perience in the treatment of this disease has been considerable. I may therefore be permitted to observe, that I do not acquiesce in the method of treatment generally inculcated and pursued in this disease, and which consists principally in the administration of opium, stimuli, and nutriment.

This was the practice of my predecessor in the charge of the C.E.V.B., and I pursued the same in assuming charge of the corps, but disappointment in the result and a few post-mortem examinations soon led me to alter my tactics and pursue a very different practice. The treatment named is unquestionably the appropriate one for the minor affection, of exhausted irritability succeeding to excess of excitement, characterised by damp skin, soft frequent pulse, giddiness, a sick stomach, tremor, and perhaps relaxed bowels; but it is not so of the sleepless, wandering, excited, maniacal unfortunates who constituted the majority of my patients. With such I found the secretions of the liver obstructed or deranged, the bowels for the most part torpid, and the brain congested; and that calomel, with an occasional purgative of the decoction of aloes, till the secretions were healthy, with evaporating lotions to the head, and a blister between the shoulders, and leeches to the temples when the eyes were blood-shot, and pupils contracted, or when pain in the head was complained of, and occasionally general bleeding, followed up in most cases with calomel and opium until gentle ptyalism was induced. This was the most successful treatment. And, with respect to diet, I found that consulting the inclination of the patient was the best index to what was most appropriate. As to his beverage, ginger-tea was in ordinary use; and a bottle or more of light beer, well up in bottle, during the twenty-four hours, in half-pint portions, was frequently allowed; and when further stimulation was required, the carbonate of ammonia in camphor julep was employed instead of the alcoholic beverages. With this practice I lost ten men out of a certain number of cases which I do not at this time remember, whilst my predecessor lost sixteen out of a much less number.

Whilst on the subject of delirium tremens, I may mention the case of a man, the subject of the disease, who, attempting suicide, had inflicted, with a piece of a broken bottle, a severe lacerated wound in the throat, involving the pharynx and trachea, and from which swallowing, from the inflammation which succeeded, was wholly impracticable; nor was it possible to introduce anything down the oesophagus by a flexible tube, the irritability of the parts allowing nothing to be brought in contact. This inflammatory irritability continuing many days, in despite of abundant leeching and every other expedient pursued to allay it, the patient was fast sinking from inanition, when recourse

was had to injections per anum of warm milk and soup; six ounces of each were alternately administered every two hours: the amendment was immediate, and in a few hours he was quite out of danger; the wounds in the throat were soon after healed, and he had a rapid convalescence. Thus was this man treated without opium and stimulants. I mention this case, however, rather to prove how readily may life be sustained by this mode of administering nutriment to the system, and would suggest its more frequent employment in cases of gastritis, as well as in other diseases of the stomach and first passages.

The absorbing power of the rectum is not, I am of opinion, sufficiently appreciated. In many delicate states of the stomach and system it strikes me this would be a very eligible mode of administering medicines, whereby the offices of the stomach in digestion would not be interfered with. The absorbing power of the rectum is much more active than is generally supposed, as the following case will illustrate:—Suffering from an attack of sciatica, I was induced to try the effect of introducing a three-grain pill of opium into the rectum; the effect a few hours after was the full narcotic influence of the drug, sound sleep followed, and in the morning vertigo and sickness on every attempt to raise my head from the pillow; in short, the condition of exhausted irritability, the same precisely as is found succeeds to the intoxication of spirituous potations; an effect which I had never experienced from taking half that quantity into the stomach, which I had often done; and I doubt if I had swallowed the whole, whether the effect would have been greater. It becomes, indeed, a question in my mind, whether the effect of medicines would not in many cases be greater administered in this way than by the stomach, seeing they would escape the chemical influence of the digestive process! The subject appears to me to be deserving experimental investigation. I am, Sir, your obedient servant,

C. SEARLE, M.D., M.R.C.S.L.
Bath, Feb. 10, 1842.

THE CHINESE THEORY AND PRACTICE OF MEDICINE.

By TOOGOOD DOWNING, Esq., Surgeon.

