I have obtained from his work *On Continued Fevers*, but also for the information about hydatids and their treatment contained in the aforesaid article.

I feel convinced that the revival of Récamier's method by Dr. Finsen will be unsuccessful. Although some German doctors—as Professor Küchenmeister—have regarded it as a practical operation, I feel pretty sure that contrary views will be held in England. It seems to me that the statistical statements of Dr. Finsen himself form the best arguments against this method of operating. Dr. Finsen says that, during his stay in Iceland, he had 255 hydatid patients under his care: out of this number 48, or not 1 in 5, were operated upon; and only 31, or not 1 in 8, recovered. It is not clear how many of the 48 operated on were lost; but it is certain, from his own statements previously published, that in 1863, out of 32 patients operated upon, 5, or every sixth case, died, and 8 were treated without any good result.

It is well known that Dr. Davaine operated upon 12 patients for hydatids, according to the method of Récamier: out of this number he lost 6, or 50 per cent. This bad result, compared with one nearly as bad by Dr. Finsen, ought to make medical practitioners cautious about performing so dangerous an operation.

As I am now preparing a monograph on the Hydatid Disease of Iceland, which is intended to show my own practical experience, as well as that of my medical brethren, in this matter, it is unnecessary to enter more deeply into this subject at present.

CASE OF RESECTION OF THE KNEE-JOINT: FOLLOWED BY FIBROUS ANCHYLOSIS: AMPUTATION: SPEEDY RECOVERY UNDER THE ANTISEPTIC TREATMENT.*

By JAMES D. GILLESPIE, M.D., F.R.C.S.E.,

Surgeon to the Royal Infirmary, Edinburgh, and to Donaldson's and Gillespie's Hospitals, etc.

W. M., aged 22, a miner, was admitted into the Royal Infirmary, Edinburgh, on October 31st, 1865, with disease of the knee-joint. It had begun two years previously, with pains of a lancinating character, and no swelling. He continued at his employment in England up to ten months before his admission, when he was obliged to seek surgical aid, but without obtaining material relief. While he was under treatment in the Infirmary, various remedies were employed till November 28th, when, as nocturnal pain had much increased, and the patient was most anxious to have active measures adopted, excision of the joint was performed; a semilunar incision being carried round the lower margin of the patella—that bone, and a portion of the condyles of the femur, with a thin slice of the head of the tibia, being removed. The disease was found mainly to consist of ulceration of the cartilages. The cut surfaces of bone were brought into close apposition, and found to fit accurately; the limb was supported on a long Gooch's splint, enveloped in plaster of Paris, and fastened to a Salter's swing, in the way recommended by Dr. P. H. Watson.

The following short notes indicate the progress of the case.

Dec. 5th. Almost the whole of the incision was healed. There was moderate discharge of healthy pus.

Dec. 20th. The incision was entirely healed; but a small abscess was forming on the inner side.

Dec. 23rd. The abscess had opened.

Jan. 2nd, 1866. The wound was healed.

March 20th. A leather knee-support was applied, and the patient was sent to the Convalescent House, able to bear his weight on the leg with ease.

April 28th. He was readmitted with a small abscess.

May 26th. He was dismissed cured, able to walk with much freedom.

Dec. 12th. After his dismissal, he returned to England, and again commenced work in a pit; and says that he gave his knee a wrench, which caused it to become first swollen and painful, and latterly weak. It was put up, and kept for a long time at perfect rest, but without much apparent benefit; as, although the bones appeared to be in the closest approximation, they were slightly moveable. A powerful electric current was next tried, as recommended by Dr. John Duncan for aneurism. Two long needles were inserted at the outer and inner side, and the current kept up for about ten minutes. It was found very difficult to insert the needles, owing to the close apposition of the bones. This application caused inflammation, and the discharge of a minute piece of bone from one of the points of insertion; and it seemed to consolidate the parts.

Aug. 23rd, 1867. He was sent to the Convalescent Hospital, again able to use the limb.

