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St. Bartholomew's Hospital Journal,

NOVEMBER, 1902.

"Æquam memento rebus in arduis
Servare mentem."—Horace, Book ii, Ode iii.

Sir William Church.

FROM time to time, in accordance with the inexorable "superannuation rule," the axe falls and severs the connection of some member of the staff with the daily work of the Hospital. It is thus that the Medical side of the staff has lately lost its long-recognised head, Sir William Church. It may not be inappropriate to give to our readers, in the present number of the JOURNAL, a brief record of the offices which he has held at the Hospital and School during the long period of

his association with them. Upon his work in other spheres we shall not touch, for it is beyond our province; and besides, it is a chapter which we anticipate is by no means closed. For the superannuation rule, wise and necessary as it is, in this case deprives us of the services of a man full of health, as we hope, and certainly full of capacity for further vigorous and useful work.

Sir William, as most of us know, was educated at Harrow and at University College, Oxford. He entered our Medical School in the early summer of 1862, that is over forty years ago. Oxford medical students, not too common now, were even rarer then, but St. Bartholomew's had its share of them; for four of its contemporary physicians, Black, Andrew, Southey, and Church, all came from that University. In October of the same year he began a six months' dressership under Mr. Lawrence, afterwards Sir William Lawrence; in 1863 he was clinical clerk to Sir George Barrows, and in 1864 to Dr. Kirkes. It is worth remarking that his teacher, Sir George Barrows, was the last Bartholomew's man, prior to Sir William himself, who held the office of President of the Royal College of Physicians.

Prosit omen, and may the mantle one day fall on some of Sir William's clerks!

In 1864 he took the degrees of M.B. Oxford and M.R.C.P. London, and in 1865 was made Lecturer on Comparative Anatomy. The teaching of anatomy was not new to him, as he had been Lee's Reader in Anatomy at Christ Church while he was at Oxford. This lectureship he held for several years; since his resignation of it, it has been merged in the larger department of biology. He was President of the Abernethian Society for the session 1865-6.

On April 9th, 1867, he was elected Demonstrator of Morbid Anatomy, succeeding (if we are not mistaken) his friend Dr. Andrew. The importance of the work to be done in the post-mortem room was fully recognised by both these physicians, and the zeal and accuracy which they brought to it is not yet forgotten. And like all sound physicians, Sir William has never drifted away from the

teachings of morbid anatomy. All subsequent demonstrators have learned to look for his regular arrival in the post-mortem room, to rely upon his opinion where a difficult question arises, and to admire the completeness with which he is wont to follow out any investigation which he may there undertake with them.

It was, we believe, in the second year of his demonstratorship that Dr. Church instituted the great green volumes of post-mortem records which are so familiar to us all.

In 1867 he was also made Assistant Physician. Some of the present aspirants to that post may be tempted to think the distinction was easily obtained. What (they will say) about the long series of assistant demonstratorships, demonstratorships, curatorships, etc., through which we have to pass, the steps of the ladder to which we so laboriously cling? The answer is—they did not then exist; and, so far as we know, there were but two positions of vantage—the medical registrarship and the demonstratorship of morbid anatomy—from which the candidate for office could leap into the saddle. Neither were there such numerous opportunities as now for work outside the Hospital, though Dr. Church was, as a matter of fact, on the staff of two other institutions, namely, Victoria Park Hospital, to which several of the physicians of St. Bartholomew's of his time had been attached, and the Royal General Dispensary, on the roll of which the names of many well-known physicians are to be found.

In 1875 he became full physician, and in 1893, on the resignation of Dr. Andrew, senior physician. The visiting staff at St. Bartholomew's are not merely ornamental officers, who pay visits say once a week, and only look at such cases as interest them; but they are in the wards frequently and regularly, there to combine the difficult tasks of teaching their students and of treating almost every variety of disease. Sir William has been one of the most hard-working of them; and we need only look to this fact, and to the length of time he has carried on his work, to see how large a proportion of his life and energies he has devoted to the service of the Hospital. Nor do things quite end here, for there is another side of hospital duty, less attractive perhaps, and less thankfully appreciated than the clinical work; we mean the time and trouble that must be spent at the councils and committees which are necessary for the management of the medical affairs of the Hospital and the business of the School. Of this Sir William has taken his full share and more, as his colleagues, we are sure, would gratefully testify. Another labour of love undertaken by him, involving much trouble and little recognition, was the editing, for many succeeding years, of the *Hospital Reports*, and the preparation of a valuable index to them.

We have confined ourselves, as stated at the outset, to a record of his work at one hospital and school; to add any comment of our own, beyond the expression of a thankful

appreciation, would be superfluous and impertinent. Let those who do not know him personally ask any one of those who do—any one of the long list of colleagues, house physicians, clerks, sisters, who have worked with or under him,—and they will gain some idea of the estimation in which he is held. They will understand, too, why it was that when he rose to eminence outside the sphere of our Hospital and School we were in no degree surprised, but rather, while congratulating him, congratulated ourselves also, in that St. Bartholomew's had recognised, and had taken some share in elaborating, the precious metal that was to receive the Sovereign's stamp.

