Review IX.

_Historia Bibliográfica de la Medicina Española._ Obra póstuma de Don Antonio Hernandez Morejon, Médico de la Real Cámara, Primer Catedrático de Clinica en los Estudios de Madrid, &c. &c. Tomos VII.—Madrid, 1842–1852. 8vo.

_Bibliographical History of Spanish Medicine._ A Posthumous Work by Don Antonio Hernandez Morejon, &c. &c. Seven Volumes. —Madrid, 1842–52. 8vo.

Whence is it, that it is less with a feeling of surprise than of regret, that we look in vain throughout the medical literature of Great Britain for a history of the progress of medicine in our own country? Of medical biographies, and of special narratives of the growth of individual doctrines, or of methods of practice originating among ourselves, our press has neither been lavish, nor has it been altogether neglectful: but of that comprehensive view which seeks to include the whole relations of a science, whether with reference to the intrinsic succession and order of the entire array of its discoveries and improvements, or to the extrinsic bearing of these upon the development of the common culture and upon the conditions of society, limited in so far to our own intellectual existence, yet maintaining a constant regard to the associated progress of mind elsewhere, we have not, unhappily, a single example to bring forward. We do not, of course, speak here of general histories of medicine, though even of these we can boast but a very limited catalogue: while narrow indeed is the list of our writers in this field whom we have been entitled to adduce as original investigators, or of whom it can be justly said that they have achieved, or have deserved, either a wide or an enduring reputation. When we have cited the masterly sketch of Friend, confined, as it is, in range, and scanty in its details, what have we else to offer to compete with the Le Clercs, the Sprengels, the Ackermanns, the Heckers, and the Haesers of other countries? To vie with the separately national histories of a Morejon or a De Renzi we have absolutely nothing.

And yet, neither has the cultivation of medical science in our country ever been in so neglected or degraded a state as not to deserve a special history, nor have the rewards bestowed upon its promoters usually been of so stinted a quality, that there could be no claim upon any one to display his gratitude by registering its career. On the contrary, nowhere has the social position of the practitioner of the healing art, or his scale of remuneration, been higher than within these realms; although his relation to the governing bodies, within his peculiar sphere of duty, may have often been, or even for the most part remains, less close than in other countries. It is, however, more than may at first sight appear, this attitude of freedom of the practitioner towards the State, which contributes essentially to the eminence of his position in the social system; and we trust it may be long, for his own sake, before he may be constrained to lower himself into a more
The somewhat diminished independence of our various professional brotherhoods, that diminished influence and power of concentrated action in the united body, and hence of individual prerogative in its isolated members, which has been the deeply felt result of the reduction, or rather the annihilation, of corporate authority and privilege abroad. But the veteran member of a profession, thus, at least occasionally, honoured and rewarded, may, and should be, often enabled to give the eventide of a life of labour to the enjoyment of a comparative leisure; and it might then be legitimately expected from some of the masters of our art, that they should employ a portion of that leisure in celebrating the native annals, or a portion of the native annals, of a science which had not denied to them, at least, the liberal reward of an anxious service, however less enviable may have been the lot of others who may have toiled in so far the more arduously that it was the more obscurely. Surely such a tribute to the science that had fostered them would be a graceful return for the benefits derived through its exercise; and in rendering honour to the humanest of arts, and to those who had co-operated with them in ministering to its advancement, they might fitly gather new honours to themselves.

We have a title to look, with the greater justice, to the more able and prosperous of the seniors of the profession for the discharge of this important office, because, in the first place, it is only by the instrumentality of distinguished talent and comprehensive acquirements that the task can be fittingly attempted; for the historian of British medicine must occupy a judgment-seat where only prolonged experience, joined to extensive learning, sagaciously and impartially wielded, can give authenticity to his narrative or authority to his decisions. Nor, on the other hand, need we hesitate to own our fear, that independence of means and of position must be reckoned, at the same time, as almost essential requisites: for it would be sanguine to hope that the work, in any pecuniary sense, could prove a remunerative one; and we ought not to lay upon the experienced, and, in that very sense, laborious, but less amply requited, physician a charge which would impoverish him still further, and thus impose upon his contemporaries a new debt of gratitude, while removing the labourer more widely than ever from all prospect of a requital. The somewhat mercenary, if not injudicious, spirit of our nation demands too frequently a return which it conceives to be tangible, in compensation of its bounties; and it would not be ready to acknowledge this return in that which did not carry along with it the promise of any immediate practical result. Neither is such a spirit usually willing to acknowledge merit, or to award honour, where it does not notice the marks, assumed or real, of affluence and success: as if his were not really the greater honour whose course has been to persevere in toiling, purely and fervently, though in obscurity; preserving his equanimity, while falling short of his reward, at least in anything like a substantial form. It is not, therefore, to the public, faintly interested, besides, in the records of a science the progress of which it has been little taught to
consider as more than a mere concern of the inner social life, constituting no integrant part of the outer national glory, that the writer of a Medical History of England could look for that recompence which might await him for many far easier, however beneficial or otherwise really creditable, achievements. Such achievements we may instance in the composition of a treatise on some individual disease of general prevalence; or in the hazarding some innovation on ordinary practice; or even the discussing some topic of less intrinsic and of merely casual and temporary interest in medicine, yet opportune at the time, because falling shrewdly and deftly into harmony with a popular whim or bias. Nor, were he so inclined, could his toils be requited, or his ambition gratified, in another form, by his appointment to a chair of medical history in some of our universities; for no such chairs have been instituted, or seem likely to be maintained, among us, though their institution be now a recognised obligation in nearly all the more distinguished universities of the Continent.

To the philosophic student of medicine, a science of so wide a scope that every practitioner must remain through life a student, it is unnecessary to point out the value and interest of the spheres of inquiry embraced within the range of medical history. That is, indeed, an exalted study, which pursues the course of the development of our knowledge in one of its most important departments; which shows us the gradual ripening of the faculty of observation; the origin and the fluctuation, with the alternate tyranny and subversion, of opinions; the building up, the casting down, and the reconstruction of hypotheses; and the accomplishment of this, often with the addition of new materials, though not rarely with merely the old materials modelled into new forms, or the old forms disguised under a new phraseology. Cheated thus sometimes with tradition under the proffer of originality, it is yet, with all, and through all, to find the false becoming slowly eliminated, and the true recognised and extended, till, by degrees, a body of irrefragable laws has been evolved, and we are in possession of a clear range of rational theory, resting on its adequate basis of fact. And this is not the less true, that our successes in both of these may be justly accounted narrow, when brought into contrast with the limitless field for investigation from which they have been gathered, and within which so abstruse are the mysteries, that scarcely a single truth can be mastered, without leaving a host of doubts and uncertainties beyond. Thus, without history, the past has no warning, and leaves us no thorough example; and time is wasted, and confidence shaken, and science discredited, so long as each age confines itself to its own narrow horizon. It is only through the careful scrutiny and enumeration, by the judicious historian, of what have been received as determined laws, and through the analysis of the method by which these have been developed, that we are swayed from random courses of investigation and belief, and taught to arrive prudently at what is the very essence of our science. The result attained is precious, because it secures to us the genuine heritage of the past; and the habits formed are precious, because they constitute our safe
guide to future conquests, our zeal and success in which is but another form for the promotion of the happiness and welfare of our race.

But without further speculation as to what may be the value and importance of the study of medical history, whether as a record of the past, storing up its wisdom to illustrate the present and the future, or as a registry of honour, to enshrine the worth of old memories; or without examining more minutely into the causes of its neglect in this country, or of the more generous and considerate appreciation it encounters abroad, let us now turn to the work, the title of which we have placed at the commencement of our remarks, and to the consideration, in as far as our limits will permit, of the particular topics which it more immediately suggests. It is only in recent times that the history of medicine in Spain, in the enlarged sense of the term, has received anything like an adequate amount of attention from even the Spaniards, who have been remiss in this like ourselves, devoted admirers as they are of their national attributes otherwise. The present century, however, seems to have made up for the negligence of the past, by producing three several works on the subject, each of them of considerable interest and importance. The first in extent of these, and indeed in value also, is the bibliographical history by Morejon, a posthumous work, the publication of which commenced in 1842, six years after the death of its author; its separate volumes appearing afterwards in successive issues, of which that in 1852 is, we believe, the latest, or is, at least, the last published that we have seen. A second work is that of Anastasio Chinchilla, which has appeared, we are informed, in four volumes, and which has been received with considerable approbation by the author's countrymen, but of which we are ourselves only able to speak on report. The third is the historical compendium of Mariano Gonzales de Sámano,* constituting a single volume, with an appendix, published in 1850; and which we may briefly notice here as entitled to the merit of being deemed generally an able, though it is occasionally an unequal composition, its failures being nowhere more remarkable than at the more retrospective periods of inquiry, where a fancy that appears to have been little restrained by any strict rules of investigation, and equally little directed, there is but too much evidence to show, by any competent classical attainments, or careless, at the best, in the use of them, has sometimes vitiated the details into a singular tissue of inaccuracy and confusion. Thus an inscription derived from some ancient monument, in itself of great promise of interest, or even the title of a work in Latin, is occasionally so inaccurately transcribed, that the former especially becomes almost unintelligible, and otherwise nearly useless to the archeologist. Neither is it agreeable to the reader of a medical historian to have to seek, for example, in Valdemont for Van Helmont, or in Brochave for Boerhaave. Adopting the treatise of Morejon as our principal guide, while referring occasionally to that of Sámano, where entitled to confide in it, and especially with regard to existing or recent conditions, we shall yet adhere exclusively to neither in the

* Compendio Historico de la Medicina Española. 8vo. Barcelona, 1850.
brief sketch which we now design to offer of the progress of medicine in the Western Peninsula; but shall turn to other sources of information as these may chance to present themselves, or as the opportunity, which will not tender itself rarely, for the immediate consultation of any author under notice may qualify us to attain, or to attempt, an independent judgment.* The subject is one which has been little regarded in this country, nor have its more essentially national portions been generally treated either copiously or accurately elsewhere. It remains to be shown, whether, in the narrow limit we can assign to it, necessarily constraining us to a merely cursory examination, it can be invested with any such degree of interest as to demonstrate that it has been unduly neglected, or that the record may have still its value, though, in as far as Spain is concerned, it relate too predominantly to the past, and can point with difficulty to any living essence as the undegenerate representative of what may be proved to have been its previous honours.