It will readily be conceded that the science of medicine is one of the most complicated and obscure of all those which the genius of man has ever attempted to investigate. Independently of its progress by the advancement of a variety of collateral branches of knowledge, much will ever depend on accident and the result of extensive experience. On this account it might reasonably be expected that an investigation into the state of the art among the Chinese would prove in-

structive, as they are allowed to constitute the oldest nation on the face of the earth, and have even from the remotest antiquity preserved the records of their history and principal discoveries. Much might be expected from the extent of the empire, the number of inhabitants, the progress which they are known to have made from the earliest times in arts, manufactures, agriculture, and different branches of civilisation, and the knowledge which they possess of the properties and uses of the mineral and vegetable productions of their country. The case is far otherwise. With the exception of a very few valuable facts which have long ago found their way into Europe, and been generally adapted to practical purposes, the details are rather calculated to raise a smile against the inhabitants of the Celestial Empire. It may still be interesting to proceed with the inquiry, as there is an originality about everything Chinese, ranking among their countrymen some of the most sagacious philosophers that have ever existed, that entitles their crude and unconnected notions to attention, if not to a certain degree of respect. Many of the medical ideas of these people have a remarkable affinity to those which have existed in the most civilised nations of the Western world; and thus it may be curious to observe the effects produced by the working of the intellect in this mass of human beings, separated, as they have ever been by their prejudices, from intellectual intercourse with Europeans.

The Chinese trace back the origin of the art of medicine to the very foundation of the monarchy. One of the earliest kings, Shin-ming, the divine husbandman, has the honour of the discovery. Having introduced the cultivation of corn among his people, he thought that Heaven bestowing upon mankind plants for nourishing the body, had also created herbs to remedy disease: he therefore examined their qualities, and communicated the result of his researches to the people. From the longevity of his contemporaries, it was inferred that the remedies invented by him must have been very excellent. The system established by his practice has, therefore, been generally adopted; and to this we are, in a great measure, to attribute the low state of the art at the present time. It forbids all improvement; as by following the rules thus laid down, a physician need be in no anxiety for the result of his practice. If the patient recovers, all well; if he dies, it is owing to accident, and by no means to his physician's want of skill. If, on the contrary, the doctor follows a method of his own, and the sick person dies under his care, he is amenable to the law, and is generally prosecuted for manslaughter. Again, the Chinese medical men are by no means a privileged class; no examination or diploma is required; any one who has read a few medical books may practise, and the

government takes no notice of him, unless he kills people in a manner different from that which the law directs. Doctors, therefore, abound in all the principal cities and towns, and every petty village has its practitioners. The fees are extremely small, except in certain instances where persons have obtained reputation by repeated success. The quacks and mountebanks are in as great abundance as in the most civilised nation of Europe. No encouragement is given to the study of medicine by the government: no schools of public instruction are in existence. In the capital alone a medical board is established, for the express purpose of watching over the health of the members of the royal family. Dispensaries are, however, to be found in the principal cities, where the poor receive gratuitous medical aid from doctors in the pay of the state. In many inveterate diseases the physicians refuse to wait upon the patients, because the disorder is declared, by the rules of practice, incurable. Whenever a sick person cannot eat rice, the physician gives up his case as hopeless; and the luckless practitioner comforts himself with the native adage, "that there is medicine for sickness, but none for fate."

Venereal complaints are usually left in the hands of empirics, as it is considered disreputable by the regular practitioners to be engaged in their cure. Many hundred volumes have been published in China, treating of the different branches of the healing art; but these, for the most part, being filled with unstructive, and frequently unintelligible, jargon, are likely rather to mislead the practical inquirer. Among these may be mentioned the "*Chang-sang*," or Long Life; a treatise on diet and regimen, which are discussed under the four heads of—the passions, diet, the actions of the day, and the rest at night; the "*Pim-tsaou*," an essay on botany and materia medica, including various particulars of the animal and vegetable kingdoms; and, lastly, the "*Ching che chun ching*," or approved marking-line of medical practice. This last is a very celebrated work, consisting of forty volumes; seven being devoted professedly to nosology, eight to materia medica, five to pathology, six to surgery, and the remainder to the diseases of women and children. To show how very illogical the Chinese are in their divisions of a science, an extract from either one of these volumes will suffice. Thus, under the title of nosology, we have—"The human body is composed of water, fire, wood, metal, and earth; the five elements which constitute the substance of everything. As long as the equilibrium between them is maintained, people enjoy health; as soon as one becomes predominant, sickness ensues. All diseases arise from disturbing the natural relation of these component parts, and the art of healing consists in restoring their natural relation. A physician ought, therefore, first to ascertain which

of the elements has gained the ascendancy over the others, and, after mature deliberation, he should endeavour to counteract its baneful effects. Inflammatory diseases arise from the prevalence of fire. Distorted eyes and mouth arise from the prevalence of wood over the metals, which contracts the muscles. Under such circumstances earth discharges its nature, its power relaxes in the interstices, the eyes become hollow, and the muscles are contorted, as may be abundantly proved from the classics." As it is impossible, therefore, to be guided by these books in our examination of the actual state of medical science among the Chinese, it will be well to proceed to the investigation of the several branches of which it is, or ought to be, composed.