The Elizabethan Revival of Surgery.

By D'ARCY POWER, F.R.C.S. Eng.

(Concluded from p. 4.)



WILLIAM CLOWES the elder was even more distinguished than Gale as a leader amongst the great English surgeons in the reign of Elizabeth. He was born in 1540, a Warwickshire man, and was apprenticed to George Keble. In 1563 he was a surgeon in the army commanded by Ambrose, Earl of Warwick, and after the Havre expedition he served for several years in the navy, as was not unusual at a time when the two services were not separated, and the same leader was sometimes a general and sometimes an admiral. Clowes was admitted a member of the Barber-Surgeons' Company in 1569, and then settled in London. In 1575 he was elected a surgeon to St. Bartholomew's Hospital, becoming full surgeon in 1581, and he was also surgeon to Christ's Hospital—the Bluecoat School. He went to the Low Countries with the Earl of Leicester in May, 1585, and on his return to London he was admitted a member of the Court of Assistants of the United Company of Barber-Surgeons, becoming a Warden of the Company in 1594, though he was never Master. He served in the English fleet against the Spanish Armada, and was afterwards appointed surgeon to Queen Elizabeth. He died at Plaistow, in Essex, in 1604.

Clowes tells the same story as Gale about the multitude of quacks, but he expresses himself in somewhat stronger language when he says, "But now in these days it is the more lamentable to see how so famous an art, and the true professors of the same, are thus spurned, trodden down, embased and defaced, through the wicked behaviour and counterfeit glosses of the above-named rude rabble of obscure and imperfect experimenters, and such other prating, proud peasants and ignorant asses. As proud as Icarus, as crafty as Prometheus, and as boasting as Golia, which garrison or beastly band do intermeddle too far into physic and chirurgery to the great slander and discredit of so noble a mystery, and to the reproach of the learned physician and chirurgeon; and to the great danger, nay, to the utter undoing of a great number of poor afflicted creatures, whom they do most wickedly practise upon and cruelly torment. And, as it is truly said, they suck up like drone bees, with their brave polished colour of counterfeited cunning, vile phrases, and flattering speeches, the reward of other men's travails, which, with great study, charges, and pains, have bestowed all their time therein."

Master Clowes had quite a remarkable flow of language when he was properly roused by the enormities of the quacks who surrounded him on every side, and the following is a fair sample of his style:—"A great number be shameless in countenance, lewd in disposition, brutish in judgement and understanding, as was their unlearned leader and master, Thessalus, a vain practitioner, who, when his cunning failed, straightways sent his patients to Lybia for change of air. . . . This, their grand captain, was by profession a teazler of wool, and also the forerunner of this beastly brood following, which do forsake their honest trades whereunto God hath called them, and do daily rush into physic and chirurgery. And some of them be

painters, some glaziers, some tailors, some weavers, some joiners, some cutlers, some cooks, some bakers, and some chandlers, etc. Yea, nowadays it is too apparent to see how tinkers, tooth-drawers, pedlars, ostlers, carters, porters, horse-gelders and horse-leeches, idiots, apple squires, broommen, bawds, witches, conjurers, sooth-sayers and sow-gelders, rogues, ratcatchers, runagates, and proctors of spittle-houses, with such other like rotten and stinking weeds which do in town and country without order, honesty, or skill, daily abuse both physic and chirurgery, having no more perseverance, reason, or honesty in this art than hath a goose, but a certain blind practice without wisdom or judgement, and most commonly use one remedy for all diseases, and one way of curing to all persons, both old and young men, women, and children, which is as possible to be performed or to be true as for a shoemaker with one last to make a shoe to fit every man's foot; and this is one principal cause that so many perish."

Clowes' outspoken expressions of opinion did not always render him very acceptable to his contemporaries, and sometimes led him into trouble; thus it is recorded in the minutes of the Barber-Surgeons' Company that on "28th February, 1576, here was a complaint against William Clowes by one Goodinge, for that the said Clowes had not only misused the said Goodinge in speech, but also most of the Masters of the Company, with scoffing words and jests, and they all forgave him here openly in the Court, and so the strife was ended upon condition that he should never so misbehave himself again, and bonds were caused to be made to that effect." But, alas for the frailty of human nature! in the very next year, on March 25th, 1577, "here at this Court was a great contention and strife spoken of and ended between George Baker and William Clowes, for that they both, contrary to order and the good and wholesome rules of this house, misused each other, and fought in the fields together. But the Master, Wardens, and Assistance wishing that they might be and continue loving brothers, pardoned this great offence in hope of amendment." Clowes at this time was Surgeon to Queen Elizabeth, and his opponent, one of the Earl of Oxford's men, was appointed Serjeant-Surgeon in 1591, and became Master of the Company in 1597. It is not surprising, I think, that people objected to Master Clowes' expressions, and endeavoured to misuse him, for he sums up his opinion of one of his fellows with the words he was "a great bugbear, a stinging gnat, a venomous gnat, and a counterfeit crocodile."