Morejon divides his history of medicine in Spain into five epochs. Of these, the first embraces what is known, or can be surmised, regarding the condition of medicine among the primitive inhabitants of the Peninsula, with the relations to the Egyptian, Phenician, Greek, and Roman colonists: the second relates to the period of the Gothic domination: the third, to the era when the Jewish element was that which predominated in the medical science of the country: the fourth gives the interesting period during the rule of the Arabian or Moorish dynasties: and the fifth, entering upon what may be more pertinently termed the strictly Spanish field, narrates the progress of medicine from the union of the kingdoms of Castile and Arragon, with the establishment of a true national individuality, under Ferdinand and Isabella, down to our own times. The mere indication of these epochs shows how important, and how peculiar, must be the details included under so prolonged and so varied a course of investigation; but it evinces, at the same time, how extensive is the task of surveying it, and the necessity of chiefly confining ourselves to only a portion of the multiform inquiry. Even the earliest epoch marked has its many points of intense interest; and, among the rest, has its numerous appropriate illustrations in the monumental inscriptions, religious or sepulchral, which remain in the country and have been treasured in its collections, upon the consideration of which we would willingly have entered. The Gothic period has left its curious records also, in the rules of medical police which constituted part of its legal codes. The position of the Jewish physicians,† and the condition of their art, struggling against bigotry in religion and barbarism in

* To distinguish more clearly what we have arrived at as our own opinions, from what we have derived, more or less entirely, elsewhere, we may point out, once for all, that the whole of the references at the foot of the pages are to works which we have ourselves directly consulted with a view to a judgment.

† We are unwilling to withhold here the picture of the life of a fashionable and prosperous Jewish physician of the twelfth century, presented to us in a letter of the Rabbi Moseh-Ben-Maëlémon, a native of Cordova, but practising afterwards at Cairo: "I reside," he writes to a friend, "at the Egyptian capital, and am in terms of the greatest privacy...
manners, present many attractive points for observation: while of the arts and learning of the Moors, so remarkable in origin and in development, and so peculiar in their characteristics, we may be held to know enough, through general history, to dispense in so far with the consideration of them in their more exclusive relations to the history of medicine in Spain, from which, however, it is manifestly not the less impossible to view them as separated. Pleasing as would have been the effort to have followed Morejon through his discussion of these several periods, and to have watched, aided by the illustrations he supplies, the influence of each upon that which was immediately to follow; surveying that part elimination, and part addition and consolidation, which, applied to the whole, led to the point of culmination in the medical science of the country; it is, nevertheless, to this culminating point, or to its nearer approaches, that we must at once pass, content that our limits only permit us to view that as a truly Spanish medical literature, which emanated from those whose sole native tongue was the language of Castile.

While the Moors encouraged literature and maintained schools throughout their dominions in Spain, the Christian States of Castile and Arragon, it will be remembered, were solely occupied with war, until the time of Alonzo X., surnamed the Wise, or till during the latter portion of the thirteenth century. It is true that Alonzo VIII., in the last year of the preceding century, had already founded the University of Palencia; while his successor, Alonzo IX., had founded that of Salamanca in 1243: but it was only under the tenth monarch of this name, distinguished alike as a man of learning and a lawgiver, that these institutions rose into vigorous and efficient action. One of the proofs of the just claim of this ruler to the epithet by which he is designated, may be discerned in his general directions for the location of the greater scholastic establishments. These are to be placed, he ordains, in a good air, and in an agreeable neighbourhood, so that the masters who instruct, and the scholars who learn, may enjoy health, and may find means of pleasant recreation at their hours of leisure; while care should be taken that the necessities of life are in abundance, and that a place of entertainment should be provided, where the students might assemble to have their pastimes, and to

with the Grand Sultan, whom, in the discharge of my duty, I visit daily, morning and evening; and when he, or any of his sons, or of the ladies of the harem, are unwell, I remain in the palace the whole day. It is, besides, my duty to attend the principal state-officers in their illnesses. When I go to the court in the morning, and meet nothing new to detain me, I return at mid-day to my own house, which I find full of Jew and Gentile, nobility and commonality, judges and merchants, friends, and even some who are no friends, all awaiting me. As soon as I arrive, I salute them civilly, and beg them to allow me to take some refreshment; and then, leaving the table, I busy myself with inquiring into their ails, and direct the necessary remedies. Many there are who are obliged to wait till night, because the attendance is so numerous that I am occupied with them the whole afternoon; and sometimes I am so worn out, and overcome with drowsiness, that I drop over asleep even while conversing, unable to utter another syllable.” Without pausing to inquire as to what might be the value of the prescriptions of the half-asleep sage, we must confess that Maiemon was not undeserving of his reputation in his time, nor is his name wholly unrecognised now.

* Las siete Partidas: Part ii. Tit. 31, Ley. 2, 5.
enjoy inexpensive refreshments. The first medical professors of the newly founded institutions were brought from the schools of Cordova and Toledo, where they had become versed in the science of the Moors; of many of whose principal writings, as of those of Avicenna and Averroes, they made translations. Thus early initiated in the medical doctrines of the East, the schools of Spain could not, like those of Italy, gather advantages from the Crusades; and not till the sixteenth century was the sway of the doctrines of Avicenna, thus naturally assumed rather than imported among them, finally superseded by the study of the better founded methods and observations of the school of Hippocrates. Passing over, with reluctance, Arnald of Villanova, the most distinguished physician of the fourteenth century; whom Morejon, along with most Spanish authorities, claims as a native of Villanova, near Gerona, in Catalonia; and leaving aside also, with slighter hesitation, the names of a few authors of mere compilations, through whom the science of healing made little real progress, we advert to the foundation of a number of the other universities of Spain which took place during the fourteenth century, and which afforded the means of giving an added stimulus and a wider diffusion to the study of medicine.

But we thus arrive at the name of a Spanish writer of this period, upon whom we are willing to bestow a more special notice, chiefly on the score of his actual merits, yet not uninfluenced by the circumstance that a copy of his very rare, and in a few respects remarkable treatise, is now lying before us. Juan de Avignon, to whom we refer, was nevertheless not a native of Spain, but, as his name implies, of Avignon, in France. He had, however, he tells us, practised in Seville, where he arrived in 1353, for a period of thirty-one years, at the time when he completed the work by which he is remembered, and which is one of the very earliest written in the language of Spain; so that he may well be admitted, through both circumstances, to have acquired a double title to a place among Spanish physicians. Notwithstanding the date which we have mentioned, it was not till 1545, or more than a century and a half afterwards, that the work was published by Monardes, * who then characterized it as old, and worthy to be read. In editing the manuscript, Monardes describes it as frequently almost illegible from decay; a circumstance which we must accept as accounting for a confusion introduced among certain of the dates. Thus the era of our Saviour has been inserted on one occasion, instead of the era of the Cesar's, which takes its commencement thirty-eight years earlier, and which was that still in ordinary use throughout a great part of Spain in the time of Juan de Avignon, by whom it was evidently adopted. An inadvertency to this circumstance has led Morejon to fancy that he was able to correct errors in the dates of Monardes, while suffering himself to fall into greater errors; an embarrassment from which he might have escaped, by observing the inconsistencies into which it conducted him. A manifest proof that Juan uses the

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* Sevillana Medicina. Que trata el molho conservativo e curativo de los que abitan en la muy insigne Ciudad de Sevilla. 4to. Sevilla, 1545.
era of the Cæsars occurs in his account of the contemporary epidemic diseases of Spain, in which he mentions that tertians of a mild type prevailed in the year 1404, in which year, he adds, the King Don Pedro left his kingdom. As this must refer to the flight of Pedro the Cruel, which historians assign to the year 1366 of the Christian era, the precise difference here of thirty-eight years shows the mode of computation employed by the author. We point to this, because it is important to show that it is to the fourteenth, and not, as Morejon mistakingly infers, to the fifteenth century, that a work really belongs, which we believe has the merit of having had scarcely a forerunner on the field of topographical medicine. Juan claims the greater credit for his treatise, that he had previously seen many countries, and was therefore the better able to point out the specialities of the city of his later residence. We find in it many interesting particulars of climatology and epidemiology, as well as many curious notices of the customs and manners of the Spanish citizens of five centuries back, their description of clothing, their habits of life, and their supplies and methods of preparation of diet. The filth and corruption of the quarter allotted to the Jews are more than once animadverted upon. Under the head of the regulation of the hours for meals, we have the notice that precision as to this need be no longer a matter of difficulty, inasmuch as the Archbishop had caused a clock to be erected, which was to strike twenty-four strokes: one for the first hour, two for the second, and so on through the succession of the twenty-four hours which made up the day and night.* We are thus introduced here to the first turret clock in Seville, the erection of which seems to have been attended with better success than can be boasted of in our modern Westminster. Among the other medical worthies of Spain, of the fifteenth century, we make passing allusion to the just reputation, in his day, of Fernan Gomez de Cibdad Real, and of Julian Gutierrez of Toledo, for the latter of whom is claimed the merit of having first suggested the fabrication of artificial mineral waters, while it is certain that he anticipated, by nearly three centuries, that alleged discovery of the remedial powers of calcined egg-shells in stone, for which our not always scientifically liberal or sagacious Parliament bestowed upon Mrs. Stephens so munificent a reward. But the reader of medical history encounters no lack of proofs of how belief revolves in cycles, and how what appears even to be high intelligence alternately admires or slight what it treats as its bauble, as the humour catches it.

Early in this, the fifteenth century, a lunatic asylum was established in Valencia, through the exertions of Jofre Gilaberto, an eloquent preacher of the Order of Mercy; and probably Spain may thus claim the high distinction of having been the first to look with humanity on this unfortunate class of sufferers, and to provide for their safe and gentle treatment.† Before the close of the same century, a general hospital

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* Op. citat., fol. 64.