Feb. 5th, 1869. He was readmitted. He had been again in England, and latterly been employed as a gate-keeper on a railway; but he had required a much stronger support for his limb, and it had gradually been becoming atrophied and weak. There was now great mobility. The cicatrix was perfectly healed; and the bones were apparently in admirable apposition, but moveable. The leg was three inches shorter than its fellow, and much atrophied.

March 9th. Amputation was performed at the lower fourth of the thigh, by long posterior flap, and a short anterior one close to the cicatrix. The vessels were twisted, and a few secured by fine silk ligatures, which had been steeped in carbolic acid and dried, cut off short in the wound. In the evening, the flaps were accurately brought together by sutures of the same sort of silk as had been employed for ligature, and put up antiseptically.

On March 10th, the pulse was 96; on the 12th, 92; and on the 18th, 80. The dressings were now for the first time removed, and the stump found entirely consolidated. The skin was not quite healed; but there was not a trace of pus. The carbolised sutures were removed. The patient was able to be up.

March 25th. He was sent to the Convalescent Hospital, cured, sixteen days after the operation.

I have deemed this case worthy of notice, as it illustrates two points.

1. The occasional failure of excision of the knee-joint, after it has apparently been most successful; the patient having been, on his first dismissal from the hospital, in a state which warranted the belief that the ultimate usefulness of the limb was secured; but, when it came to be tested by hard work, it began to fail, the occupation of a miner being peculiarly unfitted for a man with a leg incapable of flexion. You will see, by an examination of the preparation and the drawings, that there is now no trace whatever of bony anchylosis; the rounded extremity of the femur playing in the cup-shaped head of the tibia, with strong fibrous tissue intervening. In the head of the tibia may be seen a small healing cavity, whence a minute piece of bone had been expelled previous to his last admission into hospital. This cavity does not communicate with the original cut surface of the tibia; so the sequestrum was probably the result of inflammation induced by the pressure of the end of the femur. The section of the false joint shows how accurately the bones were in apposition; while the drawing of the joint before it was divided indicates that a considerable portion of the condyloid extremity of the femur had been left unremoved by operation.

This is the only case in my own practice, and, so far as I know, in the practice of my colleagues of recent years who perform resection, where permanent bony anchylosis has not been established; and it appears to me due to the profession to narrate its history, as it tends to

Section of a resected knee-joint.—A. Line of section. 1. Femur. 2. Tibia. 3. Fibula. 4. Oblique section of tibia. 5. Dense fibrous tissue enveloping the bones. 6. Healing cavity, from which a sequestrum had been discharged.

show that, in exceptional instances, however carefully the bones are brought together, however immoveable they may be made by suitable apparatus, and however satisfactory the immediate result may appear, gradual giving way of the apparently firm union may take place, and disappointment as to the ultimate issue ensue. I do not think that the unexpected termination of this case should bear any weight against the operation, for bony anchylosis is undoubtedly the rule, not the exception; and I have met with excellent results.

2. The second point to which I would allude is the very rapid recovery after amputation, without a trace of pus during the consolidation

* Read to the Medico-Chirurgical Society, Edinburgh, June 2nd, 1869.

of the stump. It is as yet unprecedented in my experience to have an adult, whose thigh was amputated, able to be up on the tenth day, and dismissed absolutely cured on the sixteenth. There were, of course, certain favourable circumstances in the case, such as the absence of disease at the seat of amputation; the wasting of tissues, which had gradually been taking place; the absence of ligatures, save one or two small insignificant knots of carbolised silk, which were never seen afterwards. But I believe that some merit must be ascribed to the antiseptic mode of treatment.

ABYSSINIA:

ABYSSINIAN CHARACTER; ETIQUETTE; CUSTOMS; THE CHURCH; A FESTIVAL; BRINDO, ETC.

By HENRY BLANC, M.D., M.R.C.S.E., F.R.G.S., etc.,
Staff-Assistant-Surgeon, Bombay Army.

