and publishing a seditious libel, headed 'Flogging in the Militia.'"

"*Oct.* 8.—As I watched from a window a young man with his hat off, arranging his hair with the greatest exactitude, and as the impression produced on my mind from his whole manner was that he was foolish, perhaps vain, I wondered if *my* feeling could exercise any influence upon him, he being at the same time ignorant of the existence of such a feeling in my mind. That is to say, Does a feeling towards another, unexpressed to that other, produce any effect physiologically on that other?"

"The style of a patient's letter about her husband, led me to reply: 'God has given us two classes of remedies.

"'That for our moral maladies is Christ.

"'For our bodily maladies He has given us medicine.

"'Both being gifts of the Divine Benevolence, we are bound to take both.'"

"*Oct.* 18.—A patient wrote to me about a friend who had shot himself, asking could I give any hope, on scriptural ground, for his soul. 'He had confidence in you,' she adds, 'because you seemed to have confidence in Christ.'

"I answered: 'It is a sad case; but we must ever recognise the fact that He who orders all things well, permits such sad things. He alone can tell whether the state of mind precursory to the act, coupled with the indications in the life, was such as to give hope for the future. I trust you will be able to rest in the conviction that, by being thus removed, he is taken from a lengthened state of suffering. Be sure that the All-seeing One could detect any love for Himself which might exist under the severe mental suffering which was so long endured.'"

"*Nov.* 27.—Had a delightful walk through the wind and rain, and got wet through. I had read at breakfast to Ellen some of Butler's 'Analogy.' It struck me that an excellent method of instruction would be, to read aloud a tale about some virtuous person realizing benefit to others by his own

suffering, thus preparing the mind to perceive the nobleness of God's means of salvation. True, this lesson may be often read, for it has been often written: and, in real life, it may be read every day."

"The influence of the physical state on the mental condition is strikingly exhibited in Pascal, who held, 'I can approve of those only who seek in tears for happiness:' and who, further, maintained: 'Disease is the natural state of Christians.'"

"In reply to an appeal from Mazzini, wrote:—

"'Dear Friend of Freedom,—Your appeal is from above. I have written to our friend Mr Stansfeld by this post, as to my share in the proposed subscription. Accept my best hopes. —Yours in the love of freedom. JOHN EPPS.'

"Promised £100."

Letter to Robert Sweating, Esq., Hon. Sec. to the National Asylum for Sailors' Orphans, in reply to an application:—

"Sir,—I received an application for a subscription to the National Asylum for Sailors' Orphans. Before I accede to the wish expressed, however, I must ask for information on the following points.

"As the parents may be of all religious creeds, it does not seem just that the children should be trained to any specific ritual: and, further, if provision is made for training them to any specific ritual in the Asylum, a great expense is incurred in building a place of meeting, and in paying the clergyman who may be appointed to officiate—an expense which would keep twenty children, at least. The children should be taught Christianity: but it should be a Christianity in which *all* denominations can agree, and not sectarian Christianity of *any* kind. I shall therefore be glad to know the arrangements in this particular.

"With best wishes for every good and charitable undertaking, believe me yours sincerely, JOHN EPPS."

[Without a satisfactory understanding on a matter which he considered of very great importance, he would not subscribe to such institutions.]

"Wrote a letter to Sir Andrew Agnew; also drew up the following:—

"We, the undersigned electors of the borough of Finsbury, convey to our fellow-electors the following views:—

"We hold that the duties of a Member of Parliament are highly honourable and onerous. We consider that a Member of Parliament is far from fulfilling his duties if his attention to those duties consists merely in his presence in the House, and his vote in questions called vital. His duty is, at least as we believe, to be present, and also to be able, by a thorough political, financial, and economical education, to take part, if necessity exist, in the discussions on all political, financial, and economical questions that come before the House. We hold that in this way the representative of the people will gain that respect in the House which knowledge wisely brought out will invariably realize; and that the conviction which would then be created, that all financial improprieties, all economical abuses, and all political fallacies will be thoroughly sifted and exposed, would prove the best preventive against bad government, because the ministry of the day would know that their acts were watched over by men qualified to detect the real tendency of these acts."

[*Left unfinished.*]

CHAPTER XXXIII.

NOTES ON MEDICAL PRACTICE. TREATMENT OF HOMŒOPATHY BY THE FACULTY, ETC. CHURCH-RATES. DOGS' HABITS. CONTINUATION OF THE DIARY IN 1853. DEATH OF MR COBDEN. REFLECTIONS ON HIS DEATH.

NOTE-BOOK.—"For lecture: Man's misery, as a physical and an organic being, is dependent upon his violation of the laws of his Creator. That man is appointed to work out the discovery of these laws; that he does this through much suffering; and that in proportion as he has worked out a knowledge of these laws and has applied them, has he augmented his comforts and diminished his miseries. These are facts.

"Equal misery must result from the violation of the laws concerning the relationship in which man is placed to his Creator. He must therefore seek diligently to become acquainted with those laws relating to his religious being."

"A patient sends me a handsome sum for my fee, with an apology that it is so much less than he would wish it to be, and than my 'care and attention merit.' Wonderful is the difference in men, even in paying their debts. Some do it in so refined a manner, as this gentleman; some as though they conferred upon you the greatest favour; some with evident and real pleasure; some grudgingly and with evident pain."

"Disease is developed by a law having relation to the nature of the organs suffering.

"There is difficulty of detection when a deviation from law exists."

The following is worth recording. Years to come it would scarcely be believed, if not well attested:—

"Resolutions of the 'Medical Society of London.'

"32A GEORGE STREET, HANOVER SQUARE,
"*October* 14, 1851.

"At a special general meeting of this Society, held on Friday Oct. 10, the following resolutions, recommended by the Council, were unanimously adopted:

"'1*st*. That, in the opinion of this Society, the practice of Homœopathy, or the prescribing medicines in what are called "infinitesimal doses," under the pretence that they are useful in the cure of disease, is founded in a palpable error, is a delusion on the part of the practitioner, deception on the public, and manifestly dangerous to its welfare.

"'2*d*. That the Fellows of the Medical Society of London cannot honourably hold any professional communion with Homœopathists.

"'3*d*. That consequently, any Fellow of this Society who shall hereafter practise Homœopathy, or who shall knowingly meet in consultation any professed Homœopathist, will thereby render himself unworthy of the Fellowship of this Society.

"'C. H. F. ROUTH, M.D.,
"'C. COGSWELL, M.D.,
Honorary Secretaries.'

"Of a piece with the above, is the recent conduct of the Universities of Edinburgh and St Andrews, and of the College of Physicians of Edinburgh, which have resolved to refuse the degree of Doctor of Medicine to all students who will not pledge themselves not to practise Homœopathy; thus, either depriving them of the certificate to which certain qualifications entitle them, or inducing concealment, which is beneath them as honest men."

John everywhere denounced this unjust conduct; and, as a rule, it had but to be known to be condemned. Some active steps were taken to protect students; and, as one of these steps, a committee was formed, and met July 26, then forming certain resolutions for the furtherance of their plans, with this excellent object in view. Dr Dudgeon was appointed the secretary,

and a letter from this gentleman, embodying the views and aims of the committee and of the association on the subject, was issued, and widely distributed amongst Homœopathists generally.

Note-Book.—"The following is one of numerous testimonies from medical men :—

"'I have been,' writes Mr E. W. of Luton, 'for some years practising Homœopathy, but I do not practise it exclusively, as I could not afford to lose those families that would leave me if I did. The circle here is not sufficiently wide to remunerate me for being a pure Homœopathist.'"

"*Mem.*—Cough is an effort of nature to get rid of some condition causing irritation in the air-tubes; these air-tubes extending from the valve at the top of the windpipe, through the windpipe, the larynx, the trachea, the bronchi, the bronchial tubes, and the air-cells of the lungs. The feeling of irritation, and the consequent effort—a cough—to remove the condition causing it, depends on the existence of the nervous system, which, in the form of fibres supplied to these parts of the air-tube system, imparts the power of recognising the irritating condition.

"If the nervous system in connexion with these parts did not exist, the condition causing irritation might exist, and destructively so, without being perceived."

"As in the Gospel history of the rich man who craved that his brethren might be made acquainted with their danger, so the Homœopathist seeks to make known to his brethren, the Allopathists, *their* danger, and the blessing of escape from it. When a noble-minded man has been brought to see the destructiveness of the old-system practice of medicine, and has been led to recognise the non-injuriousness of the homœopathic system of medical treatment, it is the natural result that he makes known the one and the other. Hahnemann felt this strongly.

"That same Gospel takes cognisance of certain conditions in the human mind, as necessarily connected with the possibility of receiving certain *moral* truths.

"Similar pre-existing conditions may be inferred in connexion with the possibility of receiving certain *physical* or *scientific* truths. If we can gain a knowledge of what these essential pre-existing conditions are, it may be possible to throw some light on the opposition there is in many minds to the truths of Homœopathy.

"That history conveys to us also a great truth as to the power of evidence, namely, that there are certain states of the human mind in which the strongest evidence is not sufficient so to influence it that it shall receive such evidence. This state is fully recognised in the account alluded to—'Neither will they be persuaded though one rose from the dead.'

"Often, doubtless, the reception or non-reception of truths depends on the mode in which such truths are presented to the mind. Perhaps most of us who have listened to two different modes of presenting the same truth, by two persons of distinctly different powers, may have felt an antagonism to the one, and a receptiveness to the other.

"In relation to the non-reception of the truths of Homœopathy, a barrier in many cases is professional pride, as was the case in relation to the Jews not believing 'Moses and the prophets.' To confess belief in a new truth, in opposition to what may seem to be our best professional or other interests, is sometimes beyond the amount of moral power possessed.

"In entering the kingdom of scientific truth, as in entering the kingdom of heaven, we must become as little children; we must be simple-minded, and obedient to the higher voice.

"Such self-denial, such philosophic humility, cannot be expected of the mass of men.

"Those who have adopted Homœopathy should seek very carefully how most effectively to bring the evidence of its truths before the minds of medical men. It is an important duty, and must have its good results. They must present facts. To turn to another history in the New Testament, that of Christ restoring the sight of the blind man; the man simply stated, 'I was blind, and now I see.' The logic here is unanswerable. Will the cures effected under homœopathic treatment produce the foundation for a similar logic? The answer must be in the affirmative. The cured may not be able, or may not be willing,

to enter into the theoretical merits or demerits of Homœopathy, but they know these facts, that they were sick and ill, and that when all else was ineffective, Homœopathy cured them. They can say, 'I was sick, and now I am well.'

"As the testimony of the once blind man was not effectual in convincing the Jews, but, so far from it, that they turned him out of the synagogue, so it is with many Allopathists. They have agreed to put the Homœopathists into coventry. The cure of the blind man did not bring conviction to the Jews; the cures of Homœopathy do not bring conviction to Allopathists.

"It is a fact that all real cures effected by Allopathists are effected because they, unknown to themselves, have used medicines which are homœopathic to the diseases treated. Thus have they unconsciously applied the homœopathic law."

It was at the close of this year and the commencement of the next (1853) that he was engaged in conflict, at Warlingham, against church-rate. As much of his time and energy as was possible he devoted to enlightening the people there on this subject. Both at parish meetings and in lectures delivered by him he sought to prevent the levying of the rate, which his opponents had resolved to levy. He had some leaves printed for distribution, wherein he placed the main features of the argument clearly and forcibly before his fellow-parishioners. Again he had to refuse payment. This time, attendance before the magistrates involved a journey of some distance, and consequently too great an expenditure of time. He was then, moreover, in bad health. He therefore placed the matter in the hands of a solicitor, with full instructions as to the ground on which resistance was offered. The result of this appeal was that his goods were not seized upon.

Voluntarily, and, moreover, out of attachment to the good clergyman, he was quite willing to render assistance when such assistance was needed, and could be shown to be for the good of the people; so it was when the parish church was to be repaired. There was a rather stormy debate as to whether or not the building required a new roof. Dr Epps had his own architect down, at his own expense, to examine the roof and give an opinion, afterwards subscribing towards the repairs.

He could do this, looking at the building as belonging to the parish, and as one where parish business was transacted. It was the principle of *force* in matters of religion that he ever so strongly objected to. Some time afterwards, however, a voluntary church-rate was made at Warlingham.

Note-Book.—"This place (Warlingham) is for the most part Wesleyan; yet our souls were all sold a little time since to the highest bidder."

[The above is an allusion to what has already been recorded in these pages.]

"Church-rate is founded on the fiction that every Englishman is a member of the Church of England. It is clearly proved that not one half of us are members of that Church."

"Dear friends, Mr and Mrs A., are coming to Bedford Square while seeking a house. Their daughter writes to tell me of it, and adds: 'The object is to be close to you. They would, I believe, go to the Great Desert to realize this object. I wish you had a house as large as your heart, then they might rent a portion of it, and would be truly happy.'"

The above, as many of the letters appearing here, was not meant by John Epps for other eyes than his own; but it is too interesting, as showing the affection of these patients for him, not to be introduced.

He had some pleasing letters from Mazzini. Mazzini's love for his mother was beautiful indeed. In a letter to Dr Epps, on a business matter, he thus concudes:—

"I have never thanked you for the kind and noble letter you wrote to me soon after the sad news reached me; but my heart has thanked you long ago. Your words were such as I wished for. My only mother on earth is now my country; and my feeling of duty towards her, whom my own mother loved so much, has increased since the death of the being I loved most. Had not Italy been already sacred to me, it was my mother's love and my mother's resting-place.—Ever yours faithfully,

"GIU. MAZZINI."

Another note from the same:—

"Dear Friend,—Your very kind proposal is gratefully accepted. I have hastened to communicate it to the committee of the Society, and to volunteer my little help too. The place will, I daresay, be fixed this evening, and to-morrow you will most likely receive information as to it and the hour. I have still to thank you on other accounts; but I may snatch a half-hour from my more than ever absorbing business matters, and see you.—Ever yours affectionately, JOSEPH MAZZINI."

[This is in reply to the transmission of a subscription in aid of another attempt to assist the popular cause in Italy.]

"*February* 15, 1853.—My birth-day (age 48). Saw Mrs A., and had a long talk with her about discipline as an essential part of education. She remarked that the fundamental feature of good discipline should be prompt obedience; and not reason, till children are capable of reasoning, as some children, however, are capable of doing very early. She spoke of some children, daughters of our friend Mrs B., who have been taught to trust to the judgment of their mother, and not to argue on the matter, whatever it may be; and that if they cannot always understand why such and such directions are given, they must act simply from their duty to obey one who loves them and seeks their good. The younger child was lately at the house of her grandmamma, who gave her a book to read. After a little time she observed that the child sat without opening the book, and asked her, Did she not wish to read? Would she perhaps prefer doing something else? The child said, 'I am thinking whether it would be right to read the book, because mamma does not allow us to read any book without our first having her consent.' 'My dear,' said the grandmamma, 'I am sure you may read the book, for were your mamma here, she would be pleased that you should do so.' After a short pause, the child said, 'Well, I do not think I will read it to-day. To-morrow mamma will be here, so I shall not have long to wait for her to give me leave.'"

The following is some months later than the note from Mazzini just given:—

"Heard to-day that Mazzini is safe When he left for Italy,

he had to use great precaution; but it is wonderful how the love of the people has hitherto preserved him. Here a policeman watches about his dwelling from morning till night. He left his home early in the morning, and went to our dear friend Mr ——. A servant was sent nearly two miles off for a cab. Then they went to L. P., where they got out. A barber was sent for by another of our dear friends, who shaved off all the thick moustachios which Mazzini wore. From this place they took a cab, and went to the Surrey side of the water, where they got on the Antwerp steamboat, on the Surrey side of the vessel."

Habits of Dogs.—"Trotty, our dog, sleeps always in the dressing-room attached to our bed-room. He goes up-stairs when we go up. One night he did not come up as usual: he was called, but did not come. My wife went down-stairs; and, looking from the landing-place at the last flight of stairs, she saw him in the hall. When she called him he stood wagging his tail, but did not move. She then went down, and found that he had two bones, and his difficulty seemed to be to carry both in his mouth. He made efforts to do so, then looked up at his mistress, wagging his tail most expressively. What he wanted was for her to carry up one of the bones. She understood him, and took up one. Immediately he started off up-stairs with the other. Trot must have been lazy that night, for, another night he had two bones, and was in the same difficulty. The plan he then adopted was to carry one up first, and, having deposited this in safety on his mat, to go down and fetch up the other. When in the country, both he and Fido (who lives at Warlingham) bury their bones when they do not want to eat them. It is curious to watch them digging a hole, then pushing the bone into it, generally with their noses; and finally carefully covering up the precious treasure with the earth dug out."

"*March* 18, 1853.—Was told to-day that Robert Owen has become converted to a belief in the rappings supposed to be by spirits of the departed. Has had a communication from the Duke of Kent, who states that he has something to communi-

cate to her Majesty by Mr Owen, but that at present the Queen is not able to receive it, or is not sufficiently 'developed,' as Robert Owen himself expressed it to our friends.

"This transition illustrates the old adage, 'Extremes meet.'

"*March* 19.—Received to-day the letter as follows [letter pinned to the leaf]:—

"'10 Downing Street.

"'Sir,—I have the honour to enclose a prospectus of the college which it is proposed to erect to the memory of the late Duke of Wellington, and to request that you will have the goodness to give it your support, and to recommend it amongst those who may wish to avail themselves of so praiseworthy an opportunity of testifying their admiration of the great services which the Duke, under Providence, rendered to this country. I enclose a form, for the convenience of subscribers, which, when filled up, may be inserted in the weekly advertisements in the morning papers.

W. B. Talbot,
Hon. Sec.'

"I gave my usual answer to all such applications, before subscribing,—namely, I must know if the children are to be trained in any special religious creed and ceremonial, as their parents may be of all religious opinions, and it would be unjust to them, and a misapplication of the funds, that the children should be forced to receive any special religious creed, etc., etc., etc.

"The reply of Mr Talbot not satisfactory.

"*April.*—Read the essay in Eliza Cook's Journal, 'Patience is Genius.' That is a fallacy; and yet patience leads to results very nearly allied to those of genius, nor can genius bring forth her creations without that wonderful power of mind. I told Taddy her patience is such as would remove mountains, but she would not allow of it.

"*April.*—I had a delightful walk in the rain this day at Warlingham. Went through Mr Beynon's thicket, the underwood of which had been lately cut down. The ground was covered with full-blown primroses. During my walk I gained the idea for my speech at the approaching anniversary dinner

of the Hahnemann Hospital. There is a falling off in the zeal of many for the hospital.

"I compare the man suffering from disease, and gaining no benefit from allopathic treatment, to a traveller over a desert, and Homœopathy to a lake of pure water, which when the traveller finds, he plunges in with an intensity of delight. But when this delight is over, he regards water with no more than common complacency.

"The sick who have thus wandered over the desert of Allopathy in search of health are full of gratitude when cured by Homœopathy, and say they will give liberally of their substance, so that others may derive the like benefit. But, becoming accustomed to the blessings Homœopathy has brought them, and as years pass, their zeal becomes diminished.

"How can it be aroused? By having brought vividly pictured before them the numbers still thirsting in the wilderness for health, but not having the means to reach the waters.

"Unless those who have the means give aid to enable others to enjoy that which they themselves have realized, the invitation, 'Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye,' cannot be extended to those seeking the waters of organic health, as it is to those needing the spiritual waters.

"(This idea to be amplified.)

"*April.*—Visited the Marchioness Wellesley, and had a long chat with her on America. She is the granddaughter of Charles Carroll of Carroltown, one of those who signed the Declaration of American Independence, and an intimate friend of Benjamin Franklin. When he signed the Declaration, some one cried out, 'There goes a million.' One suggested to Carroll that no one would know it was he, therefore he did not run the risk implied; to which he answered, 'Then I will add, of Carroltown;' and so it stands on the Declaration.

"Charles Carroll lived to ninety years of age. He cut the first sod of the first railway in America; and on that occasion a thousand men, each with Carroll's portrait on his breast, passed before the veteran, and saluted him,—'Perhaps an honour,' as the Marchioness remarked, 'that no crowned

head ever had.' People used to come from all parts of the Union to shake hands with the 'Squire.' Schools used to be brought to see the man who signed the Declaration of Independence.

"Met Dr Doyle at the Marchioness's.

"*May* 4, 1853.—I felt it quite a treat to see the girls going along the street with fireplace ornaments. All seasons are to be hailed, and certain times of all are pleasant.

"*June* 3.—Saw Mr Shaen. Talking of the intense mental labour imposed on a successful parliamentary barrister, he referred to the death of poor Mr Talbot, who died a year or two ago, quite a young man. On the last time of his appearance as a barrister before a Parliamentary Committee, he was engaged, while attending the committee, in drawing a coffin on the paper before him, writing his own name upon it, and 'Died from the effects of Parliamentary Committees.'

"He left the room, returned home, and soon after died.

"*June* 24.—Was consulted by Mr Jones. On my remarking that there ought to be an Act of Parliament preventing any more Joneses from appearing, he said, 'You would approve of the people of Broech, a village in Holland. They allow no more houses to be built, so that there are now no greater number of houses in the village than there were a hundred years since. If a house gets old, they pull it down and occupy its place by another; that is all.

"'They do not allow the people to marry before a certain age, and thus endeavour to limit the number of children, so that the population shall not increase.'"

June 26.—Dr Chapman wrote to him: "I shall endeavour to be at the meeting of the Association on Wednesday next; but I cannot make a speech, though I shall be glad to listen to your fervid eloquence. You seem never to be at a loss for ideas (your mind being full to running over), nor for words to clothe them in. Why do you not publish your lectures on the Materia Medica? I dare say you have not got a note of them.—Yours ever truly, J. CHAPMAN."

"*July* 22, 1853.—Sir Joshua Walmsley writes: 'I have just received your note, the only one that has reached me from you for a long time. I shall be most happy to discuss the subject with you; but I fear that, unless we meet in the morning, we shall neither of us have much time. If you will come to breakfast with me to-morrow, or Sunday, or Monday, I shall be most pleased to see you, and to renew our old friendship.—I am truly yours, JOSHUA WALMSLEY.'"

It was an intimacy at Manchester to which Sir Joshua refers. Dr Epps had often spoken of some pleasant times passed with Sir Joshua, which distance, absorbing occupation on both sides, and John Epps's deafness, had interrupted.

"*August.*—Sectarianism is a name much abused. Every man is sectarian; that is, he has especial opinions which he holds.

"Sectarianism is not bad except where it is made to exercise its agency in relation to subjects to which it has no appropriateness.

"*August* 5.—Mrs A. gave me a letter to read, bearing this date, addressed to herself by Mr Childs of Bungay, and interesting as having been penned six days before he died. Mrs A. permits me to use it. He says: 'I write in my chair, and care not for moving or for thinking. By the time you receive this to-morrow I shall have entered my seventieth year; and as I reflect and look back upon the events of life, I see how things which looked dark have become bright, and how that *mercy* has been the ruling practice towards me. I feel that it will be most kind of my God if, during the coming year, He shall order the tenement to be taken down before any of the decrepitudes which attend those who are strong enough to reach fourscore years are fallen upon me, etc., etc.—Very sincerely yours,

"'JOHN CHILDS.'

"If John Childs had done nothing more than to break up the Bible monopoly in Scotland, which he effected by means of the parliamentary inquiry respecting the Scotch patent for printing the Bible, he would not have lived in vain. He may be regarded as almost the founder of cheap literature.

He started the travelling chapman of books in the 'parts' form.

"Thus one man can modify an age.

"*Sept.* 5.—We heard of the death of a servant; and were made sad by the news, for we had a regard for her as a good woman. Now she is gone, how lightly we think of her shortcomings in the performance of her duties—a perpetual trouble, and yet we did not like to send her away. What a change as to our judgments does death make."

He never liked servants to be discharged, though he often said they must go if not better attending to the duties undertaken; and maintained that it was no real kindness to keep people who neglected their work, as it did but encourage them in bad habits.

Note-Book.—"Came up to-day from the Marchioness Wellesley's, Hampton Court Palace, with Father ——, and had a most interesting conversation with him. We talked of the benefits of public speaking. I told him that when practising the old-system medicine, I had lectured almost every day. Afterwards I whispered in his ear, 'I preach every Sunday.' He said he should come and hear me. I told him my authority is, 'Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another.' Referring to the Pope, I asked what he thought of him. He replied, 'He is a kind man; his fault is that he has too little devil in him.' 'This shows,' said I, 'the evil of the union of the spiritual and the temporal power; for, as the head of Christ's Church, all he wants is love; but as the head to rule over the *world* as a temporal monarch, he needs the devil, or what you mean by that word.'

"When the *Father* and I left the Palace together, the peculiar look of the man who let us out was quite ludicrous. We were absorbed in conversation even then (although I happened to catch sight of that look), and the man looked as though he were feeling, 'When Greek meets Greek, then comes the tug of war.'

"The *Father* told me of some persons he had visited, who

were dying of cholera; and I, among other remarks, said that peace of mind is a great aid to getting better.

"'For that matter,' said the Father, 'ours is a very comfortable religion.'"

Sept. 21, 1853.—Kossuth writes to him, "Allow me to introduce to you my friend Captain Mayne Reid, desiring to confer with you about a matter in which I am sure you will feel a lively interest.—Yours, L. KOSSUTH."

"*Sept.* 29.—Yesterday a note from Mr Buchanan, Ambassador from the United States; and this day was consulted by him. He was introduced by Lady Stafford. He is a well-built man, nearly six feet high. Apparently he is a man of great kindliness of disposition. He told me of one of my name who holds a high position in America; he married into Jefferson's family. I said that one of the name had given himself a sad immortality by flogging one of his slaves to death. We had a chat on the glorious fact that the English language is spreading over so wide a continent as that of America. He seemed greatly interested in the Homœopathic theory."

It does not appear to what editor the following, entered into note-book, is addressed:—

"*September* 24, 1853.—Dear Sir,—Some years since, when the Asiatic cholera invaded our land, I offered a few suggestions to the public through your journal, which, I have reason to know, were recognised by many of your readers with gratitude and with comfort. Allow me now to offer some additional remarks.

"Respecting the *nature* of cholera, much difference of opinion may exist. On one point all the members of the medical profession whose opinions are worthy of recognition are agreed; and this is that the poison of cholera, whatever it be, chooses as its [word obliterated] the secreting vessels of the living membrane of the intestinal canal. Nature endeavours to effect the dislodgment of the noxious agent from the system. Whether it does this with the view of getting rid of the poison, or whether the poison itself causes the special action in the secreting vessels, as stated, it is perhaps not essential to decide.

Still it is certain that the action resulting in conjunction with this effort is ofttimes fatal.

"Another fact is also well established, namely, that in most cases, though not in all (for in some cases, and these the worst, there is no premonitory diarrhœa), diarrhœa is precursory. This, further, establishes the special action of the cholera in connexion with the secreting vessels of the lining membrane of the intestinal canal. Common sense, therefore, dictates that every means should be adopted which can tend to strengthen the secreting vessels of this membrane. Attention to dietetics is therefore highly important.

"Among the various drinks which tend to induce a state of the lining membrane of the intestinal canal favourable to cholera is *tea*. The diseased states produced by tea, as shown by the experiments of Hahnemann and his followers, are extremely favourable to the development of a condition suited to the reception of the influence of the cholera poison. Tea should be used but sparingly by the healthy, not at all by the sickly.

"River water should not be taken while the cholera is here, unless it has been boiled. Spring water may be taken; but, as a drink, it should be used soon after it has been pumped up. Water absorbs poison rapidly, and hence water in rivers, especially if the cholera is on its banks, is decidedly favourable to the production of cholera. Distilled water, where it can be obtained, is to be preferred as a drink.

"Again, every means should be adopted which tends to establish a free circulation through all the bloodvessels of the abdominal cavity. Hence, moderate walking should not be neglected.

"Rubbing the abdomen with a warm soap lather, every night on going to bed, washing off the soap with warm water, and drying the surface with a dry rough towel, is an excellent auxiliary in this point of view.

"Should the cholera persist and spread, it will be well that every person should wear a fold of flannel about a foot wide all round the lower part of the abdomen; thus tending to keep up a healthy, because equal, circulation in the vessels of that part.

"Dry feet is another essential; and here let me warn per-

sons, not against guttapercha soles and indiarubber galoshes, but against an unwise use of them. They are very injurious as generally made use of. The power which makes them exclude the wet, constitutes the very power which creates this danger.

"The wet excluded is attended with another condition, namely, the heat of the feet is unnaturally retained. Directly the wearer gets home he takes off his guttapercha shoes, or his indiarubber galoshes; and a rapid evaporation takes place from the feet, which causes a chill that peculiarly predisposes the lower part of the lining membrane of the intestinal canal to diseased action. A pair of warm slippers should be put on at once, on removing the guttapercha or indiarubber.

"A very important matter it is that each individual seek to realize the peace of mind connected with the belief in a SUPERINTENDING PARENT; and in that peace will be found the one chief recipe, the action of which is so powerfully prophylactic as to give him who possesses it the full confidence spoken of by the Psalmist:—

> "'Thou shalt not be afraid for the terror by night,
> Nor for the arrow that flieth by day;
> Nor for the pestilence that walketh in darkness,
> Nor for the destruction that wasteth at noonday.'"

"*Nov.* 9, 1853.—At dinner with the Marchioness of Wellesley, the Duchess of Leeds, and others. We talked a good deal about spirit-rapping. We took the argument of Davis.

"Brought home 'The Faith of Catholics,' their standard work."

Dr Epps was one of Mr Cobden's warmest admirers. Early in life he was introduced to him by Mr George Wilson of Manchester. This was just after Cobden's first pamphlet had brought him into considerable notice. John Epps had at that time great command in connexion with public educational opinion in Manchester. He and George Wilson, at several semi-public meetings, advocated that Cobden was the fittest person to represent Manchester in Parliament. Such a proposal was then repudiated almost with contempt. The result, however, has

shown the accuracy of the judgment. The character of Cobden, John thought to be "perfectly unique," as he called it; "so much knowledge," he would add, "so little show." He once asked Cobden how it was that he so readily obtained the ear of the House of Commons; and Cobden's reply was, "I suppose it is because I never speak unless I have really something of importance to say." It was a remark which often served Dr Epps with the means of reproving those who, as he thought, needed reproof of the kind. He once applied it to a member of Parliament who, being complained of for neglecting his duty as representative of an important district in which John Epps was an elector, defended himself by saying that he could not "get the Speaker's eye." "He gets yours," replied Dr Epps, laughingly; and adding, "Perhaps he sees there is nothing in it."

When Mr Cobden died, it was a matter of regret to John Epps that he had not taken advantage of Mr Cobden's calls upon him to become more intimate personally with a man whom he reverenced and loved. The feeling mentioned before, that his deafness made it a labour for others to converse with him, caused him to put aside many such pleasures: and in this case he put off till the opportunity was gone. At the death of Mr Cobden he felt this the more because he knew that Mr Cobden had regarded him with sympathy, and was told that in his last illness he had expressed to a mutual friend the wish to see him.

He had been told also that Cobden had wished to have a chat with him about Homœopathy, and this had acted in the way of restraint on one who was particularly sensitive as to doing anything tending at all to push himself, as a medical man, before any one. The thought afterwards came over him that, had Mr Cobden through his means embraced Homœopathy, and had he been treated by it, he might have lived much longer. "But, again," he remarked, "had he died, it would have been reported that Homœopathy had killed him. Having died under allopathic treatment, *he died*, and that is all."

The day of his death there was one passing up and down Suffolk Street, who frequently stopped and turned his eyes upon the building wherein was lying the body of the great benefactor. That one was John Epps.