† Morejon points with satisfaction to the circumstance, that his countryman, Diego Merino, so early as 1575, recommended a gentle and cheerful treatment of lunatics, and that "madmen, and those affected with melancholy, should not be shut up in gloomy
was joined to this institution, in connexion with which it still exists. Now also the art of printing was introduced into Spain; and it is interesting to record that the first medical production of the Spanish press, speedily followed by a number of others, was a translation of the ‘Treatise on the Plague,’ by Valesco de Taranta, which appeared in 1475 at Barcelona, and was the work of Juan Villa, as he is called by Morejon, though more correctly Villar, if we are to follow Antonio,* who on such a point may be accounted a still higher authority. It was with a more than questionable benefit that, nearly at the same period, the system of quarantine regulations originated in Spain, induced by the terror caused through the frequent pestilences by which the country was afflicted. On the other hand, an ordinance, issued in 1488 by Ferdinand, bestowing on the members of the Brotherhood of St. Côme and St. Damian, and on the physicians and surgeons of the hospital of Sancta Maria de Gracia, in the city of Saragossa, the privilege in perpetuity of opening and anatomizing the body of any person, male or female, dying within the hospital, not only without penalty or molestation, but with a penalty for interference imposed upon all others, was a measure, considering the prejudices of the times and the character of the people, of conspicuous liberality and wisdom.† It was to the same enlightened monarch, we may add, that our armies are indebted for the first institution of the humane provision of a regular field hospital during their periods of actual service: a point of interest in medical history which we took occasion to discuss in a previous number of this Journal;‡ and upon which, therefore, we need not now dwell longer.

The great and often since contested question which relates to the origin of syphilis, takes its initiative at the close of the fifteenth century. Upon this question the limits which we must assign to ourselves forbid us to enter with any minuteness of detail. It may

* Biblotheca Hispana Vetus, tom. ii. p. 306.
† If this ordinance of Ferdinand point to an early instance of anatomical investigation, having the sanction of law, we have, in a document from the communal archives of Bologna, cited by De Renzi, perhaps the first instance of a prosecution for body-lifting for anatomical purposes contrary to law. The process was instituted in 1219, against certain medical students of Bologna, who were charged with having committed sacrilege by entering a cemetery during night, and removing from its place of burial the body of a man who had been hanged, for the purpose of conveying it to be dissected by their teacher, Magister Albertus. The delinquency was accomplished and proved, but unfortunately the extract furnished does not report the sentence. Salvatore de Renzi, Storia della Medecina in Italia, tom. ii. p. 249.
‡ British and Foreign Medico-Chirurgical Review, April, 1857.
be sufficient, therefore, to state, that Morejon, coinciding with nearly all our best modern authorities, maintains that the disease had existed in the Old World, Europe included, for long prior to the discovery of Columbus, and thus treats the notion of its first importation from America as a groundless fable. As to the fact of a prior existence of the disease, with whatever modifications of form, in Europe, that we may be entitled to infer from numerous authorities, gathered from all civilization and throughout all periods of history: while as to the opposite and more special allegation of its introduction from America, we should naturally look for our proofs to the Spanish authorities themselves, in order that we may judge in how far the quality of their testimony at the time is entitled to outweigh the probabilities, or the conclusions, founded on an evidence derived from a different and earlier source. Nor can any one be said to have fairly entered here the proper course of investigation, who has neglected this, so manifestly the most obvious and indispensable of its directions. Whoever will test, in this way, the credibility of the narrative of Ruiz Diaz de Isla, and will weigh the allegations and the general character of the reasoning of this otherwise obscure writer, who has been received as a prime authority for the American origin of the disorder, and will then contrast these with the conflicting evidences, negative or positive, derived from other Spanish sources, will, we are assured, arrive at the result of at once denying to the former their validity, and will see cause to free Columbus and his companions from the stigma of having tarnished the splendour of their gift to Europe by so loathsome an accompaniment. We think it deserves to have been noticed with more particularity in these discussions, that Columbus finally sailed from the Gulf of Samanà, in Hispaniola, on his return from his first voyage, on the 16th of January, 1493; that he reached Lisbon on the 4th of March following, where he remained for nine days; and did not arrive at Palos till the 15th of that month, or after a period of fifty-eight days, nor at Barcelona till the middle of April,* or after about three months in all. Yet we advert to this without desiring to insist on these circumstances, because we are not entitled to assign any decided importance to the assumption that the disease, after so long an interval from the alleged period of infection, must, especially if we look to its usual phases as recorded in contemporary writers, have passed into its secondary form, and thus have lost much of its virulence in as far as regarded its capacity for communication. Nor, in throwing out what is thus merely a hint, are we passing wholly out of sight what may have been the rôle here of the Indian females whom Columbus conveyed with him as part of the evidence of his discovery.

But even had the disease, after this period of isolation, retained all its virulence, and setting aside the fact of its remaining unheard of at Lisbon, where there was the earliest and an ample opportunity for

* Fernando Colon: Relacion de la vida y hechos de el Almirante D. Christoval Colon, su padre, cap. xxxvi. Barcia: Historiadores primitivos de las Indias Occidentales, tom. i. pp. 33, 37, 38.
its propagation, that of its sudden diffusion afterwards, to so extraordinary an extent and in so intense a form as that described, becomes just as difficult of explanation under the hypothesis of the introduction of a new contagion, as under that of a rapid development of a virus already known to exist, owing to a concurrence of circumstances favouring its aggravation. We may conceive these circumstances, with no violation of probability, to have lain in the extreme dissoluteness of the times, as well as in the prevailing inattention to ordinary hygienic rules, and especially to those of personal and domestic cleanliness: while in the inclemency of the seasons, and in the extensive inundations from which various countries then suffered, in various years, with the consequent dearths, we find sufficient reason to infer a tendency to the prevalence of scurvy and of malignant types of fever, which really then manifested itself, and the union of which with the syphilitic infection may serve to explain, at least in part, as has been suggested by Hecker, the singular constitutional effects of that disorder as it then presented itself, differing as these did from what had been known before, as well as from what has occurred since. Yet it might be no more entitled, through this difference, to be classed as a new disease than to be held as an extinct disease now. We seem to discern a kind of confirmation of these views in a somewhat unexpected quarter, and in one utterly opposed, in most of its conditions, to those countries of Europe in which syphilis made its principal ravages towards the commencement of the sixteenth century. Yet he who is acquainted with the habits of the Fins, in all that relates to personal and domestic cleanliness, will at once agree to the existence of an adequate as well as an analogous cause, at least on this score, for the nurture and propagation of any immediate contagion. We learn from a paper by Dr. F. I. Rabbe, contained in the fourth volume of the 'Transactions of the Finnish Medical Society,' that although syphilis was unknown in Finland before the beginning of the seventeenth century, or the period of the Thirty Years' War, it has increased since then to so monstrous an extent, that within only two years, and out of its limited population, nearly 6000 cases have been treated in the Lock Hospital; so that it has been looked upon by the authorities as a more perilous visitation than war, or than all epidemics.† But we must leave this interesting discussion—Spanish, and therefore germane to our matter, as we have been forced to account its topic—contenting ourselves with thus merely indicating an opinion which we need the less regret, not having space to defend, inasmuch as the subject has been ably and satisfactorily treated, in accordance with similar views, by various recent writers, and by none with more learning and judgment than by Haeser‡ in the last published portion of his valuable 'History of Medicine.'

The fortunes of Spain were now approaching to their highest pitch.

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* Geschichte der neueren Heilkunde, p. 612; Aph. 27, 28.
† Norsk Magazin for Lægevidenskaben, B. v. p. 349.
‡ Geschichte der Medicin, B. ii. Th. i. pp. 184, 246.
of prosperity. The gradual concentration of its different and formerly often conflicting States beneath a single authority; the discovery and colonization of a new world, commenced under Ferdinand and Isabella; and, above all, the vast increase of influence conferred upon the country through its occupation of a first place among the rich and extensive territories inherited by Charles V., and ruled by him with so conspicuous talent and energy; all contributed to assign to it a position of the most signal prominence in the politics of the time, as well as in the annals of human culture and progress. Thus, everywhere throughout civilized Europe its language became known, its enterprise was witnessed, and its strength felt; so that it was long afterwards a well-grounded boast of Leicester, after the gallant fight at Zutphen, that if he had gained little immediate advantage by his victory, it had at least proved that the Spaniards were not invincible. The mother tongue of the soldiers of a Gonzalvo de Cordova began to be used with authority also in the fields of science and learning; and the national literature rose into vigour and reputation with the national spirit from which it emanated. It is of this literary activity during the sixteenth century, as it relates to medicine, that we shall now consider briefly a few of the evidences and the results.

Unquestionably, that which most contributed to the progress of medicine in Spain, at the period in question, was that attention to the methods and doctrines embraced in the Hippocratic writings, which then began to follow the revival of the general study of the literature of ancient Greece; and which aspired to banish from science the arbitrary conceits of the Galenico-Arabian writers, to replace them by the surer harvest to be gathered from actual observation, as directed towards the development of general truths or laws. It was no longer now the rule to form in the mind abstract notions of the ontology of disease, and to bend to these the facts which might present themselves; reasoning thus within the narrow confines of a self-imposed limit, which neither permitted the exhibition of the truth in its due range nor in its genuine essence. Men became henceforward more solicitous about the outer aspect of nature, than curious about the explanation of her inner movements; or, at least, they only sought, and sought more diffidently, to approach the latter through the former. Nor could the value and importance of classical studies, possibly sometimes under all considerations overrated now, be then, and with regard to medicine, estimated too highly; for their result was to lead men reverently back to those purer fountains which a vitiated taste had long neglected, or the source of which had only been approached near enough to pollute or pervert the stream. It is with somewhat less fitness that, in our present era, in speaking of a learned physician, the vulgar notion too frequently still pictures merely one who is versed in the dead languages, and especially in the language of ancient Greece, as peculiarly and solely entitled to the designation. Such a one, we fear, must be contented now to be accounted rather as a learned philologer than a learned physician, and even the former in not the widest sense of the term: for to be the latter in any just
modern application of the phrase he has ceased to have any paramount or even adequate pretensions. Let him speculate with what ingenuity he will on the dawning of the art among the Asclepiades; be versed as a Foesius in the writings of Hippocrates; distinguish to a shade the doctrines of the different schools; have all Aretæus by rote; and plunge and replunge with the heartiest zeal into the diversified speculations of Galen; his range will yet remain now but a narrow one, and he will have compassed little of what has become the wider and better condition of the science of medicine. Such a one, indeed, wilfully limits himself to be learned as a physician, in relation merely to the era he has made the chosen subject of his study. In so far, we are as unwilling to question his merit as to depreciate his labour. Not the less, to have paused at this is to have done injustice to all later times, and, above all, to his own times. To acquire a just con-
ception of the science of these, or, in other words, to be learned in relation to his own period, in medicine assuredly an advanced one, he must acquire the languages spoken within the sphere of our modern instruction and civilization; while that of Greece, in real practical application to medicine, falls back into a secondary rank. But it was far different at the epoch of the revival of letters, when nearly all the light of medical knowledge was reflected from its dawn; and inquiry looked back for a while for the guide to that progress, for which its object was to prepare a comparatively independent future. Thus, with the physician of this period classical learning was not merely erudition, but was the living source of vigour and reality to his pursuits.

