thickening of the heart. I cannot but look upon it with veneration, but not with conviction. I think, with all deference to so great an authority, that the systemic capillaries, and, had it been possible, the entire man, should have been included in this vase, together with the heart and the kidneys; and then we should have had, I believe, a truer view of the causation of the cardiac hypertrophy, and of the disease of the kidney.

HIPPOCRATES: HIS LIFE AND WRITINGS.

An Inaugural Address delivered before the Royal Medical Society of Edinburgh on the 8th of November, 1872.*

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I SHALL now quote rapidly a few of the Aphoristic statements from the different sections of this book: there are in all seven. "Ubi somnus delirium sedat, bonum est": When sleep puts an end to delirium it is a good symptom. "Non satietas, non fames neque ilud quicquam bonum est quod naturæ modum excedat." "Neither repletion nor fasting nor anything else is good when it exceeds what is natural." The first of these affords a good example of the *observation* of Hippocrates, while the simple wisdom displayed in the latter commends the aphorism to our judgment. Very many subjects of importance in symptomatology, in prognosis and therapeutics, with but little attention to order or arrangement, are treated of in this section. "Ubi fames non oportet laborare:" "When hungry, undertake no laborious duty." A very important subject is handled in the third section chiefly; namely, the temperature and general character of the seasons, and the relation of prevailing diseases to these. "Hieme vero Pleuritides, Peripneumoniae, Lethargi, Gravedines, Raucedines, Tusses, Dolores Pectorum, Lumborum, Vertigines, Siderationes" (apoplexies). Several of the aphorisms in this section relate to the alvine discharges, particularly to stools characterised by the presence of black bile and blood. "Dysenteria si ab atrâ bili inceperit lethalis est." Of dysentery arising in the same way, Galen writes in at least two places; referring, moreover, to the opinion thus expressed by Hippocrates: "Dysenteriam siquidam quæ ab atrâ bili incipit, mortiferum pronunciat Hippocrates;" and again, "Unde dysenteria si ab atrâ bili incipit lethalis est ut inquit Hippocrates." Section fifth contains chiefly diagnostic and prognostic rules in various maladies. The disease called epilepsy (in Greek, "ἐπιληψία" or "ἐπιληψία", a seizure) is by Latin writers styled "Morbus Comitialis", because its occurrence on the day of the Comitia or assembly of the people broke up the meeting (the disease being considered as "divine", a special infliction of the offended god). "Quibuscumque morbi comitiales ante pubertatem fiunt transmutationem habent. Quibuscumque vero viginti quinque annos natis fiunt hi plerumque commoriuntur." A reference to the text-books on medicine, or an appeal to the experience of medical men who have seen much of this sad disease, will satisfy you of the truth of this remark. With the changes which the system undergoes at puberty, epilepsy is sometimes not unfrequently indeed overcome. After twenty-five years of age, the prognosis in this disease is much more unfavourable. The following aphorism requires little or no comment. "In persons who cough up frothy blood, the discharge of it comes from the lungs." The presence of bubbles of air in expectorated blood may serve to distinguish its origin from the blood of a hæmatemesis. "Diarrhœa attacking a person affected with phthisis is a mortal sign." How very commonly in our day, is diarrhœa one of the last symptoms—how often, indeed, is the colliquative diarrhœa the fatal symptom—in this disease. "If a woman with child be bled, she will have an abortion; and this will be the more likely to happen, the larger the fœtus." That a degree of more than ordinary caution is required in drawing blood from the arm of a pregnant woman who suffers from an inflammation, even the most heroic phlebotomist will readily admit. The too strict notion of the Hippocratic school on this head was, however, overturned before the time of Celsus—that is, in the earliest years of the first Christian century. We find Celsus, in his discussion of bloodletting as a remedy, after referring to the old idea as expressed in the Hippocratic precept, which he also combats, thus concluding: "At firmus puer, et robustus senex, et *gracida mulier* valens tuto sic curantur."

"Hæmoptysis in a woman is removed by an eruption of the menses."

"In a woman where there is a stoppage of the menses, a discharge of blood from the nose is good." There are some quaint and curious aphorisms scattered throughout the book. The forty-second is as follows. "A woman with child, if it be a male, has a good colour; but if a female, she has a bad colour."—a diagnostic rule upon which I scarcely think our learned friend Dr. Matthews Duncan would depend, but which, in justice to Hippocrates, it is right to remember, still enjoys the confidence of women in different parts of the country, and which Ambrose Paré, the distinguished French surgeon in the middle of the sixteenth century, approvingly quotes.