He used to say of Cobden, "That man did as much to preach the Gospel of Christ, as all the missionaries have done." And when astonishment was expressed at such a statement, he explained that Cobden, by establishing Free Trade, had done as much as they towards promoting peace upon earth, good will amongst men, and glory to God in the highest: because by this Free Trade he had established a community of interest between men; thereby creating good will; and by the abundance resulting from removing all legislative interference with the benevolence of the Deity, creating glory to God in the highest.

It was one of those strong statements which he seemed impelled to make, in order first to rivet people's attention, and next to give them an impressive lesson. This latter it did, if they were not too much shocked in the first place to listen with interest.

Note-Book.—"A fortnight ago, an old man of more than seventy years of age was shot on this common [Warlingham]. He and the gamekeeper had been, it is said, drinking together at the beer-shop. They parted, but afterwards met on the common, when the old man took hold of the gamekeeper's gun by the muzzle, and told him he would show him how to use that. The gamekeeper protested against his having the gun, but he persisted; and the gun being loaded went off and lodged its contents in the body of the old man. Such was the courage of this old man, that though he was bent double with the pain he made no complaint; and though the policeman came, still he said nothing, but, Spartan like, returned home about a mile and a half with the shots in him, complaining of nothing, and not referring to the cause, although suffering greatly."

"*November.*—My friend Mrs H. in writing to me remarked, referring to some observation of mine, 'A man of action should not I think neglect to answer a letter. Correspondence is action, and answering a letter is a duty.' I replied, 'My creed regarding letter-writing is this: The fact that I write to another person, does not confer an obligation on that other person to reply; if it did, I am making that person subject to me, a state of things to which he has not consented. If a person come to

a house, it is quite a question of choice whether the householder receive him or not. So with one who introduces himself by letter. It is legitimate for me to consider the matter of answering the person thus introduced to me. I shall be justified in not answering if it seem well to me to remain silent.'"

"Labour is not the sole source of wealth; at least self-denial is an important *means*. To develop wealth requires a population 'patient to wait the final evolvement of large combinations of means in great results.' The fact that the Creator makes a seed-time and a harvest-time, distinctly shows that self-denial in waiting is essential to success."

"*Nov.* 23.—Looking at Trotty our dog, this afternoon, and thinking of the peculiar characteristic of the animal—namely, its attachment to its master—I felt gratitude to God, and thanked Him for imparting to this creature of His this particular mental characteristic. Had He not so endowed these animals, the especial delight arising from the attachment of a dog would have been unknown."

"*December.*—I was consulted by a patient whom I treated in 1850, and who was then Ellen Brewer. Since that time she has married, and has become Ellen Butt."

No other but medical matters are found in the note-book for a long time. The year 1850 may be closed by remarking that John Epps was a man of prayer: but that his prayers were of the most simple character; they were the real outpourings of his grateful feelings towards God. When in the country, for instance, he would in his prayers thank God for "beautiful flowers," "for the wonderful and glorious trees," for birds, bees, anything that gave him delight, as almost everything in the country did: there was no solemnity, but only simplicity, love, confidence giving a sort of boldness in prayer, instances of which one meets with occasionally in the Old Testament.

CHAPTER XXXIV.

NOTES FOR 1854, FOR THE MOST PART POLITICAL. PATIENTS. ALSO 1855. DR EPPS NOW FIFTY YEARS OF AGE.

NOTE-BOOK.—"*Jan.* 1854.—Toulmin Smith writes about the 'Anti-Centralization Union.'

"Our correspondence shows, any way, no waste of words.

"From Toulmin Smith:—

"'My dear Doctor,—Pray join us.—Yours truly,

TOULMIN SMITH.'

"My reply:—

"'My dear Mr Smith,—Yes. One pound a year.—Yours sincerely,

JOHN EPPS.'"

Long letters he never wrote (except in early life), but the above was certainly one of the shortest.

Note-Book.—"Delightful is it to receive letters at breakfast-time, to prop up the opened sheet before you against the loaf, so have your hands free to use the knife and fork, at the same time that the eyes feast, and through them the mind feasts, on the pleasant or invigorating thoughts of the friend."

"*May* 19.—Received a present in token of gratitude from a father, whose daughter was killed from tight-lacing and running, which induced diseased heart and effusion into the cavity of of the pericardium."

He had written, declining a fee. "In regard," he said, "to my professional services, to my wife's, and my dear young friend, I have no fee to propose. My services were rendered as a matter of sincere regard, and to accept a fee would be to take away from the hallowed nature of the attendance given."

Note from Mr Cobden, who says: "I got your petition on my return from the House last evening, after the division on the church-rates. That division, and the damaging character of the debate, will convince the Government of the impossibility of keeping the rates, and I expect next year to see a bill brought in by the Ministry for dealing with the question. — Dear Doctor, yours faithfully, R. COBDEN."

"Mr Duncombe and Mr Locke King have also presented my petitions."

What the following bore relation to is not known, but it shows how John Epps was continually at work:—

"Dear Doctor,—Ever since I have been in Parliament, I have acted on the rule of not moving for any returns unless with the view of taking proceedings in the House on them. This I was obliged to do, because I found that otherwise I should be unable to refuse the frequent applications of individuals amongst my constituents, who would put the public to expense for mere local or personal objects. As I have sometimes incurred a little dissatisfaction from my friends and supporters by rigidly adhering to this rule, I should put myself in the wrong were I to depart from it in your case. It is with regret, I assure you, that I say this.—Dear Doctor, yours truly,

"RICHARD COBDEN."

Note-Book.—"*June* 19.—Henry Drummond, M.P., to whom I sent a petition to be presented to the House against church-rates, writes:—

"'I have received your petition, and will present it. I remember that you are an elector for West Surrey, and that you voted against me. I shall do my utmost to prevent the ratepayers from robbing the Church and putting the value in their own pockets.—I am, yours, etc., HENRY DRUMMOND.'

"Wrote to Mr Drummond:—

"'Dear Sir,—I believe you are *honest* and *sincere*, and therefore I did not vote against you. This was the case with many not agreeing with you politically. Certainly, if I find you not doing justice in reference to church-rates, now that the ques-

tion is fairly mooted, I shall, as a duty, do my best to prevent your return at a future election, not because I respect your honesty and sincerity less, but because I respect justice more, especially as it is either the existence of a bee in your bonnet, or else a want of study of the subject, that leads you to charge ratepayers, who wish to get rid of church-rates, with endeavouring to rob the Church.

"'I am a landowner in East Surrey, and a resident. We have made a voluntary church-rate, and I have given as a voluntary donation upwards of twelve times as much as a forced rate would have exacted.

"'Allow me to say, that you mistake men's motives when you thus hardly judge them. Will it not be well to remember, "With what judgment ye judge, ye shall be judged," etc.?

"'Believe me, with much sympathy as to many of the blunt, good Saxon, outspoken, free truths by which many of your speeches in the House are made remarkable, sincerely yours, JOHN EPPS.'

"*June* 28.—After all, Drummond did not vote."

"*July* 15.—Sent petitions to Parliament for Turkey. Sent to Duncombe; posted copies of Kossuth's speeches at Bradford to Evelyn, Cobden, Grosvenor, Locke King."

"*August* 5.—It is one of the great comforts and blessings of my life, to find continual acknowledgments from suffering people, of benefits received from Homœopathy, through my ability, small as that is, to apply it. On all hands come to me letters of thanks, and fresh testimony to the wondrous power and beauty of Hahnemann's discovery of God's truth, made known through my help."

"Political questions:—

"Did we not practise atrocities in America?

"Did we not practise atrocities in Cabul?

"Did we not employ the very men suited to perpetrate these atrocities?

"Did we not practise tortures in India?

"These are very grave questions."

"Travelling experiences are often amusing. In coming up to town by train from Warlingham (for we are staying there a little, carriage and all), an individual, whose position is that of a gentleman, stated his views on certain political matters. I gave my objections to his views; when, in place of all further argument, he said: 'Well, I have given my opinions, but I cannot give you the power to comprehend them.' Conversation could not well be continued."

Curious and not pleasing experiences:—

"*Sept.* 3.—Called at L. to see a patient. Found she was dead. She had always expressed her gratitude to Homœopathy. At the beginning of the year she had a violent attack of pneumonia, which was subdued, to the regret, it was thought, of her family. It was stated that her family thought she ought to die, and so were disappointed when she recovered. The day she died she expressed a wish to see her sister, who arrived too late. This sister told the nurse, that as she had been attentive to her duties, the family would allow her to give orders for the funeral! A sufficient reward! It was a relief to me to get out of the house.

"*Sept.*—In driving down to Warlingham, besides numerous mourning-coaches, we saw cabs also containing mourners. It is presumed the reason must be, that the many deaths by cholera cause a scarcity of mourning-coaches. One cab containing mourners excited a laugh. On the box were seated the driver and two mutes—one on each side of the driver, who looked as pale as death. It seemed as though he did not dare to look on either side of him. The mutes appeared to take it very comfortably; in fact, their comfortableness, and the driver's uncomfortableness, formed quite a ludicrous contrast.

"*Sept.*—Was called in to some patients in the neighbourhood of Manchester Square. Found them attacked by cholera. They had been living near Golden Square, where cholera had been so very fatal; and fled, thinking to escape. This was on the 5th. They recovered."

"*Nov.*—I was called in to a youth of 16, whose case was interesting. He was ill of consumption, very ill; had had a cold for a year, but latterly had got worse. There was in his appearance something *silly*, and he was extremely nervous. I found that the attack, under which he at present labours, originated in his being suddenly called upon to act as organist in some parish church, where his teacher was the regular organist. The teacher being ill, the boy was, without previous notice, called upon to play the organ. He succeeded; but all the next week he was in a state of perpetual excitement, because he did not know whether or not he should be again called upon. He became deaf from this state of agitation, and talked in a silly manner. It is not unlikely that the excitement affected his brain.

"Wrote to Mr B. to interest him in my poor patients the T.'s.

"Here is a man in a profession, with a large family, who has not enough pay from his occupation to procure comforts, that is, good wholesome food, and enough of it. I pay my coachman more than that man gets, and he has a certain decent appearance to keep up, while both his wife and himself are in bad health. I have written to one in authority, and who can stir in the matter if he will.

"*Jan.* 1855.—Beautiful is the snow, yet one wishes it away. The wish in my case is not as strong as it was last Friday, when I felt very ill, having a severe fever. How much do our sensations, derivable from external objects, become affected by our interior state. We feel that the objects are good and lovely but it is hard to rejoice in them.

"*January* 5.—Mrs —— called. She had purchased my work on 'Constipation,' and wanted me to explain to her what medicines she ought to take. This is a thing of not unfrequent occurrence. Job has said, 'Oh that mine enemy had written a book!'

"*January.*—I was called in to Mr C.'s. The wife and six children laid up with scarlatina, complicated with typhus.

What a scene it was. The one child was dying when I went, and died that evening. This was the only one of the children that did not have a fit at the commencement of the fever; all the rest had a fit at the beginning.

"Heard of the death and funeral of the daughter of Mr ——, at Warlingham. On the Sunday morning before her death she had asked her mother to go to church with her. The mother declined, saying she felt low-spirited, and as though something sad were going to happen in the family. The daughter, who was suffering with a bad cold, went to church morning and afternoon, taking the sacrament. In the evening she became ill; she died on the Tuesday morning following, and was buried on the Saturday, in that very churchyard, over the path of which she had walked on the preceding Sunday.

"Met Captain R., a friend of my friend John Brewer. He related the following:—He took out in his ship, an emigrant vessel, a young surgeon, who so well fulfilled his duties that when he reached Calcutta he, Captain R., recommended him to a firm, with the agreement that he should be appointed to a ship, with a handsome salary. Instead of this, they put him in a drug store, and kept him behind the counter, treating him, as might be supposed, not as a gentleman should be treated. He became perfectly miserable. One evening he seemed to see before his waking eyes the word *Formosa;* and the following night in his sleep he saw the same word *Formosa.* Happening to hear that a friend of Captain R. was in Calcutta, he went to see him, told him his troubles, and what he wanted. This gentleman promised him employment at once. The engagement was entered upon. The ship *Formosa* wanted a surgeon, and he was immediately appointed. He was thunderstruck when the name of the vessel was mentioned; and the circumstance made a great impression upon him. He told Captain R. that if he had before doubted of the existence of an overruling Providence, he could have doubted no longer. He had not previously known that there was such a ship as the *Formosa.*

"Attended the Polish Committee.

"Diplomacy should be as much under control as any other manifestation of the executive will. The Queen can do no wrong; but then her Ministry can, and they are punishable, being responsible to the Parliament. Certain parts of the executive are not sufficiently amenable to Parliament; these are connected with our foreign relationships; and their irresponsibility comes of their secrecy. They say the public interests demand secrecy.

"This is not a good state of things; we have a right to know what our ministers are doing in relation to foreign parts. We pay to have the work done, and we ought to know what work diplomacy is doing, as well as to see that it be well done. To be effectually done there must be no secrecy.

"Had there been no secrecy in diplomacy, should we have had the liberty of the Portuguese destroyed by our Ministry, who, after the Liberals had gained the victory over the King of Portugal and his tyrant Ministry, deprived the victors of their arms when proceeding to sea, from Oporto to Lisbon?

"Had there been no secrecy in diplomacy, should we have had the audacious interference of Russia in aiding Austria to put down Hungarian liberty?

"Should we have had Lord Palmerston congratulating the Emperor of Russia on the success he obtained over the Hungarians? Should we have had him officially approving of the attempt on the part of the chief ruler of the Republic of France to put down the freedom of the Republic of Rome?

"If we had no secrecy in diplomacy, should we have had this war in Turkey?

"To [name illegible], M.P.

"Sir,—As an elector of West Surrey, I have most earnestly to beg of you to support the motion of Mr Roebuck. Never was such an opportunity offered for an effective inquiry. Here we have two friendly armies belonging to two nations, each army occupying nearly the same ground, and exposed to the same

atmospheric conditions; and in the one, death and disease rule paramount; in the other, such conditions do not exist to any relative extent. *What has caused the difference?*

"Such an opportunity for an effective inquiry will, perhaps, never again occur, presenting data so ready for comparison. To let this opportunity escape would be disgraceful to the Parliament, and insulting to the nation.

"The people of this country have willingly paid to gain an end; that end has not been gained; and they can with reason ask why.—Believe me to remain your obedient servant,

JOHN EPPS.

"*February.*—Applied to by the committee of the 'Army Reform Association,' for my 'co-operation,' and any 'suggestions' I may have to give.

"Replied as follows:—'I shall be happy to aid in the important matter of army reform. Two things are essential in any movement of this kind: first, the recognition that individual merit, and not the vicarious merit of parentage or of wealth, should be the basis of promotion in the army; and, second, that there should not be a large standing army, but that every pound spent on the army should be effectively spent. To realize these two ends will constitute a true army reform. In order to gain the first, a recognition of the as stated principle must be obtained; to gain the second, there must be means by which the secrecy of Horse-Guard proceedings should be done away with, and an effectual scrutiny be made before any votes are given for military purposes by the House of Commons.

"Should the committee agree to carry out these views, or views approaching thereto, I shall be happy to subscribe to the Association.—Believe me, sincerely yours, JOHN EPPS.

"*Mem.*—The taste for sweetmeats is a pathogenetic effect of *Lycopodium*. The ignorant may laugh at this, and say that most people like sweetmeats; but there is nothing that may not excite laughter in those who choose to laugh. The most sacred things may seem absurd to some minds."

"Had a delightful walk with Taddy, my wife, through Mr

Beynon's grounds. In returning, we saw a donkey tied up in the wood, and gave him some bread. Found it was the beadle's donkey. I told the master that his donkey would remember the day. The man seemed amused.

"*May* 16.—Mr Buchan, hon. secretary to the London Homœopathic Hospital, writes about the state of the funds. I cannot conscientiously subscribe, while a rule is in existence there, which I consider to be an injurious rule. I reply to that effect, stating that I should be willing to subscribe, and to obtain the aid of friends, provided the rule which excludes all persons from office but those belonging to a certain medical society did not still exist. As long as that exists, I shall be obliged to decline aiding the hospital, being satisfied that such a rule constitutes an *imperium in imperio*, which has been, is, and will be, detrimental to the interests of Homœopathy, and to the hospital itself, as one form of manifestation of homœopathic activity.

"I have expressed to Mr Buchan my admiration of the indefatigable perseverance he has shown in the interests of the hospital."

This determined adherence to a principle he deemed just and right was, as has been seen, a main characteristic of John Epps. It was one which often caused him to be misunderstood, and which gained for him occasionally some ill-will. Still, on the whole, he was doubtless respected for it.

Note-Book.—"Mr Cobden writes to me (May 16): 'You will have seen that we carried the second reading of the Bill to-day, in spite of Palmerston's opposition. By the way, I should think those Liberals who have so long persisted in trumpeting the praise of the present Prime Minister as the champion of Liberalism all over the world must now begin to see what fools they have made of themselves. But really these credulous fits of our countrymen are sadly discouraging to a politician who has an average amount of coolness and shrewdness, and who possesses too much self-respect to run after a fresh popular

delusion every year. What may be the next political imposture I may be called upon to give credence to, Heaven only knows. —Yours truly, RICHARD COBDEN.

"'Pray offer my respectful compliments to Mrs Epps, and thank her for her present.'"

Receiving a note, dated June 23, on a matter requiring his serious consideration, and being requested to send an answer *by return of post*, Dr Epps wrote the following:—

"Sir,—Your having required an answer by return of post made me feel in the position of not being able to answer at all, since it was impossible to do it by return of post. When we wish other people to attend to *our* business, we should so arrange as not to be in this great hurry. If we want information or advice of another person respecting any matter, whatever it may be, we have no right (putting aside the bad taste of the proceeding) to require that this other should attend to our behests to the setting aside of his own business, and when, perhaps, the matter to be replied to should be seriously reflected upon.

"I write this, not at all because I am displeased at the request you make, but hoping you may take the idea conveyed as something gained for the future."

Plain speaking, on occasion, was, as has also been seen, another of the Doctor's striking characteristics. He never *harboured* a bad feeling against any one, never brooded over people's faults or offences. The thought must come out; he told them what he felt, and there was an end of it. He never felt at ease till he had performed this duty of telling what he had on his mind, and it seemed not to occur to him that he should give offence. It must be added, that he could himself bear to be told of a fault, would talk the matter over, afterwards evidently reflecting upon it, and taking the benefit intended.

Note-Book.—"Dr A., alluding to an attack made upon us in the *Scotsman*, says of the writer: 'Little does he know that we all have patients who, without being told what medicine they are

taking, can, when taking a medicine to which they are peculiarly susceptible, from its effects on them, tell *us* what that medicine is. I have a patient now who knows well, from the peculiarly irritable state of the skin, when sulphur has been given to her; so much so, that she has repeatedly warned me not to repeat it. Still I have done so, in order to satisfy myself, both in high and low dilution; but my patient has never failed to inform me of it. I am myself so susceptible of the action of *Nux vomica* that whenever I come in contact with it in any way I suffer severely.'

"A minister, in the course of his sermon, cried out, 'Are you willing to go to the stake for Jesus?' He was, no doubt, under the influence of excitement. It is a foolish question. A man sitting comfortably in a place of worship, with his wife and children by him, must not be expected to answer in the affirmative. It would be to expect an absurdity, the circumstances are so totally different from those under which he would be liable to be called to the stake. Before he could now be called upon to go to the stake, he would have to pass through a great many conditions, each one of which would have a tendency to prepare the mind for the ultimate condition—the going to the stake. He would thus become fitted for the duty before him.

"It is a rule in worldly policy, that if one man knows anything, he makes him who does not know pay him for the benefit derived from that knowledge. It is the interest of those knowing, to keep the others ignorant. Hence the mysteries of trade.

"This habit of mystery might be effectively got rid of by convincing men that it is the interest of all that every one should be paid best for what he can do best.

"To counteract this selfish tendency comes Christianity, which teaches us to withhold nothing. The principle of Christianity is to *give:* 'Freely ye have received, freely give.'

"The collegiate holds a different doctrine; he says he pays dearly for a college education, and he must be paid for his preaching. It is but just, if, in order to preach, there needs such a preparation."

To whom the following is addressed is not known :—

"Dear Sir,—I have read your statement. I congratulate you and your committee on the masterly *résumé* which it presents of the events which, in reference to the Circassian question, have occurred in the last few months. The proper reproof given to Earl Russell for the mode of his answering the appeal of the Circassian deputies, without having had the matter considered by her Majesty in Council, is one worthy of men who know that the security of their own liberties depends upon a rigid adherence to the forms of the British Constitution. The successive appeals for information to the Secretary of State for Foreign Affairs by the various correspondents of Earl Russell are fruitful in results, teaching that even Earl Russell can put forth a pretence—namely, that the Circassians want Britain to go to war with Russia—in order to avoid answering a plain question. Another result gained is, that Earl Russell declines to give information in regard to a treaty, the terms of which, and the bearing of which, he, as Foreign Secretary, is bound to know. Another result is, that Earl Russell declines to answer questions.

"It will be highly desirable—indeed, essential—to get some Member of the House, who has studied the question of Circassia, to give notice, as soon as the Parliament meets, of his intention to propose certain queries. To make this notice effectual, it will be important to get up petitions to Parliament, praying for inquiry into that part of the Treaty of Paris relating to the Black Sea. These petitions should be sent in night after night; and even individuals—say the householders of each parish—should send in petitions separately. Every one who has read, in the New Testament, the story of the unjust judge must know the value of the perpetual iteration of a complaint. Let ten petitions be presented every night for twenty nights, and let each constituent write to his members respecting the same petitions, and attention will be paid to them.

"Besides, if the Treaty of Paris does not justify the limitations imposed by Russia on the trade of the Black Sea, the people of this country have a right to demand of the Government the removal of those limitations. If the Treaty of Paris does justify these limitations, then the people of this country have another evidence of the miserable mismanagement of the Crimean War.

"Your move in applying to Lloyd's is excellent. It is quite clear, from the reply of the secretary at Lloyd's, that Russia has no right to make the limitations she has made in connexion with the trade in the Black Sea, because, had these limitations been legal, notification of them ought to have been given to the British people through the *Gazette*, and to Lloyd's in particular.

"If funds do not come in, I will forward an additional donation to the Circassian Committee, to aid in enabling you to diffuse the information you have already published, and also to aid in obtaining the legal opinion of one well versed in international law; and then if, after the most mature consideration, such jurist decides that the regulations enforced by Russia in the Black Sea are illegal and in violation of treaty, I shall be happy to subscribe towards chartering a ship to the Circassian coasts, and thus trying the question whether might and right are not more powerful than mere might.

"Wishing you every success in your efforts, believe me, sincerely yours, JOHN EPPS."

The following is one of the many petitions sent by him:—

"To the Honourable the House of Commons of Great Britain and Ireland, in Parliament assembled:

"The petition of the undersigned, an elector of the borough of Finsbury, humbly showeth,—

"That your petitioner has heard with the greatest regret that the Commissioner of Police at Hong-Kong incarcerated in a dungeon, presenting conditions even worse than those of the Black Hole of Calcutta, a number of Chinese, not proved guilty of any crime; and that the said Commissioner, though warned of the danger certain to be the result, neglected to attend to the warning, and thereby caused the death of many of the victims.

"Your petitioner feels that an inquiry ought to be instituted into the facts of the case, for the sake of vindicating the Commissioner, if he be not guilty of the alleged cruelty, and for the purpose of punishing him if guilty; your petitioner believing that your Honourable House must feel that the honour of England is to be found in these traits of justice and mercy, the characteristics of a people who profess to be influenced by the civilization of Christianity.

"Your petitioner therefore prays your Honourable House to order an inquiry into the conduct of the said Commissioner, and your petitioner, etc., JOHN EPPS, M.D."

Another petition to Parliament:—

"To the Honourable, etc., etc.

"That your petitioner believes opium to be a medicine, and not a food:

"That your petitioner believes that, if used as an article of diet instead of an article of medicine, results most deadly to the constitution must be produced in the individual so using it:

"That your petitioner has heard with satisfaction that the monarch of a people designated by the Prime Minister of Great Britain as barbarian, has shown such enlightened civilization as to have forbidden the importation of opium into the territories subject to his rule:

"That your petitioner has heard with intense sorrow that the subjects of the British Crown, under the agency of a chartered body, entitled the East India Company, have set apart extensive tracts of territory for the purpose of growing this very opium, or the poppy whence the opium is obtained; and this with the view of selling it in the very territories whence it is, by the law of the Emperor of China, excluded; these British subjects knowing at the same time, that to be gotten into these territories it must be so gotten by smuggling:

"That your petitioner feels that, as thus introduced, the opium must be the cause of much ill-will, and must create, in the first enforcement of the laws of the Chinese Empire, a great danger of collision with the subjects of the British Empire, and thus establish animosities which otherwise would not have been created; indeed, your petitioner believes that the atrocities practised at Canton have been indirectly caused by the political conditions induced by the violations of the law of the Chinese Empire in connexion with opium smuggling. Your petitioner therefore prays your Honourable House to adopt such steps as will put an end to the violation of the law of the Chinese Empire by British subjects. And your petitioner, as in duty bound, etc., etc. JOHN EPPS.

"WARLINGHAM, SURREY."

CHAPTER XXXV.

DR EPPS'S BUSIEST PERIOD OF LIFE. MEDICAL NOTES. VISITS YARMOUTH AND OTHER PLACES, SEPTEMBER AND NOVEMBER 1857. NOTES TO THE END OF 1857.

FEWER and fewer become the entries in the note-books; but what there are are full of character, or show how incessantly he laboured on.

The following letter to him is interesting:—

"*March* 13, 1856.—About twenty years ago I attended your course of lectures on Phrenology in the City. I was then a thinker, and your remarkable lectures did much to confirm me in my habit of thought, and to deepen and generalize my meditations. How far the volume which accompanies this, and of which I beg your acceptance, owes its existence to the impression your lectures made on my mind I know not; but much I am sure it does. Whether the labour is at all worthy of the source of its inspiration is a question which I do not expect you to reply to; but if you agree with the spirit of this book, and, above all, should you agree with its principles, you will afford much pride and gratification to, Sir, yours respectfully,

"E. M'D."

The above is one of very many who bore similar testimony to the great benefit derived from his lectures, whether phrenological, physiological, strictly religious, or other. Often had the objection been urged against his delivering popular lectures, that it was beneath his dignity as a medical man; and especially against those courses of lectures the admission to which was but a trifling sum. It was an argument that had no weight with John Epps. It was sufficient for him to spread in

this manner the many truths in which he delighted. However, in the general way he had nothing to do with the charges. He was paid a fee for his lectures (unless, as frequently the case, they were gratuitous). The committees of the several institutions charged what they pleased for admission.

Mr Carpue, the eminent anatomist, and who had been John Epps's anatomical teacher, cordially approved of public and of popular lectures. And in the Life of Jenner, p. 29, vol. i., the following occurs:—

"Mr Hunter (John Hunter) had a short time commenced lecturing to the pupils at St George's Hospital. He afterwards extended his plan, threw his class open to the public, and began steadfastly to execute that great scheme for elucidating the structure and the functions of organized bodies, which subsequently became the main object of his life."

It has already been said that John Epps was very early remarkable for a keen perception. It was constantly observed in relation to him, especially by his patients, that there was in his glance something penetrating; he seemed to see at once what was passing within them, both mentally and physically. Unquestionably Homœopathy furnishes an especial power as to this point; but nature had given to Dr Epps a power quite apart from this, and which distinguished him as a medical man, even in the very commencement of his career. And so it was throughout his life. It might not be too much to say that he never gave an opinion on a case which was not afterwards found to be a correct one. Many striking instances in corroboration of this statement could be given; and an immense number of patients have testified to its truth. Necessarily it sometimes occurred that his opinion was disputed: many reasons may concur in rendering it desirable to seek other medical advice. Occasionally the opinion of the other medical man called in differed from that of Dr Epps. That "doctors differ" is a household word. It is a fact, however, that John Epps's opinion was generally, perhaps always, afterwards discovered to have been the correct one.

An entry in the note-book about this time may be inserted, as being of interest in this point of view.

"*April* 4, 1856.—Made a *post-mortem* examination of Mr ——. Mr G., who had been called in, was present by my invitation. I had seen this patient but once before Mr G. was called in; and I had stated that the lungs were diseased. Mr G. declared that there was abdominal fever, and no affection of the lungs. On examination, there was no disease of the liver; but the lungs were much diseased, the left lung particularly so. There was nearly half a pint of fluid in the cavity of the chest; there were discolorations on the surface of the lungs, and in the lungs themselves. The facts were too clear to be denied by Mr G."

"Interesting case. A case of partial palsy. A patient whose schoolmaster, when he was a child, caned him across the hands until he fainted. Since then he has been affected by partial palsy."

Then follows an account of the course of treatment adopted, of the success resulting, and of the great satisfaction of the relations of the patient.

He had a rather long correspondence with Kossuth on sundry matters in the interest of Kossuth, for whom John Epps felt much sympathy. Some of the letters are about lectures which Dr Epps wished Kossuth to deliver. Some concerned interviews with Mr Duncombe.

Mr Kossuth was at this time in great trouble about the illness of his wife. A letter referring to this afflicting circumstance shows, in a very pleasing manner, the great affection and devotion of the writer.

"The commencement of this year," writes Mr Kossuth, "added domestic affliction to the manifold sorrows of my burdened life. My dear wife is sick, very sick. For twenty days and nights already, all the solicitude of my sad heart belongs to the poor sufferer; and you may well believe me when I say, that her sufferings are doubly felt by me. I suffer with her, and feel also the anxiety of alarm which she does not share. I am man enough not to murmur at anything man can bear; but I do not dissimulate that it is a dreadful task to wear a cheerful countenance at the sickbed of one so dearly beloved

as my Theresa is by me. Thanks be to God I am allowed to hope that the danger is over, or at least greatly diminished. Still the condition of my wife is alarming to me, and will be so until I see that nature advances without relapse, in regaining that strength upon which my hopes have to depend. She is treated with all the care of a friend by my countryman Dr Roth. I nurse her, if not with skill, at least with love; and all the strength of my soul is required to keep me up. I am in an almost constant state of feverish excitement, and am alarmingly nervous," etc., etc.

Who could read such a letter without deep sympathy and admiration? Dr Epps fully appreciated it. It gave him a feeling for the writer such as nothing else that had been said or done by that writer could have given.

Note-Book.—"*October* 21, 1856.—Talked with my friend Mr Brewer about vanity. We said, that what might be vanity at one period of life, might not be so at another. The love of approbation, becoming directed into its right channel, seeks the praise of God rather than of man. The approbation of the highest alone can satisfy it."

Note-Book.—"1857.—Cobden, in writing to me, says, after mentioning the business matter on which I had written to him, 'The fact is that, like many others, I have *died out*, am no longer responsible for the mass of *hugger-mugger* called legislalation which is going on in the House,—Faithfully yours,

"'RICHARD COBDEN.'"

"'*Facilis descensus Averno.*'

"This is a mistake. It takes a long time to destroy the tendency to walk in the right line. Hence the necessity for a greater self-denial.

"A man must exercise self-denial; he must submit to the mortification of feeling that he has lost his time in walking in the wrong road.

"Here is a difficulty. A man gets injury to himself by not exercising self-denial. His not having exercised it, unfits him in a degree for the self-denial required to get back into the right road.

"So with disease. There is no taking a short cut back; *that* leads over hedges, through ditches, and into many dangers."

"Mr H. told me of a person calling himself a doctor, but with no legal qualification, who had been called in to a patient. I told him not to trust to the man; *not because* he was not a qualified practitioner. No matter, say I, through what casement the light comes. Let it but come. I know full well that *God* makes some men doctors, and *they* are skilled though having no legal qualification. But this doctor is not one of that sort; his manner satisfies you that he is not. Pompous, adorned with ornaments; dashing along in a splendid carriage. Men of this stamp have empty heads. The conceit which leads to their self-adornment, is the very conceit which prevents their gaining knowledge. Perhaps his finery is intended to impose on you; so much the worse."

