

**MAN AND HIS MANY
CHANGES, OR,
SEVEN TIMES SEVEN**

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Man and His Many Changes, or, Seven Times Seven by George Corfe

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OR, SEVEN TIMES SEVEN.

BY
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P R E F A C E.

IN sitting down to write a book, however small, the author ought to have one object in view, viz., the benefit of his fellow-man. In the course of the writer's professional experience of thirty years, he has found the greatest ignorance existing in the minds of intelligent parents on the dietetic method of managing their children; in other words, people know not on what to feed, how much to feed, or when to feed, their little ones, if in delicate health, or before disease compels them to seek medical help and instruction. This ignorance is not only exhibited in parents towards their offspring: but also in well-informed persons towards themselves, many of whom will indulge in food or in drink, which is so far prejudicial, that the ill-effect is not betrayed until the doctor is called to the sick bed, to witness the result of imprudence, in the struggles of some painful malady. The education of youth has made great advances within this quarter of a century—witness our "Ragged Schools," "Infant Nurseries," "Homes," &c.; but how very little has been done for the instruction of parents in the mode of feeding and nurturing their children. The reasoning of all classes is pretty much the same on this subject. If a glass of spirits comforts the stomach of the mother, surely it will do the same for the puny child. If beef and dumplings satisfy a father's appetite, the same must satisfy that of the baby; though it has not a tooth to gnaw, much

less to grind, either; and then the mother wonders that it cries at night, and will not suck by day. Overdosing with sweets will effectually bring on nursery sorrows, such as mal-assimilation of food, sickness of stomach, and weakness of body.

The facts here recorded have been noted down during the author's "odd moments," snatched from an active professional life, during which period he has had upwards of 375,000 fellow-creatures, the subjects of disease and suffering, pass under his notice. From this vast field, the difficulty has consisted in selecting materials for so small a brochure, rather than in being at a loss, from a scarcity of matter, for illustration. The writer has endeavoured, like an artist, to sketch a few portraits of disease; and though he is aware that they are imperfect, yet he craves the forbearance of the professional reader, and begs him to examine the subjects treated of, before he condemns the premises.

To the general reader, he would remark that a sincere desire to throw some light and afford information on the domestic management of several diseases under our control, has actuated him in writing these pages; and if he succeeds in this feeble attempt, he will be amply repaid, and would gratefully acknowledge the debt as due to Him "from whom cometh every good and every perfect gift," and in Whom we both "live, and move, and have our being."

9, NOTTINGHAM TERRACE,
REGENT'S PARK, N.W.
December, 1861.

INTRODUCTION.

IN passing through one of the streets near Covent Garden, this summer, the writer's eye was arrested by a singularly old-fashioned picture, in the window of a respectable bookseller. It proved to be a fac-simile of a curious print, found by Mr. Winter Jones on the manuscript of N. de Lyra's "Moralia super Bibliam," in the British Museum.

This singular print, supposed by Mr. Jones to belong to the 15th century, has in its left corner a cradle, with an infant, and a label, "Generacio," upon it. At the foot of the cradle stands a boy, naked, who appears to be holding out his hands, and amusing the infant by clapping them. The next figure, ascending the left side of the print, is a naked child, with a toy known as a windmill, and underneath, on a scroll, are the words, "An infant to 7 years." Above this is an inscription, "Childhood to 15 years," represented by a youth, holding a falcon in his right hand, and a bag of money in his left: emblems of the love of pleasure and enjoyment natural to this stage of man's life. Above the head of the youth there is another label, "Adolescence to 25 years." This brings us to the top of the left-hand side. In the centre, at the upper part of the print, and sitting astride upon a wheel, is a figure with a feather in his cap, armed with spear and shield. A label above says "Youth to 35 years." At the top of the right side is another label, "Manhood to 50 years." Beneath is a figure at a table, counting money, evidently the worldly man, who, having passed through the stages

of pleasure and war, is now occupied with the acquisition of wealth. Under him are the words, "Old age to 70 years." The next figure is an old man leaning on a staff, with the inscription, "Decrepit until death." The dead body is next represented, lying in a coffin, under which is a label, with the word "Corrupeio."