PART V.

THE Arabs are well known to be kind and humane, even attached, to their domestic animals. They more than pet, they really love, their noble horses, and their handsome breeding mares. With them the camel's load is never too heavy nor too bulky, and at the end of the day's journey the useful and patient animal is carefully attended to. The very pariah dog, unclean as he is in the Moslem's eye, wanders in the Bedouin's camp unmolested, an ever ready scavenger. If we now look to the Abyssinians, we will find a marked difference. It is true the chief will take great care of his fast ambling and favourite mule, and his charger will often share his hut; but only as long as the one or the other keeps in good condition and thus flatters his vanity. Long and faithful service have, neither in men nor beasts, any value in his selfish eye; and with their decreasing value his affection equally abates. Feeling no pride in his beasts of burden, be they mules or donkeys, he is totally indifferent as to their fate. A simple piece of hard skin alone protects the poor animal's back, on which is tied, with thin leathern ropes, here and there cutting through the skin, heavy and bulky loads. In almost every case, after a few days' march, the poor animal's back is covered with sores; nevertheless, the same loads are tied on again day after day, without regard to the animal's sufferings. I have seen many a time on the march the vertebrae and ribs of a loading mule quite bare, to an almost incredible extent. The sight of the white bones, bathed in pus and blood, and bordered with sloughing flesh, was so sickening that I could but wonder how the poor brute did not even find, at that stage, some pity in its master's callous heart, who would simply laugh and grin when his attention was drawn to the pitiful condition of the poor animal.

Abyssinians are great boasters. When a chief gives an entertainment to his officers and soldiers, it means a low orgie, intoxication, and self-vaunting. Suppose a warrior has been invited to such a feast: after long libations of potent hydromel, he rises on his tottering limbs, fires his gun or pistols, mounts his horse, brandishes his sword or spear, and at the top of his voice shouts in loud and noisy strains the record of his valorous deeds. "I am so and so, the leader of many a fight, the master of the grey horse; in such a fight I have killed so many men; I am a good plunderer; none knows better than me where to find the peasants' goods. I have deprived many enemies of their manhood, and those trophies adorn my hut. I have raped so many young girls", etc. Yes, strange as it may appear, it is a fact, rape in Abyssinia is a feather in a warrior's cap.

Our daily ablutions were a matter of great wonder to the Abyssinians, and it required time and much persuasion to convince them that we were Christians. Abyssinian Christians never wash. They can, if they choose, do so once a year on St. John's Day; but few, indeed, avail themselves of that privilege. The utmost an Abyssinian is allowed in that respect, without being suspected of being at heart a Mussulman, is to wipe his eyes in the morning with the corner of his cloth, and before meals rinse his hands with a little water. Soap is unknown; its substitute, a kind of seed called "endood", is only used for washing clothes.

At the beginning of our captivity at Magdala, I had taken into my service a couple of boys to help me in passing through my chains thin calico drawers, a very difficult operation to the inexperienced. As the boys in question were intensely dirty, I had told them to wash themselves every morning. I soon perceived that my order was not obeyed. On that I directed my Portuguese servant to see himself that every morning the boys washed at least their faces and hands. Both at once came to me crying, and begged to be dismissed. They said that to please me they would have no objection to wash, but by so doing they would be the laughing-stock of the fortress, and preferred "poverty to

public disgrace!" As I could not do without them, I made the washing optional, and the young scamps availed themselves of my permission to remain in future firm adherents of the *pure* Abyssinian Church.