"All know that the Peers have rejected the bill sent by the Commons for the repeal of the Paper-duty. In so doing, they have violated one of the fundamental rights of the people of England, namely, that they shall be taxed and relieved of their taxes by themselves, through their representatives. Interested parties are trying to blind the people by arguing that it is only a discussion on the Paper-duty.

"As Toulmin Smith says, 'Suppose men dispute as to the goodness or badness of some beer they are drinking, and one kills the other, does the jury investigate the question as to the goodness or badness of the beer? They investigate the subject of the death.'

"The Commons should issue a resolution of their exclusive right."

"How very well Mr Dickens has acted. A misstatement having been made in 'Household Words,' from want of knowledge as to the principles maintained by Homœopathists, I wrote to Mr Charles Dickens, who in the following number says: 'As we desire to state the homœopathic doctrine fairly, like all other doctrines to which we make any reference, and as it has been suggested to us that we may have scarcely done so,

in a passing allusion to it at page 592 of the last volume of this journal, we will here reprint the following extract from a work in explanation of homœopathic principles, by Dr Epps.'"

The extract follows.

"I have the strongest conviction that the cause of cholera is some animalcular product generated by atmospheric conditions upon certain rudimental forms, which, without these atmospheric conditions, might have remained undeveloped; that this atmospheric product causes the peculiar conditions preceding and forming an attack of cholera; that the distressing symptoms occurring are merely efforts of nature to relieve the individual of the poisonous agent received into the system; that the symptoms precursory are widely different from the symptoms constituting the cholera attack; that for these precursory symptoms camphor is a most valuable, because a homœopathic remedy—that is, camphor taken by a healthy individual will cause effects exactly similar to those which precede an attack of Asiatic cholera. That the full development of cholera is attended with unmistakable signs of inflammation of the stomach. [Details follow, which are here omitted.]

"That a special condition of the mucous membrane of the stomach and of the bowels is essential to the development of Asiatic cholera, is proved by the fact, that while hundreds are attacked, thousands are not.

"This speciality of condition, as favourable to the development of disease, is rendered probable by an analogical fact. It is well known that polypes, in their rudimental undeveloped state, exist in the atmosphere; they traverse the noses of thousands of people, but here and there they meet with a nostril lined with a membrane in a special state—that is, in a state suited to afford the polype a pabulum, whence it can develop itself into active life. It has found a habitation. There it stops, and the result is well known. So with the cholera-animalcular product.

"The old-fashioned treatment is to extract the polype. It grows again. The enlightened homœopathic practitioner removes the especial constitutional state that causes the development of the polype.

"It is common to give astringents to stop the early symptoms of the presence of the cholera poison. The homœopathist, on the other hand, gives the remedy which is homœopathic to the state. That remedy in a great majority of cases is camphor, because, as already stated, the symptoms present are analogous to the effects that camphor has the power of producing in a healthy person.

"There are cases to which camphor is not applicable; these cases are those in which the symptoms do not correspond to the effects of camphor.

"But when the cholera is fully developed, camphor is not the remedy. The remedies then must be those which produce violent inflammation in the stomach and in the bowels.

"The two remedies producing the most violent inflammation are arsenic and copper. It is well known that copper is the most violent emetic, and produces most severe spasms and cramps. Hence it is the medicine most efficacious when such symptoms appear; but arsenic is more remarkable in producing inflammation (etc., etc., etc.); hence *Arsenicum* is the remedy most serviceable in such conditions." [Medical details follow, and other medicines are indicated.]

Note-Book.—"Six different Greek words are translated by *power*, in the common version of the New Testament. Αρχη is once rendered thus in Luke xx. 20, where the Jews are recorded as earnest to discover something in Christ's words, so that they might be able to deliver Him to the αρχη and the authority of the governor. The word means chiefly beginning, and in this case the desire of the Jews was to bring Him under the first steps, by means of which Jesus might be brought into collision with the rule of the Roman government. They wanted something upon which they could take first steps.

"Another word rendered power is ισχυς. This is so rendered in three passages only. It means strictly power in manifestation; the word strength more correctly expresses it.

"A third word rendered power is κρατος. It is so translated in seven passages out of the twelve in which the word occurs.

"A fourth word rendered power in sixty-six passages is

ἐξουσια. Although this word is frequently translated power, it is certain that such is not the primary meaning. The meaning is authority, and in many cases delegated authority.

"Whether favouritism is possible with God is a question which has often passed through my mind. The teaching of my early life, the associations of after years, and the necessary impressions connected with the almost universal recognition (at that time) in the religious world of the doctrine of election, served to arrest the mind in its attempts fully to investigate the subject. As I grew up it pressed upon me more and more; and my deafness increasing, has no doubt been a circumstance tending to create a powerful necessity for such investigations.

"In an omniscient Deity favouritism seems impossible; for must He not know that the specialities which render one a favourite, good as they may be, depend on motives which must of necessity make the man good? So if a man be bad, the Omniscient must know that the conditions making him so are necessarily conducive to badness, as the conditions of the good man were productive of goodness.

"By the finite mind, it is true, these conditions cannot, in the majority of cases, be seen. Among finite beings the existence of favouritism is not to be wondered at; but the idea of a favourite in connexion with an infinite is, as it seems to me, an absurdity; because as the infinite power created every individual, and created each individual with a knowledge of what would be the results of the creation, and the conditional circumstances surrounding each one created, favouritism would not only be an absurdity, but would imply that the Creator, knowing all these results and circumstances, must yet capriciously select a few to be His favourites. To the thinking mind this cannot be regarded as consistent with the character of the Deity. Yet those who consider themselves favourites will doubtless tenaciously uphold the doctrine of favouritism.

"People are taught that God appointed some men to be poor and some to be rich; and the favoured will think it a pleasant doctrine; but the man who holds that God loves all His creatures alike, must consider this doctrine an evil invention preventing mankind from realizing the benefits that

must accrue when once man universally recognises that God loves all, and loves all equally.

"The belief in this equal love of God for all, a belief upsetting the doctrine of favouritism, would cause the masses to start an inquiry as to the real causes of misery, poverty, and other painful conditions. It wouldthen be seen how much these conditions depend upon legislative contrivances tending to limit to the few those benefits and advantages which belong to all; and on other causes.

"The result must be a total change of the exterior and interior condition of the whole human family.

"God's laws carried out must cause the 'desert to blossom as the rose.'

"It is a great mistake to infer that what was useful in one state of society is therefore useful in another.

"Those argue rightly who agree that, in regard to the past, hereditary monarchy tended to prevent the civil evils which would have arisen at the death of each monarch; but when from this they argue, as many do, that things should always remain the same, they err; indeed, they negative their own argument, which was adaptability of the hereditary principle to the state then existing constituting its use; and, therefore, in carrying out their own argument, the adaptability of institutions to the state of society now has to be shown.

"*Nov.* 1, 1857.—Returned to town from the sea-side. We have been at Yarmouth, at Harwich, and at Dovercourt. My wife's health greatly benefited. Felt grateful to God. At Dovercourt saw Mrs ——, a wonderful old lady, managing a farm and a large household at seventy-five years of age, her intellect still powerful. The daughter mentioned that when her mother was young, a fortune-teller told her to keep off water, lest she should be drowned. So now, in coming to Dovercourt, she travelled all the way in her carriage, a distance of twenty-four miles, when she could have come at a quick rate by water over a distance of five miles.

"Often I quote the following lines of George Herbert:—

"'A servant with this clause,
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine.'"

His love of cleanliness was a marked feature in his character. No servant was clean enough for him; he was continually speaking of the importance of removing dust, and was constantly annoyed at the want, in almost every one, of the same sensitiveness as he himself possessed.

"*Nov.* 3.—Saw our dear friend Mrs P., who gave us a piece of the Atlantic Telegraph wire. She expressed in pretty language what I am sure she felt (and we must be thankful to have been of comfort to her), 'that her acquaintance with my wife and myself had been like a line of sunshine running along the clouds that have been over her.' She says we have elevated her over her troubles, and that she can never express how much she feels for the life thus modified.

"To give thought a new and a higher direction is certainly a matter of great importance, and especially at certain times in life. This is what Mrs P. feels so much.

"*Nov.* 9.—Gave to —— a little towards pocket-money for travelling; for I know what it is, and have felt the misery of it, to be short at such times. I have instances to keep before me, in my own experience, and wish ever to keep them before me.

"Weather warm. Dew extremely heavy. At the Caterham Railway Junction the porter interested me about his little dog, which has the peculiarity of defending whoever holds it. It snapped at its own master when I held it. How is this to be accounted for? Is it a matter of training?

"On reading the 11th chapter of Acts, observed that reference is made to the conduct of Peter in eating with the uncircumcised. Peter replies, and shows that he was as strongly prejudiced as they who reproved him, refusing to obey the mandate of Heaven to eat, and apologizing for his resistance by saying, 'For nothing common or unclean hath at any time entered into my mouth.'

"How many who admire the apostle Peter denounce the Sepoys of India for their prejudice against using greased cartridges. Surely we have no right to denounce their prejudice; we should try and remove it, by more knowledge and more sympathy. God condescended to teach Peter the absurdity of his prejudice, which by the by was sanctioned by his religion. Surely no course could be better for us, with regard to the Sepoys, than to adopt God's plan.

"*Nov.* 11.—Mr C. and his brother (both from St Petersburg) spent the evening with us. They have travelled far and wide; they consider the Scottish lake scenery to be the finest they have beheld. Talking of going back to St Petersburg, they expressed that being *there* seemed to take away their vitality; particularly after having been in England, where they feel perfectly free to utter their opinions; whereas, once in St Petersburg, and restraint must be exercised. They think that Russia will never again attack Hungary. They believe that the Russian officers like the Hungarians so much that they would not lead the troops against them. They added that the present Emperor is a man too fond of his comfort to do anything. They stated that the Russians smile when they read in the English papers so much fuss made about the old Russian *parties*. The Russians know nothing of such parties.

"*Nov.* 13.—In the railway carriage, the conversation turned upon *Wills*, and Locke King's plan in relation to persons dying intestate. A remark was made about the difficulty of keeping wills secret. A lawyer in the carriage (Mr ——) maintaining, however, that it is not so difficult; for clerks write without ever thinking even that they *are* writing, or what they are writing about. I told him some facts in illustration of these remarks.

"*November.*—We are now staying at Warlingham from the Wednesday to the Sunday. We shall do so all this month. The distance is too great for the horses oftener than twice in the week, so I make use of the railway. November we find to be a beautiful month at Warlingham. My wife and I, in going

along the exquisitely lovely lane that leads from the common to the Godstone road, are struck with the delight of this month. We are attracted by so many beautiful sights in the hedges, as though they had never been seen by us before. It is like a new world, a fresh life. We feel a rapture we cannot describe."

Remark, later: "Yes, indeed, it was a time of great happiness."

"For lecture: There is great difficulty in deciding what are the limits of civil government. Tyranny arises from governments' interference where they have no right to interfere. Nature and feeling repel the intrusion. Force is had recourse to, to put down the resistance. Christianity brings peace on earth, or, rather, solves the problem.

"The Saviour of mankind rendered to Cæsar the things belonging to him. In the Old Testament, Daniel resisted, indirectly, the great decree. Nebuchadnezzar had no right to do what he did, or anything of the kind. So the three who submitted to the fire rather than to interference, resisted. We must be ready to pay the penalty when thus called upon, in obedience to a law more imperative than man's. Kings must not order what they have no right to order.

"There are disadvantages in being educated in college for the clerical and ministerial life. It is unfavourable to be brought up as a separate class, to be idolized as such by the weak-minded, and excused from discussion by the thinking class, which deems discussion with them as waste labour. There is a speciality about the majority of such men, not favouring the impression of broad and liberal thought possessed by them. The above-mentioned and other unfavourable circumstances cause their arguments to be often extremely fragile. Is not this true? I speak *of the mass.* The exceptions are numerous and delightful indeed.

"A Church dignitary asks, 'Is the Almighty bound by His own laws? Are His laws stronger than Himself? Instrumentality is the form of His government universally; but He sets aside that law at times by a glorious intervention, in order

to show that He is not ruled by His own laws, not crippled by His own ordinances.'

"Is it not a presumption to say that one knows the mind of God so well as to be able thus to interpret it? How can we venture to assert that the Supreme sets aside the laws to show that He is not ruled by them? We must not make the character of God like that of a weak-minded man, who may occasionally break laws in order to show his freedom.

"Looked over a lot of old papers and prescriptions. Found that for twenty years or more I have had a diary kept for me by my patients, which I have read over. In this diary the patient is to note down, according to certain rules given, or under certain heads, his daily symptoms, as to better or worse, or as to any fresh symptoms. Both the patient and the doctor find this plan of immense advantage.

"*November* 20, 1857.—Mr Hawthorne, the American writer, called upon me. We had a pleasant chat. I told him how much pleasure 'The House of the Seven Gables' had afforded me, and made him smile.

"Our man Stroud (at Warlingham) relates that old dog Fido, when they missed each other as they walked out together, would bark, not knowing where Stroud was, and then wait for Stroud to whistle; then again, after a time, he would bark, and again wait for the whistle, and so on till he found Stroud. He is now too old to go far: he is dying of lung-disease; but even now, if he hears Ashby the miller's cart (and he knows the sound of its wheels), he becomes quite energetic, seems to forget that he is weak, sets up his ears, and gets ready for fight. The reason seems to be, that some time since he had a fight with the miller's dog, and has never forgotten it: he is evidently anxious to fight it out.

"'Let dogs delight to bark and bite,
For God has made them so.'

"*November* 24.—Went to Colne Engaine. Saw Mr Piper and his mill. The scenery in this part of Essex is lovely. Found at Mr Piper's a dog named Fido.

"*November* 28.—When our poor old Fido is bad with his cough and other evils, they tell me to shoot him. My answer is, 'Fido, you say, will have no existence beyond the present; therefore I have no right to lessen the portion of life he has on earth.'

"May not pain be a curative agent?

"*December* 3.—Read to Ellen Dr Thomas Browne's fifth lecture (we talk of going all through him again). Many illustrations of the truth of the doctrine of infinitesimals may be drawn therefrom. Numerous are the beautiful passages in this lecture.

"'A single great man,' says Fontenelle, 'gives the *ton* to the whole age in which he lives.' Again the same writer: 'All philosophy is founded on these two things: that we have a great deal of curiosity, and very weak eyes.'

"*December* 13.—When we were starting from Warlingham, old Fido went up to Trotty, and put his nose to him, as though he would say good-bye, for he should see him no more. This was the more remarkable, as Trot had been grumbling at him.

"I cannot bring my mind to the idea that dogs are to have no future. Their very attitude (or one of their attitudes) of devotion to their master is the Greek term used to express the worship of man to God."

CHAPTER XXXVI.

NOTES OF 1858. PATIENTS. DEATH OF THE DOG FIDO. WARLINGHAM. COGGESHAL. 1859. EASTWEAR. 1860. PREPARING TO LEAVE WARLINGHAM COTTAGE. REMOVAL TO "THE YEWS." ASHURST WOOD. STROUD, THE MAN-SERVANT.

"JANUARY 8.—Saw Lady Every. This is a very interesting patient, being the daughter of the good Mr Baptist Noel. Her father sometimes calls, in much anxiety about her. It is a case past cure, unfortunately; so I fear.

"*January* 12.—A lady (Mrs B.) came to consult me, because, as she states, she was told that, besides any medical skill possessed by me, if she came to me she would come to a father!

"On this day (January 12) I found the last of our Japan fowls dead. I was sorry to find it had no straw in the house: it might have been frozen. It was old, however, and the feet were affected.

"The fact of feeling regret and sadness about the poor fowl not having straw, shows how foolish as well as wrong it is to neglect any duty to the living, if only because so much suffering is caused from such neglect when death takes place.

"*February* 19, 1858.—Had to go to Huntingdon. In returning, met in the railway carriage with a most intelligent man from Leeds, a member of the Society of Friends. He thinks, with many, that much railway-travelling is injurious to the brain. Certainly it throws the whole action of the body on the junction of the neck with the head. This Friend seems quite

convinced that injury must result. He says he has noticed that persons marked with smallpox are generally healthy and long-lived. He forgets how many *die* from smallpox. This remark made me think of Dr T., who states that until he was twenty years of age he was always ailing. At that age he had smallpox; and now, at seventy, he can run up-stairs or up-hill with young men, and go as quickly as they.

"It is certainly interesting.

"Mr Duncombe presented my petition to Parliament.

"Gave some wine to a poor Hungarian exile.

"11*th*.—Lecture on Phrenology at Warlingham.

"*March* 6.—When we arrived at Warlingham to-day, poor old Fido just managed to drag himself into the room where we were sitting. The cold weather has affected him: he seemed to be near his end. Such is the lot of dogs, as well as of humanity.

"*March* 10.—The dear old dog Fido died to-day. I expected his death, poor fellow! Last Sunday he crept out to a tree on the common. Though the weather was bleak, the sun was shining. There he sat, with his back against the tree, as if taking a last farewell of his old and favourite common. He could not get back: Stroud carried him in. This feeling seems to exist in almost all,—this desire to see the old places before dying. What must be the horror of those disgraceful Chinese and Indian wars! How great the number of poor fellows dying in foreign lands, never again to see their own country!"

John Epps himself had this feeling in a marked degree towards the close of his life, of wishing to see the old spots that were associated in his mind with gone-by experiences. Several he and his wife did visit. The wish to see *people* he had known in former times was also strong. It often made him sad to think this wish could not be gratified.

"Poor Fido had a bad cough for two or three years, and noisy breathing. The last two days or so he seemed to breathe quietly, and to have no cough. Where will his spirit go? I have a wish to believe in the immortality of dogs. The other day I was speaking of my dog Trot to Mr Shaen, who also has

a dog, and of the pain caused by the thought of never seeing a faithful dog any more after death. Mr Shaen appeared to share my feeling. He asked, 'How do you know that the dog will have no future "existence"?' The remark comforted me."

"The Rev. Frank Methuin came. We had a pleasant chat together; but when I had to put his name on the prescription I hesitated at the *Reverend*, and looked at him, saying, 'I find it rather hard work to apply the *Reverend* to a man.' Mr Methuin laughed, and said that reminded him of a Quaker, who having put up a parcel for a customer, and asking for the address was told to write 'The Rev. so-and-so.' The Quaker stopped and said, 'Here, friend, take the pen, and thou put Reverend; I cannot.'

"'The law of the land,' I observed to Mr Methuin, 'gives *you* the title. Dissenters have not *that* right to it. Let them have *Doctor*, if they earn that title. My title of Doctor is a civil distinction conferred on me by a civil power, on my having passed through certain examinations testing my knowledge.

"'It is quite against my conscience to put Reverend on a letter to a dissenting friend who may be a minister.'"

It is doubtful if he ever put it. Once or twice the omission was a cause of offence.

"*Dec.*—Warlingham. In walking home from the railway with Stroud, he, Stroud, stated that in removing a post from the meadow, he found several frogs in a cavity beside the post. The post had been loosened by the rotting of its base, and the frogs had no doubt gotten there to rest themselves for the winter. The hole was deep, and Stroud had not the heart to bury the poor things in it by putting the earth in upon them. So he let them be: but he afterwards thought it would be impossible for them to get out; so he made a kind of staircase or ladder for them, thus giving them a chance of escape, and so of finding another resting place.

"Stroud mentioned that once he found a hedgehog, in a very deep hole, out of which it would be impossible for him to get. Stroud got down into the hole, fetched up the prickly little

fellow, and started him on his travels. These are pleasing traits in a man's character.

"Some very far from pleasing traits are thrust before one in the country: they are thrust on one's notice more than in London. Poor ducks are lamed by stones wilfully thrown at them; and other feats of mischief and cruelty are done, seemingly out of sheer wantonness."

John Epps sometimes offended vicious people, for he *would* reprove them, whenever he had the opportunity. Once when he was wanting to raise a quickset hedge, he had his quickset pulled up as regularly as he put it down. He was pretty certain that this mischief was done by a man whom he had offended by one of his reproofs; and wrote the following for him:—

"There was a drunken fellow who had an intense dislike to young trees, particularly to young quick. His pleasure was to go round by night when other men were asleep; and, after offering his prayers to the demon of destruction, proceeding to his work of mischief. He now darted his eyes with a wild fierceness upon any young quickset; and after looking about to see that no human eye beheld him (for he was a coward), he seized the young plants and tore them out of their resting place, leaving them, however, to die. He forgot that the Divine eye looked upon him.

"This extraordinary desire to destroy young trees was caused, it is believed, by an envious and bitter spirit ever gnawing at the man's vitals. He might be imagined to say to the plants while engaged in this work: 'You expected to throw out beautiful green buds and leaves: but you shall not: I will expose your little roots that draw nourishment from the earth, and they shall perish, for no sap shall ascend the tender stems.'

"On one of the nights when thus engaged, and thus speaking or thinking, a voice said, and it is hoped he heard and may hear it again: 'Did not the great God expect *you* would put forth beautiful buds and fruits of goodness? Friend, that great God gave you mental powers which might have been the means of surrounding your path with joy. Your longing for good you would not allow to take root in kindly affections. You determined to expose all that was generous in your nature to the cold blast of envy; and thus your life of goodness is being

eaten out of you. Already four times has Heaven invited you to come back to the soil of kindness and of human sympathy. A fifth time do not resist the invitation, or death may come to you while you are engaged in one of those acts which are the outlets of your bad disposition, through his messenger *Apoplexy;* and so, unloving and unloved, you will pass away.'"

Note-Book.—"On reading——I felt: 'This is a man who does not know what he is writing about, and yet he thinks he does.' A peculiar state of mind: and one which produces *in the reader* a peculiar state of mind."

"When I was a student at the University of Edinburgh, my attention was drawn to a work entitled 'Horæ Mosiacæ; or a Dissertation on the Credibility and Theology of the Pentateuch: comprehending the Substance of Eight Lectures read before the University of Oxford in the year 1801, by George Stanley Faber, B.D.' It appears that these lectures are designated *Bampton,* a Mr John Bampton having left land to the University of Oxford in order that eight divinity lectures, on subjects specified in his will, one subject being the divine authority of the Holy Scriptures, should be delivered at fixed intervals. Mr Faber was one of those selected to deliver these lectures, and he chose the subject already stated.

"Faber endeavours to prove the truth of the scriptural account of the creation of the world, by establishing the existence of a belief in every nation of some cosmogony. These cosmogonies he details; and they present combinations of the most absurd statements and vagaries. In fact, the search after truth in these cosmogonies seems at first to be perfectly futile: but directly Faber brings out the main facts of the Scriptures, and bears them over the wide field of fabulous narrative, as striking an effect is produced mentally, as is produced physically when a magnet is placed over a heap of dust made up of all kinds of materials, but containing some iron filings. The iron filings are, on the appearance of the magnet, all at once detected by the beautiful form they assume. My mind was arrested by this, as a matter of the highest importance in mental investigation; namely, that the possession of a truth

is the possession of a talisman that enables the holder to discover other truths, even when these are hidden in the midst of errors."

Remark later.—"This book I lent to some one who has never had the thought to return it. We have often wanted it. The same thing happened with regard to Paxton's 'Illustrations of the Scriptures,' a book we have often been in want of."

Dictation.—"Some years ago I was travelling up to town from Coggeshal in Essex, on the stage-coach. Thereon I met with an intelligent fellow-traveller, a manufacturer. The conversation once turned upon rheumatism, to which he said he had been a martyr. He found that although he wore flannel thicker and thicker as his malady increased, nevertheless his complaint made steady progress. Some one suggested to him the employment of *silk*. It was adopted; but for want of knowing what form of silk to use, he had vests made of Quakeresses' shawls. This he found expensive; and afterwards he devised a silk, double twilled, made of the waste silk. He had used it for years, and has been free from rheumatism ever since."

"This Coggeshal has a great fame for its *fools;* they seem to be pre-eminently such, and hence are called 'Coggeshal fools.' It is related of them as illustrative of the amount of their foolishness, that once some Londoners flattered a number of the Coggeshal people as to their great strength, and persuaded them that they could, if they chose, move the parish church by pushing at it. Overcome by the flattering appeal, these Coggeshal people agreed to try; and were directed to take off their coats and waistcoats, and lay them down on the side of the church opposite to that against which they pushed. While they were pushing with all their might, some of the Londoners went round, took up the clothes, and made off with them in a cart. After the Coggeshal people had pushed for a long time, they were invited to go and see the result of their pushing powers. They went; and, not finding their coats and waistcoats, were persuaded that by their great strength they had pushed the church so far as to have covered up their clothes with it.

"This story was related to me as I stood in the churchyard of that same church."

"I have the strongest conviction that skin disease is an effort of nature to get rid of the constitutionally diseased state; and that, therefore, the employment of any mere exterior means to drive away eruption is dangerous."

This conviction of his, and the treatment thence resulting, did not always please those who consulted him. His indifference to eruptions, on the face, for instance, was felt to be anything but sympathetic with a really serious trouble of the kind. He, however, did sympathize; he sought to cure permanently and to prevent dangerous results, rather than to give immediate relief at the expense of perhaps life-long mischief.

Note-Book.—"One of the plans by which I have sought to do good has been, when any question of moment has arisen, to get pamphlets relating to the subject, and enclose a copy in every letter I wrote. Now, as these letters were numerous, I was thus enabled to spread the views. It was one means of casting bread upon the waters, bread that has been 'found after many days.'

"By Him 'kings reign, and princes decree justice.' But supposing the kings tyrannize, and the princes decree injustice, are such tyranny and such injustice to be referred to God?

"The truth is, that kings reign justly, and princes decree justice, when the motives by which they are influenced act more powerfully in the direction of justice than in other directions. It should be the business of the people to see that these motives be permanent, by surrounding them with the conditions which generate such motives."

"*Warlingham, May* 30.—[Referring to the road, of which mention has been made.]—"I have made good part of a road across that side of the common leading towards Chelsham, meaning it in time to join the road there. I have proceeded in the following manner: When I have had any stones, and when poor men out of work have applied to me, I have set the men to work

to lay down the stones, thinking it a *good* done to the men, and a benefit to the common. The carts going over the common used to cut it into deep ruts, and so did injury to the sward. The road, thus far finished, has been much used, and is a great benefit to the parishioners. I should like to carry it on to completion, if time serve me for the work."

Time did *not* serve; it was left unfinished.

Note-Book, 1858.—"Why if, as some say, we Homœopathists do not cure people, are we still continually sought after by those who have heard of our cures? Seeing is believing; but there are some who will not see. I do not ask people to consult me, or seek patients in any way, yet they come.

"All these years of my homœopathic practice I have never had the necessity to consult with any medical practitioner of the old school except one, and he became a Homœopathist.

"Disease is a supplementary sense which enables us to discover functions by the deviations. It enables the person affected to appreciate the forms of force which are presented in an infinitesimal quantity.

"The power of an infinitesimal quantity of medicine is perfect in relation to the cure of the disease.

"*Mem.*—To write a history of Homœopathy.

"*September* 19.—It seems rather an evidence of the goodness than of the badness of human nature that the heathens, as we call them, worshipped Ceres, Minerva, and Bacchus: since such worship was a recognition of utility, and an expression of gratitude for it.

"We do no good to a truth by our recognition of it, any more than we do by our recognition of God; but *man* reaps the benefit of our recognition of truth. To man the recognition is all-important.

"My old patients in Hobart Town write gratefully and affec-

tionately. So from many distant parts of the world comes testimony to the truth.

"A poor foreigner writes for aid. Strangers and foreigners have great claims on our sympathy."

At this place is preserved a most touching letter from Mr Ernest Jones, appealing for assistance, under very distressing circumstances. The application, as may be supposed, was not made in vain.

"Was the belief in, and the expectation of, a Saviour to be regarded as an evidence of a positive revelation? or was it the effect produced by hope that the Creator intended a higher, happier state should be attained than man yet enjoyed? Was it a natural or a supernatural result? Was it a prophecy directly inspired, or a natural deduction?

"We have creeds various, millions may be ranked under each creed, and no doubt millions have been rendered joyful or miserable, according as they have been taught to believe in grounds for joy or for sorrow. Many of these creeds we, as Christians, consider to be false; but they have produced their joys or their miseries, the miseries predominating because the character of these religions has generally been vindictive. Still the fact remains, that joy or misery has been created by the belief held."

Note-Book.—"*November* 17.—Law is complained of as costly: costly it is; but this must be remembered, that it deserves to be costly. A man can by means of law obtain the opinion of some of the clearest-headed men in the kingdom, men whose opinion he could not possibly obtain by other, that is, by private means. Such opinion is gained after the facts have been elicited by having the case, concerning which the opinion is sought, fully and logically brought out.

"To arrange facts and to reason upon them so as to arrive at the just conclusion, is worthy of being costly.

"*Jan.* 1, 1859.—Sent a subscription to John Smith, Esq.,

treasurer of the Financial Reform Association, Liverpool, begging him to forward the journal to Mr Moore, Mr Rose, Thomas Duncombe, M.P., to the Editor of the *Daily News*, the Editor of the *Nonconformist*, to Locke King, M.P., to Allan Templeton, and to myself."

This was one of his ways of spreading what he considered to be truth.

"With regard to all branches of doing good, 'Whatsoever thy hand findeth to do, do it with all thy might,' applies. A clear conviction of benefit to be conferred, and the means present, be prompt; let not low ideas of self-interest retard or deaden the impulse.

"The *self* principle freezes over every noble thought, tends to inaction, stagnation. Truly viewed, however, action in directions that we feel to be good is for our own best interests.

"*April.*—Warlingham.—I hope the tenpenny rate will be carried, for our roads are a disgrace to us, and cause much wear and tear and discomfort. One sees a good deal of selfishness; those who do not suffer have no thought for those who do.

"Had a discussion about the evil of any division of the community taxing another to support its creed.

"We pay willingly for the protection of life and property.

"Agitation is necessary in order to get rid of any evil. It *must* be.

"If there is nothing but wickedness in the human being, what is the use of appeal to it?"

The following to Dr Epps is interesting:—

"*May* 27, 1859.—My dear Dr Epps,—When will your efforts to benefit mankind end? Only with your life. You are one of the most industrious (and when I speak of you I always say you are one of the most upright, trust and truthworthy) men of our times.

"You are certainly the *first*, not only in the matter you refer to, and not only in point of time, but equally so in the value

of what you have given to society; and if cotemporaries withhold your due, posterity will award it.—Ever yours truly,

"J. J. CONQUEST."

Note-Book.—"A patient told me that her little girl heard her pleading in behalf of a case of great distress for which she was endeavouring to raise some money, and which she was herself assisting. The child said, with much seriousness, that *she* wished she could do something. Her mother replied that if she liked to give up anything of her own, she could do so. The child proposed giving her gloves; but the mother suggested that she might perhaps do better than that. The child thought a little, and said, 'I know what I can give up, if you will let me. Papa gives me some bacon at breakfast. I will not have that, and you can give the money it costs to the poor children.' The mother agreed, considering it a good thing to do; and the child carried out its proposal.

"*July* 23.—Lady Boston is a woman of superior mind. There is firmness, there is kindness; self-denial, and great affection." He took much interest in this patient. "She is very friendly to me, and also to my wife."

A late entry about Eastwear.—"At this charming bay we spent some time for three succeeding autumns, I being each time in bad health. The first time we went thither from Folkstone. In a ramble over the cliffs we suddenly discovered one solitary white cottage beside the bay. To get to it we had to make our way down 120 rough stone steps. When we reached it, we found that it offered 'lodgings.' The result of this discovery was that we took up our abode there; and never did any seaside place suit me so well. The perfect quiet and rest, and the homeliness and simplicty of the people, were very satisfactory."