The *sixth* section of the Aphorisms relates principally to a class of cases which, in the ancient system of prognostics, were called "Super-venientia"—literally, a disease or symptom supervening on a previously existing disease. But, besides these, there are many other statements relating to subjects of great practical value; for example: "In dropsical persons, ulcers forming on the body are not easily healed." "It is not a good sign for an erysipelas spreading outwardly to be determined inwards; but for the disease to be determined outwards from within is good." "Persons are most apt to be attacked with apoplexy between the ages of forty and sixty"—a fact which may be held as settled by modern statistical inquiry, and which the investigations of Rochoux more especially have satisfactorily explained. "We must look to the urinary secretions, whether they resemble those of persons in health." The attention paid by Hippocrates to the condition of the urine in disease was very great; and, in the course of his writings, many valuable and suggestive remarks are made upon it. He had noticed the fact of bubbles of air resting long on the surface of some limpid urines, and had connected such urine with intractable disease of the kidneys—a really wonderful generalisation. If, gentlemen, you agitate albuminous urine in a glass vessel, and then allow it to repose, you will find the froth remaining on the surface of such urine for a lengthened period; while it speedily disappears from non-albuminous urine which has been similarly treated. I venture to say that no nearer approach was made to the great discovery of Dr. Bright than that of Hippocrates, if we exclude the recognition of albumen in the urine by the application of a high temperature; and that was only established by Blackall at the commencement of the present century.

The last aphorism in the whole book is a very remarkable one. Its authenticity has, however, been questioned. "What diseases medicine does not cure, iron (the knife) cures; those which iron cannot cure, fire (the cautery) cures; and those which fire cannot cure are incurable."

Passing from the book of Aphorisms, let me observe that one of the most instructive and interesting of the whole Hippocratic collection is that entitled *On Air, Waters, and Places* (Περὶ Ἀέρος, ὕδατος, καὶ τόπων), *De Aeribus, Aquis, Locis*. The perusal of this work reveals the fact that, in regard to the effects which might be attributed to atmospheric changes—to coldness, heat, dryness, and moisture, the direction of the winds, the quality of the waters used by man, and the situations for the dwellings of the people—Hippocrates paid the greatest attention, counting such subjects of extreme interest, and specially deserving the attention of the physician. "Whoever wishes to investigate medicine properly," says he, "should proceed thus: in the first place, consider the seasons of the year, and what effects each of them produces; for they are not all alike, but differ much from one another in regard to their changes; then the winds, the hot and cold, especially such as are common to all countries, and such as are peculiar to certain localities. We must also consider the qualities of the waters; for, as they differ from one another in taste and weight, so also do they differ much in their qualities. In the same manner, when one comes into a city to which he is a stranger, he ought to consider its situation, how it lies as to the winds and as to the rising sun; for its influence is not the same, whether it lies to the north or to the south, to the rising or setting sun. These things one ought to consider most attentively; and concerning the waters which the inhabitants use, whether they be marshy and soft, or hard and running from rocky situations; and then if saltish and unfit for use in cooking; and the general nature of the ground, whether it is naked and deficient in water, or wooded and well watered; and whether the city lies in a hollow confined situation, or is elevated and cold; and the mode in which the inhabitants live, and what are their pursuits; whether they are fond of eating and drinking to excess, and given to indolence, or are fond of exercise and labour, and not given to excess in eating and drinking." But a few years ago, gentlemen, it might have been argued that a work treating of such subjects as are mentioned in the passage I have quoted, little concerned us as physicians or students of medicine; but at the present day, when so large a share of professional attention is given to sanitary economics, and now that public hygiene is rapidly assuming the dignity of a distinct and important branch of human knowledge, I feel sure you will

* Concluded from page 677 of last number.