The knowledge of anatomy among these primitive people is extremely slight and superficial. Their extreme reverence for the dead forbids the practice of dissection, so that the only apparent source of information is in the examination of the bodies of inferior animals. The same respect, however, for the departed induces a certain knowledge of osteology, as the bones are frequently arranged and preserved with the most scrupulous care by the relatives. The existence of the great viscera of the chest and abdomen is certainly ascertained, but the Chinese are profoundly ignorant of their relative positions. The heart is thus supposed by them to lie on the right side, and the liver on the left. There is scarcely an allusion made to the nervous, fibrous, or muscular structures.

In physiology the Chinese are seen to scarcely less disadvantage. The circulation of the blood has been known to them for the last two thousand years: the knowledge of this important fact is, however, extremely imperfect: they are aware of its course through the arteries and veins, but are utterly ignorant of the part played by the lungs in its purification. The uses of respiration are summed up in the following theory of the formation of dropsy:—"Throughout the human body a vivifying ethereal fluid is transfused, which is called *ke*, and resembles the ether of nature. According to the best ancient authors, water enters through the mouth into the body. Besides the natural way of evacuation, it is either absorbed during cold weather by the *ke*, or when the weather is hot it comes forth as perspiration; when grief oppresses the mind, it reappears in the shape of tears, or is thrown out as saliva. But when the *ke* is vitiated, its ejection is obstructed; it accumulates, and gives rise to dropsy: the restoration, therefore, of the patient is promoted by the evacuation of the water." Upon their imperfect acquaintance with the circulation of the blood, is founded one of their most singular notions: it is called the doctrine of the pulse. The Chinese physicians say they can distinguish by the touch no less than twenty-four

different kinds of pulse; such as the hard, soft, wiry, intermittent; and assert that each part of the body has a pulse peculiar to itself alone, and in relation to some distant organ of the body. Thus there are three pulses in the arm, called the inch, the bar, and the cubit; and the pulse at the wrist of the left hand is in accordance with that of the heart, while the pulse of the liver is to be found higher up in the same extremity; and the pulses of the stomach and of the lungs are to be found in the same positions in the right arm. By merely feeling the pulse in different parts of the body they can ascertain the seat of a disease, with the symptoms and mode of cure. They, moreover, pretend that they can discover in this way, whether or not women will be blessed with children, whether the offspring will be of the male or female sex, and other equally obscure, but interesting, matters of inquiry. These latter pretensions will, doubtless, be supposed founded upon neither reason nor observation, but it may be a matter of question whether the Chinese have not even exceeded us in the precision of touch and nicety in distinguishing the nature and variations of which the pulse is susceptible. At all events, this doctrine occupies all the attention of the native physician. He examines the pulse for hours together, then prescribes, and, certain of success, leaves the house without any intention of returning, unless again called. His very profession depends upon the accuracy with which he explains the causes and subsequent progress of the disease, the beating of the pulse being the criterion. With the greatest confidence he predicts the course which the disorder is to take, and in how many days the patient will be relieved from his complaint. Those who deem the subject worthy of further investigation, will find a large space devoted by *Du-halde* to its consideration; and if the inquiry were carried to the extent of ascertaining the origin and foundation of nearly similar doctrines and practice among the Turks and other Mahomedan nations, possibly some useful hints might be elicited. Among others equally incomprehensible, the Chinese entertain the idea that the nose is the part of a person which is first formed in the embryo. Hence, in the literature of the country, the nose ancestor is the designation of the original founder of a family.

Under the head of pathology we find the following classification of diseases in the "*Ching che chun ching*" above mentioned:—

1. Violent and mortal fits, divided according to the causes which have induced them; as wind, cold, heat, moisture, vapour, nutriment, &c.; also suicide and accidents.