A figure with expanded wings and flowing drapery occupies the foot of the print, the hands resting on the two labels, "Generacio," and "Corrupeio."

Eight lines are added in monkish Latin, which the editor has thus rendered:—

"The state of man is exemplified in a flower:
The flower falls and perishes—so shall man, also, become ashes.
If thou could'st know who thou art, and whence thou comest,
Thou would'st never smile, but ever weep.
There are three things which often make me lament:
First, it is a hard thing to know that I must die;
Secondly, I fear, because I do not know when I shall die;
Thirdly, I weep, because I do not know what will become of me
hereafter."

The writer of the following pages had long been desirous of recording some general facts connected with the disorders of man's sevenfold state, and, on seeing this curious print, he resolved that a notice of it should form the subject of some introductory remarks.

Both Heathens, Jews, and Christians, from the earliest periods, have divided man's life into ten or seven stages. The latter division has always found most favour with modern anatomists and physiologists. A Jewish writer of the ninth century remarks, "that the preacher's seven vanities are seven worlds, through which man has to pass." But the great founder of medicine, Hippocrates, makes the observation, that "in the nature of man, he has to pass through seven periods, called ages—1, the infant; 2, the boy; 3, the youth; 4, the young man; 5, the man; 6, the elder man; 7, the aged man. For the infant is within seven years, until he puts forth his teeth; the boy until puberty, at twice seven years; the youth until the growth of his beard, at thrice seven

years; the young man up to four times seven, until the whole body is grown; the man up to forty-nine; the elderly man to fifty-six, or eight times seven; whatever is beyond this belongs to old age."

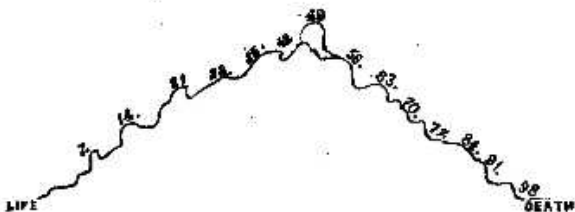
These ages, stages, or periods, or by whatever title we call them, are really so many different epochs in our life, during which the pleasures, toils, diseases, pursuits, &c., are as different and as peculiar as are the habits of one animal from another. The busy bee is not more opposite in character to the tardy, ursine sloth, than are the energetic habits of the young enterprising man to those of the decrepit octogenarian.

But we need not search ancient writings to substantiate a fact well known amongst us all. The physiologist will tell you, that though our bodies appear to us unchanged since yesterday, yet they have, within these few hours, cast off countless decomposed particles, and these have been replaced by others. We fancy ourselves at rest, and yet a torrent of blood is propelled, moment by moment, by an indefatigable heart, and flows constantly through all our arteries and veins—a restless, and yet ever-renewed current—down to the grave. The very insignificant fall of one hair is preceded by decomposition of its bulb; and the autumnal sere leaf does not drop until its hold on the stem has previously become a mass of decomposed tissue.

But now let us view man from his conception to his birth, and we find that he passes through nine months, or seven times forty days; from birth to his seven months farther he is a sucking babe, and now shows his first teeth; whilst four times seven (or $2\frac{1}{2}$ years) brings him to the full cutting or development of his whole twenty teeth, and thus ends man's first stage of seven years.

At the entrance into his second stage of another seven years, he begins to cut his permanent teeth: first his molars, or double teeth; then his front; then the bicuspides, or half-double; then the canine; and all these several teeth come forth from their primitive bed in pairs, with as much periodical regularity, in a healthy child, as the seasons succeed each other. Irregularity here, as in Nature's operations elsewhere, is disorder or disease.

From the second to the third stage, other processes of development are going on towards maturing the man, until he arrives at his prime—four times seven years; and thus he continues until seven times seven, when he may be said to have ceased to build up the fabric, and age now gradually takes down what adolescence had previously raised; and thus we have a distinct series of stages marked out in man's eventful life, so that, without any strain of the imagination, we may fairly represent this life thus:—



How appropriate is the remark that we begin to die as soon as we are born! But, to the Christian, the transition is one of joy and endless peace, when he can say—

"Life is the road to death,
 Yet death life's gate must be;
 Since heaven 's the throne of Christ,
 And Christ is life to me."