agree with me in thinking that the subjects which Hippocrates discusses in this work are eminently deserving the attention of medical men; while the circumstance of his having devoted a very considerable amount of time and study to their consideration is just another proof of how fitting he is in many things to be our recognised instructor and guide. The points to which the author directs attention in this treatise are four in number, and may be summed up as follows. 1. He endeavours to determine the influence which the situation of towns, in so far as their exposure to the sun and winds is concerned, has upon the maintenance of health and the production of diseases. 2. He examines the properties and essential qualities of waters, good or bad. 3. He endeavours to signalise the diseases which prevail according to seasons, and according to the succession in which these occur. 4. He contrasts Europe and Asia, and attributes the distinguishing physical and moral characteristics of their inhabitants to differences of country and climate. It is remarkable, that in the pages of Aristotle, who was well acquainted with the writings of Hippocrates, a reference of some length exists to the treatise we are now considering—of such striking resemblance, indeed, that M. Littré, the learned translator of the works of Hippocrates into French, terms it “un véritable résumé de ce traité”. This circumstance of itself bears strong testimony to the authenticity of the treatise. After giving an extract from the writings of Aristotle, M. Littré concludes with the following remark: “We are disposed to believe that Aristotle had before him at the time the work ‘Περὶ Ἀέρων, ὕδατων, τόπων’, when he wrote the passage referred to.

Passing now to a very brief notice of another of the genuine works of Hippocrates, I select the one entitled *Περὶ τῶν ἐν Κεφαλῇ ἤ Τρωμάτων*, *De Capitis Vulneribus*, *On Wounds or Injuries of the Head*. By a perusal of this treatise, we are enabled to judge of the extent to which its author had carried the study of anatomy. It is true that Galen attributes to the Father of Medicine the invention of scientific anatomy, and even speaks of the Asclepiadæ as having been instructed in the art; facts for the support of which he adduces no good grounds, and which, with the light we now possess, limited as that is, we cannot accept. Human bodies, there is every reason to believe, had not been dissected in the time of Hippocrates, notwithstanding the tradition mentioned by Pausanias (the traveller) that Hippocrates had presented to the temple of Apollo at Delphi a skeleton, or rather the corpse, of a man so extremely attenuated that nothing but the bones with a thin covering of flesh remained. Still, many of the writings in the Hippocratic collection, and this, of all his genuine works, attest the fact that the Father of Medicine seized every opportunity to examine the human body, and more especially the bones. It is evident, even to the superficial reader, that the osteology of Hippocrates surpasses immeasurably every other part of his anatomy. Of the muscles he had formed a very imperfect notion; he speaks always of “σάρξ,” or in the plural “σάρκες,” flesh. No distinction was drawn by him, nor indeed for a long time after his era, between arteries and veins, both being included under the term *φλέψ, φλεβίς*; while the word “ἀρτηρία,” artery, as its name denotes, was applied alone to the trachea or windpipe. Still less was the anatomy of the nervous system understood by Hippocrates; he calls without distinction *τόνος* or *τόνοι*, literally bands, or *νεῦρον, νεῦρα*, the ligaments and nerves. He attributes motion to the white cords and tendons, without drawing any distinction between nerves and tendons. The blood he knew to nourish the body, and he further regarded it as the source of heat. We find a description in the Hippocratic writings, vague indeed, yet still capable of being understood, of the lungs, heart, large blood-vessels, stomach, liver, ureters, and bladder. Indeed, it surprises us how much was known, when we reflect that the only possible sources from which Hippocrates could receive anatomical knowledge were the dissection of the lower animals (chiefly dogs and monkeys), and the inspection of the cavities of the human body in cases of persons who had been wounded by accident, or otherwise met violent deaths. When describing the cranial sutures, as he does in this treatise, Hippocrates points out that a mistake may possibly occur in distinguishing between sutures and fractures or cracks in the bones, and he acknowledges that he himself fell into error in so doing. It was the confession of this mistake by Hippocrates which led Celsus, in a most eloquent passage, to express the admiration he entertained for his character. “A suturis se deceptum esse, Hippocrates memorie prodidit: more scilicet magnorum virorum et fiduciam magnarum rerum habentium”; “for, continues Celsus, ‘little minds possessed of nothing will suffer nothing to be lost: an ingenuous confession is expected of a great genius, who has enough, and more than sufficient, to ensure for him esteem; and very specially is such confession commendable in the practice of an useful art like medicine, which is handed down to posterity for their benefit, that they may not be deceived in the same way as another before them has been. Regard for the memory of a great professor,’ concludes Celsus, ‘has led me

into this digression.” We scarcely know, gentlemen, whether most to admire the spirit which prompted the illustrious Roman author thus to laud the magnanimous action of the Father of Medicine, or the excellence of the advice which he makes the relation of the circumstance to convey. You may, gentlemen, rest assured that the more you study the character of Hippocrates, as unfolded in his writings, the more will you feel disposed to agree with the testimony of the learned Macrobius—“Hippocrates qui tam fallere quam falli nescit”; “He knew not how to deceive or to be deceived.”