Very little is known of John Hall, except that he was born in 1529, lived at Maidstone in Kent, and was admitted a member of the Barber-Surgeons' Company late in life. He was the sturdiest representative of the best type of English country surgeon, and his mission in life was to shate quackery as far as in him lay by his writings, and to compel the authorities to do their duty. Here is an example of his method:—"Item in the year 1562, there came to the town of Maidstone an old fellow who took upon him to heal all diseases, as a profound physician whom (for because men had been so deluded by divers former deceivers) I caused to be examined before the officers of the said town. And when he was asked his name he said John Hewley; secondly, where he dwelt, he answered at London, in the Old Bayly, against Sir Roger Chomley. Thirdly, if he were a physician, he said yea. Fourthly, where he learned that art, and he said by his own study. Fifthly, where he studied it, he answered in his own house. Sixthly, what authors he had read, he said Eliot and others. Seventhly, we asked him what were the names of Eliot's books, he said he remembered not. Then we brought him an English book to read, which he refused; but when he was commanded to read he desired us to be good to him, for he was a poor man, and indeed could not read, and said that he intended not to tarry there, but to repair home again. This being done on a Sunday, after evensong, his host was bound for his forthcoming the next day, when upon his humble suit he was let go, being warned with exhortation to leave such false and naughty deceits. Farther in the same year, one William, a shoemaker, came into Kent, pretending to be very cunning in curing diseases of the eyes, and being brought to a friend of mine to have his judgement on one eye whereof the sight was weak. First putting them in much fear of the eye, he at length promised to do great things thereto. But the friends of the party diseased desired me first to talk with him to understand his cunning, which I at their request did at a time appointed, and asked him if he understood what was the cause of her infirmity. He said he could not tell, but he would heal it he doubted not. Then I asked him whether he were a surgeon or a physician, and answered no, he was a shoemaker, but he could heal all manner of sore eyes. I asked him where he learned that, he said that was no matter.

Well, said I, seeing that you can heal sore eyes, what is an eye? Whereof is it made? Of what members or parts is it composed? and he said he knew not that.

"Then I asked him if he were worthy to be a shoemaker, or to be so called, that knew not how or whereof a shoe was made. He answered no, he was not worthy. Then, said I, how dare you work upon such a precious and intricate member of man as is the eye, seeing you know not the nature thereof; and why, or by what reason, it doth see more than a man's nose or his hand doth? He answered that though he could not tell this, yet could he heal all manner of sore eyes. And that whereas Master Luke, of London, hath a great name of curing eyes, he could do that which Master Luke could not do, nor turn his hand to.

"Thus bragged this proud varlet against and above that reverend man of known learning and experience.

"And I said I thought so, for Master Luke, said I, is no shoemaker. Well, said he, I perceive you do but scorn me, and flung out of doors in a great fume, and could not be caused to tarry and drink by any entreaty, neither have I since that time heard anything of him."

As might be expected with such a dragon in the town as Master Hall, the quacks who came to Maidstone occasionally got into serious trouble. "One Robert Nicols, a false deceiver and most ignorant beast, and of the profession of vagabonds, hath in times past boasted himself to have been the servant of Master Vicary, late Serjeant-Surgeon to the Queen's Highness. But now the matter being put in trial, he saith he was apprentice with a priest, among whose wicked and prodigious doings (which are infinite) one very notable chanced in the year of our Lord 1564, the 26th September; he poured in a purgation to an honest woman of good fame, one Riches, widow, of Linton (a parish of three miles distant from Maidstone), which within three or four hours at the most purged the life out of her body, so violent was this mortal potion. The woman being before in perfect health to all men's judgements, being only of simplicity persuaded to take the same by the deceivable persuasions of this Nicols, who made fair weather of all things, and her to believe that he would deliver her of such diseases as indeed she had not. For he should have had by composition twenty shillings for the said drink.

"For this murderous fact he was by the Queen's Majesty's justices apprehended and imprisoned in the gaol of Maidstone, where he was communed withal concerning his knowledge and doings, and for what cause he gave her that purgation, and how she was persuaded to take it. He answered that he knew by her complexion that her liver and her lungs were rotten, and therefore he told her so. Whereunto one replied saying, nay, she was not sick, but thou toldest her so for thy filthy lucre, and she believed thee. And because (as thou saigest) thou knewest all this by her complexion, I pray thee what complexion am I of? He answered, 'You are sanguine.'

"Then was it asked him whether it were proper to a sanguine man to have black hair, as that party had on his beard. To this he answered, 'O, ye will say ye are more of the choleric.' Then the party gave him his hand to feel, which was commonly cold, saying, 'Is a choleric man wont to be so cold?' which when he had felt he said, 'O, then ye would be of the phlegm.' Then was he asked, 'What is a sanguine man, or why is he called sanguine?' He answered, 'A sanguine man is he that hath a good digestion.' 'Marry, as thou sayest,' quoth the demander, 'herein hast thou showed how great thy cunning is in judging complexions.' Then it was said to him, 'Ye profess both physic and chirurgery, what authors have you read?' He answered, 'Vigo and Gascoigne.'