2. Indispositions occasioned by heat, moisture, dryness, eating and drinking, fatigue, &c.

3. Fevers and agues; hot, moist, dry, malignant, cold.

4. Defects in respiration, suffocation, short breath, dropsy, cough.

5. Vomiting of phlegm, pus, green and sour water.

6. Hæmorrhages; bleeding at the nose, tongue, teeth, and ears; vomiting and coughing of blood.

7. Pains in the heart, head, face, stomach, &c.

8. Paralytic complaints, gout, acute rheumatism.

9. Rheumatic complaints of seven different kinds.

10. Mental disorders, insanity, madness, immoderate laughing, fits of fear, rage, trembling, &c.

11. Sundry diseases, including immoderate perspiration, sleeplessness, somnolency, lassitude, yawning, &c.

12. Diseases of the viscera, diarrhœa, dysentery, &c.

13. Ophthalmic complaints.

14. Pains in the ear, nose, tooth, mouth, jaw-bones; and also cutaneous diseases, and those of the hair.

The materia medica of the Chinese is most abundant. There is scarcely any substance with which they are acquainted that has not at one time or another been used as medicine. Of all those derived from the vegetable kingdom, none is in such high estimation as the root of the *panax quinquefolius*: its name *gin-sing* signifies "the wonder of the world, or dose for immortality:" they assert that it is able to ward off or remove fatigue, to invigorate the enfeebled frame, to restore the exhausted animal powers, to make old people young, and, in a word, to render man immortal. This drug is found in the mountains of Shan-tung and Leoting, and large quantities are now imported from America. The rudiments of scientific knowledge may be inferred from the directions given to the herbalists to gather it on the first two days of the second, fourth, and eighth moon, when the stars are said to be propitious. Tea is occasionally used as a medicine; also tobacco, and that species of camphor procured by the Malays from the dry oval anops camphora. Opium has long been used as an anodyne, and in the treatment of dysentery. They treat consumption with foxes' bones and otters' livers: they say that harts and rhinoceros' horns, the bones of the tiger and elephant, are very excellent remedies in extreme weakness, they strengthen and fatten the body, and a dose of tiger's bones is even said to inspire courage. An elephant's eye burnt to powder and mixed with human milk, is a sovereign remedy against the inflammation of the eyes. The following quotation from one of their works on materia medica is somewhat in accordance with views which prevailed in England in former times:—"Of all roots that are produced, the upper half of what grows in the earth is known to possess the property of ascending the system,

while the lower half has that of descending: as to the power of branches, they medicinally extend to the limbs of the body. The peel or bark has influence over the flesh and skin; the pith and substance of the tree within the trunk operate on the viscera: that which possesses light properties ascends, and enters the region of the heart and lungs; that which is heavy descends, and enters the region of the liver and kidneys; that which is hollow promotes perspiration; that which is solid, internally, attacks the internal parts of the system; that which is hot, but decayed, enters the breath; that which is mollifying enters the blood-vessels. Thus the upper and lower, the internal and external parts of medicinal plants have each their correspondent effects on the human system." Some few medicines are derived from the mineral kingdom. Mercury is employed extensively for the cure of the venereal disease. The preparations of this metal are nearly the same as those used in Europe. Native quicksilver, oxide and sulphate of mercury, calomel and corrosive sublimate. As they are utterly ignorant of, and have not even a name for chemistry in the Chinese language, the mode of proceeding for the preparation of these important remedies forms a curious subject of inquiry. They are all prepared from cinnabar, which is a native of China; but the details are too lengthy to admit of introduction to the society this evening: it will be sufficient merely to state generally, that the apparatus employed is extremely clumsy, and the result imperfect, and at all times uncertain.

Mercury is considered a specific in many disorders, and is supposed to have formed the principal ingredient in what was called "the liquor of immortality;" the injurious effects arising from the excessive use of which have now excluded it entirely from practice.