I must, however, hasten to a close by noticing very shortly the other genuine works of Hippocrates. The treatise—*Περὶ Διατρῆς Ὀξέων*, *De Ratione Victus in Morbis Acutis*, *Regimen in Acute Diseases*, is occupied mainly with two important questions: 1. The proper distinction of diseases from one another; 2. The rules by which the regimen in acute diseases ought to be regulated. Diagnosis and treatment, then, are the subjects discussed; and many most interesting passages occur under both sections. Another work is entitled *Προγνωστικόν, Prænotiones, Prognostics*. In most diseases, but more especially in febrile complaints, it was the custom of Hippocrates to pay the most minute attention to the appearance presented by the patient. He noted invariably the countenance, what expression it wore—the eyes, voice, gesture, movements of the invalid. In addition to these, he inspected the excretions, the stools, and urine; paid attention to the perspiration, and, if vomiting had occurred, to the matters vomited. The sputa were his constant care in diseases of the chest; and we know that he listened to the sounds of respiration, for we possess (in a less genuine treatise, *Περὶ Νοῦσων*) an excellent description of that method of physical exploration which still bears his name—the Hippocratic succussion. Sleep and wakefulness, appetite and thirst, and frame of mind of the patient he regarded; also the state of the tongue, and decubitus; and, finally, to which he attributed the greatest importance, days of crisis, critical days.

Carefully weighing the indications suggested by a consideration of all these signs, comparing them, and seldom interrupting the process of Nature in febrile diseases by the administration of strong remedies, Hippocrates was enabled to predict, with a degree of certainty, which to the minds of his countrymen appeared prophetic, the duration, crisis, and oftentimes the particular manner of termination in various diseases. How important, in his opinion, was the *prognosis* in disease, the opening sentences of the *Prænotiones* will satisfy you: “It appears to me a most excellent thing to cultivate prognosis, for, by foreseeing in the presence of the sick, and explaining the omissions of which patients have been guilty, he will be the more readily believed to be acquainted with the circumstances of the sick, so that men will have confidence to intrust themselves to such a physician; and he will manage the cure best who has foreseen, from the present state of matters, what is to happen. For it is impossible to make all the sick well: this, indeed, would have been better than to foretell what is going to happen; but since men do die—some even before calling the physician, and some immediately after calling him, having lived perhaps only one day or a little longer, and before the physician could bring his art to counteract the disease—it therefore becomes necessary to know the nature of such affections, how far they are above the powers of the constitution. Thus”, he concludes, “a man will be the more esteemed to be a good physician, for he will be able to treat those aright who can be saved, from having long anticipated everything, and by seeing and announcing beforehand, those who will live and those who will die, he will thus escape blame—‘a culpâ exors fuit’.” I need scarcely offer any comment on this passage. The truth and vast importance of the view which Hippocrates inculcates are self-evident; and that physician must have seen little of disease and of its treatment who will be prepared to deny that a careful prognosis, in so far as patient and patient's friends are concerned, is of the utmost consequence, while the merit that is likely to accrue in the event of a correct prognosis cannot fail to be gratifying to the physician. “Hæc ad futura prænoscentia peritissimus erit”, says Galen.

The last of the genuine writings of Hippocrates is styled “*Ἐπιδημιόν*”, *Popularium, Epidemics*. The first and third books of the *Epidemics* have been almost universally considered as the undoubtedly genuine writings of Hippocrates. The term “epidemics” was understood by the ancient physicians as applying to any disease or diseases which attacked a number of individuals in a limited locality at any particular time—in fact, they had very much the same understanding about epidemic diseases as we have now. Nevertheless, you must be prepared, in studying the *Epidemics* of Hippocrates, to find details of cases, many of the greatest interest, which can in no sense be regarded as examples of epidemic maladies. In these books we find, moreover, surgical cases, fragments of anatomical descriptions, philosophical speculations, statements as to empirical remedies, and general reflections on various sub-

jects. They have been styled "Adversaria" or memorandum books—in mercantile language, "day-books", in which are collected isolated facts and detached observations to serve as materials for more elaborate and finished works on professional subjects.