The Spanish Universities, profiting by this better spirit of inquiry, received that increase in their number, and development of their in-
dividual efficiency and capacity for instruction, which was necessary to correspond with the newly-awakened energies. In 1502 the University of Seville was founded by Ferdinand and Isabella, with a special right, among its other functions, to teach medicine. In Granada, the University, founded in 1531 by Charles V., received for its model, according to the then prevalent usage, that of the kindred institutions of Paris and Bologna; while in that of Saragossa, founded also by Charles eleven years later, the provision for instruction in medicine is more expressly included. In 1550 an ordinance was published, directing that in all the schools where medicine was taught, the science of anatomy should form part of the course of tuition, and should be illustrated by the necessary dissections. Instructions were given in this department by Rodriguez de Guevara, and Bernardino Montaña de Monserrate; but these were soon thrown into the shade by the far more distinguished lessons of Andreas Vésalius, who had been brought from Flanders to give the benefit and the lustre of his genius to the Spanish schools. The work of Montaña, which was published at Valladolid in 1551, when the author, we learn, had been forty-five years engaged in practice, was, there seems little reason to doubt, the first on its subject that appeared in the Castilian tongue. It is this, its first edition, constituting a volume in folio of nearly three hundred
The treatise of Montaña is not without merit; although we must allow much for national predilections, when we find Morejon assigning to it deserts commensurate with the state of the science of the times, while yet aware that its publication followed eight years after that of the greatly superior labours of Vesalius. Montaña speaks of the study of anatomy as still unpopular in Spain; though customarily enjoined by the best physicians, and at that time taught practically and ably at Valladolid by Rodriguez, under the authority of the State. He describes the human body according to its regions; but his details are generally very meagre and defective, and his illustrative plates are of little value. In his physiological portions he gives upon the whole a judicious view of the prevalent notions of the day, but nothing more than this, and he rises above few of the prevailing errors. As then usual, the doctrines of final and efficient causes are made to play a prominent, and often a singular part. He tells us, among his other illustrations, that he has himself seen men who had abundance of milk in their breasts, and nursed their children; he assigns, probably by an inadvertency, a lower position to the left kidney than to the right; and he believes, as indeed was common in his time, that the duration of a normal pregnancy may extend to fourteen months, though between nine and ten months be the ordinary limit. But we may form a tolerable conception of what were the restraints placed on the ideas of a Spanish anatomist and practitioner of no mean pretensions in these days, from the account which he communicates of what was evidently a case of extra-uterine pregnancy, encountered by him, he informs us, in the Alhambra of Granada. It occurred to the daughter of a squire of the Marquis of Mondejar, who, after a certain amount of suffering, evacuated by the mouth such a quantity of the flesh and bones of a human being, that an infant might have been formed of them. These, he suggests, could only have come from the womb; the mouths of the veins of which they must have entered, and thence found a route into the stomach by means of the vena cava, proceeding from the liver: all which, he says, was effected through the agency of the vital spirit, and must appear impossible to any one who had not witnessed it.† After perusal of this, we may turn to his avermint, in his dedicatory epistle, that it is owing to ignorance of anatomy that there were few physicians in his day who knew medicine, and many who wrote of it. May we not, in all humility, look hence to what may be our own position with reference to the future, and take such lessons to ourselves?

A second anatomical work, published in Rome in 1556, but written in Spanish, and by a native of Spain, is that of Juan Valverde. This treatise occupies decidedly a position in advance of that of Montaña; and enjoyed so high a reputation as to be four times republished, having been translated into Latin and Italian. Valverde knew well and highly appreciated the original character of the inquiries of Vesalius; and adopting for the most part the views of the illustrious Fleming, in

* Libro de la Anatomía del hombre. Folio. Valladolid, 1551.
† Op. citat., pp. 44, 57, 70, 83.
some points he developed these further. Morejon, we may notice, habitually jealous as he shows himself of whatsoever he can interpret into a slight of his countrymen, charges Desgenettes, and after him Jourdan, with having done injustice to Valverde, by representing him as having exhibited the corpses, in several of his plates, armed with sword, shield, and cuirass; with little attention to congruity or the dignity of science. With what right Morejon reprehends here what he calls the scandalous boldness of those who criticize works that they have never consulted, we cannot determine, for we have not ourselves seen the original edition in Spanish of Valverde; but most assuredly, in the Italian edition of 1559, which we have seen—which was published, like the other, at Rome, and only three years later; and which does not profess to have any engravings added,—we find, in the plate representing the superficial muscles, a figure carrying in the one hand his skin and scalp, and in the other the short sword with which we are to suppose he has just completed the process of flaying himself; while in another plate, we have unquestionably the mutilated trunks of two corpses, each duly invested with the Roman loriga. In the Latin edition, published in 1589,† we can testify to the occurrence of the same figures, in the same garniture; but to this alone we should not have felt justified in advertising, as the title-page warns us that additional plates had been inserted. Nor would the matter have been worth notice, inasmuch as somewhat analogous extravagances are not rare in many of our older treatises, were it not that occasion had been sought in it for inflicting a sharp censure. We refer to another work, composed probably about the middle of the century, though not published till 1598, and after the death of the author, as presenting a broad survey of the anatomical and biological knowledge of the times, while it accompanies these with considerable amplitude of literary and historical illustration. It is that of Juan Sanchez Valdes de la Plata, and bears the title of a ‘Chronicle and General History of Man.’‡ Those who may be pleased to follow us in its cursory perusal, will find in it much credulity and many fables, but they are the credulity and fables that are characteristic of the age; while they will be rewarded with occasional amusement, though we fear rarely with anything tantamount to modern notions of instruction. During this century also, Juan Tabar, one of the physicians of Philip II., acquired celebrity by the perfection of his anatomical models, a kind of ingenuity which we have seen revived in a variety of forms since the era of his invention.

It is perhaps not generally known, though it does not admit of dispute, that the interesting device of a method of imparting a large measure of instruction to the deaf-mute, is of Spanish origin, and belongs to about the middle portion of the sixteenth century. Fray Pedro Ponce de Leon, its contriver, was a Benedictine monk, of Sahagun, in Old Castile. His contemporaries allege that he was enabled by his system to teach his pupils to speak, to write, and to draw, as

* Anatomia del Corpo Humano. Folio. Roma, 1559.
† Anatome Corporis Humani. Folio. Venetiis, 1589.
‡ Chronica y Historia General del Hombre. Folio. Madrid, 1598.
well as to attain other educational acquirements; and among those who attest having actually witnessed the progress effected, we have Francisco Vallez, then eminent as a physician and medical writer. The art seems to have maintained a lingering existence in Spain after the death of its inventor, and to have thence gradually made its way into other countries, where its value has since been more enduringly appreciated. But thus it is too often with the Spaniards; who, able and generous individually, as they still are, collectively have grown inert, and prone to make little effort to avoid losing in the conduct of an enterprize the merit which was justly due for its conception. Morejon, who spares no opportunity of claiming a discovery or an invention for his country, does not always carry with him the same justice as in the instance of Ponce de Leon, and sometimes, also, arrogates for it a trophy on far less meritorious grounds. He does not, for example, judge it superfluous to enter on a considerable disquisition to prove to us* that it is to a Spaniard the world is indebted for the process of obtaining fresh from sea-water through the process of distillation; and he points, for his earliest instance, to the date of 1566, and to a work of Andrés Laguna. We shall not pretend to have traced this invention to its origin, for we have not made the attempt; but we recollect perfectly to have seen the method announced in the 'Rosa Anglica' of John of Gaddesden, an English writer long anterior to the time of Laguna, in whose pages we have had the curiosity to verify the passage.† The services to the progress of botany by the Spanish physicians and naturalists were at this time of great value; and their intercourse with their new conquests beyond the Atlantic enabled them to enrich the materia medica with many precious resources, which have never since ceased to justify their first reputation. An event of importance in the history of disease, and one which has recently become entitled to increased consideration among the physicians of this country, is the first observation in Europe, about the year 1530, of the affection which we now recognise under the name of diphtheria; but which was then known in its epidemic form, especially in Italy and Spain, as the cynanche maligna, or, more peculiarly, as the garrotillo of the latter country, where it received this designation owing to the resulting symptoms of suffocation having suggested, in their intensity and fatality, the idea of the death by strangulation produced by the penal instrument of the garrote. The whole doctrine of fevers received also from the Spanish Medical School of this time an extensive and enlightened consideration, and the treatment of this class of diseases was improved and rationalized.