With such feeble help from those departments of knowledge on which the science of medicine should properly be founded, it will excite no surprise that the Chinese physicians should have recourse to agencies which they believe to possess supernatural powers. These, like many other half-civilised people, regard the heavenly bodies as exercising a peculiar influence over the destinies of man. They consult the stars on all occasions, and always direct the most important concerns of life by the dicta of the native astrologers. The Chinese, like the European philosophers, Plato and Proclus, have faith in the pentad, or five principles in nature; and thus make the five planets with which they are acquainted preside over the five viscera, the five elements, the five colours, and the five tastes. Thus, Mars, who is said to be in nature hot and dry, takes to himself the most bitter medicines, which are red in colour, and when introduced into the system go directly to the heart. "All medicines which

are *green* are considered to belong to the element *wood*, and operate on the *liver*; the *red* belong to *fire*, and operate on the *heart*; the *yellow* to *earth*, and operate on the *stomach*; the *white* belong to *metal*, and operate on the *lungs*; and *black* medicines belong to *water*, and operate on the *kidneys*." Instead of running the round of the fortunate or mysterious numbers, each of which has had its powerful advocates in the west, the Chinese philosophers have confined themselves to the pentad and the duad. The *yang* and the *yin*, or male and female energies in nature, the active and passive agents, in China derived from the revered source of the Y-King, play an important part in this as in every other department of Chinese learning. It is believed by these people that every phenomenon in the universe may be explained by reference to these obscure and awful principles. Thus, "all medicines, on account of their properties, that are cold, hot, warm, and cooling, are said to belong to the *yang*, or *male energy* in nature; while their tastes, as sour, sweet, acid, and salt, are considered as belonging to the *yin*, or *female energy* in nature. Those whose properties are strong, partake of the *yang* principle; while those whose properties are slight, partake of *yin*;" also in physiology, "the blood contained in the human body is of two kinds, the *yang* and *yin*; the *yang* is contained in the arteries, and circulates throughout the body; the *yin* is in the veins, it nourishes the soul, and moistens the bones and sinews." These mystical principles, the *yang* and the *yin*, have, doubtless, reference to the male and female organs of generation, the active and passive agents in the fruition of the earth, and have under different synonyms bewildered the reason of the most enlightened nations of antiquity, as may be abundantly proved by reference to O'Brien's wonderful treatise on the Round Towers of Ireland. In addition to these and other fantastic theories, the Chinese works on medicine abound with recommendations on the choice of fortunate days and hours in the cure of disease. Neither are their written directions for the treatment of maladies more in accordance with our notions of propriety. The most strange medicines and singular expedients are placed in juxtaposition with wholesome advice, founded upon the rules of good sense and experience. Witness the following extract from the approved marking-line of medical practice:—"If prompt measures be adopted with persons who have hanged themselves, there is some hope of bringing them to life again. After they have been carefully cut down, they are stretched out on the ground; one man places his feet upon the arms, and twists the hair round his hands, while another puts his hand upon the breast and rubs it, and a third bends the arms. As soon as the patient revives, give him decoction of cinnamon and rice water.

If there still exists a difficulty of swallowing, let a man blow with a tube into his ears; this is a most excellent way of restoring people to life. If the patient has recently hanged himself, it will be sufficient to blow air into his mouth; if he has hung too long, it is in vain to try to revive him. Persons who have been apparently killed by pressure, may be revived by pulling the hair and blowing powder into the nose. Drowned persons ought to be laid across the back of a cow, or laid over a bench, in order to expel the water. If the accident happens in winter, he must be carefully covered with blankets and rubbed with stimulants: those who are under the influence of demons and exhausted with excessive pain, ought to have their nose twisted, their face spit upon, their feet bitten, and their elbows burnt, to awaken them from their stupor." Again, "if the limbs are cramped, the throat rattling, and the patient in a fainting state, give the decoction of ginger, hemp oil, and aromatic pills; or a tail of ginseng decoction and *san sang* with the juice of ginger. If, after having used some stimulants, the patient revives, there is some hope, otherwise he is incurable. If persons suddenly faint, because the phlegm has run over the heart, the most effectual remedy is a fumigation with vinegar, whereupon it returns to its vessels; but if the patient drink a drop of water, it settles there, and he must die: when the eyes are yellow, the muscles contracted, and the mouth parched, a dose of bezoar stone or rhinosceros's horn will be very efficacious."

Those who have witnessed the actual practice of the Chinese physicians mention the gross blunders they have committed. Thus, a well-marked hernia has been mistaken for an accumulation of noxious vapours, and a puncture of the part recommended. A case of dysentery has been treated with pepper, cardamoms, and ginger in distilled spirit.