"*October* 1859.—Eastwear.—After dinner went down into the garden, a piece of ground (close to the sea) wherein I work as though it were my own; Matthews, the man to whom it belongs, being well pleased that I should do so.

"Tiny the dog presently ran out from the house, barking at

a gentleman, who, with two ladies, was passing along to the shore. I called Tiny and took her up in my arms. The gentleman, stopping a moment, made some remark which led to an interesting conversation, detaining him for some time. He said he had met with me before; namely, at Ipswich. He belonged to the Society of Friends; and this led me to tell him how much I thought of the nobility of many views held by that Society; as well as how much I deplored that amongst the Friends themselves there should be such a miserable want of the recognition of this nobility—a want tending, as it seems to me, to the decay of the body, in a religious point of view. I pointed out the want of instructors in their meetings as being a serious matter, and showed that the very dictum of the influence of the Spirit being necessary to any one speaking in the meetings is likely to shut the mouths of the most conscientious; for the more conscientious a man is, the greater will be his fear to speak, lest he should give utterance to his own views instead of to those of the Spirit of God.

"*St Leonards, October.*—From Eastwear we have come to this place in time for a violent raging storm which has done much damage.

"*Oct.* 29.—The sea is wild to-day; its waves roll and toss in great perturbation; and mighty is the struggle. There float the buoys, at times buried, then rising. As I watch, I am reminded of the grandeur of man struggling against difficulties. Grander this than the grand waves.

"Seeing the groins to keep the sea from intruding, the question occurred, Whether we are not doing injury to God's arrangements in connexion with the laws of change on the earth's surface, by thus interfering with the process of change. May we not injure some other part of the earth?

"We talk, Taddy and I, of where to be buried, whether at Kensal Green. An idea arose; perhaps at Ashurst Wood.

"We like not the idea of lying at Bessels Green, though we have a vault there. It will be a comfort to the survivor, and may be to some others, to have the body nearer at hand.

"Trot loves the sea, and constantly barks to have a stick thrown out for him, which he may pursue and bring back.

"In conversation with a member of the Roman Catholic Church, he maintained that the Romish traditions ought to be received, because through those traditions it is that we know the Bible to be the Word of God. I replied: 'I am grateful to the man who carries my parcel safely; but he has no right to dictate to me as to the contents of my parcel. I shall look to that myself.'

"It has given us great pleasure to read from Dr Conquest's amended Bible; also we much enjoy Dr Turnbull's Gospels and Epistles."

The following belongs perhaps to this time:—

"Dear Dr Turnbull,—We were reading this morning your translation of the 7th and 8th chapters of the Second Epistle to the Corinthians. We were struck with its beauty and its force. We noticed, however, that you had failed to give the full force to the original passage in the 10th verse, chap. vii., μετανοιαν εις σωτηριαν αμεταμελητον; the αμεταμελητον, you know, refers to penitence, and the word should be, as also you know, penitented. This word being unused might be changed for another, such as regretted. By the phrase repented of, the force is lost. Will you look to this in the next edition? It appears to me of the highest importance to maintain throughout the New Testament the distinction between μεταμελεια and μετανοια. *Verbum sat sapienti.*—Yours sincerely,

"JOHN EPPS.

"The phrase, in reference to God, has the highest meaning, philosophically considered."

"*November.*—Captain Kennedy called. He goes to the Red River Settlement. He says the mixed race there, born of Indian and French, English, or Scotch, are the finest race he ever saw; they would make the best cavalry in the world—always on the saddle. They are moral.

"Paul wished 'to know nothing among men but Jesus Christ, and Him crucified.' What did he mean? (For study.) One should wish to know many things.

"*December* 3.—In a speech reported in the *Daily News* of this date, Mr James stated that millions are spent yearly to prevent exposure in the public courts of law of cases which occur in private.

"My friend Mr P. Stuart writes: 'I have been so much struck with the benevolence, the goodness, the mercy of God, that I think through Christ all must be saved. If through the first Adam all fell, may not all be saved through the second Adam, Christ? Paul says, "The second Adam was a quickening spirit." At times I incline to believe, with Origen and the first Christians, that the devils themselves will be saved through the atonement of Christ.'

"Let us hope that hereafter the demons will believe and love.

"Mr Wade writes from Deptford: 'More than a quarter of a century has passed over our heads since you took an active part in fostering the infant Deptford Mechanics' Institution. That Institution, after various vicissitudes, is now in active operation, having a spacious lecture-hall, reading-room, library, etc., and numbers between six and seven hundred members. One of its original seven founders in 1825, I still feel a deep interest in its success. Happy should I be to see you once more on its platform.'"

This was one of many similar institutions which he "took an active part in fostering" in their infancy.

"Made a calculation, to see what we might fairly expect to have to live upon if my health obliges me to give up practice. Gave it to Taddy. We could live in Switzerland, or other salubrious spot. It is pleasant to consider various plans, and to talk of desirable spots, with maps, of which I am very fond, and of which I have many, before us.

"When unable to get out, we walk up and down the room, talking on this and on many another subject; but often on this. The prospect opened up, and the considering of plans for carrying out the object, often rouses and cheers me when ill.

"Many years ago I was a member of a society called 'The Trial by Jury Society.' Its object was to commemorate the successful results of the trials of Horne Tooke, Hardy, Thelwell, and others. We dined together yearly, generally at Radley's Hotel. I sometimes took the chair at these festivals, and generally was called upon to speak. On one of these occasions one of the guests made some remarks discouraging to trial by jury. I said, in reply, 'We are not to disparage trial by jury because juries have often given foolish verdicts; but we are to regard the verdict of a jury as the marked expression of the state of public opinion of the day. As such, it becomes an interesting index of the progress of that opinion; and instead of decrying the institution itself, we should strive to educate men so as to create a more perfect public opinion, and thus to increase the value and the utility of the institution.'

"Why should we pray for fair weather? We may be praying for weather which will be contrary to the interests of our neighbour.

"According to the views of some professed disciples of Christ, the more ignorant the disciple the better. If, as they hold, learning and knowledge are the impediments to simplicity, then the best way to arrive at simplicity, and to be more and more simple, is to diminish as much as possible the learning and the knowledge.

"It is a curious fact that the most important parts, and the most intellectual, of the New Testament are Luke's Gospel and the Acts, written by a physician, and the Epistles to the Hebrews and the Romans, written by Paul, the most educated of the apostles.

"*December.*—Saw Mrs S., who said the new curate had paid them his first visit. They had a talk about the poor people amusing themselves in their gardens on Sundays. Mrs S. maintained that *that* is better than going to the beer-shop. 'Oh, no,' said the curate: 'there is no commandment against drinking; there is against *Sunday labour*.' Mrs S. maintained that the question was not one of labour: in their own gardens they were really resting; and she urged, moreover, that there are many implied commandments against excess, whether in drinking or in other things.

"Mrs S. said the argument put her in mind of a council held in Russia some century ago, as to whether smoking or brandy should be prohibited. The decision was to forbid smoking, not brandy, because the Scripture saith it is not that which goeth into the man defileth the man, but that which cometh out from him.

"Almost all Stanley's works are interesting. The view we take of past events is very considerably modified by the circumstance that they *are* past. All the mere adjuncts, the petty adjuncts, disappear, and we see the *great* points, forgetting that they were once little points. The parties who met at the Council of Nice had, no doubt, their petty jealousies, their weaknesses, as we have now; but these are forgotten, and the characters, deprived of these, stand out in stronger, finer lineaments.

"'Beggarly elements.' Why beggarly? Even elements are fundamental matters, or are considered so."

One of his startling questions:—

"Does it seem probable that a part of the worship of the all-wise Creator should ever have been the dismembering of a structure which, at its original construction, was declared to be good?

"You say that God intended to teach, in symbolism, a natural truth; but does it not seem rather inconsistent that this mutilation should be necessary in order to symbolize truth?

"The mass of people seem to go on contentedly without

thinking. If one can rouse them to thought, even by a shock, it is well. Many acknowledge this afterwards. One can sometimes bring out from the Scriptures themselves things which have never been thought of before. One very simple thing which I told a man the other day astonished him very much—namely, that Paul was a landholder. He disputed the point with me, when I reminded him of Paul's request that '*the parchments*' should be forwarded to him.

"I made a lady look half astonished, half doubtful, by telling her I had discovered that the place of Satan's abode was really mentioned in the Scriptures. She said, 'Oh, of course, hell.' 'No, indeed,' I answered; 'I do not mean hell. I don't think the street is mentioned, though the place is;' and having roused her curiosity a little, I referred her to Revelation, 2d chapter, 13th verse.

"Mr B. called. There was a sympathizing warmth in his manner. It came out that he considered he had derived from my lectures such service as has been of the greatest value to him in life."

It has been before noticed that many people testified to similar benefit derived through his means. Some spoke of owing all their success in life to his teaching.

Note-Book.—"Reading of Lord Brougham's death, called to mind an early remembrance of the man. He was at a meeting, held at Monk Street Chapel, many years ago. I was a member of the first Mechanics' Institution. My father approved of all such agencies. On the evening in question, Dr Birkbeck lectured: after the lecture, Henry Brougham spoke. I was much astonished at the great versatility of his talents, the more especially as I was subsequently informed that he left the meeting to go to the House of Commons, where he made that splendid speech, which is enough to give him an immortality, on behalf of the missionary Smith, who had been murdered by the slave-owners in the West Indies.

"*February* 27, 1860.—The most important feature in the budget, in relation to the moral and intellectual character of

the people, is the repeal of the duty on paper. I have heard, on good authority, that some of the Whigs are inclined to prevent this repeal. They thus belie the profession they make of wanting the people to be educated, in order that they may be fit for the suffrage, and will alienate many of their best friends from sympathy with them."

This important change, the repeal of the duty on paper, he worked heartily, and by every means in his power, to obtain.

"*March* 11.—The Countess de Torre Diaz consulted me. M. Duboy recommended her to me. He was her medical attendant in Madrid."

"Paul says: 'When I was a child I thought as a child, I spoke as a child; but when I became a man, I put away childish things,' etc.

"It is a very interesting inquiry connected with the changes of opinion as we grow old. How the state of our health modifies our doings. Take a man troubled with asthma: how his desire to travel is subdued; how the attraction of ascending hills and beholding mountainous scenery disappears."

"*March* 19.—Our very evils become *goods*. The cold wind, the snow, and the freezing atmosphere try me. Talking tries me. But there is another side of the question. The cold, by keeping away patients, prevents in great measure the necessity for talking. Thus, the very coldness becomes a means by which one is freed from some trouble."

He was at this time very ill. More and more every year, the early part of the year tried him.

"*May*.—A patient sent to me thinking she was dying. She is given to excessive drinking. I have tried the effect of fear upon her. I wrote: 'Gin and death are in your case working together. If you would wish to keep from the clutches of the latter, you must not under any pretext touch the former.

'JOHN EPPS.'"

"It is often argued that the practice of Homœopathy is

'Physic made easy to the meanest capacity.' 'You have but to get the symptoms,' say the persons thus viewing the subject, 'and to find out a remedy which produces similar phenomena.'

"This, instead of being easy, is a task, in the majority of cases, of the greatest difficulty."

A dictation.—"1860 was our last year at Warlingham; and as we went to Eastwear in the autumn, we allowed our friends, Captain and Mrs Skae, to occupy the cottage. They had their own servants; but our old couple remained in the cottage. It was not in Mrs Stroud's way to move about. It may be supposed that we were not a little curious to know how she would get on with Mr Skae's servants. The result was better than might have been expected. Mrs Stroud had indeed many things to say, on our return, about the 'uncommon strange ways' of all. Still, things had gone on well. Mrs Stroud and the old cook had even, on parting, exchanged tokens of friendship in the form of some little domestic utensil, to which each had taken a fancy.

"Captain Skae had with him his telescopes, in order that he might pursue his astronomical observations. All the time we have known him, he has furnished us with diagrams and remarks on the daily aspects of the sun. We value his kind attentions, but do not find the packets much to edification."

In a still later note-book, referring to Warlingham and Mrs Stroud, occurs the following:—

"Mrs Stroud could not be persuaded to come and stay on a visit with us when we moved to Ashurst Wood. The very words 'journey' and 'visit' were enough to frighten her seriously. Her health is failing, and we thought the change might benefit her. She preferred staying at the old village where she was born and brought up. We liked her for her honesty, and because she was an original; but she was not liked by strangers or by the young people. She was rough and abrupt, and by no means good-tempered; and her perpetual watchfulness was found rather objectionable by the

young folks, who felt it an impossibility to escape from her watchful eye, unless they got far away from the premises. She was not particularly fond of the young, except of the lower animals, and seemed to class them altogether as a race bent on the destruction of property to any extent. Faithful creature, she looked upon everything as her own, and guarded every stick and stone to a degree that was far from pleasant to ourselves. When one of our young ones was much cut in breaking a vessel, Mrs Stroud first lamented the fate of the vessel as being a serious misfortune, it being her best one with a handle! apparently quite regardless of the sufferer. But afterwards she was as kind and attentive as could be desired.

"Curious anecdotes about the Strouds might be multiplied almost *ad infinitum*."

"*Nov.* 10.—In Manchester lectures are being delivered on Phrenology and Physiology, by Messrs Fowler and Wells from America. My patients there are, by such lectures, forcibly reminded, they tell me, of old times, when I used to lecture in their town on the same subjects. That the truths are declared is matter for rejoicing."

"*Nov.* 16.—Toulmin Smith, in a letter to me, complains of 'the bigotry of English Dissenters.' It is a sad thing that such a charge should be but too well founded. I hope, however, that this bigotry is lessening.

"Mr Ashurst, in a letter, says: 'Garibaldi and Mazzini are, as you say, working to the same end. It suits the purpose of the so-called moderates to connect Mazzini's name with the idea of anarchy, assassination, and even communism. His administration of the Roman Republic is an answer to the first charge, the second is simply a fabrication, and the last charge is easily refuted by reference to Mazzini's own writings. Mazzini is well known to be a republican in principle; and it ought to be equally well known as a fact, that he has always considered the question of the form of government quite a subordinate one to the grand question of the country having a national life, and being *one*, from the Alps to the sea.'"

"A caution. In the summer this year, Ellen and I drove down to Folkestone from London. We stopped at Canterbury for a night. We had not got far on our way from Canterbury when we observed a dog following us. I told the coachman to drive him back. The dog, however, still followed, though several times I repeated my order. It seemed useless, and we at length concluded that our man had taken a liking to the dog. It followed us all the way to Folkestone, stopping when we stopped, and apparently remaining with the coachman. At Folkestone he had it with him for six weeks, and he then brought it to London. We now concluded that he perhaps meant to sell it in London. Once in driving to Warlingham he took the dog. This I did not approve of, and told him so. After which we saw no more of the dog, and judged that it had been disposed of. In fact, we heard no more of him till lately, when a charge was brought against him of biting a man, whose wife came to me about it,—the coachman's wife, out of fear I suppose, having said the dog was mine. The matter gave me a good deal of trouble. I had to consult my lawyer about it. The case did not seem a bad one; and though my brother offered the man a letter of admission to the hospital, he did not avail himself of it."

"*Dec.* 15, 1860.—Fed the peacock and peahen. The *gentleman*, as usual, gobbled up the greater part, and pecked at his wife whenever she approached. I know not exactly why this should remind me of the celebrated aphorism of Mrs Stroud: 'Men folk always like their toast buttered on both sides,'—to her a mark of extreme luxury and self-indulgence,—but it did. Mrs Stroud recognised the selfish principle in the male."

"*Dec.* 30.—Our not going to Warlingham to-day, on account of snow blocking up the roads (Stroud sent us word that it would be useless to make the attempt), was a fact too remarkable not to be known. Our Amy heard that we were in town, and she dropped in in the evening. She played, among other

things, some of the old hymn-tunes which my sisters used to play to me. Those tunes made me weep, and caused my mind to revert to scenes of childhood, awakening many feelings of pain and sadness in regard to both the past and the present. I can readily understand the effects said to be produced in the Swiss by the music of the Ranz de Vaches—I think it is."

CHAPTER XXXVII.

1861. THE CASE OF THE SLAVE ANDERSON. PAINS OF THE INFERIOR ANIMALS. LEAVES WARLINGHAM, APRIL 1861, FOR ASHURST WOOD. LETTER TO THE "DAILY NEWS" REGARDING THE DEATH OF PRINCE ALBERT.

NOTE-BOOK.—"This year it was we went to a party given by Mr Mudie, on the opening of his new hall. It was very interesting. We met there numerous remarkable people —many whom we knew."

Probably part of letter to the *Daily News*:—

"Anderson, a man as I am, a being endowed by God with freedom, was held in slavery by one who, according to one of the articles of his political faith, believes that all men are in the sight of God equal. Anderson proved his faith in this doctrine by making his escape from slavery, and attaining the dignity of his manhood.

"He resided and pursued his business in Canada; and was highly respected in the district in which he lived.

"In the confidence of aquaintanceship, Anderson related the history of his life to a neighbour, named Wynne. Wynne narrated the story to some one else; and a magistrate named Matthews, on this loose information, arrested Anderson on a charge of murder, and shut him up in jail. This was in 1860. A reward of 1000 dollars had been promised by the slave-holders to any one who would cause a fugitive slave to be given up to them. Matthews put himself in communication with the American police, who, having found the friends of Digges, applied to the American Government at Washington for an extradition order.

"Anderson, who had been kept in prison by this Matthews, having gained his liberty through the exertions of a friend of freedom, will come to England, being brought here by an order from the Court of Queen's Bench, so that it may be seen whether he has been justly held in bondage.

"This question to be tried, is the highest that has been brought before an earthly court since the question was decided by Lord Mansfield, that when a slave touches English soil, 'that moment he is free.'

"We have to help in this matter, for the question is to be tried, and great expenses will be incurred. We will give, and in giving, we will sign our names, and pledge ourselves to use every exertion that Anderson may obtain his freedom.

"Anderson, robbed of liberty, and virtually of life, took the life of him who threatened to rob him of both."

Note-Book.—"*January* 1, 1861.—The poor Hungarians and Italians, whose poverty and exile we have tried to cheer, send gratefully the following:—

"'Liberty wishes a happy, happy, thrice happy New Year to Dr and Mrs Epps. HUNGARY AND ITALY.'

"*January.*—I feel myself, as I grow older, more and more sensitive as to the suffering of poor animals. I am perpetually creating wretchedness for myself by thinking of the miseries to which animals are subjected. Thus, sometimes I am burning with indignation against some imaginary ostler whom I fancy engaged in beating a poor horse in the stable when his master perhaps little dreams of it. Sometimes I imagine the sufferings, mental and bodily, of a dog that is seeking for his master, and not finding him, is ill-used and starved. Query: Is it well to foster such ideas? Is it a morbid state?

"Sometimes I fancy a man dying and leaving his donkey to the mercy of others, or to die from want.

"It is a great pleasure to have animals. My horses Jack and Bessie, Polly and Peggy, and my donkey Toby, all welcome me. They all like bread, and generally I have some in my pocket for them. Both Peggy and Toby have the habit of endeavouring to push their noses into my pocket.

"It is pleasant to us to find others feeling as we do on these subjects. My patient and friend E. T. is in great distress about the death of her horse. She and the horse she was riding fell: and the effects to the poor animal have been fatal. My patient writes: 'There is no text in the Bible that makes me stumble more than this, "The Lord is good to all, and His tender mercies are over all His works." When I saw my Fanny unable to move—dying, and thought of her free bounding step, and of her spirit that scorned not to keep ahead of every horse on the road, I cannot tell you the hard, perhaps wicked, manner in which I rebelled against that text, and denied its truth. I can see justice in the sufferings of human beings: they are directly or indirectly the consequence of sin: but I can see none in those of the lower animals, still less can I see mercy. People tell me I ought to be thankful that I was not hurt. I suppose I ought to be, but I am not. There would have been more justice in my being hurt than in this horse's sufferings and death. There are some really good Christians who seem to think one ought to feel special gratitude for any blessings one has which others have not. I may feel thankful certainly, that I have these blessings; but it does not enhance my gratitude to think *I* am specially favoured. I do not want a mercy that signals out *me*, and leaves others as deserving (if I may use the word). It seems more like partiality than justice. Are the love and the sacrifice of Christ to avail nothing for the brute creation?'

"Had our friend taken time to reflect, she would have seen that they must avail much for *all* God's creation. As they become understood and acted upon, misery must diminish and disappear."

The very geese on the common used to hail him, making a tremendous noise as they came along, half-running half-flying, to reach him as quickly as possible. They, too, knew that he had bread in his pocket; he never went out without a supply for horses, donkeys, birds. Nor did he forget the small birds clustering on the trees: often he scattered crumbs for them as he strolled along, observing with pleasure how, when the fowls and the peacocks had eaten their portions, the more delicate

bills of the smaller birds would be occupied in picking up the tiny fragments.

He did not approve of caging birds; and had always been fond of repeating Beattie's lines:—

> "Oh, let them ne'er with artificial note,
> To please a tyrant, strain their little bill,
> But sing what heaven inspires, and wander where they will."

"*Jan.* 10, 1861.—Warlingham.—When I came down in the morning to breakfast, the snow had disappeared, and the lawn was seen from the windows in all its greenness. I remarked to my wife: 'White may be very beautiful as an emblem of purity; but one would not like the earth to be always covered with it. Those who wear white as an emblem of the purity of their office (as the Swedenborgian ministers), must see to it that they are not like 'whited sepulchres,' white outside, but inside full of rottenness. To wear the emblem fitly, the office (and the man too) should be free from all evil.

"Can any one doubt that it is an advantage to believe the world to be under the government of God alone?

"I had a paper sent me containing particulars concerning a monument that has been erected to the memory of Robert Owen the philanthropist; sent, I suppose, because I had thought it a duty and a pleasure to subscribe towards this object. Robert Owen was one of the kindest men I have met with, and so good-tempered that nothing disturbed his equanimity. When I first talked with him about his system, he had not read the New Testament. This he acknowledged. When I brought forward some words of Christ which really proved that Mr Owen's ideas were not so original as he thought them, he, Mr Owen, said very simply and good-naturedly: 'Did Jesus Christ say that? I did not know it.' Which led to a good deal of talk between us on the subject. I urged that he should study the Christian system and the teaching of Christ thoroughly, before he talked about it. This, he admitted, was but right.

"*Jan.* 13.—My wife handed me the *Athenæum*, which she

had been reading, drawing my attention to the review of Motley's History. In reading it, the case of David Gwynn, the Welsh sailor and Spanish galley-slave, at once struck me as bearing so well on the case of the fugitive slave Anderson, that I drew up a letter on the subject to the editor of the *Daily News*. [It was inserted.]

"Wrote as follows to the Duke of Newcastle, about Anderson the fugitive slave :—

"'My Lord Duke,—One burns with indignation to think that the just extinct pro-slavery Government should have dared, under the Ashburton treaty, to claim the fugitive slave Anderson, on the ground that he was guilty of murder. To your Lordship, as part of Her Majesty's Government, every one turns, you having the noble opportunity and the determined will to prevent the laws of God and of humanity from being violated, by ordering the Canadian authorities not to surrender a man who, in defending himself against a tyranny worse than death, caused the death of another. Nothing but the greatness of the occasion would have justified me in thus intruding on your time, no doubt fully occupied by the duties of your exalted public position.'

"*Jan.* 14.—A circular has been sent asking me for a subscription towards building a school. I refused, as a matter of conscience, stating: 'I could not be a party to aid in teaching the doctrine of baptismal regeneration.' I have added that, though I subscribe to the National School at Warlingham, it is because the rule there is, no child shall be taught the Church Catechism, if the parents object; and the children, moreover, are not expected to attend the Parish Church.

"*Feb.* 1.—We had a delightful stroll in the Zoological Gardens. Went into the snake-house. We were struck by seeing sparrows and rabbits in the cages with the dreadful snake. One little sparrow nestled himself under the body of the snake. The rabbit went to the snake's nose, and rubbed it; and the snake moved out of its way. A duck was in one of the places, with a snake and a rabbit; and when the rabbit disturbed the

duck, it, the duck, went amongst the coils of the snake to avoid the rabbit.

"What a picture of human history this presents: that which fascinates most will perhaps at some time be man's deadliest enemy. I enjoyed this visit to the gardens more than any other to that place, notwithstanding bad weather and ill-health. So did Ellen. I think, however, that I am better.

"A patient sends me the photograph of her lost child. I tell her, her child is now 'an angel of light,' more beautiful than any photograph can represent her. How consoling to believe that.

"*March* 1.—Mr Duncombe writes: 'Dear Dr,—I presented your excellent petition to the House yesterday.'

"Why advice gratis is not good. First you feel that your advice ought not to be had gratis (unless in case of a patient being very poor), because you have been at great labour and expense to obtain the knowledge needful to enable you to give the advice. Feeling this, you are, secondly, placed in a position of antagonism to the person who seeks your advice gratis, you knowing that he ought to pay you for the advantage he seeks from you. Thirdly, because it is partly the patient's own fault that he has to seek advice; certainly so in the majority of cases.

"*April.*—Read at Warlingham a review of the Life of Cowper, which made me wish to be good."

It is not known to whom the following is addressed:—

"Dear Sir,—The great interest you take in the proper application of Parliamentary power, leads me to intrude on your attention for a few minutes.

"*First.*—It is essential that Mr Villiers's Select Committee on the Poor Law should be carefully scanned, that it may be truly representative, not of the bureaucracy, but of the views of the people of England.

"*Second.*—It is essential that if the second reading of a Bill

is indicative of the approval of its principles, the second reading of the Parochial Assessments Bill and of the Highways Bill, the latter of which has been so frequently withdrawn (three hundred petitions were presented against the Highways Bill of last session), should be postponed.

"*Third.*—Lord Palmerston's Committee on the business of the House will require to be carefully noted, as to the Members proposed for it.

"*Fourth.*—The necessity of giving a hearty support to the important measure on Church-rates, so that it may be carried through the Commons by a triumphant majority.

"In relation to the last subject, I beg to enclose a few papers.—Yours faithfully, JOHN EPPS."

"'Follow me,' says Jesus, 'and I will make you fishers of men.' This is true in regard to science as well as to religion.

"I have often expressed to my wife what an extraordinary power authors have. They create happiness and misery, give pleasure and pain; marry and kill; patronize vice, and degrade it; invest a *mauvais sujet* with such an *entourage* that one cannot help admiring, though in one's conscience one condemns. Mr Dickens stated that he had almost numberless letters of entreaty that he would not let Nelly die.

"I have been reading 'Hide and Seek' for the second time, and felt pleased that in this edition the end is more satisfactory. When I was about seventeen, I was very fond of reading novels; and not having any other time, I used to sit up of nights to read them, which unfitted me for the many duties and the work of the next day, although I performed all. One day, when in my study (which by the by had no stove in it, and I used to keep myself warm in winter by wrapping a blanket round my legs), I fell fast asleep. It was about three in the afternoon, and when I awoke I felt miserable. It was an ill-at-ease state, a kind of mixed physical nausea and mental discomfort. I had been reading, late the night before, some very interesting story.

"Under the influence of this miserable condition I made a vow that I would not read another novel for a year and three-quarters. Before I had nearly accomplished my vow, Walter Scott began publishing his novels, and great was the temptation to break my vow. I did not break it, however; and by the end of the appointed time I had lost the desire to read such works. I did not read any of the works of Scott till I had attained my forty-fifth year. Happening about that time, when travelling with a friend, Mr S——, a man of high intellectual power and of excellent taste, to mention that I was about reading 'Waverley' for the first time, my friend exclaimed, 'O how I envy you! that is a pleasure I can never have.' He had, of course, had that pleasure years before. Since the time to which I allude I have eschewed novel-reading, except as an occasional indulgence. I have often seen how injuriously this kind of reading has acted on the young people of my acquaintance: how they sit for hours with bent head—a position interfering with the healthful action of the lungs—poring over a novel, evidently wretched and irritated when their attention is called away even to attend to positive duties. Moreover, in regard to myself, I have found that when I have been reading a masterly work of the kind, my head has grown hot and my feet cold. This cannot be right for me; it is not healthy.

"The work which has perhaps interested me most of all is 'John Halifax.' Much in John Halifax is like my own character: not that I can claim the high elevation of John. I know I have too many weak points to warrant my doing so."

He really did very much resemble John Halifax. The tone of his mind was remarkably like that of John.

"*Feb.* 28.—Talked with J. about Riflemen going as *Riflemen* to St Paul's Church. J. said, 'Do not Riflemen go ordinarily to churches and chapels?'

"God does not look at Mayor and Aldermen, but at men.

"On the 21st attended vestry meeting. Got a petition agreed to against Assessment Bill and Highways Bill. Sent memorial. Got resolutions passed respecting a deputation, etc., etc.

"To the Editor of the *Daily News*. Published *March* 14, 1861.

"'The Emperor of Austria and ex-Governor Kossuth.

"'Sir,—The valuable letter of "Englishman," in your paper of this day, will I hope awaken the public attention to the necessity of taking advantage of the appeal made by the Austrian Government to the Law Courts of this country, as such appeal will give an excellent opportunity (the appeal being made before a court of equity) of testing the right of the Emperor of Austria to the title of "King of Hungary." That he has no right to such a title cannot be doubted under the position which he has taken. Still, it will require means to try the question, to bring forward the evidence. I have good reason to doubt whether Count Apponyi will dare to proceed with the matter. I shall be happy to aid pecuniarily, and shall further be willing, when the Hungarian notes are ready, to take £20 worth of them.'

"Mr Stephens, the Vice-President of the Southern Confederacy, maintains that the Confederacy will be lasting, because built on the corner-stone that the negro is not equal to the white man, and that therefore 'slavery, subordination to the superior race, is his natural, his normal condition.'

"The simple answer to this is, that, supposing him inferior, he does not want the addition of slavery, to increase his inferiority, but freedom to decrease it.

"*April* 31, 1861.—Left Warlingham, a place much beloved. Looking forward for some time to Ashurst Wood, where a house had been building and preparing, lessened in no small degree the pain that must otherwise have been felt. Still, the leaving was painful.

"It seems to me that it would be well for health's sake to change one's place of abode about every seven years, could one do so. I intended leaving Warlingham earlier than I have done; but have found myself too much occupied there in many ways to feel that the time was come to make the change."

With him it appeared rather that the time to leave was when he had carried out his plans, as far as possible, and rendered the place what he considered delightful and suitable for the enjoyment of those who should succeed.

The change to Ashurst Wood, and the fresh occupations he found there, were for a time of benefit to his health, which was, however, gradually failing.

But little more is to be met with in the note-book. His profession, an occasional lecture, or article for a public journal, editing and writing for his own journal, and preparing the work which was published after his death—these filled up all his time not given to his country pursuits. His journal was "Notes of a New Truth," already alluded to, wherein the doctrines of Hahnemann were advocated, and which contained many cases both of his own and of other medical men, some of whom had contributed valuable papers.

Note-Book.—"*Ashurst Wood, July* 4, 1861.—To see our friends enjoying the beauty of this place is a great happiness to us. The young people are full of delight and merriment. Our blessed Father in heaven is very good to us, in having given us this exquisite spot, and objects to love, who enjoy it with us. Thanks to Him for the power to bless others and give them little pleasures, pleasures such as must benefit health.

"Working at the uncultivated ground is like working on the ignorant mind. There is pleasure *in* the work, and there is hope of perhaps endless good: one digs and plants for future years—maybe ages. Why should it be sad to think of others enjoying the fruit of one's labours? of others walking in the cool shade of trees we plant? On the contrary, it should be a pleasure-giving contemplation. Our weakness alone makes it otherwise.

"The law of gravitation has been the same from the beginning of world as now. The law of God's moral government has also been ever the same. Those who sneer at the uniformity and invariability of the laws of nature would feel very uncomfortable were they not certain that the law of gravitation is invariable.