"Then was it demanded, 'What medicine gavest thou the woman wherewith thou hadst so evil luck?' and he said 'catapussis.' Then being rebuked for that he would take on him to give medicine inwardly whereof he knew not the names, much less the nature, he said as stoutly, as obstinately, 'that he knew as many purgations as the party that reproved him.' Then he asked him of four or five, such as came first to mind, as tamar indes, mirobalanes, agarick, etc., of all the which he said he knew none. Then he was required to name them that he did know, and he said he knew catapussis and catapistela.

"Then was he asked what catapistela was. 'Why,' quoth he to the demander, 'do not you know it?' 'No,' said the party, 'not by that name; and it was further asked whether it were an herb, a root, a tree, a stone, the hoof, horn, or tail of a beast, or what it was. Nicols answered 'that it was none of these, but a thing made beyond the seas. It is not made in England,' quoth he; 'I think it be made in France.' Then was he again reproved for his beastly bragging. 'And here mayest thou see,' quoth the person

that reasoned with him, 'thine own ignorance in that thou sayest it is made where it is indeed the fruit of a tree called cassia fistula (as I think thou meanest), and not catapistela.' And he answered, notwithstanding his former impudency, 'It is so; saying also thus, 'O, you call it casia belike because it is like a case.'

But Hall was more than a mere prosecutor of quacks, for he teaches that "all chirurgeons should be learned, and I would have no man think himself learned otherwise than by experience; for learning in chirurgery consisteth not in speculation only, nor in practice only, but in speculation well practised by experience. Therefore when we say that a chirurgeon must first be learned and then work, it is not meant that any man by the reading of a book or books only may learn how to work, for truly that hath caused so many deceiving abusers as there are at this day." He then enumerates the qualities to be desired in a surgeon. He must be "God-fearing and avoid envy and wicked wrath; his charity should surmount his covetousness; he must be no leech, and above all he must beware of drunkenness, a vice that was never more used than it is of many at this time. For when hath this vile report (or rather reproach) gone of so many as it doth at this day, he is a good chirurgeon in the forenoon? O, abomination of all other in a chirurgeon to be detested! But how unmeet such are to be chirurgeons!"

John Banester, born in 1540, began his professional career as a surgeon to the forces sent under the Earl of Warwick to relieve Havre in 1563, and he thus made the acquaintance of Clowes, who speaks of him as "Master Banester, my dear and loving friend." He was admitted a member of the Barber-Surgeons' Company in 1572, and appended to the minute recording his admission is a note that "Mr. Banester, of Nottingham, was sworn and admitted a brother of this mystery. Whereupon he hath granted to the house yearly twenty shillings so long as he liveth, and to be liberal and commodious to this house in what he may, and will send yearly a buck or two, and hath paid ten shillings, and shall have his letter of licence." It seems, therefore, as though he were a person of some importance, and he probably belonged to the Nottinghamshire Banesters, who were an old county family. The University of Oxford granted him a licence to practise medicine on June 30th, 1573, and he thus acted both as a physician and as a surgeon, a very unusual combination at a time when the surgeons were still servants of the physician. In 1585 he served on board ship during the Earl of Leicester's expedition to the Low Countries, and on February 15th, 1594, in obedience to a letter from Queen Elizabeth, "given under our signet at our manor of Oatlands," he was licensed by the College of Physicians to practise physic "on condition that in every serious case, and when there is much danger, he shall call in some other member of the College to help him in the cure." He died in 1610, and was buried in the church of St. Olave's, Silver Street, London.

Banester's works are not very interesting, as they are concerned with the principles rather than the details of surgery, but like the other members of the band he had the true interests of the surgeons at heart, and tried to liberate them from bondage. Thus he says, "Some of late, more precise than wise, have fondly affirmed, foolishly feigned, and frantically faced that the chirurgian hath not to deal in physic. Small courtesy is it to break faithful friendship or at-one-ment, but it is mad dotage to part that which cannot be separated. How can physic be praised and chirurgery discommended? Can any man despise chirurgery and not defame physic? No, sure, he that speaketh evil of the one slandereth both; and he that robbeth the one spoileth the other. For though they be at this time made two distinct arts, and the artists severally named, yet sure the one cannot work without some aid from the other, nor the other practise without the aid of both. . . . Great ruth and pity is it that so many idle idiots and erroneous asses are permitted to practise this art of great difficulty."

The influence and personality of John Banester seem to have been of more importance to the cause than his writings, and I imagine him to have been one of the few surgeons who were gentlemen and highly cultivated.

John Read, like Clowes, Gale, and Hall, was instant that the practice of surgery should attain a higher level, and that it should be freed from the quackery which then formed so abundant a leaven in it. I think he died young, and only a few details of his life remain to us. He was living at Gloucester in 1587, and in 1588 he came to London, and was admitted a foreign brother of the Company of Barbers and Surgeons. On June 24th, 1588, he obtained a licence to marry Cicely, daughter of John Banester. In the same year he published a volume of translations from medical writers,

dedicating it to his father-in-law, John Banester, to William Clowes, and to William Pickering, whom he calls "my very good and loving friends."

