

3 ij., Bordage and Suckory roots, both two roots, fayre wasshyd and sodden together till a quart of the watter be consumyd, then lett yt rounne through an Hipocras bagg and drynke yt at your pleasure."

All the medicines are made with wine or ale; and even the waters ordered to wash with are half wine. This reminds us of the complaints made by the Earl of Shrewsbury to Queen Elizabeth that, out of the allowance he had, he could not afford the amount of wine that the captive Queen Mary of Scots used in her baths.

One receipt is amusing in its simplicity, so unlike the usual multiplied compounds then given to affect special troubles, probably in the hope that some of the ingredients may effect some good for the patient, or that faith might.

"FOR THE BYTING OF A MAD DOG.

"R. The powder of the clawes of a cervoys or crabe, in a quantitie of peas. Drynke yt in wyne or ale, or put yt in a piece of bred, and lett him that ys bytten eat yt."

Beyond the various drinks for special purposes there is one wonderful composition worth naming.

"TO MAKE AQUA COMPOSITA.

"R. Liquiris, annys seede, enlla campana root, all one pound; rosemarye, sedge mynte, penyryall, horehound, tyme, marjoram, fennell, all m. 2. Good ale, 14 quarts. Powder the liquoris, annys seede, and enlla campana roots grossly; washe clean and a lytell shred the herbes, and put all these thyngs in to a brasse pote that will hold four gallons. Cover the pote close with a platter and when yt begynneth to aryse or seethe, then sett the lymbycke uppon the pote, then wyth long rowles of paste made with coarse wheat meall and watter, paste the foot of the lymbycke to the pote mowthe, that no ayre go out. Then put colde watter in to the head of the lymbycke and put a receptorye under the poynts of the lymbycke to the cause that the *aqua composita* as yt dystylleth, when the watter in the tope of the lymbycke waxeth hotter that ye maye easeylie suffer your fynger therein, then draw yt owt by the tope hole, and putt in colde watter, and so do from tyme to tyme, untyll ye have drawyn owt all the best lyquor by dystyllyng, the whych ye shall know by the coller of the *aqua composita* whyche remanyth in to the receptorye, for yf yt be not good, yt wyl looke more whyter then the other whych is good, wherfor ye must gyve diligent heed to kepe the fyre temperate and that yt be not too hote. And when ye have drawen by dystyllyng all the best, then take awaye the fyre, and drawe owt the watter from the heal of the lymbyck, and fyll the pote agayne to do, as ye dyd before, and to kepe the *aqua composita* in a glasse bottyl close stoppyd. Yt comforteth the stomac and heart, and helpeth colde and wyndye sycknesses." Some of the others have even a greater number of ingredients.

## Review.

### DEMOCRACY AND SOCIAL ETHICS.

The volume of lectures on "Democracy and Social Ethics," by Miss Jane Addams, of the Hull House, Chicago, published by Macmillan and Co., Ltd., price in Great Britain 5s. net., deserves, and will well repay close attention.

In the introduction we are reminded that "Ethics" is but another word for "righteousness," that for which many men and women of every generation have hungered and thirsted, and without which life becomes meaningless. Miss Addams then proceeds to show that, to a majority of the community, certain forms of personal righteousness have become almost automatic, as, for instance, it is as easy for most of us to keep from stealing our dinners as to digest them, to be kindly and considerate to the members of our households, and so forth. If this were all, the righteous life were easy of attainment, but "each generation has its own test, the contemporaneous and current standard by which alone it can adequately judge of its own moral achievements, and that it may not legitimately use a previous and less vigorous test. The advanced test must, indeed, include that which has already been attained; but if it includes no more, we shall fail to go forward, thinking complacently that we have 'arrived' when in reality we have not started.

"To attain individual morality in an age demanding social morality, to pride one's self on the results of personal effort when the times demand social adjustment; is utterly to fail to apprehend the situation."

Is not this a lesson which we, as nurses, may take to heart? Individual righteousness is necessary, but it is not enough? To do our duty we must grapple with the perplexing problems of social adjustment.

"It is perhaps significant," says Miss Addams, "that a German critic has of late reminded us that the one test which the most authoritative and dramatic portrayal of the Day of Judgment offers is the social test. The stern questions are not in regard to personal and family relations, but did ye visit the poor, the criminal, the sick, and did ye feed the hungry?" The lectures contained in the book under review are "studies of various types and groups who are being impelled by the new conception of Democracy to an acceptance of social obligations involving in each instance a new line of conduct. No attempt is made to reach a conclusion, nor to offer advice beyond the assumption that the cure for the ills of Democracy is more Democracy, but the quite unlooked-for result of the studies would seem to indicate that while the strain and perplexity of the situation is felt most keenly by the educated and self-conscious members of the community, the tentative and actual attempts at adjustment are largely coming through those who are simpler and less analytical."

The chapter on charitable effort shows how the visitor, brought face to face with realities, has to drop one by one her theories as to the administration of charitable relief, and adopt different standards. "Formerly when it was believed that poverty was synonymous with vice and laziness, and that the prosperous man was the righteous man, charity was harshly administered with a good conscience. . . . We have learned since that time to measure by other standards, and have ceased to accord to the money-earnin g

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