And why should we hesitate to follow Morejon, in conceding to Spain the credit of having first delineated that form of mental disorder, now so generally admitted under the designation of monomania; or refuse a place in medical history to Cervantes, although no physician, for the admirable manner in which he has marked the features of a

* Morejon, vol. ii. p. 64.
† "Destilletur aqua sulsa per alembicum suaviter, et erit aqua dulcis."—Rosa Anglica (1492), p. 173.
morbid state which his sagacity enabled him to recognise, and in
behalf of which, through the ever-living example he has depicted, he
has claimed so genially the sympathy of the humane in succeeding
ages? It is indeed with a gentle spirit that Cervantes touches the
folly of Don Quixote; and it is with a wonderful tact that we are led
to smile at the tale of his extravagances, without a tincture of con-
tempt mingling for an instant with the feeling of the ludicrous to which
they minister. Nor need we wonder that the nobleness of the motives
apparent in the "cuerdo loco," together with the felicity of their ex-
position by the writer, should carry us beyond the absurdities of the
actions, scarcely, perhaps, so far as to warm us into affection, yet to lure
us into something nearer akin to respect than to compassion. It was
not in accordance with the then almost everywhere prevailing spirit,
by which lunacy had been customarily treated rather as guilt than as
infirmitv, that the author never obtrudes a single taunt or rigorous ex-
pression, to leave us to infer his sense of a degradation incurred by
him whose reason was partially destroyed. Those who attempt
Quixote's cure attempt it without harshness, and proceed by humour-
ing delusions which their own reason teaches them it would be in vain
to oppose by dint of reason. In the adaptation of the change in the
character of the insanity, also, in the second part, we have evinced to
us the closeness of observation which Cervantes must have employed
to gather the materials for his picture. But the observing, as well as
the graphic powers of this unique writer were everywhere great; and
it has often occurred to us to admire the singular force and vividness
of his picturesque descriptions, whether of mountain or of champain
scenery, the merits of which have only escaped universal attention,
because they have been surpassed by still superior characteristics. It
would be an interesting inquiry, were it a possible one, which should
have for its purpose to ascertain in how far the sympathy, or even the
esteem, with which Cervantes was able to surround the sufferer from
insanity, may have gradually and insensibly diffused a lesson, the fruits
of which were to appear happily afterwards in the philanthropic
exertions of a Pinel and his followers.

But let us turn now to a notice of a few others of the chief names that
illustrated this crowning period of the medical history of the Penin-
sula. Among the more prominent of these is that Andrés Laguna
to whom we have already made a passing allusion. Laguna was born
in Segovia, in 1499, studied chiefly at Salamanca and Paris, and early
distinguished himself for the depth and extent of his classical acquire-
ments. It was not till 1539 that he graduated as Doctor of Medicine
at Toledo, for doctors in these days were not plants of a rapid growth:
after which, being attached to the service of Charles V., he accompa-
nied that monarch to Flanders, residing afterwards in various Euro-
pean cities, and gaining everywhere celebrity for his eloquence and
learning. In 1557, we find him once more settled in Spain, and
resident at Segovia, where he died in 1560. His writings related to
many departments of the science of medicine. One on anatomy, of
which we may note that it presents a description of the ileo-caecal
valve, was entitled, 'Anatomica Methodus, sive de Sectione Humani Corpors Contemplatio,' and was published at Paris in 1535. He then constructed an 'Epitome of the Works of Galen,' which passed into several editions. To this was appended, among other tractates, a disquisition on "Medical Weights and Measures;" in which he takes occasion to point out the irregularities practised with respect to these by the Spanish apothecaries, who appear, in their confusion and misappropriation of a diversity of weights, to have shared the reproach then, which our own compounders of medicine inherit now. A treatise of some interest, published by him in 1551, was his 'Methodus Cognoscendi, Extirpandique Nascentes in Vesica Collo Carunculas.' He translated much from Aristotle and other Greek writers into Latin; and, what is more to our present purpose, while advertising to Spanish medical literature in its stricter sense, he transferred to his native language the work of Dioscorides. The first edition of this performance does not appear to have been known to Morejon (vol. ii. p. 264), who mentions none antecedent to that published in Salamanca in 1566, while that of 1586 is the first mentioned by Antonio.* We have now before us, however, an example of an edition published in 1555, and therefore five years antecedent to the death of the author,† so that the work does not appear in the character of a posthumous publication, as is left to be inferred by the Spanish authorities. No one can bestow attention on this translation by Laguna, and on the ample comments with which he illustrates his original, without deriving from it that satisfaction which justly attaches as well to the merits of the performance as to the character of the writer. The author does not rise in it wholly beyond his times, for in that no man ever succeeded. Yet it is only necessary to compare him with by far the larger proportion of his cotemporaries, who have entered on the subject of the history and actions of medicines, to discern his manifest superiority. Nor was this acquired at any light sacrifice. Laguna indicates to us, in the dedication of his work, the many laborious journeys he had made, the mountains he had scaled, the declivities he had descended, risking his life among ravines and precipices, with the cost attendant upon this, and upon the acquisition of specimens from remote countries, to the expenditure for all which he had devoted the greater part of his substance. He intersperses his work with many illustrative facts or anecdotes, chiefly derived from the stores of his own experience. After a long period of sleeplessness, induced by anxiety and over-exertion, he derived great benefit, he informs us, in his own person, from the use of a pillow stuffed with the leaves of henbane. Opium, he considers, should only be resorted to as a last resource, when other remedies had failed. While treating of the deadly nightshade and the character of the delirium it produces, he

* Bibliotheca Hispana Nova, tom. i. p. 78.
† Pedacio Dioscorides Anazarbeo: Accrea de la Materia Medicinal, y de los Venenos mortíferos, traduzido de lengua Græga en la vulgar Castellana, y ilustrado con claras y substantiales annotationes, y con las figuras de innumerables plantas exquisitas y raras. Folio. Anvers, 1555.
adverts to the delusions connected with the subject of witchcraft, and
leans evidently, though with some cautious reserve, inspired doubtless
by the terrors of the Holy Inquisition, to rational views as to the
mental condition of the unfortunates charged with, and pleading guilty
to, this imaginary crime. Yet that he does not spare the clergy,
where they exposed themselves deservedly to his censure in anything
apart from the belief of Mother Church, is so clearly evinced by more
than one passage, that we may almost class Laguna with those writers
who, like Erasmus, prepared the way for the diffusion of the Reformed
doctrines, by lowering the faith in their clerical opponents.* The
cuts with which the volume is illustrated are of superior execution for
the time, and many of them characteristic.

We may pause here for an instant to renew our acquaintance with
Rodrigo Ruiz Dias de Isla, in order that we may do him the justice
to mention, that he seems to have been thoroughly on his guard with
respect to the risks attendant upon a careless or excessive use of
mercury in syphilis; while he naively discloses to us some notion of the
extent of the practice and profits of a syphilidologue of the sixteenth
century, when he concludes his account of this powerful remedy by
telling us, that "he does not now need to say any more of mercury;
unless that he has gained by it more than twelve thousand ducats."
Continuing our notices of the writers on the materia medica, we
remark here of the instructive work by Nicolas Monardes, on the
drugs imported from the Spanish possessions in America, published
in 1565, that a Latin translation of it by Clusius appeared in 1574,†
and an English translation in 1580,‡ to both of which we have re-
ferred with interest. An analogous treatise, relating to the materia
medica of the East, is that of Garcia de Orta, a Portuguese, first
published at Goa in 1563, but afterwards translated into Latin, also
by Clusius, as well as into Italian, English, and French. It is only
with the Latin translation, or rather re-compilation,§ of which five

* As an example of this, and of the habits of the times, as well as of Laguna's generally
foreible and lively style of writing, we translate the following passage, in which our
modern advocates of temperance may possibly be glad to recognise a worse condition even
than that which occasionally so sternly claims their attention in our own day:—"And,
what is worse than all, this infernal passion (I mean drunkenness), which formerly pre-
vailed solely in Germany, and in the northern countries, is now extending itself through
all Italy and Spain, exercising its beastly tyranny; and that which formerly oppressed
and enslaved only plebeians and the vulgar, holds now a joint empire over nobles and
princes, over men of letters, and, what cannot be expressed without tears, over the clergy,
who, at least, of all the world, should have given us an example of sobriety and tempe-
rance. Thus it is that, for our sins, drunkenness has become so prevalent, so exalted,
and so honoured throughout all Europe, that we have only to live awhile to see it canonized
as a saint; it being manifest that there is no occasion of life, however important, whether it
be the birth of a son, a betrothal, marriage, or funeral, or whether it be a bargain or a
contract, into which it is not the first to thrust itself. Would you have more, unless that
it is now considered by every one that he does not treat his guest handsomely or libe-
really, if, having received him a man, he does not send him home a beast? And in what
respect a beast? I should say, rather, a cask, a stone, or a block."—Op. cit., p. 504.
† Simplicium Medicamentorum ex novo Orbe delatorum quorum in Medicina usus est
Historia. Svo. Antverpiae, 1579.
‡ Medicinalis Historie of the things brought from the West Indies. 4to. 1580.
§ Aromatum et simplicium aliquot medicamentorum apud Indos nascentium Historia,
Svo. Antverpiae, 1574.
54-xxvii.
editions have appeared, and of these the earliest in 1567, that we have had the opportunity of forming an acquaintance. The work of Orta served as a foundation for that of Christoval Acosta, published at Burgos in 1578,* of which an Italian translation appeared at Venice in 1588;† illustrated, like the original, with figures. From a perusal of this work, which we have seen in both forms, we gather that Acosta had travelled extensively in India, China, and Persia, with the express view, as he tells us, of examining the plants used in medicine; and he was unlucky enough during his enterprise, we learn from Juan Costa, to have suffered captivity “in Africa, Asia, and China.” Much of the information he had thus painfully accumulated is curious; and, varied as it is by personal anecdotes, may still be considered neither unattractive nor valueless. His account of the opium-eaters of the East, with the Chinese, as now, bearing his part among them, will at least exculpate our traders from any charge of having been the originators of this vicious traffic with the Celestial Empire. As to the quantity of solid opium taken, he mentions an individual in Malabar whom he knew to swallow five drachms daily; though from twenty grains to a drachm was the usual allowance with others. Acosta introduces an account of the method of preparation and the effects of bang;‡ as obtained from the Indian hemp. A work by Diego de Sanctiago,§ on ‘Distillation as a Branch of Pharmacy,’ which we have examined, may be mentioned here as curious from its rarity, as well as from the nature of its contents, and the pretensions and hardihood of its promises.