"I unite with those who would obtain the opening of the national museums, galleries, libraries, and gardens on Sunday

afternoons, believing it to be a means of moral as well as of intellectual elevation of the people.

"Mr J. G. Dobson, M.P., in reply to my letter of inquiry concerning his views, says: 'I can assure you that my views and my position on the question of Church-rates remain unaltered from what they always have been.'

"I have written to him as follows:—

"'My dear Sir,—I am afraid that your views on the subject of Church-rates, if unaltered, and as such if represented faithfully by your absence from the division, will not be satisfactory to the majority of your supporters. This I regret, because the struggle by which you were seated for Sussex was one attended with much enthusiasm, and with the hope that the county would be permanently kept open to the Liberal cause.'

"Since I have been a landlord I have been desirous to make the cottages of my poor tenants as warm and comfortable and convenient as possible. To see that there was a supply of water, for instance, and sound roofs and floors; also good doors and windows. It is cruel to neglect these common and urgent duties, in our climate so important."

He always encouraged the poor cottagers, not alone his own tenants, in the cultivation of their gardens, and in any effort he saw them using in order to improve their cottages or their gardens. Sometimes, during his walks, if he saw a man whitewashing his cottage, or a woman making other good effort towards cleanliness, health, or convenience, knowing it to be the occupant himself or herself, whom perhaps he knew as an industrious person, he would stop, and say a kind encouraging word, and, invited, enter the garden; nor did he leave without giving a small contribution "towards expenses." Not unfrequently a book was sent. If the man could be employed in any way he was not forgotten at the fitting time.

"It is always my advice, even to my patients, 'Pay a guinea to the coal merchant rather than to the doctor. Artificial

warmth being, in the climate of the British Isles, one of the means of averting disease.'

"A patient consulted me, of whom I thought, 'What an excellent ploughman you would make.' I found afterwards that his name was *Ploughright;* but he was a sailor. I told him he ploughed right through the ocean.

"*October* 11.—To-day I was consulted by a Mr Welby. I remarked that his name was uncommon, which led us into conversation. He told me that his father was a remarkable man in one particular; he had the art of making bricklayers' trowels; and he made them so well that every old bricklayer knows Welby's trowels. Indeed, no manufacturer comes from the provinces to London without having visited Welby's factory. In a few years, however, the name of this man will be forgotten, while the benefit received through him will remain with mankind. What a benefactor was the man who made the first kettle, for instance; and yet we do not know who was this benefactor. So it is with respect to almost every invention; the result, the benefit becomes part of the wealth which anterior times bestow on posterior. The inventor, the benefactor, is forgotten.

"Mr Justice Halliburton consults me. He had before been under the care of a physician of some eminence, who prides himself on his skill in discovering the diseases under which his patients are supposed to labour.

"Judge Halliburton seems to be gaining good from his prescriptions."

"*November* 26.—To-day I was consulted by two patients in succession, the first of whom had the name of *Fullbrook*, the second that of *Allbrook*.

"On the same day I was consulted, and in succession, by two patients, one of whom was named Partridge, the other Pigeon. They were cousins."

"*December* 17.—Mr Rose, of Dorking, says: 'I was somewhat

surprised, but pleased, to see in the *Star* this morning that Mr Cox had been returned for Finsbury. I am glad of it, because such a result gives a deserved rebuke to a professedly Christian man so inconsistently encouraging the public-house interest, and other corrupt influences.

"'I should like to see Mr Mills returned for such a constituency as West Surrey, rather than for one like that which has for so long a period returned a Duncombe.'"

"On reading the life of Henry the Seventh, it struck me that many, on marking the gradual progress made by the middle class, would infer that all nations have to pass through the same. This is a mistake. All nations have not printing, for instance."

"*December* 1861.—Poor Hood, my tenant, is regretting that he shall have a new landlord, I having sold Ockley. Writing to thank me for sending him the paper (*Nonconformist*) regularly every week, and having expressed his regrets, etc., he says: 'I receive it (the paper) quite safely, so no more from your humble and obedient servant.'

"*December* 26.—Arguments for the South. One of the arguments put forth against the Northern States of America was that the Government of America had hitherto been so bullying and boasting that it was time they should be put down. Now, every intelligent and educated man knows full well that till the return of Abraham Lincoln to the Government of America, the boasting of America had come from the Southern politicians, and not from the Liberal party that returned Abraham Lincoln.

"I wrote the following to the editor of the *Daily News*:—

"'Sir,—The interesting account in your paper of to-day, of the immense amounts of necessaries imported into and exported from this country, and the dreadful result which must ensue if to the natural price of these articles the war price be added, exhibit powerfully the wickedness of those who would gladly precipitate this country into a war with America. It is indeed to me a regret to read the trash written respecting the honour of the British flag, while, at the same time, the justice of the British flag, a far higher attribute, is forgotten.

"'These war-men forget entirely that America has not had as yet a year of government by the friends of freedom, and they rake up all the acts done by the Government of America, when under Southern rule, to cause a rankling in the breasts of the people of this country against their cousins on the other side of the Atlantic.

"'One thing we have a right to demand is, that Lord Palmerston be not allowed to push us into a war (as he did into the Persian war) without consulting Parliament; and second, that unmutilated despatches be presented to Parliament, to enable the nation to judge rightly of all the circumstances on which the decision for war or peace may hang; and let me add a third, that Earl Russell show the usual courtesies to the American Government, which he neglected in entering into arrangements with the French Government to consider the Southern rebels as belligerents, though requested by Mr Dallas to do nothing in the absence of Mr Adams, the American Minister, not then arrived.

"'One would think that the *Times* is labouring to verify the prediction of its correspondent, Dr Russell, that the Southern States would be successful in their rebellion.—I am, Sir, etc.,

"'JOHN EPPS.

"'*December* 23, 1861.'"

With the view of keeping the real tendency of the struggle before the public, he suggested to the Edinburgh Anti-Slavery Society the propriety of re-publishing and circulating widely the interesting account of the fugitive slave, and received the following letter:—

"5 GRAY STREET, EDINBURGH.

"Dear Friend,—I was very much obliged by thy note and suggestion. It is an idea that has been in my mind ever since the dissolution of the American Union, that we ought to do all in our power to hold up to the public the exact character of the slaveholding confederacy, and to some extent I have tried to act upon it.

"It is a great business to overtake all the newspapers in Britain, and I fear we can scarcely afford it in a pecuniary point of view, as our funds are very low this year, and there

are few helpers; but as far as we can we shall try to hold up the true picture of the South; if we can do no more, at least we must try to keep the *slave* in remembrance, in the midst of political and party strife, of wars and rumours of wars. Some of the stores of the contrabands are very striking illustrations of the horrible system from which they have escaped—I hope to get some of them into the papers. With thanks for thy note, and hopes for thy continued interest in this cause, I am, very respectfully, E. WIGHAM.

"We are about to prepare our little report for the past year. Shall we have thy usual contribution in our list of subscribers?"

Note-Book.—"*December* 29.—Gave some cake and a book to a poor labouring man whom we pass every week on our way up to London from Ashurst Wood. We meet him generally at one spot, showing his punctuality and ours. I found out that he works on the road, and that he can go home only once a week. He trudges along with such a steady tread, with his bundle over his shoulder, as to give one the idea that he does his duties with pleasure. I also wrote to him a letter. Not knowing his name, I designated him 'Our fellow-traveller,' and expressed that we should like to hear from him, and to do anything for him to aid him to put by for the time when he would be too aged to trudge along as he now does. There is something pleasant in seeing a man walk along with energy."

A Dictation to his wife, later, referring to the above:—

"It was one of our last journeys by carriage. This mode of travelling, so pleasant to us, and to which we had been so long accustomed, we felt must be given up in favour of the railroad. The horses reaped the advantage of this change, they remaining in the country, and having little to do beyond fetching us from and taking us to the station.

"The sad news of Prince Albert's death was told us at the inn at Godstone, where we always rested, on one of our last days of resting there. It seemed scarcely to be believed, and made Ellen and me very sorrowful."

The following was written at this time:—

"*Death in the Palace.*—To the Editor of the *Daily News.*—Sir,—Your leading article of this day, on the deaths of the Portuguese Princes and on the death of the Prince Consort, contains some very potent truths, and some most valuable conclusions.

"I do not propose to enter on the question whether the 'new science (of medicine) is not yet come.' I think it has come; but I wish to draw attention to a few facts which are important.

"The first is, that the age from forty-three to forty-five is one which is peculiarly favourable to the fatal termination of diseases affecting the organs of nutrition, and of circulation and respiration, more especially when fever in some marked form is associated with these diseases; that men who have lived 'merry' lives often find at this period that their lives are short; and that they are not very much pleased to discover that the boast of their convivial moments, 'a short life and a merry one,' is about to be realized. The diseases under which the affections of the organs of the nutritive system work to a fatal termination at forty-three to forty-five years of age are very frequently fevers of the typhoid character; the diseases under which the affections of the respiratory circulating system work to a fatal termination are dropsy in the chest, and dropsy in the cavity surrounding the heart.

"So far from the common opinion being true, that the age of the Prince Consort was in his favour, it was against him—the time being one at which a crisis takes place in the constitution.

"It may be useful to note here a second fact, that at the age of fifty-eight the organs of the nervous system are specially liable to diseases which often end fatally, the brain giving way.

"In regard to the wonder at the death of the Prince Consort, surrounded as he was with all the apparent means of preserving his constitution in sound health, there are several points of great importance, the recognition of which is seldom realized.

"One is, that persons *well off*, that is, well provided with all the comforts of life—namely, well-built residences, excellent clothing, sound diet, and scientific general arrangements in reference to hygiene—are, if seized with disease, especially one connected with the organs of nutrition, notwithstanding all these conditions, apparently so favourable to health, more liable

to dangerous results than the poor and those not supplied with health conditions.

"The reason is this: The possession of all these means favourable to health enables the possessor to resist for a long time the development of a disease latent in that person's constitution. The delay in the development enables the disease to take a deep hold in the constitution; the tissues become, by the length of time the struggle is going on between the body, aided by the favourable conditions for health, and the disease lurking therein, more and more changed from their natural state; and, consequently, when the disease does break out, there is a greater amount of work to be done to effect the proper changes in these tissues—in other words, to restore health.

"On the other side of the question, the poor, who have not these conditions so favourable for health, soon succumb to disease, and, taken to the public hospitals, they, having less of diseased changes, quickly recover. Why this? Simply because they are placed in clean beds, in well-ventilated rooms, have their bodies well cleansed; and these new conditions help nature greatly.

"Without any personal knowledge of the Prince Consort, I can predicate unhesitatingly the following:—That for the last two or three years he has not been in good health, that is, he has felt languid occasionally; that he was glad at last to escape from the duties which he had imposed on himself; that the implied necessity of attending to these duties has made him feel that special irritability so common in these cases. I do not say that he positively manifested this irritability. He determines to throw off this languor, this unfitness for labour. He takes change, he goes to Balmoral, he stalks deer; he feels better; but the languor returns; he goes to Osborne, the change does him good for a time; his languor lessens, but again returns; he again seeks change, and is bettered; but all this time his diseased state is progressing. The tissues are still further and further departing from their health state; at length he gets wet through, in a marshy district, that low land of Cambridgeshire; he sits in his wet clothes; then the spark is put to the gunpowder; fever supervenes, which takes its hold on these altered tissues, and, sad lot of royalty, having four doctors, he dies.

"I mean no disrespect to the individual doctors; but, in a consultation, one man gives way in one point, another in another, a third in another, and in many cases the patient pays the penalty. Let every one pray for one physician at a time.

"I am no admirer of the locality of Windsor; but I have the belief that this had nothing, even indirectly, to do with the Prince Consort's death. Indeed, there is more nonsense, clothed in a kind of scientific verbiage, talked and written on sanitary improvement than upon almost any subject.

"When the cholera, a few years ago, was raging in Dockhead and Bermondsey, I met a patient of mine who was the proprietor of some dilapidated cottages, the backs of which were over a polluted stream, that received all the fæces, etc., of the neighbourhood, and of the residents in these cottages. I observed to him, 'You have, I suppose, plenty of cholera in your cottages.' 'Not a single case,' said he. Astonished, I asked for an explanation. He replied, 'I imagine it is from their having a good supply of fresh air, for the windows of the cottages are almost all broken, and it does not pay me to mend them.' —I am, etc., JOHN EPPS."

Another dictation: "When I settled at Ashurst Wood, it happened that a greatcoat was wanted for the coachman. I applied to Mr Slight, Independent minister, whom I much esteemed, to tell me of any honest man, a tailor, holding the principle that no man should tax another to support a creed of which he does not approve. He recommended me to Mr Hall, of East Grinstead, whom I at once employed. To my note giving the order I received the following reply:—

"'Sir,—I am in receipt of your order, for which I am much obliged, and which shall be attended to without delay.

"'Allow me to say that you are the only gentleman with whom the principle which I hold of religious equality has been a recommendation to me.—I am, sir, etc., etc.,

"'HENRY HALL.'

"We should support those men who maintain Liberal principles. Tradesmen who advocate these views are likely to suffer loss from such advocacy. It is our duty, when opportunity offers, to show our sympathy with them."

He carried out this view as far as possible. Sometimes, even when he and his wife were travelling, or stopping for a short time only in a town where he knew that some tradesman of Liberal politics carried on business, a call on him and an order given was a matter of course. Though, as he observed, a casual order of this kind was but of small, if any, pecuniary benefit to the tradesman, yet the sympathy shown would be pleasing and encouraging in the midst of some displeasing and discouraging circumstances.

So as to shopping generally, he, when opportunity occurred, carried out the same rule. He also liked to deal with his patients when he could do so. "Let us support those," he said, "who support us." He urged, moreover, that we should be willing to sacrifice some of our own tastes and fancies, especially in matters of mere fashion, for the sake of helping those we deem worthy of support, from reasons as just mentioned.

Note-Book.—"Mr Henry sends me a circular, which he has had drawn up for distribution, containing the rules of another intended, and even commenced, institution, the design of which is to obtain employment for a portion of the industrious females in London, and to collect money for a fund in order to supply them with food and clothing. I have written to him as follows:—

"'If you supply food and clothing to the females, it is because the pay they receive for their work is not sufficient to procure them food and clothing. By supplying them, you give them an unfair advantage over those women who by their labour obtain for themselves food and clothing.

"'The only thing I think you can rightly do, is to get a fund from the labours of the women, so as to enable them to emigrate. I advise you to procure the rules as to emigration, and see what can be done to help the women to emigrate. In this your labour will be really useful.'

"I wrote thus, knowing how unwise most of this good man's undertakings have been, kindly and truly benevolent as he is. His mind seems to be ever at work with plans intended to benefit some of the destitute, the suffering, the oppressed. He lacks wisdom, and the ability to *carry out*."

It has been seen that John Epps was a great advocate for cheerfulness generally. One of his favourite quotations was, "A merry heart doeth good like a medicine." He approved of and recommended it, moreover, in sick-rooms. In this also he carried into effect his own doctrine. His presence was always hailed as an exhilarating influence. Patients said he was "so bright," at the same time that he was gentle and tender.

The following is interesting on this point:—

Note-Book.—"One day, at the Marchioness of Wellesley's, I found in the room two females dressed in black, and having their foreheads covered with the same. These were *sœurs de charité*. Beautiful name, indeed! But, in a case like this, true charity or kindness should dictate that a mournful dress like that is not suitable—not wise. I protested against it, saying that on many sick people it would have an injurious effect. I argued also on the religious point. Why do these good women wish to let all the world know their goodness (otherwise than their acts prove it)? Christ's religion 'cometh not with observation.' In His teaching to the Pharisees He took up that very subject, reproving them for making broad their phylacteries, to be seen of men.

"It is true that, when the sisters are performing their duties in a camp, there may be reason in their wearing some distinctive marks, even as the surgeon on the field of battle should be distinguished by his dress; for, otherwise, among men whose angry passions are excited by warring with one another, those who are there in order to perform acts of benevolence might be massacred."

CHAPTER XXXVIII.

NOTES OF 1862. NATIONAL VACCINE INSTITUTION. VARIOUS MEMORANDUMS MADE DURING THE YEAR, MOSTLY AT ASHURST WOOD.

"JANUARY 21, 1862.—'The less the Government interferes in matters relating to social progress, the better for that progress,' is my remark in the Report of the Vaccine Institution. As an illustration of the evil of Government patronage may be noted facts in connection with the attempt to free the people from the diseases resulting from ignorance.

"Grants of money to schools, to pupil-teachers, and to masters, have attracted a number of unqualified persons. The result has been an expenditure annually of half a million of money, which expenditure was so rapidly augmenting, that the Government were compelled last year to step in and attempt to arrest, by new regulation, the endeavour made by the interested to foist themselves permanently on the national purse. Now, the Government have declared, as they should have done at first, their determination that the grants of money made shall be in proportion to the work done.

"The *Edinburgh Review* has pointed out the evils of this patronage of schools by the State. The reviewer, referring to the pupil-teacher system, asks, 'What have been the practical results of the present system? Pitiable and discouraging, is the answer.'

"The writer recapitulates the facts brought out in the Commissioners' Report with respect to the miserable acquirements of the children in the elementary branches of education. The result of this is to suggest very grave doubts as to the principle on which the personal grants to pupil-teachers have been made. They are contrary, it is maintained, to the natural law of supply

and demand. It is added, 'It is an old and incontrovertible truth, that the people value that which is done for them much less than that which they do for themselves.'"

He ever regretted the formation of the "National Vaccine Institution," considering it to be a cause of evil to the public. His opinion was, that "Government pay granted to vaccinators is a cause of immense mischief to the progress of vaccination in this country." "Take away," he says, "the zeal of those interested in its diffusion, and substitute for that zeal the Government aid, and the necessarily imperfect supervision of Government, and you destroy motive, you increase expense, and you baffle the efforts of those who feel interested in the matter."—(Jennerian Institution's Report for 1862.)

He was as much opposed to compulsory vaccination as he was favourable to vaccination itself; and used his utmost exertions against it.

In 1863 (March 24), he wrote to Sir E. Grogan, Mr Bagwell, Mr Whiteside, and Lord Naas, sending them some reports (drawn up by himself) in which the arguments against compulsory vaccination were brought forward.

The opposition he felt to compulsory vaccination, and the efforts he made against it, led some to imagine that he was no longer favourable to vaccination. This was a mistaken notion. He ever acknowledged the great blessing bestowed on mankind by Jenner.

At the same time, it was his opinion that Homœopathy should place in the hands of medical men the means of treating smallpox successfully. This he believed as firmly as he believed and acknowledged the benefit of vaccination. Vaccination, indeed, he argued, may in some cases and under certain conditions be attended with evil; but the right homœopathic remedy discovered, and wisely applied, must be safe as certain. Numerous letters passed between him and Mr Drummond on this subject. Mr Drummond entered into his views, and assisted so far as he was able.

Note-Book.—"Vaccination a great good, because protecting from smallpox. Then why oppose compulsory vaccination? Vaccination is the introduction of a *virus*, that is to say, a poison.

This virus permeates the whole system; and it is effectual in preventing smallpox simply because its poison so permeating the whole system, keeps out the poison of the smallpox. It is effectual only while it thus permeates the whole system. If it but partially permeate the system, then the person vaccinated takes the smallpox: still, even then, the attack of smallpox is slighter than it would have been without the introduction of the virus.

"Hence the advocates of compulsory vaccination wish to force their theory on the public mind.

"We can have no right to force a parent to submit to a law of the kind. If the parent be made willing by persuasion, from conviction, that is well; but otherwise it is too serious an affair to proceed with. A parent's conviction may be the very reverse. He perhaps believes that liabilities to other disease may be carried to the constitution by the introduction of the virus, and may feel that he would rather risk smallpox than risk these liabilities."

Note-Book.—"*Jan.* 1862.—Poor Nicholas Weatherby! So you are gone. He died at 97 and 11 months. He was often seen standing on Waterloo Bridge, in one of the recesses, holding a little ship in his hands, evidently with the intention of getting alms, although I never saw him beg. Latterly he seemed more frail. I never passed him walking, or I should have given to him. Indeed, it was only by reading the *Weekly Returns of Births and Deaths* for this month that I knew who this old man was. It is there stated that he had served on board the 'Venerable' and the 'Bellerophon,' and had been implicated in the meeting at the Nore. There seems something interesting in the old man adhering to his first love, and exhibiting his little ship. One wishes one could have made his last days comfortable. One wonders what acquaintance he has left; who received him at night when he went home to his lodging; and whether there was any kind Samaritan who administered to him in his last hours. One wonders whether or not he wished to live longer. What ties sympathy makes for us! I feel that this man belonged to me, am sorry I did not know him, talk with him, draw out his thoughts, say to him

kindly words, see if he wanted for anything, know how he came to choose taking up his stand on Waterloo Bridge, and so forth. Yet, but for this notice of his death, a thought just in passing him once now and then would have in all probability, been all that his existence called forth from me. But that the poor fellow should be gone for ever, arrests thought. Thought arrested brings in the tenderer human feelings. It is a brother gone, one who perhaps wanted more help than was given him. Still, one must believe in the sympathies of others, and hope that some kind ones ministered to him."

"*Feb.* 1, 1862.—Went on correcting my lecture; but felt very ill; cough bad; breathing much interfered with.

"If it be a truth that 'Likes are cured by likes,' there must be some evidences of it in the phenomena presented in nature; for a law is discovered only by the observation, the collection, and the explanation of phenomena presented in nature. Men say it is a law of chemical action that caloric expands bodies.

"What is meant by this?

"That with additional heat bodies invariably become longer, or larger in some way. This invariability of effect is expressed by the term law.

"A law always imparts certainty, because it embodies a fiat of the Creator. Sciences are expressions of the Creator's will as recorded upon the page of creation. Uncertainty is an essential of the old system. The very form of its prescription exhibits this uncertainty, curiously composed, as it is, of the *basis*, or principal ingredient; the *adjuvans*, designed to promote the action of the former; the *corrigens*, intended to correct its operation; and the *constituens*, or the substance which gives the other ingredients consistence of form.

"Disease is developed by a law having relation to the organs not suffering.

"Nature must be aided in her efforts to effect cure.

"Nature may say, We will work out the diseased actions in the system at this particular spot; say, a blood-vessel in the lungs lacerated. Then there will be mischief not simply from the injury inflicted, but because at the place injured there is a concentration of diseased action."

"*Feb.* 17.—This morning a patient consulted me named 'Ann Devil.' Finding she was a single woman I suggested that some day she might become Ann Angel, which made her smile though she was in great pain."

A note made later states: "The curious thing is that she did marry a Mr Angel."

"*April* 1.—A patient writes that she cannot obey me altogether because she is 'taking an active part in the singing at the Sunday-school,' a pleasure she would not like to give up. Yet she states that she is always worse on Mondays. I reply: 'You do not serve God by destroying your health. Many think they do; but what a sad error it is. In your state, moreover, you have no business to be out at night. If you desire, however, to go to heaven at once, pursue your present course. My business is to try and keep you on earth.

"'The fact that you are punished on Monday, shows that you have sinned on Sunday.

"'God's laws must be obeyed, or we suffer for it. That your object is the Sunday-school forms no excuse that will be of any avail to free you from the punishment.'"

He had, as has been seen, the strongest conviction that skin disease is an effort of nature to get rid of the constitutionally diseased state; and that, therefore, the employment of any mere exterior means to get rid of it is dangerous, because, if successful, the disease must be thrown on interior organs, where its presence cannot but be attended with danger.

Not unfrequently, when a patient was very anxious respecting a skin disease and its speedy removal, he would say, "Better have the devil outside than inside."

"*April* 16.—Sometimes one is disposed to notice coincidences. For instance, this day I was consulted by a lady of the name of Bezzels, a name sounding like Bessels, and which immediately reminded me of Bessels Green, where my childhood was spent. Many remembrances were vividly awakened by it. At the same time was waiting to see me, a person who came respect-

ing our vault at Bessels Green. Also, to-day, Mr Henderson, of Tabbs Hill, near Sevenoaks, called.

"In the afternoon of this day, going to East Grinstead by rail, a fellow-traveller living in that neighbourhood entered into a conversation, which at length turned upon Sevenoaks, when [in travelling, John could hear tolerably well, and this procured for him many pleasant conversations] he told me the history of Sir John Sevenoaks. Sir John was a foundling, and when he was about to be christened, the parochial authorities discussed as to what should be his name. All agreed that the first name should be John, and, finally, *Sevenoaks* was decided upon for the second. In time the boy became apprenticed to a publican at Sevenoaks. One day he had to carry a pot of beer to a house after dark, and the pathway in the town being badly paved, he stumbled and fell, spilling his beer. In his annoyance and regret he cried out, 'If ever I become Lord Mayor of London, I shall certainly pave Sevenoaks.'

"A traveller to the town took a great fancy to the boy John Sevenoaks, and asked the publican whether he would be willing to part with him. The publican said, No; he was a good boy, suited him, and he did not wish to lose him; still, he added, that he should not like to stand in his way and prevent his doing anything that might be to his advantage. After a good deal more said on both sides, and John being willing, the traveller took the boy with him to London, and put him to cleaning out his counting-house, etc. When the duties of the day were over, John occupied himself in copying letters and bills in the counting-house, and thus learned to write. His master, discovering his industry and his anxiety to improve himself, gave him copies to write from, and also books to read; and soon John Sevenoaks became an under clerk. Step by step he rose; and at last he married a daughter of his master. Finally, he really became Lord Mayor of London, when he remembered what he had once said about paving the streets of Sevenoaks, and fulfilled the promise made to himself. He moreover, had a grammar-school built in the town.

"Still another coincidence occurred on the morning of this day.

"I was consulted by one of the classical teachers of this very school. That teacher is the son of a working man, whom years

ago I cured of a heart affection, for which he had been 'given up.' This man, the father, is a working carpenter, whom I often employ to do little jobs. He likes to come in the evening when he has done his regular work. One evening, not being able to finish, he said he would come in the morning, as he was 'on strike,' so had nothing in particular to do. On inquiry, I learned from him that the strike was for several points, one being that no man should work aftertime. 'What,' said I, 'the very thing you have been doing for me!' He could make no answer. I continued: 'Where could you have got the money from to give your son his good education if you had not worked overtime? And should *I* have been what I am if I had not worked overtime?' He was unable to say a word."

In May 1862, he republished his letter to J. S. S., Esq., on Homœopathy, in reply to Sir Benjamin Brodie's *brochure* against the science. This letter was thought to present a succinct view of the subject.

Note-Book.—"This morning I came in out of the grounds (Ashurst Wood) as soon as I was called, remembering that I ought not to keep others waiting. The teaching of Christ, 'Whatsoever ye would,' etc., should apply to these domestic matters as well as to others. One should consider it as bearing relationship to the cook also, and thus come in directly she is ready, so that her good dishes be not spoiled.

"It is certain that England did not fare any worse when the order of *Duke* was extinct, as it was in England in the time of Elizabeth, and as it remained for fifty years, when James the First revived it in the miserable Villiers.

"*June* 16, 1862.—Wrote as follows to Dr Lancaster, in reply to his application for the office of Coroner:—

"'Sir,—I received the letter stating that you are a candidate

for the office of Coroner for the central district of the county of Middlesex.

"'Believing you to be a friend of freedom and of political progress, biases me towards you; but before deciding as to my vote, I wish to have information on the following points:—

"'Do you or do you not propose to make the Coroner's office a testing office for the varieties of medical creeds?

"'Are you determined to do your best to preserve intact the rights of the Coroner's office against the attempts of the majority to keep the accused from appearing before the Coroner's Court?

"'Have you so far recognised the advantages resulting from the development of the people's power, as connected with the freedom of individual action? And do you feel it to be a duty not to attempt the *forcing* your opinions respecting health into the channel of legislation?

"'Would you, if placed in the judicial chair, resist the temptation arising in some especial case, of making those hasty generalizations which have tended so much to bring the Coroner's Court into contempt?'

"*June.*—Summer being set in, brings our friends about us here—at Ashurst Wood. To see their enjoyment, brings great accession to our pleasure. Perfect freedom is much appreciated by the young; and this they have down here. The pure air is invigorating; life-giving to some who are weakly. We go up and down as usual, leaving our friends to themselves, since we cannot alter our plans; and all goes on well. When we return to the country, there is the happy little circle to receive us. Our way is to let people do as they like. Times for meals settled, let each and all fill up the intervals as most agreeable. No restraint. As the evenings become dark, spend them in company. Then the young people give us charades and other entertainments.

"Heard from A. H. Dymond, whose cousin wrote the valuable essays bearing the name. The writer of the essays was a country linendraper. He died early (at the age of 26 or 27). Mr A. H. Dymond applied for a subscription, which I sent."

"As we travelled along to East Grinstead, a passenger remarked, in allusion to Mr Nix, one of the directors, 'What a pity that old Nix smokes; being a director, how can he be stringent as to the law against smokers? Father and sons, both, smoke more than any people on the line.'

"A man in the corner next us growled out, 'Surely you don't wonder at old Nick's smoking.'

"As politeness required, we all laughed."

He always felt bound to protest against any breaking of law, and this led to some unpleasantness in travelling, people not recognising his right to interfere with them, even when they knew, and sometimes perhaps acknowledged, their delinquency. He would never have more passengers thrust into the carriages than there were places for. The very last summer of his life he stoutly protested against such an infringement of law, and in so doing, brought great abuse upon himself from some excursionists, over whom the guard, who ought to have prevented the intrusion, seemed to have no power whatever.

Still, in the main, he found that, whether opposing their smoke, or the intrusion of an extra person, an apology rather than an offensive remark was the result, as indeed might reasonably have been expected.

Note-Book.—"Suppose a person who paid for one seat only in a railway carriage, wished to appropriate two seats, would it be allowed? Certainly not. The answer to him would be, 'If you wish to appropriate two seats, you must pay an additional fare.' But the smoker in a railway carriage appropriates to his use, in one sense, the whole of the carriage—he appropriates all the *air* to himself."

So great was his dislike to tobacco-smoking, that every man he hired for town or country had to agree to abstain from the practice. This preserved their master from what he felt to be a great nuisance; but there was to him even still more satisfaction in the hope he entertained that "the man's smoke would be put by in the savings bank," as he used to express it, than in the absence of tobacco-smoke from his own premises. That the restriction might sometimes lead to a little deception, doubtless considered harmless, was to be expected. For

instance, indulging in a pipe in a top room, under the idea and with the hope that the smoke would rise and go out through crevices in the winter time, and at the open window in the summer, many a half-hour was enjoyed. Certain it is, that occasionally a very suspicious odour was perceptible, and it happened more than once that a warning voice called up the stairs, sufficiently agitating, doubtless, to the delinquents. It is beyond suspicion, too, that a member of the family, once anyway, and probably oftener, feeling disposed for a pipe in the cool air, put his head with his pipe out of window, when he found that at the adjoining window another individual was partaking of the same luxury in the very same way. The Doctor could laugh as well as any one at these little incidents, when afterwards told of them.

Note-Book.—"*July* 9, 1862.—This day a patient of upwards of six feet high came into my consulting-room. I wondered that he kept his hat on, and asked, Was he a *Friend?* He said, 'Why?' and I told him I thought he might be, because he kept his hat on. He took it off. Was it absence of mind, or what could it be? When he gave his name as Denison, I observed that he somewhat resembled Denison, the chairman of the House of Commons. He replied that he was 'somewhat of a relation,' and that he and *that* Denison 'were born in the same town.' 'Well, you have a powerful brain,' said I, 'and no doubt fight your own battles very well.'

"'I have done that,' he answered; and he continued, 'I am the chairman of the Great Northern Railway Company, and in that capacity have had many battles to fight.'