Read deserves to be named with this noble band on account of the following remarkable sentences which he wrote in the preface to his book—"Chirurgery is maimed and utterly imperfect without the help of those other parts, which consisteth in prescribing of inward medicines and convenient diet. And is so near linked with these in alliance that no man deserveth to be called a chirurgeon that is ignorant in physic; . . . and I do withal affirm that chirurgeons ought to be seen in physic, and that the barbers' craft ought not to be termed chirurgery."

Read shows too that he was not altogether pleased with the manner in which the United Company treated the quacks, for he says further, "they practise abroad their accustomed deceits under the colour of admittance from the Hall of London and some other being in authority. . . . A thing greatly to be lamented that those who are or should be the fathers of art, and upholders of good artists, should so slightly pass their licence to such ignorant asses, to maintain them not only in cosening Her Majesty's subjects of their money, but oftentimes deprive them of their limbs, yea, and also of their lives. But it is no marvel, for money is sweet, and what is it but lucre may do? for I myself, talking with one of the same company and fellowship, complaining upon the abuses thereof in passing their licences to such, made me this answer. 'Indeed,' quoth he, 'it is not well, but we were as good take their money, for they would play the knaves nevertheless.' Surely his answer was truer than he wist, although a matter most lamentable. For whereas by the good and godly laws of the realm they are prohibited from practising or meddling in the art without licence, now forsooth for money they may buy them a cloak to cover them from the law."

The following conclusions may be drawn from the story I have told you this evening. First, that surgery was at a very low ebb during the early years of Queen Elizabeth's reign. Many surgeons looked upon the art rather as a business to be followed than as a profession to be improved. In their collective and official capacity as the Master, Wardens, and Assistants of the United Company of Barbers and Surgeons they had no objection to sell the licence to practise to anyone who chose to pay their price, without much inquiry as to the credit or fitness of the applicant. The surgeons, therefore, as a body were grossly ignorant: they held a low position socially, and unlicensed practitioners abounded. Fortunately, however, a series of surgeons came forward between the years 1560 and 1590 who tried to raise surgery into a profession by the suppression of quacks, by improved methods of teaching, and by the record of their personal experiences. Their colleagues, for the most part, were ignorant of Latin, and they wrote for them therefore in the terse English of the period, which makes their books so eminently readable at the present time, and has saved them from the oblivion to which the writings of their successors have been long since consigned. Many of their treatises give details of the individual cases which they had treated, the histories being recited less for their own glory or in any boasting spirit than to teach others and to emphasise their remarks on treatment.

The revival only lasted a few years, and it would have died away completely before the end of the sixteenth century if it had not been for John Woodall in England, and Maister Peter Lowe in Glasgow. I cannot explain the sudden decline, except that the revival depended upon the activity of a very few great minds. Read, as I have said, seems to have died young, for he is never heard of again after the publication of his book in 1588. Hall and Gale died without leaving any children in the profession. Banester's children perhaps became country gentlemen in Nottinghamshire, and his relation, Richard Banester the oculist, though he wrote a book on the diseases of the eye, showed no reforming spirit. Clowes the younger rose indeed to eminence, and was appointed Serjeant-Surgeon on the accession of Charles I, but he does not seem to have written anything, nor is there evidence that he showed any originality. In England the Elizabethan tradition was carried on solely by John Woodall, the naval surgeon, who died in 1643, when his mantle fell upon Richard Wiseman, the great surgeon of the Commonwealth. Woodall says, in the preface to one of his works, "For this forty years last past no surgeon of my nation hath published any book of the true practice of surgery to benefit the younger sort, these my mean treatises only excepted,"—a statement which is literally correct for England, though in Scotland Maister Peter Lowe was doing such good work that I cannot pass over him

without a few words, especially as he was a man after Clowes' own heart.

Lowe was born in Scotland about 1550, and after an adventurous career of thirty years he returned to his native country in the early part of 1598, calling himself "Chirurgion-Major to the Spanish Regiments at Paris, Doctor in the Faculty of Chirurgie in Paris, and Chirurgion Ordinarie to the Most Victorious and Christian King of France and Navarre." He served therefore during the memorable historical periods of the massacre of St. Bartholomew and the revolt of the Netherlands, and it is evident from his works that he saw much service. The first edition of his *Discourse of the Whole Art of Chirurgie* is dated "from London, 20th April, 1597," and is introduced to the friendly reader by a long preface from the pen of William Clowes. Lowe passed from London to Glasgow, where in 1599 he was granted the "privilege under His Highness' privy seal to try and examine all men upon the art of chirurgery, to discharge and allow in the west parts of Scotland, who were worthy or unworthy to profess the same." Peter Lowe was therefore the founder of the present Faculty of Physicians and Surgeons of Glasgow. He died on the 15th August, 1610.