With Luis Lobera de Avila, though a physician and writer of great mark in his day, it will not be necessary that we should long detain ourselves. Lobera was one of the physicians attached to the person of Charles V., whom he seems to have accompanied in most of his numerous voyages; in the course of which, according to one of his editors, Dr. Francisco Vargas, he proved himself “hombre de todas sillas,” having distinguished himself as highly in his suit of mail, when it was necessary to fight, as by his learning and skill when called upon to treat a patient. The collection of his works which we have seen, in which, however, the whole of them are not included, is that published at Alcala de Henares, in 1542. No date prior to this is assigned to any of them separately, by either Morejon or Antonio; though it is evident that at least the ‘Vergel de Sanidad,’|| or ‘Garden of Health,’ of which we have already a German translation issued at Augsburg in 1531, must have appeared in Spanish at an earlier, though with difficulty determinable, period. Those who are curious to ascertain what was the manner of diet of the knights and nobles of Spain

* Tractado de las Drogas y Medicinas de las Indias Orientales. 4to. Burgos, 1578.
† Trattato della Historia, natura, et virtu delle Droghie Medicinali, et altri Simplici rarissimi, che vengono portati dalle Indie Orientali in Europa. 4to. Venetia, 1585.
‡ Tractado de las Drogas, pp. 360, 412, 415.
§ Arte Separatoria, y modo de apartar todos los Licores, que se sacan por via de Distil- lacion. 12mo. Sevilla, 1598.
|| Vergel de Sanidad: que por otro nombre se llama Banquete de Cavalleros y orden de vivir. Folio. Alcala, 1542.
in these palmy days, will find much to interest them in this treatise: and they may be pleased to discover that the wines of the Peninsula were as distinctly characterized, then as now, by their superior strength to those of France; while of the qualities of the "double stout" (dupla biera) of the times, and its composition of water, grain, and hops, they will find not less precise information. His account of the latter description of beverage, however, is by no means so minute as has, somewhat later, been supplied by Placotomus, in his treatise 'De Natura Cerevisiarum,' to which, with all due solemnity, we refer the reader. It may be only worth while to add, that Andres Laguna, writing in 1555, speaks of the ales of England as at that time surpassing all others in quality. The most important, by far, of the works of Lobera which we have examined, is his 'Silva de Experiencias;* a compendium of practical medicine, in which possibly we find few traces of originality, but which may be held to represent, fairly and judiciously, the medical knowledge of his period. We may gather, here and there, in Lobera's pages, as in those of Laguna, some graphic traits of the times.

A far more remarkable writer than Lobera, in as far as general topics are concerned, was Francisco Villalobos, a reminiscence from whom suggests itself to us here, but whom it would be unjust, on every other ground, to pass without a brief notice. We extract the following from his 'Glosa a la Cancion de la Muerte,' and recommend it to our readers for the lesson it conveys from his medical experience, with reference to the always essential consideration for the physician of the state of society in the midst of which his art is exercised, as exemplified in the striking picture it elicits of a sick room of a grandee of Spain. "Since," he says, "in the end all power changes into vanity, for the more manifest proof of this I shall relate here what I saw in Saragossa, while the king was residing there before his marriage. The Grand Chancellor died then of a sudden attack of apoplexy. He was a man who, next to the king, held the chief authority throughout the kingdoms, and was obeyed by all the nobles and magistracy. While rendering up his soul to Him who gave it, his bed was surrounded by his domestics, among whom were a barber-valet, and some servants of the pantry, who, in no long space of time, had been indebted to their master's favour for many thousands of ducats. One of these had chanced to fall asleep while reclining on the pillows of the Chancellor, gaping and snoring loudly; and his fellows, having taken the crucifix from their master's breast, and placed it with great parade on that of the sleeper, had begun, amid bursts of laughter, to chant a funeral service." Contemplating with consternation this shocking spectacle of the unfortunate man and his unfeeling attendants, Villalobos proceeds with many excellent reflections, which we must allow ourselves to pass over, though they indicate finely the thoughtful and independent spirit which characterizes the man. And, indeed, we suspect that Villalobos showed customarily too much

* Remedio de Cuerpos Humanos, y Silva de Experiencias en Medicina. Folio. Alcala de Henares, 1542.
honesty of thought and terseness of expression to find the result always profitable for those worldly interests which he may have sought, through the lesson of such scenes as that he has here painted, to qualify himself to disregard. At least, we know from Capmani that he was not rewarded according to his merits; while we seem to have the right to feel assured that never in his poverty did he even stand under that suspicion which induced our Hobbes to ask for himself, as in defence: “Do I flatter the king? Why am I not rich?”* It was for the supple mediocrity of a Ruiz Diaz to gain his twelve thousand ducats by a single medicine in a single disease: for the sterling worth of a Villalobos remained the severer lesson embodied in the apophthegm of Beaumarchais, that “pour gagner du bien, le savoir-faire vant mieux que le savoir.” Antonio characterizes Villalobos as “disertus et eloquens sermone patrio;”† and no one was more conspicuous in his time for the elegance and purity of his Spanish style, so that he has been accounted one of the great improvers of the language. A remarkable piece by him is his poem, ‘Sobre las Bubas,’ or On Syphilis; a curious production, on a theme in the management of which he preceded Fracastorio, the whole of which is given by Morejon in an appendix to his first volume. The date of the birth of Villalobos is uncertain, but he survived till the middle of the sixteenth century.

It is not universally admitted that the celebrated passage in the ‘Christianismi restitutio’ of Michael Servetus, published in 1553, clearly indicates a knowledge on his part of the proper mechanism of the lesser, or pulmonary circulation, and places him therefore in the position of the first oppugner of the old Galenical notions of the heart’s action, and the first definite pioneer in that succession of faint perceptions of a coming truth which at last terminated in the full light of the discovery of Harvey. Yet, from a consideration of the passage, we are inclined to agree with Morejon that this degree of credit really belongs to him: and it becomes therefore an honour to be justly awarded to Spain; for Servetus, though a graduate of Paris, was a native of Villanueva, in Arragon. Not less a liberal philanthropist than a zealous Catholic, Morejon, in the one capacity, deals with the heresy of Servetus, as with that of his persecutor Calvin, by regarding them both as monomaniacs; while, in the other, he denounces the barbarity of those who used the faggot to purify or sustain the faith. How terrible is the cry of agony of the victim from his pile at Geneva! “Throw more wood on the fire, that I may die quickly! What! Are not the hundred pieces, and the collar of gold you took from me when I was seized, enough to buy wood to burn me quickly? Oh! wretched me! More wood!” But turning to a more genial subject, this is afforded to us by a consideration of the character and the career of Luis Collado, one of the most distinguished physicians and honourable men of his time. Collado was a native of Valencia, in the university of which city he at first pursued his studies, and afterwards occupied a professorial chair. Himself a skilful anatomist, he was an enthusiastic admirer of the merits of Vesalius, to whom he owns himself indebted

* Hobbes’ Answer to Bishop Bramhall.
† Bib. Hisp. Nov., tom. i. p. 498.
for valuable instruction, and whom he defends warmly against the grossly abusive animadversions heaped upon him, with the literary courtesy of the day, by Jacobus Sylvius. The writings of Collado are chiefly directed towards an exposition of the doctrines of Hippocrates and Galen, and to subjects connected with the materia medica. The well-known anecdote regarding him, when called upon to visit the Marchioness of Mondejar, wife of the viceroy of Valencia, is so illustrative of the country and the times, as well as of the character of the physician, that we may be excused for repeating it. On his first introduction to the sick room, he felt the pulse of the noble dame while standing by the side of the bed. On retiring, he was followed by an attendant, who signified to him that the physicians of Castile were accustomed to feel the pulse of a lady of her distinguished rank while on their knees. "But I am Collado, and I kneel only to God," was the indignant answer, as he left the palace, resolved not to renew his visit; a determination which he only abandoned on the entreaty of the Marquis, and the assurance that thenceforward he should be presented with a chair. Another, and more trivial anecdote connects Collado with Francisco Valles, perhaps, if we except Mercado, the most distinguished in the catalogue of his cotemporaries and colleagues. Valles occupied the position of first body physician to Philip II., when the reputation of Collado drew towards the latter also the attention of this monarch, who desired to attach him to the court in a similar capacity, and more especially to confide to him the post of physician to Queen Isabel. But Collado neither loved the glitter of courts, nor was so dazzled by their pageantry as to be blind to the turmoil that heaved uneasily beneath it; and he was better pleased to remain in his calm retreat at the University, engaged in the faithful exercise of his duty among his scholars. There was therefore an earnest motive hid under his playful reply, as he declined the proffered honour, saying that it would be the most monstrous thing in the world were he to accept the second position where Valles had the first, for it would be to place a hill (collado) below a valley (valle).

As to Francisco Valles himself, he was a native of Covarrubias, in the diocese of Burgos, and studied at Alcalá, where he graduated in 1553. Little is known of that early career which led him, at a later period, to so marked distinction, that he received from his cotemporaries the epithet of "the divine;" a title said to have been first bestowed upon him by Philip II., in a burst of gratitude for the relief that this monarch, patient of toil but of nothing else, had experienced through the prescriptions of the physician under a violent paroxysm of gout. His influence with Philip gave him great authority, which he well employed in the advancement of the means for the promotion of that learning among others in which he was so conspicuous a proficient himself. The fame of Valles soon extended to other countries, and his writings were especially esteemed in France. These writings are very numerous; and nearly all of them, however neglected now, passed through a succession of editions during the century which immediately followed their publication. Among them are commentaries
on different portions of the works of Aristotle, in discussing whose topics Valles displayed great metaphysical acumen. His treatise, published in 1588, 'De iis quae scripta sunt physice in libris sacris,' if we may judge from the analysis by Morejon, is apparently a work of remarkable interest. With his 'Methodus medendi,' first published in 1589;* his 'Commentaries on Galen;'† those on the 'Prognostics; and on the 'Diet in Acute Diseases,' of Hippocrates;‡ and with his various dissertations on the urine, on the pulse, and on fevers, we are ourselves acquainted, and we have not consulted them without admiration of the sterling qualities of the writer. The judicious practical maxims and sagacious appreciation of facts evinced by Valles, and illustrated rather by a choice than by a profusion of learning, bespeak the master in his art and the accomplished scholar; if he could not escape altogether from the defects of his times, the taint of which nowhere appears more strongly than occasionally in the quality of his therapeutic resources. We have given, from Laguna, an account of the prevailing proneness to intemperance in the sixteenth century. Let us see, in a short extract from Valles, what remedies a court physician, writing prior to 1589, judged advisable, and actually employed, to check the propensity: "Iis, qui usque ad ebrietatem vini suavitatem capiuntur, solemnus pro-pinare incautis vinum in quo stercus aliquod, humanum maxime, dissolutum sit, aut spuma sudoris equorum, aut in quo sit anguilla suffocata, vel putrefactae uvae. Ea enim abominabile vinum reddunt, et ejus abominationis vestigium in imaginatione imprimit."§ The writings of Valles have been greatly lauded by Boerhaave. He died at Burgos in 1592.