But let the reader accompany me on a visit to one of those sanctuaries. We were well on our journey towards the Imperial camp, fast approaching the Tana Sea; and though we had passed several churches whose Coptic cross could be seen for many a mile, rising on distant hillocks above the dark foliage of the cedars, amidst the green-leaved Guicho and the elegant coffee-tree, as yet we had visited none. We knew not whether it would be prudent or not; when, however, one morning perceiving a church on our way, we consulted with the chief of the escort Theodore had sent us, and as he assured us that we could not do wrong in his master's eyes should we enter one, we rode up to it under his escort. Except in the province of Tigré, all the churches in Abyssinia are circular, the walls generally of mud and stone, the roof conical, and thickly covered with straw. The church proper consists of three concentric circles; the first, a kind of verandah, wherein the congregation assemble; the second, the church itself, where the priests perform their ceremonies; the third, or innermost circle, the "Holy of Holies", containing the sacred vase and the "Tabot", a small square piece of wood, having on one side a cross, on the other three stars, symbols of the Trinity, and on which are carved the name of the church and that of the bishop by whom it was consecrated.

The verandah is, for the stranger, the most interesting portion of the edifice. In some, like "Medani Alum" (Saviour of the World), the church we visited that day, the paintings that adorn the walls, all considering, are not badly made. St. George and the Dragon in the church of Medani Alum held a prominent and conspicuous place; next came the Twelve Apostles and the Trinity, God being represented in the form of a benevolent-looking old gentleman. Several representations of our Lord's sufferings graced the walls. In the trial by Pontius Pilate, this one is represented as a villainous-looking scoundrel, on the point of dipping tremendously long fingers in a monster basin full of water. In the scene of the flagellation, the Jews are painted very black, with red eyes, all a prey to violent contortions (probably mental torments), evidently suffering more than their pale-faced, smiling victim. Further on, martyrs of all shapes and colour, some being roasted, some toasted, others tortured with ropes, some beheaded, others crucified, but all, without exception, smiling, apparently pleased and happy; whilst here again the tormentors must, if we credit their grimaces, have undergone at the time excruciating pain. The Devil is represented as a gentleman in black, something between a man and a monkey. In his dominions are perceived long lines of black faces, swimming quietly in a red substance, no doubt intended for fire; and whatever the attitude, all endeavouring to have a glimpse at another row of white faces, with large stupid eyes and long curly hair, some distance above them, and no doubt meant to represent the happy dwellers in heaven, as these plain figures were all framed in rounded white-looking clouds.

But one of the greatest curiosities was the representation of the judgment of a dead man, who, from the picture, seems to have been a Theodore in his way. The devil urges his case, showing a heap of dead bodies murdered by the man who is being tried; on the other hand, the Virgin represents him giving a cup of water to a beggar. The cup of water, *versus* wholesale murder, evidently carries the day; as a little further on the devil, frowning spitefully, plunges into red paint, whilst the smiling Virgin ascends with her *protégé*, whom she introduces to the Deity.

Priests are very numerous; more dirty, more bigoted, and more ignorant as a rule than the people they pretend to instruct. When Gondar was the capital of Abyssinia, the population of that town was estimated at from 20,000 to 25,000; the proportion of priests was, however, considerable, and put down at no less than from 8,000 to 10,000. Many of the priests cannot read; few can write. They are taught parts of Scripture, of the Psalms, of the lives of the saints, by heart; and as the Sacred language is the old Gees, the majority of the priests are quite as ignorant of what they say as those who listen. The prayers are chanted and accompanied by a peculiar dance, intended to imitate David's appearance before the Ark. On the whole, the service of the Abyssinian Church is a curious compound of a few Christian and Jewish notions, blerded with coarse absurdities and gross superstition.

The usual food of the Abyssinians is a kind of pancake bread, made of a grass seed called "teff." Those who can afford it, render it more palatable by the addition of a highly spiced sauce, or a dish of boiled vegetables, fowls, or mutton, highly spiced, called wat. Abyssinians delight in raw meat, but they do not indulge so much in it as was believed, for the reason that it is beyond the reach of the mass, and all are well contented if they can feast upon it three or four times a year. "Brindo", as the raw flesh of the cow is called, is, no doubt, for an Abyssinian, the greatest of delicacies. As I have tried it myself