"'I have read about some of these fights,' said I, 'but I much question whether you were always on the right side. Still, I must thank you all for the comfortable foot-warmers I enjoyed on coming back from exercising my electoral rights at Halifax, in voting for Crossley and Ramsden as candidates for the West Riding of Yorkshire.' Mr Denison said he was member for the same Riding.

"After this chat, we had our medical consultation."

"What an immensity is embodied in the phrase 'standpoint.'

The recognition of what is therein expressed will tend to diffuse a charitable feeling throughout society."

"*July* 30.—Wrote to *Daily News* in reply to Lord Palmerston's statement last night, that 'The Taepings are nothing but destructives: they destroy everything wherever they go.'

"In the guide-book sold at the Museum, it is stated that in one of the rooms is exhibited the great edict issued by the Chinese insurgent chief, Teeping, in the summer of 1853, impresssed with the stamp of his cabinet; the edict announcing the object of the insurrection to be the extermination of the Tartar hordes, and calling upon all classes of the people to pursue their avocations quietly."

The subjoined he circulated far and wide, asking his friends to send copies to their members of Parliament. One copy he sent to Lord Palmerston. He always took a decided stand against the Chinese wars:—

"INTERVENTION OF GREAT BRITAIN IN CHINA.

"The following is from the *Daily News* of July 11 (an organ which gives its general support to the Government), and is based upon the testimony of an officer in the British army. Let Englishmen ask themselves whether they are prepared to shed their blood, and to lavish their treasure, in support of such a system, and if not, let them speak out before it is too late.

"Leading Article, *Daily News*, 11th July 1862:—It was certain that Lord Palmerston's clandestine war in China would be applauded as vehemently as that in America is denounced, by some of our contemporaries; and the Premier's admirers do not stick at trifles, when, as too often happens, his public acts need excuse. But we acknowledge that we are not prepared to find an espousal of the Tartar cause defended in the name of 'humanity.' There seemed so many reasons for not pronouncing that word, and for keeping the idea as much as possible out of sight. 'Fighting for the Tartars in the name of humanity'—how strange it looks in black and white! and yet this,

we are assured, is what we are doing, and are about to do more extensively. If this be so, we had better try and familiarize ourselves with the notion before it becomes criminal, and, worst of all, 'un-English,' to call it in question. First of all, then, if the cause of humanity and the Tartars is identical, we should like to be informed at what date the union took place. For it was always so; Lord Palmerston being witness and judge. We can recall a time when it was a duty, and not a difficult one, to believe that those we are now aiding surpassed in cold-blooded cruelty every people under the sun. Speeches in Parliament were full of their atrocities, pictorial books were published to exemplify the horrible inventions of the Chinese officials in torture, and Lord Palmerston got infinite credit for an implacable hostility against a race of monsters of human mould. We are not aware that Lord Palmerston has ever admitted that he was mistaken. We do not think he is likely to do so, because there is no reason to doubt that the belief which prevailed here in 1857 was as correct as any general impression of national character ever is. We ourselves had a good deal to say at that time against a war which appeared both impolitic and unjust; but we never dreamed of saying that the Tartars were humane.

"We should have thought that the dreadful events which happened near Pekin in 1860 had imprinted their lesson too deeply to allow of any illusion as to the character of the Imperial Government. But it seems not. All that we have learned of the Tartars does not hinder Lord Palmerston from saying quite merrily to Mr Cobden that, if we have weakened them a little, we are the more bound to build up their power. Accordingly we are doing it. If our countrymen, when they understand what their servants are doing in China, approve of it, we shall have no more to say. But at present we do not believe they have the slightest suspicion of what is going on. We do not believe it is their pleasure that their troops should hunt down fugitives, by whatever outlandish name called, to be handed over to the men who so lately mutilated and then killed our countrymen. But if so, how great will be their indignation when they learn the horrors which our intervention has caused in China, while we in England supposed our policy was one of

neutrality and peace. The mail which arrived from China a fortnight ago brought accounts of an action in which the English, French, and Imperialist Chinese were engaged against the Taepings. It was described as a very brilliant affair, rewarding the victors with lots of loot. It contained also a statement that a number of the prisoners had been handed over to the Imperialists 'for punishment.' Incredible as was this statement, it appears to have been true, and the present mail brings word how the poor wretches were treated. The following letter of an English soldier who was present at the terrible scene, is taken from a China newspaper :—

"'Let not our readers blame us if the perusal fills them with horror. When the honour of the English name is tarnished by complicity in fiendish outrage, it is time that English feeling was aroused.'

"The letter of the English soldier is of too revolting a nature to be introduced here. The writer concludes: 'Such is the plain unvarnished tale of one of our countrymen.' And now let the advocates of Lord Palmerston's 'vigorous and spirited policy' accuse us, if they will, of praying for horrors, and being ruthless ill-wishers of the human race. We shall be satisfied if Almighty God but give our country grace to insist that its servants shall do justice and love mercy in their dealings with the dark and distant races of mankind."

August.—Coming home one day this month in the railway carriage at Norwood, a poor woman with two children was put into the carriage. Addressing some kind words to her, he told her she should begin to put by a small sum each week for her children. She said that poor working men cannot put by. He suggested the possibility; and said that, hoping she would begin, he would start the putting by. And he gave her two-and-sixpence for each of the children. He afterwards expressed the wonder if this would lead to any good result.

Note-Book.—"*August* 16.—The Church party argue in favour of the Established Church, from the Church as it was *before* any form of it was established by law. This they have no logical right to do; because by the very establishment of the Church by the State, a new element is introduced which must

by its nature modify the form before presented, and create new phenomena.

"In reading Guizot on the 'History of the English Revolution,' I am struck by the hateful hypocrisy of Charles, by his disgusting pretentiousness respecting Divine right.

"Yet when this man, who ruled contrary to law, who spoke falsely whenever it suited his purpose, who made pledges which he knew he would never keep, who caused the death of hundreds by imprisonment and the scaffold, when he himself comes to the scaffold, he is even canonized as a martyr.

"*Nov.* 1862.—A singular petition was made the other day by the people of [not made out] to Sir William Denison, who ten years ago discontinued the practice, which had always prevailed, of making a yearly allowance of £15, 3s. to those people to pay the priests who brought down rain. They now ask that the allowance may be revived; for, during the past ten years, they say, the rains have failed; and they add, 'We beg to assure your Excellency that so soon as the ceremonies are again performed, we shall have plenty of rain.'—(From *Daily News*, Nov. 29, 1862.)

"Now, supposing Sir William Denison had granted the money, and the ceremonies had been performed, these ignorant people would have inferred that the rain, coming as it did, was the result of such ceremonies.

"We are taught to submit to the powers that be, and it is good doctrine; but we must see that those powers are of God, and not powers against God. The King of Dahomey sacrifices so many hundred men to get blood enough to float a canoe. Now the King of Dahomey is one of the powers that be; but he is a power adversarial to God. Would it be maintained that it is a duty in those who are to be murdered to submit, and that it is the will of God such murders should take place?

"It is a fact that these murders do take place, and that the murdered are obliged to submit; but that such submission is obeying the will of the Supreme Governor of the Universe, is quite another consideration.

"Those who teach such a doctrine would, assuredly, take very good care to disobey, did the powers interfere with *their* rights.

"If we start with the dogma that the rights of conscience are superior to every human-made law, we should admit the rights of conscience in others as well as in ourselves."

"*November.*—Mr G. stated that the death-rate is smaller in Bromley than in any other place in the kingdom. Dr T., of the Registrar-General's Office, comes up to town in the train with Mr G., to whom, or in whose presence, the above fact was stated. It was suggested to Dr T. at the same time, that he should make such a fact generally known; but he remarked that this would be the very way to increase the death-rate. 'Besides,' he added, 'we should get such a multitude of people down, that the privacy sought by coming to live at Bromley would be lost.'

"My friend thought this a little selfish."

"I told my patient, who will persist in going out after dark, which she is told not to do, that she will have to be put where it is *altogether* dark.

"It is a case of lung disease, and she has night-sweats."

Note-Book.—"Some facts related in the *Levant Herald* (Nov. 1) afforded me the greatest pleasure, inasmuch as they show progress in a direction where, according to Russia, there could be none. It states that a great show of native produce and industry has been decided on, and will be held in Constantinople. To secure the realization of this idea, special local delegates are to be at once appointed in all the principal districts of the empire, for the collection and classification of samples. These last will be forwarded to the capital, free of all custom or other dues, and at the Government expense. As in London, sales of the articles exhibited will be allowed; and in the event of their not being disposed of, the Government will engage to buy all the smaller parcels. Prizes in money or medals will be given to the successful exhibitors, etc., etc.

"*November* 30.—In passing St Andrew's Church on our way home, on Sunday evening, the bells of that church seemed to be ringing merrily. My wife expressed astonishment at the circumstance. *I* had not thought of that being a strange thing on Sunday; for I was thinking of student days, when I had a lodging close by that church. Often, as I studied there, did I listen with delight to those bells. This I told to Ellen. Thus differently did the sounds affect us.

"*November* 19, 1862.—To-day I received the following from Brambletye:—

"'Dear Sir,—Let me beg your acceptance of some game, shot yesterday in the coverts adjoining your property.

"'I have selected three pheasants, which, you will remark, have each lost a leg; and I have done so to draw your attention to the fact, of which I feel sure you are unconscious, of the cruel injury inflicted on me, and the still greater cruelty practised on the birds, by the system of trapping pursued by your men.—Yours very truly, etc., etc.'

"My reply: 'Dear Sir,—I hate game-laws much, but I hate cruelty more. Your present tells me that cruelty has been done. I cannot, however, find out that my men have been the perpetrators. If you have any information, I shall be glad to see you on the subject. By the way, is there not even still greater cruelty in shooting and wounding, without killing, the birds?'

"As the train passed Rofant, we saw numerous pheasants walking over one field in particular. It was observed, 'How beautiful! What a charming sight!' Such and similar were the remarks. 'But,' said I, 'there is something horrible behind. Think of fathers sent away from their families to prison, think of the half-fed children, think of the parishes burdened, of the criminals made, under the agency of the cursed game-laws.'"

CHAPTER XXXIX.

NOTES OF 1863 AND 1864. LIFE AT ASHURST WOOD. HIS DEAFNESS.

"JANUARY 28, 1863.—Met with something in *Punch* that pleased me. A fellow, a publican, rubbing his hands with delight at some one who is tearing down a notice regarding 'Sunday Trains.' He recognises that the cessation of Sunday trains would be a most effective agency in drawing the people to himself, to partake of the attractive beverage advertised in his window as 'cream of the valley.'

"Mr Thomas Catchpole of Colchester writes, and, among other things, says, 'I have, dear friend, endeavoured to carry on the opposition which my co-religionists have maintained for the past two hundred years against all compulsory payments. I am thankful that I have lived to see the principles involved making such rapid progress.

"Man must be able to read the divine handwriting in creation in order to gain all the benefits there revealed. But to do this requires peculiar powers both of observation and of reasoning,—requires, in fact, a genius, and the genius is the product of a century.

"It was not till the latter part of the last century that Hahnemann's genius enabled him to read the divine law appointed for the regulation of the action of remedial substances on diseased organs. Until his time all attempts to read that writing had been in vain. The results of *misreading* are presented to us in the two modes of treatment designated Allopathy and Antipathy—modes founded on the principle

that to cure a diseased state an attempt must be made to create another diseased state directly its opposite.

"Every medicine must, if its action be carried on sufficiently, produce effects on the whole system.

"Each medicine will have a selective action.

"Law is the only foundation of certainty. The bricklayer builds a house: he has no doubt of its standing, because he builds it in obedience to a law. He does not know anything of gravitation, but he knows the plumb-line.

"What do we mean by a law? Invariable antecedence and invariable sequence.

"On the firm basis of God's law Homœopathy rests.

"Does Homœopathy afford means by which the adoptive changes in the organisms can be successfully realized, so as to meet the changes induced by men's environments?

"Years of careful experiment and practice have proved that it does.

"Disease is the name given to the aggregate of symptoms resulting from disturbance of the life-power in connexion with the organs.

"All excitement injures trade. Trade, to be prosperous, demands quiet. My nephew, Mr H. Epps, manager of Mr James Epps's cocoa mills, told me to-day that they have not done half the usual amount of business in the sale of cocoa during the last fortnight; and he ascribes this to the agitation connected with the marriage of the Prince of Wales.

"Sir W. Knighton, who was secretary and physician to George the Fourth, was a regular tactician. He knew the advantage to be derived from bringing his name early before the public. He, therefore, while away graduating in Edinburgh, had his name on a brass plate fixed on a door in Bond Street, so that, before he came to town to practise, his name was well known to all loungers in that neighbourhood.

"The simplicity of science is the result of arduous study.

"The simplicity of ignorance causes no trouble, and is attended with satisfaction.

"Contrast the simplicity of Newton with that of the man who believes that the sun goes round the earth.

"They blame John Bright because, as they say, he sets class against class.

"The very fact that there are classes implies the existence of interests that are against one another. Why, then, talk of John Bright setting the classes one against another, when they are really, as classes, set against one another?

"These calumniators of John Bright cry 'Peace, peace, when there is no peace.'

"*April* 16.—Wrote to Mr Bontemps: 'As I have stated, I feel as though personally indebted to you for the labours of love you have so diligently prosecuted in reference to the ballot question. What should we do without people like you, who are the political salt of the earth?

"'I enclose you a cheque,' etc., etc.

"Under the heresy of a human priesthood perfect honesty is almost impossible. A man depends on his people: a bad influence.

"How is it possible to hold that the Jews shall return to Jerusalem as Jews, when Christ at Mount Gerizim said, 'The hour cometh when ye shall neither on this mountain nor at Jerusalem worship the Father'?

"Would it not have been better for us if religion had never been invested with terrors? Would not the Bible have better made its way, and sacred things been more loved, had terrors never been resorted to?

"Luke xvii. 6. Christ is stating to His disciples that if they had faith as a grain of mustard-seed, they would have the power of saying to the sycamore tree, 'Be plucked up, and be planted in the sea,' and they should be obeyed. Such a faith

how could we have, if we are to take the words literally? We could not. But we can have firm faith in what they signify, and that is our highest philosophy.

"*April.*—A patient gave me some sand brought from the coasts of Italy. This sand is found extending from Genoa all along the coasts. A follower of Garibaldi gave my patient the sand, and he found it when bathing. On inquiry he discovered that no one knew anything about it, except that it was useful for drying ink on paper. He himself at once perceived the uses of this sand, it being the finest steel. He procured a concession from the Government; and now the parties are at liberty to sell as much of it as they can get."

"In coming up to town, had a long and interesting conversation with a fellow-traveller who got in at Rofant. He mentioned the loss of a beautiful mare which Mr Peabody had given to the son of Mr Simpson. It had been shot. I expressed regret that they did not procure first-rate veterinary advice. He agreed, and stated that Lord Eglinton when Viceroy of Ireland had a splendid horse that had been presented to him by her Majesty. This horse became ill, and notwithstanding all the means made use of, it would not eat, and pined away. When the veterinary attendants round about gave up the case, some one suggested that Mr Ferguson, the chief veterinary surgeon (not the Ferguson who refused to meet with Homœopathists), should be sent for; which was done. Mr Ferguson, after examining the horse, told Lord Eglinton that the animal had toothache, and that if the tooth were extracted it would recover. Consent being given, Mr Ferguson gave the horse chloroform, extracted the tooth, and very soon the creature began to eat, and became as well and as handsome as ever. This led to my making some remarks about Homœopathy, which my fellow-traveller (Mr Tillett) designated as 'that foolish thing.' Presently the conversation turned upon Lord Lyndhurst (with whom Mr Tillett is personally acquainted). I asked, 'How is his lordship's daughter who was so ill?' 'She is quite well,' was the answer. I inquired, 'Was she not treated homœopathically, after having been in vain treated by the old-system

practitioners?' Mr T. thought that was the fact. 'Lord Lyndhurst,' I said, 'is a wonderfully clear-headed man; how comes he to believe in this foolish thing Homœopathy?' Mr Tillett replied, 'Certainly, Lord Lyndhurst is, as you say, clear-headed: how it comes to pass I cannot tell.'

"'There was one of old,' said I, 'who believed in the power of Christ, and when snubbed by the chief authorities for his belief, his answer was, "I was blind, and now I see." Doubtless Lord Lyndhurst, the old judge and logician, was influenced in the same way.'

"Mr T. travelled on with us (my wife and self), to continue the conversation, instead of getting out at the more convenient station, saying that he had much enjoyed the journey. On parting we exchanged cards and shook hands. He said the name of Dr Epps was almost as familiar to him as his own."

"Nothing on earth can supply the place of that which is represented in the word *love*."

"*June* 8.—Coming home to-day from a patient, I saw painted up at an undertaker's shop, 'Mors janua vitæ.' 'A clever fellow that,' said I, 'and honest too; for he acknowledges the source whence he gets his bread.'

"How are we to understand the following? 'For his soul pleased the Lord; therefore hasted He to take him away from among the wicked.' One would say that his soul pleasing the Lord would form a reason to keep him in this world, to do the work of the Lord."

"Heard of two young ladies becoming sisters of mercy. After being accustomed to almost every luxury that life could afford, they determined to 'devote themselves to the Lord,' as some said. The elder one was the first to enter upon this new life. She was strong; and the duties of attending upon the sick, scrubbing floors, and performing other so-called menial offices at the hospital, agreed with her, and her bodily health was benefited rather than injured by the change of occupation.

"At length the younger sister was led to imagine that it was *her* duty to devote herself to the Lord. This other one was

delicate: she soon began to suffer under the physical hard work to which she had hitherto been a stranger; and when she was unable to get through the scrubbing, cleaning, etc., etc., the Lady Superior blamed her, told her she must rouse herself and struggle against her weakness, trusting in the Lord for strength.

"At length she became so ill, that she had to be taken away from the hospital, and was placed under my medical treatment. A great difficulty it was to obviate the effects on her constitution produced by this mistaken attempt."

"Gems to treasure up: 'The desire of the slothful killeth him; for his hands refuse to labour.' Prov. xxi. 25.

"'Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread.' Prov. xx. 13.

"'The slothful man saith, A lion without, I shall be slain in the streets.' Prov. xxii. 13.

"'The sluggard will not plough, by reason of the cold; therefore shall he beg in harvest, and have nothing.' Prov. xx. 4.

"'He that gathereth in summer is a wise son; he that sleepeth in harvest is a son that causeth shame.' Prov. x. 5.

"'As vinegar to the teeth, and as smoke to the eyes, so the sluggard to them that send him.' Prov. x. 26.

"'The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.' Prov. xiii. 4.

"*June* 24, 1863.—Had a pleasant day at Ashurst Wood, walking and chatting a great deal with Mr Glover, who mentioned that in his early life (speaking of the iron foundry), the English iron was so inferior that the masters always put it out of the way of the men lest it should be accidentally used for any superior work, in the place of Swedish iron, which was then the only iron used for such work. Now they have English iron, from Staffordshire, fit for almost any purpose. He explained the superiority of the Swedish iron by the facts that this iron is made in smaller quantities, and that it is made with charcoal, which carbonizes it. The Swedish iron is now employed chiefly for the manufacture of steel."

"*June.*—A patient came who had travelled from New

Zealand to get homœopathic treatment. His sovereign, from the Sydney Mint, I forwarded as a subscription to the secretary of the Liberation Society, expressing to him the hope that we may soon have the same religious freedom as those of our countrymen enjoy who are in New Zealand."

"Was applied to for an institution in reference to lady housekeepers, etc., to give advice as well as money. I said: 'These institutions are often, to a great extent, contrivances for fattening a secretary on the spoils gathered in the field of charity.' And it is, in fact, but too true."

It will be interesting to see that his feeling about prayer remained the same as in earlier days.

"I have a deep conviction that prayer is an exercise of divine appointment, a means to an important end. I am not favourable to long prayers; but each must pray to his Father in heaven, according as his wants are; only let him not multiply meaningless words."

Very often have his remarks on this subject been listened to with great interest, and by many have they been remembered with profit.

Generally on Sunday mornings he gave his relatives or friends who might be staying with him a short (very short) discourse on some good subject. His deafness kept him for some years from, as he often said, gaining the advantage derivable from complying with the exhortation, "Forsaking not the assembling yourselves together." Thus, perhaps, he became even more deeply and earnestly thoughtful on religious matters; while still he cultivated the habit of communicating his thoughts to others.

"*August* 22.—Our friend E. T. gives us a vivid description of her journey through parts of Switzerland.

"She tells us that they have at home a new clergyman, whom she likes; but she adds, 'The sermon last Sunday savoured fearfully of the charcoal house. I told him my opinion about it pretty plainly; and it is to be hoped he will not excommuni-

cate me for it. Friend B. preaches as ignorantly as ever. He can scarcely quote a text correctly.'

"In reply, I told E. T. of a friend of ours, given to scepticism, who, on seeing the glorious mountains of Switzerland, exclaimed, '*I feel God here.*'"

"'Foregleams of Immortality' has been recommended to us, as a book of deep interest. I shall be glad if it can throw light on what ought to be a joy, but which to many presents only a prospect of misery. What erroneous views men take of God! I was talking to-day to a patient about her duty being to take exercise and change on a Sunday, the Sunday being the only day on which she could take them. She replied that her duty on that day was 'to ponder over the Word of God.' I asked, 'Do you call it pondering over the Word of God to sit with your Bible in your hand, after a good dinner (too good, I expect, to be consistent with strict Sabbatism), and, after a few minutes, to fall asleep? *I* do not. That is not a time for study, and be very sure God does not ask it of you at such a time. He, the Author of nature's laws, would not require the violation of those laws.'"

"*August* 13.—Colonel Thompson writes: 'Dear Doctor,—I see not much fruit of my activity. I grieve to find the great deadness of men's minds to the question of slavery in America. The press is all on the pro-slavery side. I have worked to the utmost of my small power in the *Bradford Advertiser;* but no man stands by me. My old friends, without exception, have deserted me.—Yours most truly, J. P. THOMPSON.'"

"Friend P. heard from a medical man of the old school that I had 'interfered' in the case of Mr and Mrs Howitt's son (William and Mary Howitt). I wrote back: 'My "interference" was that of every medical man in a similar position. I was called in to treat the child, and I treated it. Unfortunately, homœopathists are very often called in when there is no hope left, and *they* receive censure for not doing what medical men of the other school of medicine cannot do. So in this case: the young patient had been ill a long time, and Homœopathy was

applied to as a last resource. The parents never sought any opinion while I attended. There was no consultation.

"'All these cases are matters of opinion. It very commonly occurs that, after a leg is cut off, disease is transferred from the diseased leg to the lungs, or some other interior organ. Mr Morrison, the great capitalist, had a son ill with bad leg at the time when Mr Howitt's son was suffering. The leg was cut off; but, soon after, the young man died of consumption. It becomes a question of judgment, whether to remove the leg will save the life. On this point no one is qualified to form an opinion unless he knows the history of the case from the beginning, and sees the entire state of the patient at the time; and I agree with you that it ill becomes a person unacquainted with the particulars to give an opinion. Many legs I have saved that had been condemned to be cut off; and the patients were cured without any such operation.'"

"It is now a law of the American Republic that a slave-trader is a pirate, and commits a crime worthy of death. Many slave-traders have been tried, but have never been found guilty till since Lincoln's election.

"I support the North because I revere freedom of opinion. But is there freedom of opinion in America? Let any one go to the South States, and will he be allowed to discuss slavery?"

"*December* 2 *and* 15.—Gave lectures at East Grinstead on Physiology."

"*March* 2, 1864.—A letter from Mr Stansfeld. Ever honest and noble, I hope *office* will not spoil him; so I told our old friend his wife."

"How people will torture themselves at the command of fashion!"

"A patient, H. S., said, when I told her she must give up beer, 'Don't you think I shall miss it?' 'Yes,' I replied; 'but now you are missing health. Is not that worse? The choice is before you.'"

"*May* 25.—*Ashurst Wood.*—Gave those of my workmen who came to-day a little more pay, because they were willing to give up their pleasure-day and work on a public holiday. We should recognise industry and sacrifice."

"*August* 9.—Mr S. Gurney wrote to me for a subscription. I replied: 'The service you have rendered in the way of social progress, by establishing these drinking-fountains, I feel deeply, etc., etc.

"'I often rejoice in the association of your name with the noble and earnest testimony (made in connexion therewith) to the right that every man has to enjoy his spiritual drink, the water of truth, untaxed either under the form of church-rates, or any other extortions.'"

"*August* 31, 1864.—Wrote to the Marquis of Townshend on a subject I am often reiterating: namely, I have received an application for aid towards a seaside convalescent hospital. Before subscribing I ask to have a copy of the rules, and wish to be informed whether the funds are to be diminished by the appointment of a chaplain. Medical men *give* their services: why should not religious attendants, clergymen or ministers, do the same? I went over all the old ground."

"*August.*—Friend *Punch* is in the miserable condition of being obliged to manufacture so much joke per week. This, necessarily, sometimes leads to sad results.

"The manufacturer of fun must catch at the slightest thing that can by any process be twisted into the veriest shadow of a joke. The result is sometimes puerile indeed. It is to be lamented, as thus one excellent means of good fails of its object.

"That which has to do with human misery should never be turned into burlesque. So to apply burlesque shows an ignorance of its proper use, and thus degrades it."

"*Oct.* 23, 1864.—I have to-day learned two things: the first is, that the thinkers of all ages have recognised the flagrancy of the violation of human rights as shown in the exercise of any interference with the religious creed of another.

"Reading some of Lord Chesterfield's letters to-day, I find him quoting (from Walsh, an Ode to King William) the passage that, 'for not believing right' is not 'sufficient cause to punish men by penal laws.'

"This view taken by Lord Chesterfield is the more instructive because he was the Lord-Lieutenant of Ireland.

"Another thing I have learned is, that really great men do not regard omens. Mungo Park said, 'Omens follow those who wait for them.'

"I may say I have learned a third thing: the glorious activity of a republic. My heart felt elevated as I read the Report of the United States Sanitary Commission. How completely does this history exhibit the superiority of republicanism over all the feudalism and oligarchism of the old empire system. What an upset is this American war of the idea that only men of the oligarchical order are fit to lead armies!"

"People talk of going to a first-rate physician, as they would talk of going to a first-rate coachmaker: as though, pay the money and have done with it. But the physician can do no more than give his skill to select the medicine that will guide the action of the diseased body so as to realize health."

"*Query.*—Why should certain words be similar in all languages?"

"*Nov.* 13, 1864.—I was pleased to see Trotty, our dog, now aged seventeen, trying to play his old game of scratching a newspaper to pieces. So aged people are at times merry as in former days."

"*Nov.* 16.—Reached the Yews at 6 P.M. the first time after the last of our dear visitors had left us for the season. It was quite sad to enter the house. For a few months we had had, as usual from summer onwards, smiling faces about us—nieces, nephews, friends. It was pleasant to be greeted with their kind sympathy, and with their smiles and merriment. I felt

quite depressed, wretched; while, at the same time, I knew it was foolish to give way to such a state of mind. I determined to read to my wife, who was also sad from the same cause, part of an American work that was lent us, entitled '*Philosophy* of the Plan of Salvation.' It excited in us both a feeling of interest, and cheered us. Afterwards I arranged my bills and papers—work which I had neglected on account of our visitors. Finally I was quite restored and comfortable; and said to my wife, 'This is delightful! It is nice to have friends with us. It is nice to be alone.'"

"*Nov.* 24.—Glanced at Lord Chief Baron Pollock's charge, on Müller's trial. It brought to mind some events which occurred nearly thirty years since.

"At that time I practised the old-system medical treatment, and was a subscriber to the Westminster Dispensary. We had a most troublesome man there, a surgeon, a man of impetuous temper, and very overruling. He made every officer under him to feel his yoke; and, finding that the house-surgeon would not bow to him in every particular, he determined to deprive him of his situation. There was a tremendous upset. The surgeon got Pollock and Bagshaw, barristers, to take up his side of the question, and all manner of means were adopted to overturn the decisions of the committee of the dispensary. Thus, one regulation required that the president and the vice-presidents should be summoned to each meeting. The Duke of Northumberland was president, and became so with the understanding that he was not to be called upon to attend the meetings. Not acknowledging this, the lawyers pleaded that because his Grace had not been summoned to the committee meetings, therefore all the meetings were illegal. An immensity of trouble was thus caused to the friends of the dispensary: but after seven months' struggle, and much money expended, the lawyers were beaten. I had to oppose Pollock, and the committee called me the Attorney-General. Mr Robertson, an artist, was our Solicitor-General. We triumphed over the lawyers. Poor C. died, I fear of vexation; and so did another of those who took an active part in the struggle. Their friends declared that Robertson and I had killed those

two men. This, of course, was an unjust thing to say. They killed themselves, if the events just mentioned really did accelerate their departure from life, as seemed probable.

"In connexion with Mr Robertson may be mentioned that he had an old attached man-servant, who having, as it appeared, been some time grieving over the fact that his master occasionally painted on a Sunday, at length took an opportunity of saying that he must leave his service. Mr Robertson, astonished and vexed, asked why this determination had been arrived at, stating that he did not wish him to go, and if it was a question of wages, he had better say so.

"The man replied that he had no right to dictate to his master, and therefore had made up his mind to go; the question being the working on Sundays, which he felt to be wrong every way; so, with much regret, he must leave. 'John,' said his master, 'we will not part so; we will take time to consider.' He did consider; and he made up his mind that, for his own sake as well as for the sake of his man, he would give up painting on Sundays. This old servant stayed with him; and the master reaped advantage from the decision in more ways than one."

"The energy and zeal expended in the endeavour to save souls from eternal torment would be better used in trying to direct souls to God's love, and so win them over to turn to Him. 'God in Christ reconciling the world unto Himself, God in creation, God in us.' How the mind at times goes back to the terrors taught in childhood! It is difficult to shake off early impressions—perhaps, too, taught by those we loved.

"In man's weakness from disease, his religious states are not to be depended upon."

"*Nov.* 28.—Two days ago I wrote to the editor of the *Evening Star* in answer to some remarks in his paper of that day (26th), on the exclusion of a clergyman by the Inns of Law from the practice of a barrister. I could not enter into the views of the writer, and gave my reasons. The editor says in reply: 'Dear Sir,—You are really too outspoken for these days. You abso-

lutely call a spade a spade, and expect me to print what you say. I cannot; that's flat.—Yours truly,

"'The Editor of the *Star*.'"

His deafness led to the habit, more particularly when dealing with men-servants in the country, of writing down in a book all his commands and requirements. He found the country people more difficult to deal with in this respect; that is, when he talked with them they were more liable to make blunders; less apt in taking his meaning than were London servants. He often spoke rapidly, and perhaps of several things in conjunction, which was no doubt perplexing. The book, therefore, was of great assistance. Into it, also, the man was to enter all the things he had attended to during his master's absence, as well as whatever he himself might want. These entries were often rather amusing, and certainly it was often problematical to the master as to how the man's time had been occupied, there being a discrepancy between the entries made, and "the outward and visible signs" answering thereto.

He was, however, much loved and respected by his servants; some of them even entered into his plans, and sought to carry them out. In the country, working, as he did, out of doors for health's sake, he lost no opportunity of sowing the good seed of sound sense and kindly feeling in the minds of the listeners, or of giving information.

One man, who was for a long time in the service, though often very tiresome to his master, and who occasionally, under a domestic trouble, took rather freely of exciting beverage, was addicted also to *giving warning*. Each time he did this latter, his master pointed out to him the folly of such a proceeding. Then the man became penitent, and was kept on. He did it once too often, and was allowed to go.

The mode of giving warning this time was perhaps novel. It was as follows, entered into the book, as usual, on such occasions:—

"Put mold agin quick hege and round the routs of firs; sode grass sede in the hollers; put in more pees, etc., etc.; and, Sir, I beg to leave your situvation this day month."