It is enough to record the fact, that the first treatise on dentistry in Spain, the work of Franco Martinez, a resident in Valladolid, was published in 1557, in that city; while Juan Tomas Porcell, who, in 1565, published at Saragossa a treatise on the Plague, has an undoubted claim to remembrance, as reputed to have been the first who opened the bodies of those dead of that disorder. Porcell experienced practically that bloodletting was prejudicial in the pestilence; and he accounted for this hypothetically, on the grounds that, as the disease proceeded from bile separated from blood, to remove the blood was to remove what restrained the bile, and so produce frenzy and debility: giving us here, at least, a valuable practical fact, while showing us at the same time, what it is well for us now and always to remember, how independent this may be of a theoretical explanation. But with this slight notice, and passing over others altogether, whose labours it would have been agreeable to us to have indicated had the scope of our remarks permitted, we must reserve a more considerable, though still a scanty space, for one so deservedly prominent as Luis Mercado. Born at Valladolid in 1520, Mercado held for some time a chair in the university of that city; afterwards occupied the position of body

* Methodi Medendi Libri quatuor. Svo. Lut. Par., 1651.
† Commentaria in Galeni Libros sex, et Tractatus Medicinales. Folio. Francof. 1645.
‡ Commentaria in Prognosticium Hippocratis. Folio. Aurel., 1655.
§ Methodus Medendi, lib. ii. cap. 9.
physician to Philip II., and his successor, Philip III.; maintained throughout life a distinguished reputation, as well as a high character for unpretending worth and probity; and died, in 1606, of calculus of the bladder, having reached the age of eighty-six years. It was rather for the value and extent of his practical knowledge than for his philosophical acuteness, that Mercado was esteemed by his cotemporaries, who reckoned him superior to Valles in the former respect, if inferior in the latter. His principal works were collected in five folio volumes, usually bound into three, many editions of which followed that first issued in 1605, at Valladolid. That which we have consulted was published at Frankfort, between 1614 and 1620. The earliest of his treatises, in their separate form, according to Antonio,† was the 'Methodus Medendi,' published in 1572. He appears to be the first Spanish physician who described accurately the epidemic diphtheria, or angina maligna, already alluded to as popularly designated in Spain under the name of garrotillo. Mercado's description occurs among his 'Consultationes Medicinales,' of which it is the fifteenth; and relates to the successfully treated cases of the son of a Spanish nobleman, and of the nobleman himself, the affection having been apparently communicated through immediate contagion from the former to the latter. The details, which occupy upwards of seven closely printed folio pages, are exceedingly interesting, and their examination may alone thoroughly satisfy any one, as they have satisfied us, of the learning and judgment, and other eminent qualities of the writer. His remarks on the treatment of petechial fever, or tabardillo, so long an object of familiar inquiry among the Spaniards, evince equally his sound practical tact and talent for observation. Morejon speaks of Mercado as one of those who believed in the American origin of syphilis. Such, however, is by no means the impression which we have been able to gather from a perusal of his treatise, 'De Morbo Gallico,'‡ in which he seems to leave this question almost untouched, and wholly undecided. It is his singular idea of the disease, laid down by him as a certain dogma,§ that it has its pathological seat and origin in the liver, although it have its initiative in an external contagion, prior to its reaching the liver. In 1593, Philip II. employed Mercado to draw up two compendious treatises, which were to serve as textbooks for an examination of a practical nature, to be undergone by all graduated bachelors of medicine and all surgeons, after they had been two years engaged in practical studies; failing in which, they were to be debarred from the further exercise of their functions. Philip III. also, in 1608, confided to Mercado the charge of preparing a treatise, designed to diffuse correct notions with regard to the nature and treatment of the plague. It may be interesting, though perhaps scarcely consolatory, to a modern medical writer to learn, that for the execution of this work, extending to fifty folio pages, the king presented the author with a remuneration of two thousand ducats.

* Ludovici Mercati, Medici Hispani, Opera Omnia, Medicina et Chirurgica, in quinque tomos divisa. Francofurti, 1620.
† Bibl. Hisp. Nova, t. ii. p. 50.
‡ Opera, tom. ii. p. 629.
§ Ibid., p. 630.
Of the principal surgeons of this period, whose names it would be an injustice to omit, our attention is first directed to Francisco Arceo, whose little treatise on the Cure of Wounds long enjoyed an extensive reputation. Arceo was born at Fregenal, about the year 1493, and survived to a great age, having been distinguished as an operator, according to the preface to his works by Montano, even after he had passed his eightieth year. Part of his educational studies were pursued in the monastery of Guadalupe, then, and long afterwards, celebrated for a medical school rivalling the universities, and possessing the advantage of an excellent hospital, with other valuable means of instruction. His works, which are of very modest dimensions, and include only two treatises, were first printed at Antwerp, in 1574, and appeared in various editions and translations subsequently. That which we have examined was published at Amsterdam in 1658. In his comments on the treatment of wounds, Arceo did not aim at their cure by the first intention; nor did he, as Morejon asserts, dispense with the use of tents, in at least the treatment of the larger wounds. Still, this treatise contains many excellent observations, and details many remarkable cases and cures. In his second treatise, which relates to the treatment of fevers, we have little more than a loosely strung collection of prescriptions, conceived in the stoutest spirit of polypharmacy, and with scarcely the intervention of a vestige of symptomatology or pathology. Reasoning from the analogy of his good fortune in the treatment of penetrating wounds of the chest, he aimed at the cure of the ulcerated lung in pulmonary consumption; and with such success, he tells us, that his patients under his method became "pingues, et boni habitus, et bene colorati, ut nihil supersit expetendum." Our modern healers of phthisis may find it an advantage to add to their fuller knowledge of the pathology of the disease, the information, if they use it rightly, that this happy result was produced by pills of agaric, taken with infusion of scabious, and syrup of roses and maiden-hair. But the surgeons for whom we must assert a title to attention far beyond that of Arceo, whether in Spain or elsewhere, are Daza Chacon, Juan Fragoso, and Hidalgo de Aguero. What vivid reminiscences, connecting themselves with scenes not willingly forgotten while energy and gallantry continue to be prized, nor yet cheerfully remembered while associated with the thoughts of the carnage and suffering that necessarily attended them, crowd around us as we contemplate the history of the fortunes and the labours of especially the first of this eminent trio! The campaigns of the fifth Charles; those of the stern, yet conscientious Alva; the gallantry of John of Austria, with the story of his almost unmatched victory of Lepanto, and the unhappy accident of his death; the sad career of Don Carlos; the devoted service and heroic end of Quixada; with much more of the stirring events and striking or curious recollections of the times, all exhibit their

* Franciscus Arceus: De recta curandorum vulnerum ratione, et Aliis ejus artis praecptis. Libri ii. 12mo. Amstelodami, 1658.
† Op. cit., pp. 111, 112.
‡ Ibid., p. 510.
distinct traces before us in the important work on surgery* which has been left to us by Daza. We gather from it also nearly all that we know of the biography of the writer himself.

Dionisio Daza Chacon is said by Morejon to have been born at Valladolid in 1503, but we glean evidence from his treatise that this date should be placed seven years later. He entered upon the practice of his profession, he himself tells us, at twenty years of age, and devoted to it a period of fifty years; retiring at the time when Philip II., of whom he had been appointed one of the surgeons, proceeded to take possession of Portugal. As this event took place in 1580, and as in Daza's announcement we have precisely seventy years of his life accounted for, we become entitled, through so plain an induction, to correct the statement of the Spanish historian, and to assign 1510 as the proper year of Daza's birth. That of his death it is necessary to leave undetermined: but he must, at all events, have reached a very advanced age; for we find him, in 1596, when he had attained his eighty-seventh year, appending his name to a favourable censorship of the work of his fellow-surgeon, Hidalgo de Agüero. There is evidence to show that Daza's treatise must have been completed about the time of his retreat from active service; though the first edition mentioned by Antonio is that of 1605, subsequent to which three others, at least, have been published. Whoever will take the trouble, like ourselves, to examine the somewhat bulky volume of this surgeon, and compare with it the works of any of his other more remarkable cotemporaries, will be at no loss to account for the distinguished reputation he acquired in his own day, of the extent of which we have many evidences, derived from among those of his countrymen who were best competent to form a judgment. Willingly paying our tribute to the acuteness and to the happy ingenuity of Ambroise Paré, still, with regard to all the more solid acquirements of the mind, Daza was unquestionably his superior; while in depth and variety of erudition, and in the capacity of judging of the observations of others, wherever for that purpose was required the application of a high intelligence, with power of abstraction or logical deduction, the inferiority of the French surgeon was still more conspicuous. Hence arose the marked credulity of Paré, for which scarcely any prodigy of middle-age superstition was too extravagant or repulsive. Hence the comparative scrupulousness of Daza, who, preferring to throw the responsibility of his fame upon the thinkers of his age, was indebted to no happy accident, or single prominent discovery, for the basis of a reputation, the light of which may have been less brilliant than that of Paré, but was more equably and expansively diffused.