The following extracts will show that Lowe followed the lines laid down by the London surgeons, not from any desire to imitate, but because they alone led to the desired emancipation of surgery. Speaking of quacks he says, "Some run from one town to another, promising to heal all things by vomitories and laxates, chiefly with antimony præcipitatum, which is powder of quicksilver; laureola, elebour, colocynth, æsula, catapus, and divers other poisonable medicaments, full of venom uncorrected, without either weight or measure. Those are the death of infinite numbers, who for the most part end their days by cruel vomiting, with insatiable going to the stool, with syncopes, and intolerable dolour of the stomach and intestines. Of these some die the first or second day; the most robust the seventh or eighth day at the farthest. Another sort of those deceivers allege to have their knowledge by reading some other vulgar books. Those fellows promise rare things, and are garnished with some words that are obscure and not common, nor well can be understood to themselves or by their audience. But to make it the more plausible, they ever thrust in those obscure words in any purpose, and to make the matter to have more faith they interlace Scripture with sighs and sobs, and divers other circumstances. The third takes upon him to heal all things by charms and praying to saints of the like name that the sickness is of, alleging the sickness to be some saint's evil; as, for example, such as become paralytic through a deflux of humours on the nerves, they term it to be a blast of evil wind, and by praying to St. Blaot it shall heal; such as are hydropick do pray to St. Hidrop; such as lose their sight pray to St. Cleere; those who hear evil or have disease in their ears pray to St. Owyn; such as have the gout, called chiragra, or any other disease in the hands, pray to St. Main; with divers others which were long to repeat. Those deceitful, ignorant people consider not that all those diseases were long before any of those saints. The fourth sort allege to have the curation of all diseases from their parents as heritage, and those be impudent deceivers. The fifth sort vaunts to be skilful in such like diseases by experience upon themselves, alleging them to be most skilful in the cure of the French poxe because he was cured himself sundry times of the same disease. The sixth takes upon him to cure all things by poisonable vomitories only, chiefly antimony. . . . The seventh sort of those ignorants, having some ulcers in their legs or arms a certain space, takes upon him to heal all sores, alleging by some revelation to have an unguent called unguentum ad omnes plagas. This fellow with the rest doth cure all their abuses and mischiefs with a truce or stone. The eighth sort, who, having almost drunken out one of his eyes, and useth some few remedies for the same, professeth himself to be a fine Eynest. The ninth sort, who hath been cut of the stone or rupture, or seen beasts cut, takes upon him to be most excellent in the rupture or stone. All those with divers others take on them to have done many cures, yet they forget the infinite number murdered by them. Such mischiefs were never suffered among the infidels, much less should be amongst Christians, to the great dishonour of God and His laws."

There is much instructive and curious reading in Maister Peter Lowe's *Whole Art of Chirurgie*. He had the gift of humour, and had seen much of life. He seems to have been free from much of the superstition of his time, for in his chapter on the "Rules to be observed in Bleeding" he pays no attention to the fortunate or unfortunate days in the only edition of his book published during his lifetime. The later editions issued after his death contain the following curious information:—"The excellent and learned mathema-

ticians do say that there are three certain days that should be observed by chirurgions not to let blood, to wit, the 1st of August, the 4th of September, the 11th of March, as likewise the 10th of August, the 1st of December, and 6th of April are observed by some philosophers to be very perilous to surfeit much in eating and drinking, for in them men may incur dangerous sicknesses and often death. I read in an old philosopher Arabian, a man of divers rare observations, who did remark three Mondays in the year to be most unfortunate, either to let blood or begin any notable work, viz. the first Monday of April, the which day Cain was born and his brother Abel slain. The second is the first Monday of August; the which day Sodom and Gomorrah were confounded. The third is the last Monday of December, the which day Judas Iscariot was born, who betrayed our Saviour Jesus Christ to the Jews. These three Mondays, with the Innocents' Day, by divers of the learned men are reputed to be the most unfortunate of all days, and ought to be eschewed by all men for the great mishaps which often do happen in them, and thus much concerning the opinion of our ancient days. So in like manner I will repeat unto you certain days which be observed by some old writers, chiefly the curious astrologians, who did allege that there were twenty eight days in the year which were revealed by the angel to good Joseph, which ever have been remarked to be very fortunate days, either to purge, let blood, cure wounds, use merchandise, sow seed, plant trees, build houses, or taking journeys in long or short voyages, in fighting or giving of battle or skirmishing. They do also allege that children who were born in any of those days could never be poor, and all children who were put to the schools or colleges in those days should become great scholars, and those who were put to any craft or trade in those days without doubt should become a perfect artificer and rich, and such as were put to trade of merchandise should become most wealthy merchants. The days be these: the 3rd and 13th of January; the 5th and 28th of February; the 3rd, 22nd, and 29th of March; the 2th, 22nd, and 29th April; the 4th and 28th May; the 3rd and 8th June; the 12th, 13th, and 15th of July; the 12th August; the 1st, 7th, 24th, and 28th of September; the 4th and 15th of October; the 13th and 19th of November; the 23rd and 26th of December."