The master very much disliked change; but when once it was effected, he was full of hope; while in the new servant he, each time, seemed to think he had found the right man.

"*Dec.* 31.—Read a book about criminal punishment. Thought parts of it good, but not all. Spoke with Ellen about it, who thought the same. We talked of plans; both of us against punishment by death. I said, only in worst cases imprisonment for life. Ellen quickly interrupted with, 'Not solitary confinement!' 'Not solitary confinement,' replied I, 'because that is a punishment which is in opposition to nature. Punishment should be in accordance with nature.'

"An excellent dismissal to a patient recovering from gastric disease might be given from Shakespeare—

> "'May good digestion wait on appetite,
> And health on both.'

"As one reads the life of Silvio Pellico, one feels, Of what use to the Emperor of Austria is it to know that he is responsible to God (to God alone, unfortunately)? Does he care for God? Can a tyrant be affected by the dread of futurity? What we want is, to make him responsible *here;* to have him punished when he does wrong, as other men are punished.

"Delivering over to the civil power is a vulgar way of supporting opinion. It was the custom of those holding with the State-religion creed, when they would not answer the arguments or stop the mouths of those who impugned the dogmas of the prevalent doxy, to hand the impugners over, as it was technically called, to the *civil* power. The dreadful scenes that followed this handing over in former times, have not unfrequently interpreted to the assembled multitudes, what was the force of the phrase. Those days, thank God, are gone. Some of the same spirit however remains, and it is not confined

to the religious, it is also seen in the medical world. It is seen strikingly manifested against those practising Homœopathy. It is true that the desire to put gentlemen into Newgate because they practised Homœopathy has been, in some cases, by the manliness of the coroners' juries, prevented. Still, the attempt has been made, and the fact is indicative of the weakness of that medical creed which requires such supports as the coroners have provided.

"*Jan.* 25, 1865.—How unwise, how absurd, for religious people to despise intellect! Intellect must decide in the difficult and opposing questions brought forward—questions affecting our religion. Let us acknowledge how much we are indebted to it, and thank God for so great and important a power."

CHAPTER XL.

NOTES OF 1865 AND 1866. AT THE END OF 1866 GREAT DEBILITY OF BODILY POWERS HAD BUGUN.

NOTE-BOOK.—"*February* 3, 1865.—*Daily News* says: 'The Emperor of Morocco has decided upon establishing a telegraphic line through his dominions. As soon as his determination was made known, several mollahs, astrologers, and dervishes met together, and, after consulting and dreaming together for a whole night, went the next morning to his majesty, and declared that the telegraph was an invention of Satan, and that its establishment would bring down upon the country the wrath of Heaven, and prove the ruin of the empire. Sidi Mahomed listened, and dismissed these fanatics, immediately afterwards giving orders for the construction of the lines without delay.'

"*April.*—Man has the power to remove the evils surrounding him. To-day, the Prince of Wales opens the main drainage works of London. This is a grand act; one worthy of our time. After all we have suffered from ignorance and inertness, we may now look forward to the benefit which must come from a better state both of air and of water.

"That man can avert calamities is shown by the less fatal effects of cholera in 1848 and 1849, than in 1834 and 1832. The horrors of this dreadful visitant lessen as sanitary knowledge increases and is carried into action.

"*June* 17.—In a second letter to Mr Gurney, with a small subscription for his drinking-fountains, I wrote: 'Let me ex-

press my gratification that you have discovered—as shown by the letter of Mr Lee to the *Daily News*, June 14—the important fact that municipal control will never be effective in supplying a proper quantity of water and utensils, as well as of care to the public, with respect to the drinking-fountains.

"'You can hardly conceive the regret that I often experience when finding the name of a Gurney joined with names of men who have faith only in ecclesiastical municipal power, for realizing the supply of the means for religious worship. It is a name so venerated!' etc., etc., etc.

"How much is embodied in the following quotation from the *Daily News*:—'As to the animal kingdom, beings of lower form can thrive under conditions of air and light that would be fatal to those which rank higher in the scale of existence. So it is with Government. Ours is too highly organized to flourish without truth and liberty.'"

The following, without date, may be introduced here. It appears to be part of a lecture:—

"It is a fact which admits of no dispute, that the 'reasoning which in one age would make no impression whatever, in the next is received with enthusiastic applause.' This fact is quaintly put by Dr N. Green: 'Not that I think that what is good and valuable is always its own best advocate; for I know that the censures of men are numerous and variable, and that one age must have leave to frown on those books which another will do no less than kiss and embrace.'—*Epistle dedicatory. The Anatomy of Vegetables*, 1672.

"However paradoxical the fact may seem, it is a fact, and its explanation may be useful in relation to a subject in which we all feel an interest—the subject of Homœopathy. The very reasoning which, in an allopathic-minded age, makes no impression whatever, will in the next generation be 'received with enthusiastic applause.'

"An examination of this fact establishes, 'That the pressure of the general intellectual influences of the time determines the predispositions which ultimately regulate the details of belief; and though all men, viewed individually, do not yield to

that pressure with the same facility, all large bodies are at last controlled.'

"Examination equally establishes that 'A change of speculative opinions does not imply an increase of data upon which these opinions rest, but a change of the habits of thought and mind which they reflect.'

"So that with no—or, if any, very little—addition to the data for creating opinion and for reasoning which yet made no impression on one age, the same data are deemed sufficient in the next age to render men enthusiastically receptive.

"This difference between one age and the succeeding age in receiving the same truths, or yielding to the same reasoning, is caused by the creation of a standard of belief, of a tone and a habit of thought, the supreme arbiter of the opinions of successive periods, this being created not by the influences arising out of one department of intellect, but by the combination of all the intellectual and even social tendencies of the age. The individuals contributing most largely to this creation are the philosophers.

"Men like Bacon, Descartes, and Locke, have probably done more than any others to set the current of their age. They have formed a certain cast and tone of mind. They have introduced peculiar habits of thought, new modes by which reasoning operates, new tendencies of inquiry.

"This change Mr Lucky attributes to the decay of the belief in witchcraft at the close of the seventeenth century, a decay which took place notwithstanding that some of the most distinguished and even liberal minds still believed in it, and advocated the continued belief in it.

"So Allopathy can pile up much evidence in its own behalf: it can point to its thousands of volumes, regarded with veneration by its followers; volumes which after generations will view with very different eyes. A new mode of thought will have taken the place of the old mode previously existing. The tide of advancing thought can be seen moving onwards; that tide will cover the loftiest eminences of the old allopathic opinions, notwithstanding it still refuses to surrender its argumentative strongholds.

"The old and vanishing beliefs of Allopathy, however

valiantly their advocates may fight to the last, and in seeming logic may have, in the eyes of their upholders, the best of it, are, nevertheless, in the fair fields of reason used by homœopathists, really weakenod and beaten before they retire. So the belief in witchcraft ceased its hold because men's reason, quickened, disciplined, and enlarged by divers sources of new information and culture, attained both to clearer perceptions of the nature of evidence and of the relation of evidence to the alleged fact to be proved. We are told that about the time when witchcraft began to lose its hold on men's minds 'there was manifested an irresistible disposition to regard witch stories as absurd. With the foundation of the Royal Society in 1660, a passion for natural philosophy, very similar to that which preceded the French Revolution, became general; and the whole force of the English intellect was directed to the discovery of natural laws. In this manner there was generated a prevailing disinclination to accept supernatural stories in explanation of events however extraordinary.' 'The disbelief in witchcraft is to be attributed to what is called the spirit of the age.'

"Similar conditions are working so as to create an alteration in the intellectual points of view of an age now coming, by means of which a tone and habit of thought will be created which will reject the reasonings advanced in behalf of Allopathy, and will cause mankind to yield to the pressure that will make all classes of men subscribe to the reasoning which supports Homœopathy.

"The possibility of founding a society for natural philosophy implies the existence of a state of mind in many, tending to and generating inquiry; and of a love of investigating realities, tangible objects, which, consequently, were divested to a great extent of the supernatual quality. For it is certain that, let the mind once get trained to the investigation of facts natural, and it puts in the right position facts supposed to be supernatural.

"With minds thus training, men began to find that their noblest dignity is to bow before the majesty of facts, which is really humility in the sight of God; acknowledging that the evidence which was once satisfactory is no longer so. The primary source of the decay of all superstition and error is a clear and steady advance of reason.

"So is it in reference to medical beliefs. The advanced chemist Lavoisier, as also Magow, Davy, Priestly, Faraday, and others, began to develop the doctrine that every truth does and must admit of demonstration; and this by separating the elements and reuniting them—that is, by analytic and by synthetic demonstrations; or, namely, examining a body by taking it chemically to pieces, and then chemically remaking it by putting the pieces together. The chemist learned that water is a compound of a volume of oxygen and a volume of hydrogen. He learned this by separating, through means of chemical action, the volume of the oxygen, from the volume of the hydrogen. He then reunites the identical volume of the hydrogen, by means of an electric spark, and finds that water is again formed; these are the analytic and the synthetic modes of demonstration. What an exact habit of mind such investigations and such experiments must impart! And we can well imagine the result, from hundreds of minds having this exact habit developed in them. We can well fancy how these minds, engaged in looking on facts in nature with the mental habit thus engendered, would heartily recognise truths not observed before; and how those errors not before discovered would, whatever their false semblances, be seen for what they really are.

"The operations of other minds tended, in the same way, to develop this rationalistic spirit. Men who studied theology began to take the same searching mode. Hooker, Hales, Chillingworth, in the exercise of their high reason in divine things, rose far above their age, and communicated to the stream of religious thought an extraordinary impulse."

Unfortunately this paper, like many other papers, is left incomplete.

Note-Book.—"'It will do you good' is a common expression. Here good is applied to the organic and the physical; but it may be that the good refers to, or has embodied in it, the living character of the human being."

"*Nature,* in connexion with the human body, means the actions of life in relation to certain organs.

"But, as to every disease, nature cannot do all. She does a great deal; but she does it blindly.

"If a thorn is in the fingers, nature will try to get rid of it by forming matter round it.

"If there is diseased bone, nature will try to get rid of it by separating the diseased bone from the healthy bone."

"Men's states in illness are not to be relied upon. Labouring under the weakness of age, of grief, and of disease, a man gets depressed, and all looks gloomy, both present and future; he perhaps has fearful forebodings; and, instead of the best impressions made on the brain being awakened to open up a vista of light, and to chase away the gloom, those alone in accordance with the dark state of feeling are most active, and appear to him the most truthful."

"*September* 11, 1865.—Mr Gray, a minister who has been preaching on probation at Olney, stated to me as a fact, that he had observed at Olney a peculiar refinement in all classes of the people. He ascribes this to the influence connected with the residence and the presence among the people of those who wrote the Olney hymns, and of the hymns themselves. The idea is pleasing."

"*October* 1865.—As my love of God has always remained unshaken (a great blessing), so my delight in trees and flowers, and in all nature's works, has been unfailing. One of my favourite trees is the sycamore; indeed I have a great love for this tree; it has such beautiful leaves, through and among which the sun shining creates so wonderful a splendour. I associate my great attachment to this tree with the circumstance that there was one growing near a window of one of our back-rooms at my father's house. These trees grow up quickly; and as a child, I used to watch the growth of this particular tree, and to delight in seeing it rising higher and higher. How often, too, have I watched its shadows moving about on the wall! This sight, so beautiful, of flickering shadows, is one that always charms me. I often direct my wife's attention to some of this

exquisite tracery. Such delights may perhaps more often be found to owe their intensity to very early impressions.

"Here, at Ashurst Wood, beside our drawing-room window —a large, broad window—is an oak, which makes agreeable shade for us in our elevated position on the brow of a hill, where not many trees are. We prize it much. This tree shades somewhat our bedroom also, which is over the drawing-room. On a moonlight night the shadows of its leaves and branches present an appearance of extraordinary beauty. I exclaim to Ellen, 'Look, see, how beautiful!' She seems more struck with the exterior, the real tree, lovely too, exquisitely so indeed, against the clear moon-lighted sky. She says that as she looks at those branches and leaves so near, she feels as though cradled amongst them. So each has an especial pleasure, besides the pleasure of sympathy with the other."

"*November* 17.—A belief that all the sins in a life of vice will be forgiven, has certainly an injurious tendency, inasmuch as it leads to the idea that a man may escape from the consequences of his sin. We know that physically there is no escape; for the changes of a man's physical and organic condition must be produced just in the ratio of the violations which he has committed. If the moral deviations may be thrown behind his back, and no longer be seen or recorded, it is not so with respect to the violations in connexion with those physical and organic states."

"*November* 20.—The melancholy and even the reformatory trains of thought caused by the death of a friend, pass gradually away, sometimes are soon gone. Such is the fact. The query is, Was it not intended they should pass off? Is it not a blessed provision of nature, in regard to the first class of thoughts, that such should be the case?

"Does it not often appear that the pain experienced on the death of a friend depends a good deal on the feeling of regret at the failure, in years gone by, of taking advantage of opportunities for association with him? And may not punishment in the next world be in part, or even principally, regret connected with the neglect of opportunities? How a man regrets

when, an opportunity having been offered of acquiring some great good, it has not been taken advantage of! What a fool he feels himself to have been; and how he thinks of his folly for weeks and for months. And when, long after, anything of a similar nature occurs, some of the former poignancy is experienced.

"There is perhaps no moral feeling in this regret; it may be merely a regret for the selfishness unsatisfied, disappointed. Still, it is regret at neglected opportunities. Often, however, the higher feelings are pained; we feel that we have not been so kind, so loving, so self-sacrificing as we should have been; and now there is no possibility of carrying out the dictates of these good feelings, now the time is for ever gone by for proving more fully our love and devotion, bitter indeed is our regret."

He deeply felt the dreadful affairs of Jamaica in 1865, and was strongly opposed to Governor Eyre in his conduct as regarded the putting down of the riots, and the death of Mr Gordon.

Note-Book, Nov. 20, 1865, has a reference to this subject, in a copy of a note to Mr Chamerowzow, to whom he was much attached.

"Dear Mr Chamerowzow,—If the statements in the valuable letter from you in the *Daily News* of this day can be substantiated, the parties engaged in this massacre of the negro population are murderers morally and legally; and if subscriptions be started to aid in the bringing forward and substantiating the facts, I shall be most happy to aid."

"*December* 23, 1865.—Does the belief in a miracle make it true or untrue? Do we Protestants give belief to the miracles we read of in the newspapers, as performed in Roman Catholic countries, and attested by the highest ecclesiastical authorities? We do not. Whence is our disbelief in these miracles? It is, to a great extent, that we do not think the Creator would give the recognition of a miracle to a system which we consider to be in many respects seriously wrong.

"Analyze this state of mind; does it not prove that, generally, a man believes the miracle which attests the truth or the view previously believed by him to be true?

"One day, at the meeting of Mr Irving's congregation, a little baby was being 'christened,' when one of the 'spirits' gave forth an utterance or outpouring which was deemed by the believers in christening to be a miraculous testimony to the ceremony then being performed. But the believers in adult baptism would say this utterance was a product of superstitious fanaticism, and would have no hesitation in declaring that the Divine Being had nothing to do with it."

He was a great admirer of the poet Crabbe. All friends will remember how, in country rambles, a volume of Crabbe's poems was generally taken from the pocket; and how, from time to time, a line or two, occasionally a long passage, was read aloud.

In earlier years, *Beattie* had often been a "pocket companion," while occasionally other poets or prose writers took their turn. During the last years of his life it was usually Crabbe.

Note-Book.—"It is proposed to bring out a new edition of Dr Southwood Smith's work, 'Illustrations of the Divine Government.' In the notice sent round, it is stated, 'The poet Crabbe had this book always laid with his Bible beside him.'

"*December* 23.—All great and remarkable actions or discoveries are the result of thought. People often say, but very erroneously, of something a man has done with success, 'Oh, he just happened to hit upon it;' or, 'It was chance,' or '*luck*.' But in fact there must have been much mental labour, much turning over of thought, much previous training, before the realization came.

"How link works within link, even in trifles. I had lent our friend M. P. some numbers of a journal; she and her sister, being much interested in a story, were disappointed that they could not find two of these numbers; I hunted for them in London, so did Ellen, and each fruitlessly. Then, next, I sought for them at the Yews; and Dick looked for them at his consulting-rooms; but all in vain.

"One day I had a very bad cold, was ill, and had to remain in bed Ellen brought me hot milk and bread; and, to divert

my thoughts, some things to read. Among the light reading were the two missing numbers.

"It was on Thursday, February 8, 1866, that the storm of wind and of rain was quite tremendous. Trees were rooted out; at Southsea, houses were blown down; ships were wrecked. We were anxious lest our coachman, in taking us to East Grinstead, should not get safely there and back. It seemed as though he must be blown off the box. We held the hooded head of our carriage with all our united strength. It seemed as though it *must* be torn off, or the carriage turned over. Jack and Bessie kept steadily on, and we were all wonderfully preserved; but now our anxiety was great as to the return of our man. All we could do was to advise him to put down the head, although the carriage must get wet through. Nothing but the necessity of getting to London that night would have caused me to leave Ashurst Wood so terrific an afternoon.

"Just before we started, my cape was lying before the fire in the dining-room to get dry. I had got it wet, even in a few seconds, from going outside. As I was about to take it up and put it on, little dog Fanny placed her feet on it and looked up at me, as if she were saying, 'Do not put it on; do not go.' This thought at least passed through my mind, and I had for a minute the feeling, Should I delay the journey till next morning?

"However, we decided to go, braving the danger, as we had so often done before. As the horses stood at the door, they became restive, evidently from the violence of the wind and the rushings of the rain. Ellen was certainly in a terrified state. Indeed, I think, when she reached the railway carriage, she indulged in a few tears not meant to be seen. Now, had anything happened to us in going to town, superstition would have said, 'Why did you not listen to the silent notice of little Fanny?'"

Note-Book.—"*March* 4, 1866.—I read with great delight an article in the *Contemporary Review* of this month. It seems that the *Sunday question* has been agitating the Scotch during the last few months. The agitation originated in the circumstance that Dr Macleod had published in *Good Words* an article

by Mr Therold, rector of St Giles's, in which he, Mr Therold, recommended that the boys at school should be allowed to write home to their parents in the leisure hours of Sunday. The General Assembly of the Free Kirk of Scotland took umbrage at this, considering it as a violation of the sanctity of the Sabbath; and so coming down strongly upon Dr Macleod. Dr Macleod took the bull by the horns, and maintained that the Lord's day rests not upon the fourth commandment. Indeed, he went further, and even maintained that the Decalogue is not binding upon those who have accepted the law of Christ; holding, however, that the moral principles contained in the Decalogue are binding, not because they *are* in the Decalogue, but because they *are* moral. In the course of the argument the writer shows that Dr Macleod is right—that there is no positive command before the time of Moses to keep the seventh day.

"The writer proves that to keep a seventh day is highly advantageous, and that it may be expedient, even by legislative enactments, to enforce a rest.

"Thus do matters come to be publicly brought forward which years ago I was called an infidel for maintaining. It is interesting to observe the progress of things.

"The strict Sabbatarians repudiate all expediency in this matter, and maintain that the keeping of the Sabbath must rest on the will of God as contained in the fourth commandment—their statute law.

"A statute law implies penalties. *Death* was the penalty for disobeying the statute in the fourth commandment; so that if a Jew picked up a few sticks on a Sabbath-day, he was to be put to death. It is clear, then, that if the keeping of the Sabbath now rests upon the keeping of the statute of the fourth commandment, those not keeping the statute should be put to death. Does the Free Kirk put to death the violators of this statute? Certainly not. If they did, they would be tried for murder. How, then, do they escape the logical conclusion respecting the statute? They reply, that times are changed. Here they adopt expediency as an argument, which just before they had repudiated. Besides, it is a question whether such a command was ever given by God. Such a commandment could never have been enforced; or, if it was, it

must have been merely under the first impulses, for no one with any humanity could, after a time, lend himself to so inadequate and unjust a punishment. The law, too, was to be for ever. The Divine Being must have known that such law could not be for ever: humanity would repeal it. Who but the bloodthirsty could take up stones and stone a man to death because he picked up a few sticks? A few years ago, indeed, we had people put to death for stealing to above the value of forty shillings. Humanity rendered the law nugatory. Juries would not convict; guilty persons escaped; and, spite of the exertions of the man who venerated the law because it *was* a law (Lord Eldon), it was repealed.

"It seems reasonable, therefore, to infer that the omniscient Deity would never give a law with a penalty so dire attached to it, and which He, by a knowledge of human nature, would be aware could not long be enforced. God has, we know, *permitted* certain laws to exist and to be enforced. It is to be considered that human life was but little estimated in Egypt, and that the promulgation of such a law by Moses is not to be wondered at, for he was learned in all the wisdom of the Egyptians, a part of which wisdom was to keep the people at the mercy of the military and priestly castes. This view is perfectly consistent with the sacredness and truth of the Bible. The great want is, that we distinguish in that sacred book what is the will of God from what is the will of man. A study of the Pentateuch has convinced me of this. Orders were issued by Moses which are perfectly inconsistent with the character of a just God, and which were evidently, in their tendency, destructive of all freedom of opinion, exalting the priesthood, and tending to the degradation of woman. Why do men fear to look at this? Why will they not vindicate the character of God from what is totally inconsistent with His nature? Can we not love and revere Him, under the old dispensation, without making Him any further a partaker in evil deeds than by permitting them for wise ends, and by ordaining that wickedness shall meet its punishment, as sooner or later it must?

"I was stroking the old dog Tupp's head (he put his feet up

on my knee after dinner, fixing his large black eyes upon me), and then began asking him whether he ever thought of his old master, now dead. Poor Tupp had had but a hard life of it; and as we noticed him and ever gave him a welcome, indoors or out, he regularly came to our house when we were in the country. He evidently knew the sound of our wheels and of our horses' tramp, for he usually arrived with us, or appeared soon after we did. The old master had been a rat-catcher. He was, doubtless, glad that we should feed his dog. He had, I believe, none but dogs to keep him company. As I stroked Tupp's head, the thought came across my mind, 'The man may now be in a world of progress, and may be enjoying pleasures for which he had faculties, but which faculties he had not had means in this life to cultivate, and thus was unable to work out the delights attached to such faculties. I felt quite sad at the thought. It is true the old man was separated from his wife, and he may have treated her ill to make her leave him, or he may not. Whether or not, it is curious how unconsciously Ellen and I sympathized with him, as having no one to soothe him in his old age. How readily do we recognise the sadness of this state of loneliness! How, when dwelling upon it, the mind is sometimes filled with doubts!"

The last summer of this old man's life, when he was weak and ill, Dr Epps had him in, and the poor fellow seemed to enjoy lying in the warmth in the garden.

The dog afterwards remained at The Yews entirely.

"*April* 3.—After my lecture down in the dining-room, my nephew, Washington Epps, remained to take refreshment. His aunt had coffee ready, which seeing, I was induced to take a cup, instead of my usual cocoa. This, my cocoa, I found tasted most unpleasant after the coffee; I was going to put it aside, but thought the unpleasantness might have been caused by the taste of the tongue being modified through the coffee. It turned out to be so; for, after the first two or three sips, the cocoa tasted as it should. An important practical deduction arose: How much do our tastes depend upon previous conditions?

"Carpue, who was my teacher, was much pleased to hear

that I gave popular lectures on anatomy and physiology. This gave *me* pleasure to hear.

"The teacher and the taught could not well forget each other.

"*May* 19.—We were walking with Miss M. P. and Miss A. W., our friends. M. P. said something about 'single blessedness.' 'Single blessedness,' replied A. W., 'may be very well; but I cannot say I regard with satisfaction single *loneliness*.'

"*May* 31.—Came down to the Yews to-day after ten days of illness through hæmorrhage from the nose. Sat near the window of the drawing-room, and admired the scenery. Afterwards was struck with the brilliancy of the walls of the room. At first I thought that perhaps my loss of blood had caused a greater clearness of vision. I found, however, that the painters had been painting the outside columns of the windows, and the light reflected from these columns caused the especial brightness of the gilding on the paper. The idea to be hence gained is one of useful application.

"*June* 11.—When washing myself this morning I felt very strongly the curative effects of water. How essential is water to health! This was followed by another thought: How destructive is science to superstition! Take this point: Science has demonstrated that cleanliness is of great importance; that it produces certain changes in the skin, which are essential for the proper performance of the duties connected with the interior organs; and that to expect to enjoy good health without cleanliness of skin is to expect the Creator to set aside the laws which He has appointed for the regulation of the human constitution. Superstition has taught quite a contrary lesson; we read of pious nuns who made it a virtue not to wash themselves; we read of some who never changed their garments for months; we read of pillar saints, who never came down from their pillars. Those people founded their neglect of corporeal cleanliness on the idea that they thus mortified the flesh; that they benefited their souls by thus neglecting their bodies. The demonstrations of science destroy such superstition.

"*August.*—I had to direct a patient to do what seemed selfish. She was sleeping at night in the house of a relation, to oblige and comfort that relation in trouble, who lived in a small house, badly situated, lying low. The room occupied by my patient has a bad smell. I felt it to be essential that the carrying out of this good wish and endeavour to benefit a relative should be stopped, at least so far as the *night* was concerned. Hence my order.

"Some have, perhaps, said: 'So you compel another person to supply the place which you deem injurious to your patient.' Putting aside the probability that a person in stronger health may be found to do the duty, it must be remembered that those in the lower class of society have conditions constantly surrounding them which are deleterious; and that condition which proved deleterious to the relation (she having had the benefit of living in a large wholesome house, and of occupying a large bedroom), would very probably be a better state of things than that enjoyed by the person who would succeed my patient in these attentions and duties.

"*August.*—Would it not be better men should be taught that the conditions of vice are to be met, not so much by denouncing vice, as by the removal of those conditions which develop the vice? We must denounce vice; but still higher and more urgent is the duty of working by whatever means may lie in our power towards removing those states of society in all classes, which must naturally create and foster vicious habits.

"*August.*—My perpetual recommendation is, 'Study Hahnemann's "Materia Medica."' Mr E. A. Phillips, from Wisconti, was startled apparently and amused, when casually asking me, as he watched the young people playing at some game, 'What is your favourite game, Doctor?' I replied, as gravely as I could, 'Studying Hahnemann's "Materia Medica."'

"My patient D. seemed *im*patient. I said, 'I do not expect, in such cases as yours, any immediate change. The new material which is to occupy the place of the old material of the tissues of the body, has to be helped by medicines, in the course

of its formation, to take a more natural, that is, a healthier character. Necessarily this must be a slow process; more especially where there exists so much diseased tissue as in your case, and when it is considered how long the life-power has been working in the direction of disease. Every action long continued almost always tends to keep on in the habitual direction. Medicine must alter the action of the vessels, so that the *habit* shall be altered. We know the difficulty of altering any habit. Then, again, how many things interfere with the process of cure.'

"Happiness can never be attained till falsities of all kinds are expelled by the light of truth.

"*August* 21.—When reading Colenso's lecture to the Zulus, I felt more strongly than ever the necessity of preaching the doctrine that all happiness must come from obedience to God's laws, natural and spiritual; and that everything that happens is the result of fixed law.

"A servant asked, Should we wait dinner for two youths? 'No, certainly not,' said I; 'young people should be punctual; old ones may be allowed a little time; want of punctuality is a bad sign in a young man, and, I think, betokens laziness. Late rising leads to it, and to other evils. I am now thankful that in early life I rose at five. People talk of "*luck;*" I know of but one luck, it is that of industry.'

"*August.*—As we started from Victoria Station, a little girl was put into the carriage, and was recommended to our care. She was travelling to Burton, near Petworth, and had come alone all the way from Boulogne. At Three Bridges we had to leave her, after seeing her safe into the carriage which was right for Burton; and we parted from her with a feeling of grief that we should see her no more.

"*Command* is the natural language to address to society in its state of ignorance, that is, in its childhood.

"Because this is proper in the childhood state, it becomes unfit when society has passed out of its childhood state.

"The new reading of the world's book is yet to be sought.

"*August* 19.—Conversed with H. F., who was staying with us. On referring to some religious difficulties, she said, 'Doctor, I do not dare to reason.'

"I asked, 'Do you believe that Christ's statement, 'This is my body,' was literally true?' 'No,' she answered. 'Why do you not believe it? It is positively stated.' 'I do not believe it, because it is contrary to reason,' said H. 'But, H.,' said I, 'are you not now *daring to reason?*' She paused. 'H.,' I pursued, 'you can dare to reason when you want to get rid of a difficulty.'

"This is a common case.

"H. F. must have reasoned a great deal. At a ripe age, and of her own free choice, she became a 'sister,' a Plymouth sister. (She says, No, I do not live at Plymouth.) Some process of reasoning must have led to her decision. She is one who thinks and who has a will. Why use a subterfuge?"

"*Sept.* 19.—We blame Mahomet for propagating his religion by the sword, and we profess to propagate ours by persuasion; yet are we perpetually using the sword. Thus, we pick up a war with China and Japan, and then push in our creed, covering up crime with the phrase 'Providence.' The sword and the Gospel carried together!

"One was arguing against the freedom of the slaves on the ground that they are not fit for freedom. So, by your legislation and your government, you have converted men into chattels, and now you complain that the chattels are not men."

"*Sept.*—What immense multitudes do the dogmas of man shut out from God and heaven; multitudes that God never shuts out.

"According to Paul there is no excellence without love as the ruling principle. The highest sacrifices are nothing except in connexion with that principle.

"There is no light without heat.

"Dr Knatchbull, rector of Smeeth, near Ashford, was a most interesting man. I liked him because, although old, he was interested in everything new. The scientific precision and certainty of Homœopathy attracted him. He made it a serious study, became convinced of its truth, and practised it very considerably in his parish, being thus a physician of the bodies as well as of the souls of his parishioners. I liked him too for his devotion to the memory of his wife, whose gentle spirit he felt to be still near him. He appeared quite a patriarch as he walked through the village, taking notice kindly of everything and everybody. Ellen and I felt it a great pleasure to be with the good old man. He seemed proud to show us over his church, and to tell us many things about both the dead and the living. He had taken pains to find out some of the Epps family, who had lived, and who were still living, at some little distance from Smeeth. I went first to see him when I lectured on Homœopathy at Ashford. It was my dear friend Mr —— who begged of me to lecture on the subject in Ashford, and who made all the necessary arrangements. Some medical men of the old school were present at my lecture.

"In a letter of Dr Knatchbull to my wife, he states that he is eighty-one, and still his intellect seems powerful, while his activities are unremitting.

"He states also, in a letter to my wife, his view of what is called 'spiritualism.'

"'Beyond a doubt,' he says, 'this is a new dispensation. I had no idea until lately of how many have become stanch *believers* by its means. The clergy are afraid to face this new dispensation; that is to say, the greater number are. They will believe in evil but not in good spirits.' He adds pleasantly: 'I have inflicted something worse than a sermon upon you in this long letter.'

"*Nov.*—The 18th article of the treaty lately exchanged between Her Britannic Majesty and the Queen of Madagascar. The latter engages to abolish trial by the ordeal of poison.

"This is a sign of progress. The ruler of a people deemed a few years since savages, has attained a higher state than that presented by a people deemed to be under the direct rule of the

Great Ruler of the universe, and who have always represented their law as given to them by direct communication from the Just One. How is this ?

"On looking over the *Sunday Magazine* for this month, I found a picture called, 'The Chained Book.' A boy is standing before a Bible which is chained: it is in a church, under a Gothic arch. A priest stands close by. The earnest look of the boy impressed my mind with a feeling of the greater estimation in which an object is held from being difficult to arrive at. A rare privilege it was, doubtless, to look at the Bible under the circumstances represented in this picture, and communications from it would be received with great joy or great fear, according to the nature of them.