Nor could the endowments of Juan Fragoso be brought into equal competition with those of his more able countryman, although the work of this surgeon seems to have been generally the more popular, and to have passed rapidly through numerous editions. The impression

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* Practica y Teorica de Cirugia, en Romance y en Latin. Compuesta por el Licenciado Dionisio Daza Chacon, Medico, y Cirugiano de su Magestad del Rey Don Felipe Segundo. Folio. Valencia, 1650.
of Fragoso’s treatise, which we have examined, bears to be the sixth,* and is dated in 1601, while the first had been apparently issued only ten years earlier. But there was much even in the relative inferiority of Fragoso to conduct to this greater popularity; for the comprehensive erudition of Daza, embracing all epochs of his science, from its dawn to its relative maturity, extended sometimes to what, for the everyday world, was beyond the common wants and the common intelligence. Still, the treatise of Fragoso must rank as a work of high merit, though not of the highest merit; nor, above all, of marked originality. His consideration of medico-legal cases is curious for the time, and his illustrations from actual observation, among which we may point to his description of a leper, are occasionally very instructive. In discussing the means of determining whether a person had been hanged while in life, or suspended after death, his description† of the effect of the cord under the former condition, as causing a discoloured, livid, or black mark, with the skin contracted or wrinkled, is tolerably graphic. He alludes to the death of Don John of Austria, as reported by Daza, and repeats as an unquestioned fact,‡ that this cherished hero of the soldiery perished from loss of blood, consequent upon opening a hemorrhoid with the lancet; a disaster which, along with the affecting details regarding it, as these are briefly narrated by the former eminent surgeon, seems to have escaped the attention of our best historians, by whom the fatal issue has been usually attributed to fever. He quotes a story§ from the renowned Fra Luys de Granada, which, with its severe discipline, we recommend to the attention of our writers on Gout, for the behoof of their generally not singularly abstemious patients. An Italian, a thorough and veteran martyr to the disease, fell into the hands of his feudal enemy, who for four years kept him imprisoned in a tower, giving him as his sole sustenance a scanty supply of bread and a jug of water daily. At the end of this period, when a lucky chance freed him from his prison, he was freed from his disorder. Fragoso published an earlier work in 1570, the subject of which also relates to surgery. None of the Spanish authorities whom we have consulted record either the date of his birth or of his death.

Bartolome Hidalgo de Aguero, a native of Seville, died in 1597, at the age of sixty-six, and was born, we thus learn, in 1531. He held for some time a chair of Surgery in the university of his native city. In the year preceding his death, we find a censorship of his principal book by the veteran Daza, who speaks of it as a very learned and laborious work. It was not published, however, till 1604, or till seven years after the death of the author, when the first edition, which is that now before us,‖ was issued under the care of his son-in-law. One or two minor works appeared during his lifetime, and other editions of

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* Cirugia Universal aora nuevamente emendada y anadida en esta sexta impression. Folio. Alcala de Henares, 1601.
† Op. cit., p. 551.
‡ Ibid., p. 418.
§ Ibid., p. 413.
‖ Thesoro de la verdadera Cirugia y via particular contra la comun. Folio. Sevilla, 1604.
his principal treatise were published subsequently. Hidalgo, or his son-in-law in his name, assigns what we may here refer to as the usual reason proffered by the writers of the day for composing in the vulgar tongue, their motive being the desire that their works might in this way become generally useful. The signal merit of Hidalgo, for which the art of surgery must remain for ever indebted to him as one of its most sagacious promoters, lay in his advocacy of what he designated as his via particular: according to which almost every description of wound was to be attempted to be healed by what was in so far a revival of the method by the first intention, the rules for accomplishing which he extended and modified; while all the vile apparatus of dilatation, tents, and digestive ointments were to be happily excluded from the prevailing routine. With the same wise opposition to all officious and often perilous interference, the use of the trepan and the levator was banished, or nearly banished, from the treatment of injuries of the head. This great innovation, so happy in its effects, and so precious to the art, was not received without much resistance on the part of other surgeons at the time; but the experience of its benefits, at a period when no weapon rested long in its sheath, soon became too notorious not to meet many sufferers who found reason to confide in its efficacy, and who were glad to profit by the gentleness of method and promptness of cure by which it was attended. Even the bulls of Seville, we are told,* gathered added courage during his life, and set to in their encounters with little fear of the consequences, committing themselves, as they crossed swords, to God and to Hidalgo, to whom, with pious ruffianism, they commended themselves as to a kind of saint. But Hidalgo, if he have been a dexterous and judicious surgeon, is not equally skilful with his pen, and we find little in him to remind us of the wide attainments and erudition of Daza. Through a maze of confusion, we arrive only with difficulty at a full comprehension of his methods; nor when we enter into their details do we discover, however great his improvements on what had preceded him, that he is by any means uniformly exempt from false and extravagant notions of the nature and uses of remedies, or that his rules are always so sound or so simple as those which form the basis of modern practice. He speaks of his plans† as having been developed with great labour in the hospital of the Cardinal at Seville, where he had acted as surgeon for more than twenty years. The wound of a cutting instrument, he remarks,‡ is healed by the mere approximation of its edges, because it contains nothing to impede the union; and now experience has shown, he adds, that by removing whatever intervenes, such as extravasated blood, or foreign substances, or the existence of abnormality of temperature, to prevent a union, we may attain a like success with contused or lacerated wounds, for which, therefore, a cure by the first intention is to be similarly attempted. He applies these maxims to the treatment of a great variety of wounds, subjecting his processes to modification according to the precise seat and nature of the injury. An able,

* Op. cit., Prolog., p. 3. † Op. cit., Trat. i. cap. 26. ‡ Ibid., Trat. iv. cap. 6.
though eccentric English writer, Sir Kenelm Digby, born six years
after Hidalgo’s death, gives the secret of his success in the cure of
wounds by the powder of sympathy; in his advice to “cast away all
your playsters, onely keep the wound clean and in a moderate temper,
’twixt heat and cold;”* but we have seen how fully all that was worth
in these directions, profitable as they were in their time in spite of
their association by Digby with a ridiculous superstition, have been
anticipated by the more reasonably developed precepts of Hidalgo.
Those who will turn to the work of Cesare Magati, for which, as pro-
posing a reputed new method, he attained great credit, also after the
death of Hidalgo, will find† that neither in the treatment of wounds
generally, nor of injuries of the head in particular, are his practical
rules more judicious, if in the latter they are not sometimes less judi-
cious, than those of the Spanish surgeon, though it must be confessed
they are detailed with a more precise and scholarly diction. In leaving
the surgeons of this period, we may select from among those of lesser
note the name of Francisco Díaz, a graduate of Alcalá, and a pupil of
Collado at Valencia, who published in 1575 a Compendium of Surgery,
which we have not seen; and in 1588 a treatise on the Diseases of the
Urinary Organs;‡ which we have consulted, and which was in high
esteem in his day. His account of renal calculi, with their effects and
symptoms, is judicious and accurate for the time, and he recommends
among the rest a recourse to mineral waters in their treatment. In
strictures of the urethra he introduces what he calls a novel method of
cure, which consists in a modification of that by caustic bougies, with,
in otherwise intractable cases, the employment of the canula, armed
with a stylet,§ the danger of which he confesses, but justifies on the
plea that it was only resorted to by him to avoid a greater danger.

Among not a few Spanish ladies who distinguished themselves by
their general studies in the sixteenth century (“rara in sexu decus,”
says Antonio,|| “quamvis inter Hispanas minus rarum”), we find one
who rendered herself conspicuous by the views she promulgated regard-
ing the science of medicine. Doña Oliva del Sabuco de Nantes Bar-
rera, a native of Alcaraz, in la Mancha, was the author of a treatise
on the Philosophy of the Nature of Man, published at Madrid in 1587;
of which at least three editions appeared afterwards, that of 1728,
which is now before us,¶ being the latest. While compelled to detrac
somewhat from the laudations bestowed upon this learned lady by the
Spanish critics and bibliographers, an examination of her work, never-
theless, reveals to us much that justifies us in assigning to her no ordi-
nary degree of merit. She propounds, as her fundamental doctrine,
that all life, with all diseases or depravations of life, proceeds from the

* Sir Kenelme Digby: A late Discourse Touching the Cure of Wounds by the Powder of
Sympathy, p. 9. (1658.)
† Magatus, De rara medicione vulnerum (1616), lib. ii. cap. 1, 6, 25.
‡ Tratado de todas las enfermedades de los riñones, vesiga, y Carnosidades de la verga,
y Urina, dividido in tres libros. 4to. Madrid, 1588.
§ Op. cit., p. 352.
¶ Bibl. Hisp. Nova, tom. ii. p. 156.
∥ Nueva Filosofía de la Naturaleza del Hombre, no conocida, ni alcanzada de los
grandes Filósofos antiguos, la cual mejora la vida, y salud humana, 4to. Madrid, 1728.
brain; the various actions and manifestations being effected through the means of a white juice or fluid, sometimes named by her chyle, and sometimes white blood, which emanates there, and is thence diffused throughout the body. In this idea of a white juice, Martinez, and after him Morejon, affect to discover an anticipation of the later received doctrines regarding a nervous fluid; and indeed, whatever be the value of these, had she limited herself to the statement that by the supposed fluid, which, she remarks, was not detected by the ancients because of its like colour with the nerve, the sensitive and motive power is communicated, and not by irradiation, the claim might have received at least a qualified assent. With how little real justice it is advanced, however, any one who will trace the development of Doña Oliva's doctrines in her treatise* will easily determine. In truth, her philosophy lays at no time any very strict restraint on either her imagination or her credulity; and mere dreams pass with her, not less promptly than with the most fanciful of her cotemporaries, as thoroughly investigated and determined problems. It is one of her therapeutic maxims, connected with her notion of a nervous fluid, that scratching the top of the head with the nails constitutes an admirable remedy, from its power of raising the general pia mater. Yet in many points which she touches, and especially in those which relate to practical ethics, and to moral and political philosophy, she is often clear, solid, and ingenious; and it is impossible to follow her speculations without respect and without interest. With the boldness which belongs to her mission, she does not hesitate sometimes to discuss subjects not usually considered congenial to the feminine character; but the fashion of the day was not fastidious in matters of delicacy, and little more harm was seen then in naming a thing directly than in reaching it by a circumlocution. Upon the whole, Doña Oliva Sabuco does not deserve to be forgotten.

(To be continued.)

**Review X.**

_Urethro-Vaginal, Vesico-Vaginal, and Recto-Vaginal Fistulae, &c._

By N. Bozeman, M.D., of New Orleans.—New Orleans, 1860.

In the October number of the year 1858, we gave a notice of Dr. Bozeman's important and interesting observations on the nature and varieties of vesico-vaginal and urethro-vaginal fistulæ, with the results of his experience in the treatment, by surgical operations, of these lamentable injuries.

"Something more than two years have now elapsed," writes Dr. Bozeman, "since my last paper upon the subject of urethro-vaginal and vesico-vaginal fistulæ appeared. Since that time I have been steadily engaged in prosecuting my labours in this department of surgery;" and the result of his labours is, that 13 cases have been recorded in his pamphlet, all of which have been under treatment.

* Op. cit., pp. 228, 267, 345.