I cannot leave these Elizabethan surgeons without calling your attention for a few moments to the literary graces which are so often found in their writings, graces which make their books pleasanter to read than those now written. Gale's *Institution of a Chirurgion*, dated May 20th, 1563, opens with the following sentences which show his love of nature:—"Phœbus who chaseth away the dark and uncomfortable night, casting his golden beams on my face would not suffer me to take any longer sleep, but said, 'Awake for shame, and behold the handiwork of our sister Flora, how she hath revested the earth with the most beautiful colours, marvelously set in trees, plants, herbs, and flowers; insomuch that the old and withered coat of winter is quite done away and put out of remembrance,' at which words of Phœbus my heart quickened within me, and all desire of sleep was eftsoons forgotten. Wherefore I am now come into this beautiful meadow to recreate myself, and gather some of these pleasant herbs and flowers which here do grow." A strange beginning, but a pleasing one to a text-book of surgery.

Gale's second book—a translation of Galen's *Methodus Medendi*—is dedicated to Sir Henry Nevill, and has the following Envoy prefixed:

"Go forth, my painful book,
Thou art no longer mine;
Each man on thee may look,
The shame or praise is thine."

"Thou mightst with me remain,
And so eschew all blame,
But since thou wouldst so fain,
Go forth in God's name."

"And seek thou for no praise,
Nor thank, nor yet reward;
Nor each man for to please
Have thou no great regard."

"For as to pleasure many
I have been ever glad,
Right so to displease any
I would be loath and sad."

"The labour hath been mine,
The travail and the pain;
Reproaches shall be thine,
To bear we must be fain.

"But if thou please the best
And such as be of skill,
I pass not for the rest.
Good men, accept good-will."

The sentiments perhaps are better than the versification, but I do not know any surgeon of the present day who dare commend his book in verse.

John Hall's prefatory lines are better, and have a curious ring of Tennyson's *In Memoriam* about them, though they are only an acrostic of which the first lines spell John Hall. They run—

"If reason may the justice be,
Of this my mind the truth to try:
How can there be despair in me?
No truth sith reason can deny.

"Happy it is when men esteem
All one in truth, the same to tell:
Let no man void of reason deem,
Lest he against the truth rebel."

But Hall had other claims to be called a poet. He translated into English metre certain chapters taken out of the Proverbs of Solomon, with other chapters of the Holy Scripture and certain psalms of David. They were published in 1550, and in 1565 he issued *The Court of Virtue*, containing many holy or spiritual songs, sonnets, psalms, ballets, and short sentences, as well of Holy Scripture as others, with music.

[Read at Toynbee Hall at a meeting of the Elizabethan Literary Society.]

The Fibrinous Pneumonia of Childhood.

By CLIVE KIVIERE, M.D.Lond., M.R.C.P.

Assistant Physician to the East London Hospital for Children, Shadwell.

ACUTE pneumonia, in both adult life and in childhood, must be divided into two varieties, which differ from each other both clinically and pathologically. Of these varieties, fibrinous pneumonia is best represented by the disease in adults, and catarrhal by that in children; but whereas the latter is rare in adult life, the former is by no means uncommon in the early years of life, and is quite familiar to all of us clinically, though opportunities for seeing its lesions on the post-mortem table are few and far between. The reason of this is that, unlike the same disease in adult life, where the mortality ranges from 10 to 20 per cent., in childhood the mortality is extremely small, and is then generally attributable to some one or other complication to which the disease may give rise.

For this reason, namely, the rarity of opportunity for confirming the diagnosis of these cases by post-mortem examination of the diseased lung, it has seemed to me worth while collecting together a few fatal cases which have come under my notice. It occasionally happens, moreover, that a case sent down from the wards with a diagnosis of fibrinous pneumonia, shows on the post-mortem table not a

fibrinous pneumonia, but a frank broncho-pneumonia of lobar type, and this tends to cause doubt and disappointment in the mind of the clinician. If in any such cases the mistake in diagnosis has been avoidable, the fault has usually lain in a too close dependence on physical signs, and a neglect of general symptoms. A fibrinous pneumonia cannot be diagnosed from a broncho-pneumonia by physical signs, only by the general symptoms and course.

Let us consider the disease as it affects the child.

First with regard to the age incidence. The disease is certainly uncommon in the first two years of life, but becomes more and more common as adult age is approached.

This gradual increase is well seen in the chart worked out from a large number of cases by Dr. Francis Hawkins (1), and published by him in the *Practitioner* for 1893. Among these cases the maximum is reached between the ages of twenty and thirty years, and to this altitude the susceptibility rises steadily from childhood, and from it falls again gradually towards middle age. The same rise can be seen in the cases quoted by Hensch (2), but his classification is too rough to allow of any important conclusions being drawn from it. The cases collected by Ashby and Wright and those of Holt, in their books on the *Diseases of Childhood*, show the same increase during the first decade, though a falling off seems to occur as the later years of childhood are approached; but this Dr. Hawkins has proved by his tables is apparent only, and is due to the fact that the older children are more and more as their years advance absorbed by the general hospitals, with a consequent decrease in their appearance at children's hospitals, and not to a real decrease of susceptibility.