"Now that the Bible is to be had almost for nothing, it is quite clear that to look at it and to read it does not, in the majority of cases, excite that intensity of emotion which was excited when it was read under conditions of difficulty, as represented in the picture.

"Many pious people trouble themselves because they do not feel so much emotion when they take up the Bible to read it as they imagine they ought to feel. This feeling of theirs is unsound. It is a law in nature that the mind, and the eye, its physical organ, become habituated to every impression, and that repetition blunts the sense. It may sometimes be the same about the Bible, while, nevertheless, our love for it may be even considerably greater than it once was."

"*December* 8, 1867.—Read of the death of Thomas Duncombe. Was much struck on comparing his case with mine. He had had bronchitis fourteen years, which finally settled into chronic asthma, and carried him off suddenly.

"This brought Switzerland before me. I believe that Switzerland might, by the purity of its atmosphere and its elevation above the sea, be beneficial to my health. And, apart from the subject of health, I was reminded of a picture of my father's which had made a powerful impression on my mind. This picture was in fact one of the causes of my early hatred of tyranny. It represented William Tell shooting the apple off his son's head.

I felt that it would be a delight to visit the spot where such a noble teacher of freedom trod.

"*December* 12.—A petition has been presented to the Hungarian Diet, signed by Catholic and Protestant clergymen, praying for the abolition of celibacy, It is delightful to see these signs of the times."

In December 1866 are many entries into the note-book concerning his own states and symptoms, for he was now every winter a great sufferer, as indeed was the case in other seasons also. He continued his visits to the country twice every week when able to go away without danger, and when the weather was not such as to render the attempt impossible. He generally rallied when he breathed the pure air, and got about his grounds amongst trees and animals. But, except to a happy buoyant spirit like his own, life must by this time have become, for the most part, burdensome. For *him* there was still intense enjoyment. Even when laid by, he was continually buoying up every one with the statement that he was "better," "much better," should "soon be quite right," and so on. In fact, it was a sign that he was very ill rather than otherwise, when he began to reiterate these statements.

CHAPTER XLI.

NOTES IN 1867. HIS OWN HEALTH. PATIENTS. HIS DOG TROT. BEGINS 1868 VERY UNWELL. MUCH WORSE IN APRIL AND MAY. PAPERS LEFT UNFINISHED.

"JANUARY 6.—How thankful did I feel yesterday when Taddie, my wife, said there appeared to be a thaw; and, again, I felt a regret when she afterwards said she thought the thaw had stopped. Great was my pleasure on finding that it really seemed warmer. When we went upstairs at night, I asked Taddie to look out and see if the snow were beginning to fall off from the sides of the windows. She was not quite certain; yet she seemed to have the conviction that it was not now freezing; and I went to sleep, feeling a comfort that the poor chest would obtain relief from the oppression which it had been enduring for the last week. I slept till ten o'clock; and what a sleep I had! I soon looked out, and with delight beheld the pavement wet. Frequently, during the morning, I went to the front windows, and with much satisfaction saw the rain beginning to fall. How does our appreciation of conditions depend upon our state of health! Yesterday morning, when the frost was in all its intenseness, nothing but the conviction that others, in the possession of health and strength and agility, would enjoy walking, running, skating, etc., could have made me feel anything like comfort, suffering, as I did, from the frost's constricting hand, that seemed to tighten my chest. One like myself can understand the statement of the old writer, when he refers to those who pray for the morning. So the poor bronchitic prays to be freed from the intense cold, when he feels that the only escape for him is, that the cold hand should

slacken its constricting hold, for that otherwise life's functions can no longer be fulfilled.

"It seems a miserable way of passing out of life—this of suffocation, while one's friends look on and can do nothing even to alleviate. However, one must submit. God's laws are adequate for every emergency; but man must discover them, must study them, must obey them.

"If certain of the laws that regulate rain, there would be no wishing or hoping that it may not rain; and all uncertainty in regard to action would cease.

"*June* 7, 1867.—Applied to again to give assistance to the Homœopathic Hospital, I feel much regret at being unable conscientiously to render the assistance required. To the application I make reply:—

"'I shall be happy to aid the Hospital when it is founded on a proper basis. My views in regard to it remain unaltered. You can recognise that if it as at present constituted is the fountainhead of Homœopathy, that fountain realizes the paradox of sending forth both sweet waters and bitter."

Few friends saw with him on this point. He was thought stern, stiff, and uncompromising in relation to it, and rarely met with sympathy. It was, as we have seen, a principle on which he was very strong, and one which he applied to many things, not to support what he felt convinced was wrong. The sacrifice of a real pleasure to himself weighed as nothing in comparison with holding by this principle.

Note-Book.—"*June* 29.—We attended at the breakfast to Garrison.

Met Henry Vincent: he stated that "the experience of the last twenty years had established his conviction of the wonderful progress of liberal principles in the middle—that is, in the more energetic and excellent of the middle—classes. He had been struck with the wonders of the East, and the beauties of the West, the boundless prairies giving such an impression of vastness, and producing a feeling of freedom for expansion. It was pleasant to meet him and others once more. Our old

friend, Mrs Henry Browne, was among the number. The meeting was one truly gratifying, and creating thankfulness and encouragement to work on in all good and noble causes, so far as we have opportunity. We are working for and with God. His time must come; this is a certainty. So, onward!"

To a patient:—"I regret that I cannot see you. The longer I live the more do I feel how close is the connexion between the medical man and his patient. Naturally, as his experience extends, he becomes more capable of treating disease, and consequently more valuable to those intrusted to his care. This is especially the case as respects those with whose constitution, by occasional but long attendance, he has become intimately acquainted. Thus is a tie established between the two, which creates a kind of moral obligation in the medical man to take the deepest interest in his patient, and, as far as possible, to supply his wants. And it seems as if this obligation increases with the increasing age of the doctor; that is, gets more serious as he grows older; since by his age and his observation (supposing him capable of and diligent in making observation) he is possessed of greater knowledge of and power in the cure of disease, and thus can confer on the public a greater benefit now, than in the earlier part of his career. On this ground it seems a pity that he should give up his profession; and even not right that he should—not right that he should put himself aside as an instrument, when, as an instrument, he has been brought to a higher degree of perfection. To 'die in harness' seems, in fact, a duty. At the same time, conditions may occur which may justify a partial relaxation of labour; and this not with a view of shirking the labour, but of rendering it still more certain and effective."

"*August* 25.—This was a glorious day; sunshine and a breeze, but warm, even hot. I lay on my back on a seat, on the lawn, and watched the clouds, which were of the most beautiful forms. Some of my family were seated under the yews on a rustic oak armed-seat. The peahen was lying on the sandy drive, delighting herself in sprinkling the dust over herself: the peacock was lying on one of the flower-beds, showing himself

at his full length. Sancho, our dog, was seated at the door (our dear old Trot has long been dead, after eighteen years' service), and old Tupp lay stretched out on the broad sand. Pussy was to be seen in the hollow of a branch, high up in a yew tree. It was peace. I *felt* that God is love. A wonderfully loving Father indeed is He who has made us capable of seeing Him everywhere, recognising His provision for our most exquisite and refined enjoyments. God is love in the strength He gives us to fight against evil, and to bear both bodily and mental trouble. That love would not be perfect which did not give us enjoyment in a scene like that of to-day. God's love is perfect.

"My patient, Mrs P., has been terribly afflicted, and yet has struggled on, teaching music. A most praiseworthy woman, indeed, with wonderful energy and self-denial. It is a pleasure to give her aid in her affliction."

The great anxiety he always felt about his patients became latterly a very serious matter to him in his delicate state of health, and often greatly aggravated some of the worst symptoms. He had begun to lose somewhat of that buoyant hopeful state which had ever been one of his distinguishing characteristics, and seemed sometimes inclined to take a desponding view. Frequently his rest was interfered with by this anxiety, and his sleep disturbed by dreams that the patient had some dreadful seizure, or was dead. Records of these states are to be met with in the note-books, but are chiefly of a medical character. There are also distressing records of his own sufferings, which must be left out. Nevertheless a spirit of love and thankfulness towards God rose above all.

Note-Book.—"*September* 10.—Last week I took to toast-and-water as a change from cocoa. I told Ellen it was to be called panis tosta tea. To make it seem like real tea I had it in a tea-pot, poured it out into my cup just like other tea, and was quite satisfied with it, more particularly when it was hot.

"When one tires of one thing, generally there is another which can give the palate at least some small pleasure, and

without injury. How greatly we are indebted to one another as well as to God. I have often expressed to my wife the regret I feel that every one, whoever he may have been, that has conferred even what is called a 'trifling' benefit on mankind by the smallest invention or discovery, is not known and his name gratefully remembered by the world. It sometimes makes me quite sad to think that such is not the case. I have, at times, many of these regrets, as well as wishes that I had known our benefactors."

November 27.—Part of a letter to Carroll Dunham, M.D., New York:—"Need I say that I am delighted to hear of your efforts in the good cause, and that you have recognised the teaching of our glorious Cobden, who maintained that those who are in a minority should work by teaching and preaching the doctrine in reference to which they may be in a minority, until that minority becomes converted into a majority. Cobden had undoubted faith in truth. By the by, he was tending to Homœopathy.

"I was one of the earliest of those who recognised the thorough searching power of his intellect, and the real goodness of his heart.

"The difficulties in our way, here in England, with regard to action, are great. We have colleges, twenty or more. We have no State action by which we can get a medical corporate body, as you can in America. An over-pressing and blind conservatism exists in England; this, in the present state of society, is a curse; it meets you at every turn.

"I shall, however, be most happy to co-operate with your Institution in any way. I myself have been the only person in England to give regular courses, of sixty lectures and upwards, on the Materia Medica.

"If your Institute will accept of one of my manuscript lectures, say one on CANTHARIS, I shall be happy to send one. This will give you some idea of the nature of the instructions imparted.

"What a noble stand America has now taken! Thus verifying the truths put forth in her Declaration of Independence.

She now, by her reconstruction law, practically declares that all men are, in the sight of God, equal.

"Carry out your noble beginning, and America will be the sanctuary of everything great and good.—Sincerely yours,

"JOHN EPPS."

"Christ states that Moses gave rules because of the hardness of their (the Jews then) hearts. Christ never lowers woman. When He seemed to repudiate His mother, it was merely when they wished to place the maternal affection above the attachment to the higher law, of which He himself was the representative.

"Christ never refers to the fall of woman.

"Wrote to my young friend ——,

"'Industry will certainly succeed in Liverpool; but the people there have a strong spirit of speculation, and, in many cases, of peculation too.'

"Applied to by Mr S., the Secretary of the 'Southern Independence Association.'

"I answered as follows: 'Please not to enter my name as a member of the above association. I am not willing to join the general committee.

"'Your letter has caused me to send an additional subscription to the Emancipation Society; believing that your activity in what is, according to my view, the cause of tyranny, needs an activity of parties opposed to such a cause.'"

The above has no date.

That he was excessively fond of all young things, must have been clearly seen in this memoir. Towards the close of his life he thus writes of his dog Trot, his friend and companion for eighteen years, dictating it to his wife:—

"The possession and long companionship of Trot gave me a better idea than I might otherwise have had, of how children act in giving a centre-point for mutual sympathy between husband and wife. Trot was a frequent subject of conversation: he also modified our proceedings considerably. We could not go here or there, on account of Trot. Then, we often said and

felt what grief we should experience when he died. The idea of losing him by his running away or being stolen, seemed even worse than death. Then, again, did he die, or when he should die, should we have another dog to fill his place, was a point considered. *Could any* dog fill Trot's place ?

"Trot's peculiar habits created great interest, and his changes as he grew old, no less. When he was ill, the tenderness he excited was extreme, amounting to a painful degree; and the delight felt when, after his illness, he again took to his bones and so forth, can be known to those only who have had a Trot. When any one was supposed to treat him with unkindness, we felt angry and much hurt, as though we ourselves had been badly used. All his movements were interesting to us ; all his ways were noticed. As people usually consider *their* children superior to other people's, so we about Trot. We thought him the most wonderful and sensible of dogs. Our attachment to him has created quite a sympathy with all those good old maids who make a dog their pet. Before having Trotty it seemed almost a sin to keep a dog, when there are so many human beings in want.

"Our Trotty was given to us by a friend who was going to Otago (it was a daughter of my friends the Cargills), and whom in all probability we should not see again. She brought him as a tiny pup, under her shawl, and he used to walk about on the table, incapable then of jumping even from a chair. We could not resist his appeals for sympathy, and our love for him increased daily. While young he was, like all dogs, constantly on the alert when hat or bonnet was put on, even though it should only be to go into the garden. As we took him with us twice a week into the country, he had fine times for enjoyment. When there he kept constantly with me, lying close by my feet when indoors, so that he might be aware of the slightest movement. If I moved my foot, up he was, wagging his tail and barking in exultation at the thought of going out. As he became old, the hat or bonnet, as indicating the mere garden, seemed not to be sufficent inducement to him ; but if he saw me putting on my walking-boots, or take up my walking-stick, or Ellen making more than the garden preparations, then he knew that more of novelty or excitement was at hand.

"Warlingham Common was Trot's favourite place; and though, when old, he could not run as he used to do, and would often leave me to go back home to Ellen (when she was not with me), still he would generally start with me, and show at first something of his former frolicsomeness.

"Trot was certainly not a very good-tempered dog; but I have always thought that a man-servant we had at the time of Trot's coming greatly helped, at all events, to spoil his temper. Thoughtlessly, and in play, he used to tease the dog, as many people like to do, pointing the boots at him, pushing the coal-scuttle against him, and so on, whenever he had the opportunity, which was many times a day, causing most violent wrath in the little animal. Trot thus gained a habit, which to strangers was far from agreeable, of flying at both coal-scuttle and boots, when he took it into his head that they, in the remotest way, signified aggression or offence. This particular phase of his character remained in more or less activity until he became too old to take much notice of anything or of anybody but Ellen, who had long been the chief object of his regard.

Note-Book.—"Asking my wife one day for some milk that I had left standing, it seemed to have been taken down by mistake and given by cook to the cat. I thought it was too *much* for puss, but was told, 'Trot will drink it if puss does not.' And then followed a statement concerning Trot, verifying the old adage, 'Stolen waters are sweet.' It appears that, whenever Mr Trot goes into the kitchen, he invariably at once proceeds to the cat's dish in preference to his own, the contents of which he perhaps may not touch, and seems to enjoy what he there obtains with a zest truly intense.

"*November* 29.—God does not reveal anything in the natural world, except by observation and experiment made by man.

"In the moral world, He reveals Himself to the enlightened. Those that 'do,' or that carry out, His will, 'shall know of a truth.'

Somewhere in the April of this year, Dr Epps had a most

serious attack. It was in the evening. There was a meeting (fortunately in his own dining-room) concerning the business of an institution with which he was connected. Business matters had to be discussed: the Doctor talked a great deal, and was rather excited. Finally he became so very ill, that nearly every one except his wife thought he was dying; and, indeed, there was a great struggle for breath, for life. When he could speak he named a medicine, which, administered, brought relief, and after a time he got up-stairs.

A similar attack, but still worse (for this time he was away from town, and, indeed, the attack itself was worse), he had in the May following. He had remained ill, but was able during the week, when in town, to see a few patients, and, in the country, to get on tolerably well with his occupations, while, generally speaking, continuing to be tolerably cheerful and happy. He now took a week in town and a week in the country in alternation.

On the day of this second bad attack, he had fixed to see a patient some miles out of town, in Essex. It was a lovely day, and he tried to enjoy the drive as soon as he got fairly away. The excitement of the medical visit, however, was too much for him—as, in fact, was to be feared would be the case, so very unwell did he seem before he entered the house of the patient; and when, after a considerable time, a servant finally appeared, saying that the Doctor was ill, his wife knew at once that another attack had come on. And such, indeed, was the case.

A long illness succeeded, on recovery from which they remained for a while at Ashurst Wood, having there with them some young relatives, whose presence was enlivening. From this time, although in a suffering state, the Doctor had no similar attack until the one which terminated his existence. He was again fully occupied, as far as strength would allow. When able, he returned to town, alternating the weeks as before, and when in the country, having always some of his young friends and family about him. Thus the summer months passed away with something of the usual pleasure and delight in all country objects, which had never failed him except in extreme illness.

To return to April:—

Note-Book.—"*April* 12, 1868.—I determined to come to town this night, lest I might have an attack far away from London. Felt glad to get back.

"Before I started yesterday morning, my breathing was very bad. In the morning I found it impossible to stoop and pick up a stone; had to lean on a cart to get breath.

"*May* 1.—It is probable the Divine mind may have arranged that in the moral world forces should exist and should appear as truths, which, though sanctioned by the highest authority, are yet untrue. In the natural world, centuries are occupied in freeing man from the miseries caused by the physical errors or forces of society. These errors are subsequently amply compensated for by the benefit resulting from the discovery of the real laws physical appointed by the Creator. So, when it is considered how many centuries have had their attendant miseries connected with the false creeds with which the mind and the heart of humanity have been saddened, may we not be encouraged by the multitudinous efforts being made to free mankind from these erroneous opinions, believing that, at the last, all such opinions will have their fallacies detected, and thus the whole mental torture dependent on the reception of these falsities will be swept away? And ought it not to be ample compensation to us still suffering, to contemplate the future, the ages on ages to come, in which all that is false will have been abolished, and mankind will be gaining the benefit of the past, made perfect through suffering? The sufferings of the patriots have led to a greater development of freedom, and it may be a part of the Divine arrangement that false creeds should require centuries of existence before they can be so effectually destroyed as no longer to create a mental atmosphere pregnant with misery.

"It is said, Pay a tithe to God; but what is God in this sense? It is the priest. God is love, God is goodness. Christ teaches, 'I was hungry, and ye gave *me* meat,' when they had given it to the needy; recognising the principle of love, of good.

"It is blessed to give, without grudging, tithes of all we possess."

He himself gave heartily whenever the opportunity presented itself, and his sympathies were enlisted. Some little help he never refused, if the object was as he considered worthy of support.

Note-Book.—"*August* 25, 1868.—Dr Richardson sends. He stands as candidate for the representation in Parliament of the Universities of Edinburgh and St Andrews. He states, among other things, that he will not vote 'for such a reform in the Irish Church as the report of the Royal Commission of Inquiry now sitting may show to be necessary. He will oppose the disestablishment of the Irish Church.'

"My reply is as follows:—'Sir,—If you have not attained the knowledge necessary to enable you to come to a decision that the Irish Church should be disestablished, it is quite clear to my view that you have not the mental conditions to fit you for a legislator.

"'I cannot be a party to the return of a member of Parliament who, not having those conditions, wishes to be the representative of a university that is virtually open to all persons, whatever their creed may be.

"'It is truly lamentable to find that candidates for the high honour of entering Parliament should not have recognised what every statesman of eminence has recognised, that the Irish Church is a flagrant injustice.—Believe me, yours in well-wishing, JOHN EPPS, M.D. Edin.'

"*October.*—During the American struggle nothing interested me more than the accounts frequently published in the *Daily News* of the endeavours on the part of the benevolent to aid the suffering negroes who had escaped from slavery; and of the rapid development of the educated part of the negro character, under the encouraging influence of freedom.

"I was delighted with the conduct of General Butler, who employed the freed blacks as policemen in New Orleans. I seemed to march, in spirit, with the drilled black troops when they went on expeditions for the purpose of attacking the rebels,

and of freeing their fellow-countrymen. The numerous records illustrative of the bravery of the black men, caused me often to rub my hands for joy.

"*October* 4.—It is said, 'There the weary are at rest.' It is a statement made without reservations, and is against the idea of eternal torments.

"*October* 5.—The creation of responsibility comes by the knowledge of the fixedness of laws.

"We know that opinions once universally believed may become disbelieved.

"We want better proof than that of universal belief, important and interesting as that is.

"No doubt there is a voice of God within every man, dictating to him the true and the right. But then that voice cannot be regarded as infallible, because it is modified, unconsciously to the individual, by the education that individual has received. If it is said that the Divine Spirit is omnipotent, His influence is of necessity paramount; the answer is, that then *all* must believe exactly alike, for who can resist His power? The fact is, however, no two people believe exactly alike, thus proving that there is no such paramount impulse. This fact can be explained only by granting that the religious education received can create a conscience especial to itself, and that this conscience thus created, adjoins itself, unwittingly to the individual, to the divine conscience; so that the individual influenced cannot separate the one from the other.

"In this way alone can be understood the fact of the immense variety of creeds, derived from the same Bible. The Christian is promised that the Divine Spirit will lead him into all truth, and yet this Divine Spirit acting on one conscience produces results quite in opposition in the one case from those produced in the other.

"To what conclusion must we arrive? Must it not be that an educational conscience has been created in each individual, independent of the divine influx; and that this educational

conscience becomes so commingled with the divine conscience that the one cannot be distinguished from the other?

"Doubtless the day will come when there will be an elimination of the one from the other; even now we obtain some little light, when we are enabled to select the elements which have gone to form, in part, this educational conscience. Thus, for instance, we can understand how the"

[Left unfinished.]

CHAPTER XLII.

END OF THE YEAR, AND BEGINNING OF 1869. PROPOSES TO RESIGN PRACTICE. FAREWELL TO ASHURST WOOD. PROSPECT OF DEATH. THE END, FEB. 12, 1869.

OFTEN, when ill, he spoke of Switzerland as the country above all others where he should like to pass a year or two before settling down for the remainder of his days. It was, however, a favourite amusement of his, even when in somewhat better health, to talk about where he should go when he gave up his practice; and in illness the giving up practice was sometimes seriously contemplated. But no sooner did he feel better than again hope came that he might work on for a few years, remaining in his own country, and among his friends and patients. Then, again, he would say that he should "die in harness," and should never be so happy away from his work as now while in it. He was no doubt right here; and his own mode of giving himself a change of work at his country residence was, in all probability, that most suited for keeping him in life to the utmost limit that might be attained by him. The great augmentation of happiness thus gained must unquestionably have had a great deal to do with prolonging a life, the tenure of which had for years appeared more than commonly uncertain.

Yet this retiring from practice, as likely to become a necessity, had been an object kept before him; and latterly he had been, in a certain way, preparing his plans for such an event. The last plan he was carrying on up to a week or two of his death, and it was one exhibiting a striking point of his character. He was to live at Ashurst Wood, in a small house opposite "The Yews;" and with this end in view he was altering, previous to enlarging, a cottage belonging to him, opposite his then

residence, the ground attached to which would, he thought, be sufficient to occupy and interest him. "The Yews" would be let or sold. For a year these works had been going on; and a great delight it was to him when at Ashurst Wood to show what progress had been made from day to day, to point out the beauties and advantages of the place, and to have his work and his future abode appreciated. The idea of living in a smaller house, and in a different style, close by the gates of the former residence, did not seem to strike him as likely to be attended with painful or unpleasant feelings. He would say, "When I give up my practice my income will be comparatively small; but we can enjoy this beautiful country quite as much on the other side of the road as here." All friends who knew of the project thought it too painful to be contemplated, and could scarcely believe he meant it seriously.

As has been stated, he never recovered from the very alarming attack early in this year. On the alternate weeks, when in London, although often a great sufferer, he attended to his profession as usual. When in the country, he was still at work out of doors best part of the day, superintending now the proceedings at the cottage above referred to, often working with his own hands. When he strolled with his friends about his grounds, he was usually supplied with a pruning-knife, a pair of gardener's scissors, and a volume of poems; for often he stopped to use the implements or to read a line or two.

Thus did the summer pass away—his last summer; and it is certain that, even afflicted as he was, he enjoyed his life more than most men could have done in his state of health. His feeling that he was the means of giving happiness to others had certainly a great deal to do with his enjoyment. Often he expressed gratitude to God for the pleasures of friendship, for the ability to have those he loved about him, and to give comfort and pleasure to any. He felt it also to be a cause for gratitude that many were willing to come to him, and thus to impart the sunshine of society to his home. This he well knew how to value.

As autumn drew on, he became much enfeebled. The travelling backwards and forwards was, doubtless, attended with considerable danger to him: this he himself now evidently felt.

But he persevered; and sometimes, when feeling better, a slight hope of amendment still buoyed him up, though for a short time only: in fact, as we have seen, his hopeful manner of speaking of himself was latterly more often to comfort others than because he himself entertained much hope. Too well he knew what some of his symptoms indicated. The heart had become so seriously affected, that, during the last weeks of his stay at Ashurst Wood, Dr Walker of Tunbridge Wells was once or twice sent for, whose presence cheered him. He was certainly, at length, not in a fit state to prescribe for himself, and was glad to have the benefit of other skill. Dr David Wilson attended him in London, and was frequently with him during the last sad attack.

Fortunately this attack did not occur at Ashurst Wood, which place he left but six days before.

The last week there was attended with much rain. The Doctor came in from the grounds several times very wet, and still was not deterred from going out again and again, after taking the precaution of changing his clothes. Towards the close of this week he one afternoon decided to remain in, it being wet and cold. This being an unusual decision, it was concluded he must feel considerably worse. The last two nights he slept down-stairs, his breathing being so bad that he dreaded the effort of walking up to his bedroom.

On the last day but one at Ashurst Wood, he was able to stroll about a little, visiting, in company with his wife, the scene of the alterations, and then the birds, the donkey, the horses. This seemed to divert thought pleasantly for a time. At the stable he leaned on the gate, contemplating the horses, talking of what could be done with them on his leaving practice, and of the great difficulty presented by this pain at parting with animals. On proceeding along the walk leading from the stable, he looked across at the splendid view presented towards Ashdown Forest, and remarked, "It seems a sad thing to leave this beautiful world; but"—after a pause, and as he walked slowly on—"we must bow to the laws of the Creator," presently adding, "He is our loving Father."

His own death had long been with him a subject of conversation, and he was fully prepared for what took place. When

the last attack came, he well knew what was its nature. Although he thought it "a sad thing to leave this beautiful world," he nevertheless seemed always to contemplate his own death with great calmness and steadiness. Many directions he gave, from time to time, about the future, and made certain, even minute, arrangements to meet it. His wishes were afterwards carried out as nearly as possible.

On the Monday morning—his last morning at his much-loved country home—the dog Sancho attracted his attention. The little animal had been ill, and now seemed unwilling to part from his master and mistress. He looked up at them beseechingly: there was the most remarkable expression in his eyes. When, after some trouble and a good deal of suffering, the Doctor was at length seated in the railway carriage, and rendered as comfortable as, under the circumstances, was possible, he spoke of poor Sancho, saying that he had had the wish to bring the dog up to town, as it seemed to be asking that it might be taken. His wife had been wishing the same thing. The good dog died the very day of his master's death.

It will be seen that these, among the strong points of his character, love of God, love of the country, love of the lower animals, exhibited themselves on these last two days of his stay at Ashurst Wood; and those same traits are observable, as well as his devotion to his profession, up to the day before his fatal attack on the morning of Sunday the 31st.

All that week, from the 25th of January to Saturday the 30th, he was very ill; yet he saw a few patients, and went out in a closed carriage in the afternoon, twice during the week, to see Dr Wilson and a patient or two. Dr Wilson advised his remaining in bed on Saturday morning (the 30th), and he did so; but still he sat up reading a little, after which he had out the MS. of his last work, which he was for some time arranging. In the afternoon he rose, and descended to his favourite London sitting-room—a room looking out on many trees, which, as well in winter as in summer, were a source of delight to him.

Even that day he saw one or two favoured and kind patients, and in the evening, his niece Amy and her husband coming in, he seemed to be somewhat cheered as he chatted and listened

to them. Any one who sat close to him and spoke clearly, he could up to the last hear tolerably well. They talked of a beautiful spot where they were to have a house built, with the view of making it a permanent residence. The Doctor was much interested in the description of this charming place, and once, turning to his wife, said, "We might get a piece of land and live near them." Switzerland was also talked of, and how the four would travel thither in company. Part of the time he sat at his usual place by the table, with papers and books before him; so, up to the last, was he struggling against the evil agencies within, and, as far as he could, keeping to the post of work and duty. When the friends were gone, once more and for the last time, he went slowly and feebly down to his consulting-room, and came up unaided. Two previous nights his breathing had been so bad that he had to be carried up to his bedroom. This night he managed tolerably well without assistance. The last words he uttered down-stairs were to the parrot, of which he was very fond, as he passed its cage in going out of the door to proceed up-stairs.

When he reached his room, he stood some little time supporting himself by the table at the fire, in order to recover breath; afterwards pencilling down in his note-book a few words scarcely intelligible, expressive of love for, and trust in, the Great Father, and of humble submission to His decrees. It was a long time before he was able to lie down; when he at length did, he seemed to get some tolerably comfortable sleep. Very early in the morning an attack came on, apparently similar to those alarming seizures by which he had before been visited.

The medicines administered by Dr Wilson, who was sent for, had an evident effect. Soon the patient could articulate a few words, and showed some other signs of slight amendment; when, all at once, perhaps from taking a chill, the old symptoms of the chest seemed to gain fresh activity, and the rallying power now left in him was not sufficient to carry him through this double force against him. He gradually sank; but, until nearly the last, seemed to retain a clear knowledge of what was going on, and to recognise all present. He occasionally gave his wife to understand some of his wishes as to the future. One of these wishes was that a *post-mortem* examination might take place.

He had always been in favour of *post-mortem* examinations in cases of any perplexity, of especial interest, or where through such examinations light might be afforded to guide in the treatment of other cases: and he seemed to be in this matter keeping up his character to the end. It was doubtless so, for this was of a piece with his whole life.

It was remarked by some as a beautiful thing, to see how the strong and the gentle loving traits of his character were conspicuous through this most fearful and trying attack, which terminated a life so valuable. All present were struck with the sweet expression of thankfulness when a change of position gave him perhaps a slight relief; with his patience; with the touchingly affectionate looks he turned to his beloved ones; by the warm pressure by which he made known what he could not otherwise express; while his steady adhesion to strict homœopathic treatment, and his reliance on his friend Dr Wilson, were most marked. The smile with which his Doctor was hailed was something never to be forgotten. It had ever been one of his leading characteristics to believe heartily in whatever and whoever he did believe in. He had never been able to understand what he called "half-and-half" states. He thought men should be thorough as he himself was. Dr Wilson describes his last moments thus:—

"While certain favourable signs gave promise at the moment of partial, if not complete recovery, all of a sudden pulmonary congestion, with the old asthmatic oppression, set in, with laboured breathing, from which he never rallied. Brain embarrassment rapidly followed, and a half-comatose condition with great restlessness, under which he patiently and almost smilingly took leave of life."

This was in the night, at about 2 A.M. of Friday, February 12.

The burial took place on that day week, February 19, at Kensal Green.

We have already said that for some time past he had expressed a preference for Kensal Green as a place of burial. Occasionally he and his wife had strolled in that cemetery; and, finally, he had decided on a spot beside "a good old reformer," as he said, Alderman Laurence. In that spot he now lies.

It was the wish of many that an address should be delivered beside his remains at the cemetery, and Dr Massie, D.D., was kind enough to say a few suitable and impressive words on the occasion. Besides the brothers of the departed, there were present his personal friends Mr W. H. Ashurst, Mr James Stansfeld, M.P., Mr Edward Miall, M.P., Mr W. A. Case, and numerous others of his attached friends and patients, his warm advocates and admirers.

Some of these same devoted friends have now raised to his memory, over his remains in Kensal Green, a handsome monument in red granite; a perpetual reminder to the mourning visitor of their goodness and faithfulness to one who was himself eminently good and true.

The last work of John Epps, that which was occupying his mind during his last illness, was brought out with as little delay as possible under the circumstances. The edition was quickly disposed of, and since then another has appeared.

1-8-48

THE END.

PRINTED BY OLIVER AND BOYD, EDINBURGH.

2 k