Notwithstanding these and similar errors in theory and practice, it must be confessed that the natural sagacity of individuals has occasionally been displayed to advantage. Many of these in the neighbourhood of Canton have been extremely successful in their treatment of the sick, and have acquired the entire confidence of their countrymen. Moreover, I have been informed that English and other foreign residents in that provincial city have more than once found relief under their hands, when their cases have been given over as hopeless by the European practitioners: that the contrary is more often the case is a notorious fact. In no one instance have the Chinese shown greater sense in the abandonment of deep-rooted prejudice, than in their acknowledgment of the superiority of Europeans in the healing art. They not only place themselves with confidence under their care, but are extremely grateful for the benefit they receive. From

pure motives of humanity, as well as a wish to conciliate these strange people, hospitals have been opened at Macao and Canton for their especial benefit, and an immense deal of good has been effected by their means.

Among the very few points in which European medical science has been benefitted by intercourse with the Chinese, may be mentioned the use of the moxa, which found its way by the route of Batavia and Holland to England. The acupuncture has long been used by these people. The Chinese employ silver needles, which are stuck into the flesh and twisted round, whilst the physician compresses the slight wound thus made. Inoculation for the small-pox, by means of small dossils of lint impregnated with virus placed in the nostril, has been in constant employment since the close of the tenth century. There can be little doubt but that the Turks derived their knowledge of this mitigating remedy from the Celestial Empire, and thus its introduction into Europe.

A few years since Mr. Pearson, surgeon to the British factory, recommended the practice of vaccination among the Chinese, and this mode of prevention is now extensively adopted, and was making, until very lately, a rapid progress in the public estimation. It remains but to say a few words about the drug-shops. These are very common in the city of Canton. They are supplied with bottles, gallipots, drawers, and mortars, as with us, and are remarkable for the cleanliness and order of their arrangement. The inferior order of practitioners paste their placards about the town, and distribute handbills to the multitude. The pharmacy of the Chinese is richer than that of any other nation; a physician has a large choice, and to be always sure he prescribes a variety of drugs, one of which at least may prove effectual; these are given either in the form of decoction or bolus, and it frequently happens that the poor patient, unable to swallow this large dose of medicine, is suffocated; but such accidents create little sensation, because it is dying according to the system established by the ancients.

ON THE ANATOMY AND PHYSIOLOGY OF THE DECIDUA.

DR. ROBERT LEE, in a paper lately laid before the Royal Society, describes some appearances which he has observed in the structure of the human decidua, and which apparently prove that the circulation of the maternal blood in the ovum is carried on during the early months of gestation, chiefly by the different layers of this membrane, and the cells of the chorion. He has been led by his observations to the belief, that the veins of the uterine decidua convey blood from the decidual cavity into the veins of the uterus; and that in all probability a current of maternal blood is constantly flowing from the cells of the chorion, through the decidua reflexa, into the decidual cavity.

THE LANCET.

London, Saturday, March 5, 1842.

THE Supreme Government of India adopted in 1835 a suggestion of Mr. MARTIN, and required from the medical services of the three Presidencies *reports on the medical topography of the country generally*. Mr. MARTIN did more than make this suggestion; he adopted it himself, and gave an admirable example to his brethren in the "Notes on the Medical Topography of Calcutta," which were printed by the Government. Mr. MARTIN was surgeon to the native hospital, as well as presidency surgeon, and had, we believe, the first practice in Calcutta for some years. His opportunities for observation at the hospital (intended for surgical cases) made him well acquainted with the condition of the poorer natives; and a natural sympathy for their sufferings, joined with an ardent love of science, which did not evaporate in the heat of Bengal, led him in the midst of his other pressing avocations to undertake an investigation into the causes of the "constant, universal, and frightful prevalence of fever among the native inhabitants." In the notes which he first transmitted to the governors of the hospital, he pointed out the object and importance of the knowledge of the external circumstances which influence the health of the inhabitants of a particular country; the power possessed, by removing defects of locality, to remedy those of climate; the effects actually produced in Calcutta, within a comparatively recent period, upon the health of the inhabitants by such improvements of this nature as have been made; the lamentable and "worse than Bata-vian condition" of this city in the early periods of its occupancy by Europeans; the danger of its experiencing the gradual consequences of neglect in this respect, and becoming as unhealthy as in former times; its *present insalubrity, manifested by the extraordinary*