In Dr. Goodhart's book on *Diseases of Children*, on the other hand, the age incidence of the cases is somewhat misleading. He says that of eighty-two cases under five years of age, fifty-one were under two years, and only thirty-one between the ages of two and five years, thus making a large number under two years, and comparatively few between two and five years, when it seems the number should have much increased; but, for reasons which will be considered later, it seems probable that many cases of broncho-pneumonia with lobar consolidation were included among these cases, and vitiated the results.

The disease, as in adults, usually begins suddenly, and this sudden onset is often of considerable diagnostic importance. *Vomiting* is perhaps the most constant early symptom, and after it follow *drowsiness* and, when the child is old enough to indicate these symptoms, *headache*, and *pain*, sometimes in the side, but often in the abdomen. *Delirium* often occurs, *diarrhoea* is not uncommon, and there may be *chilliness*, but a rigor is rare (in marked contrast to its prevalence in adult life). *Cough* may be a distressing feature, but is sometimes slight and even absent. *Convulsions* may occur, but are by no means common.

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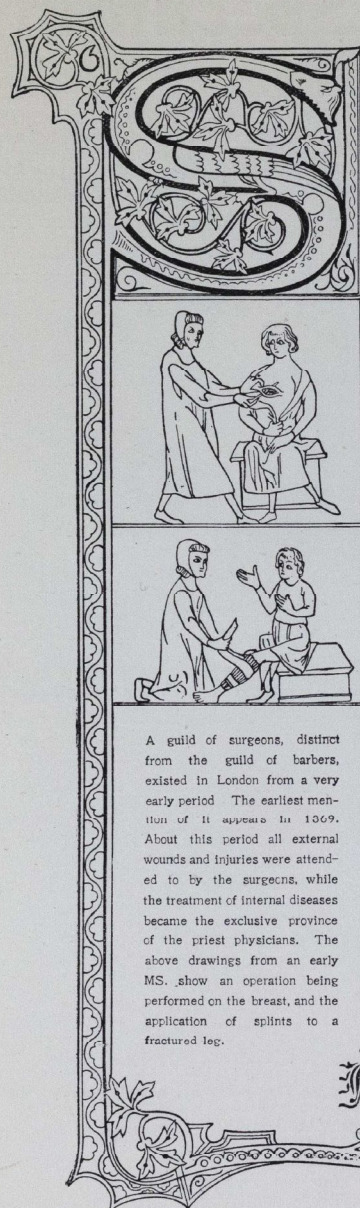
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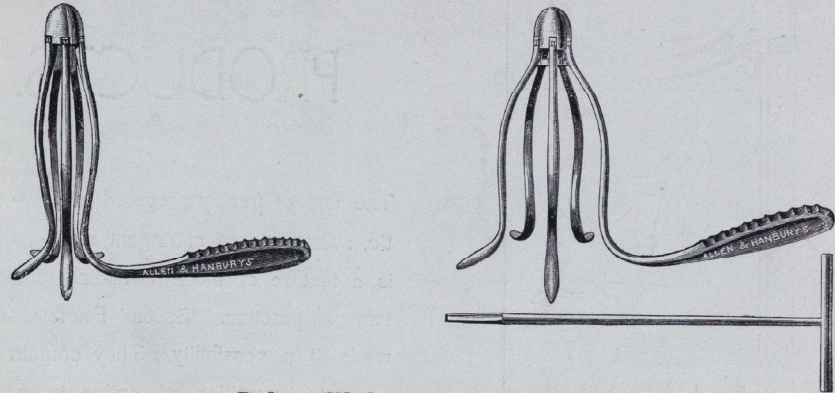


A guild of surgeons, distinct from the guild of barbers, existed in London from a very early period. The earliest mention of it appears in 1309. About this period all external wounds and injuries were attended to by the surgeons, while the treatment of internal diseases became the exclusive province of the priest physicians. The above drawings from an early MS. show an operation being performed on the breast, and the application of splints to a fractured leg.

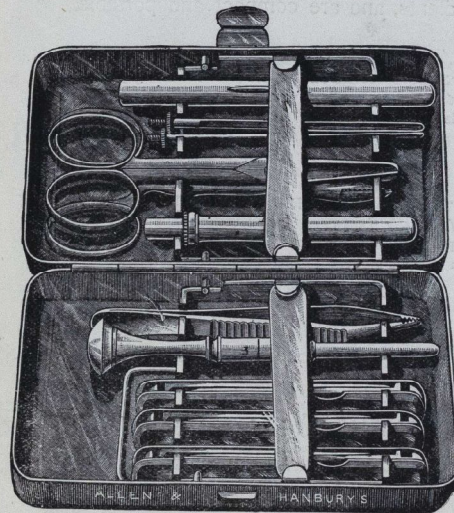
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