In this work we have an exposition of the pathological doctrines of Hippocrates. We trace to him the origin of that humoral pathology, or doctrine of the humours, which, as the prevailing creed of all the medical sects for more than twenty centuries, kept its ground in Europe. In blood, phlegm, yellow bile, and black bile—four fluids or humours of the body—the primary seat of disease was supposed by the Father of Medicine to exist, and health was the result of their due combination, or *crasis*, as it was called. The term *cocoon* was applied to the changes in quality undergone by the humours in the progress of a disease: it was the indication of returning health, as preparing the way for the expulsion of the morbid matter, or *crisis*. Then, lastly, and in his estimation all important, these crises had a tendency to recur at stated periods, hence called critical days. As respects practice, a careful consideration of his writings and of these books of the Epidemics in particular, enables us to judge how much Hippocrates entrusted to Nature—how fully he had recognised the principle of a "Vis Naturæ Mediatricæ"; as he himself expresses it, "Our natures are the physicians of our diseases"—"Νοῦσαν φύσις ἰητορ". Dr. Greenhill, in a most instructive article contributed to Dr. William Smith's *Dictionary of Greek and Roman Biography*, thus sums up the medical practice of Hippocrates: "It consisted chiefly in watching the operation of nature, and in promoting the critical evacuations, so that attention to diet and regimen was the principal, and often the only, remedy that he employed. Several hundred substances have been enumerated, which were used medicinally, and the names of which are to be found in different parts of the Hippocratic collection. Of these, by far the greater portion belonged to the vegetable kingdom, as it would be in vain to look for any traces of chemistry in these early writings."

I have thus very briefly, and, I fear, very imperfectly, referred to the undoubted genuine writings of Hippocrates; and now, before concluding, desire to say a few words regarding a very short and most interesting work, considered by M. Littré, and certain other commentators, to have been also written by Hippocrates, I mean the piece entitled "Ὀρκος," "Jusjurandum," "The Oath." Of it Dr. Adams says, it is an interesting document, as exhibiting the practitioners of medicine in a very remote age, already formed into a regular corporation, bound by an oath to observe certain regulations, and having regular instructions and instructors in the art. The present piece would seem to be an indenture between a physician and his pupil; and it is most honourable to our profession in ancient times, that a document pertaining to it, instead of displaying a narrow-minded and exclusive selfishness, inculcates a generous line of conduct, and enjoins an observance of the laws of domestic morality. Here is the oath. "I swear by Apollo, the physician, and Æsculapius and Health and All Heal" (that is, by Hygeia and Panacea), "and all the gods and goddesses, that, according to my ability and judgment, I will keep this oath and this stipulation; to reckon him who taught me this art equally dear to me as my parents; to share my substance with him, and relieve his necessities if required; to look upon his offspring in the same footing as my own brothers, and to teach them this art, if they wish to learn it, without fee or stipulation." "Truly," writes a recent reviewer, "who does not remember, with some shame for our degenerate days, the recognition of relationship in the oath of Hippocrates." And, continues the oath, "that by example, precept, lecture, and every other mode of instruction, I will impart a knowledge of the art to my own sons and those of my teachers, and to disciples bound by stipulation and oath, according to the law of medicine, but to none others. I will follow that system of regimen which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicines to anyone if asked, nor suggest any such counsel; and, in like manner, I will not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practise my art. I will not cut any persons labouring under the stone, but will leave that to be done by men who are practitioners of this work; but, whatever house I enter, I will go in there for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption; and, further, from the seduction of females, or the enticing from service of males, whether freed men or slaves. Whatever in connexion with my professional practice, or not in connexion with it, I see or hear in the life of man, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this oath unviolated, may it be granted me to enjoy life and practice of the art, respected by all men, in all times; but, should I trespass and violate this oath, may the reverse be my lot."

As I have already mentioned, the authenticity of this noble piece has been called in question by several modern critics, but, on the other hand, it has been frequently cited as genuine in the works of ancient authors. M. Littré, who accepts the oath as genuine, mentions that M. Triller, a very distinguished scholar, who has devoted much attention to the Hippocratic writings, has pointed out a passage in Aristophanes, in which certain words of the Hippocratic oath, as well as the name of the Father of Medicine itself, are employed. We read in Aristophanes as follows: "*Mnesilochus loquitur*—I swear, if taken ill, to attempt my safety by all means in my power." Euripides remarks, "I swear by Ether, the heavens, the habitation of Jove." The former speaker again observes, "What better oath than the oath of Hippocrates." Euripides again replies, "Eh bien! I swear by all the gods." This is, indeed, important testimony to the authenticity of the oath. It would be difficult to suppose that another Hippocrates than the Father of Medicine was here alluded to; and, if such be the case, we have Aristophanes, who was the contemporary of Hippocrates, invoking the fraternity of Hippocrates, and, in that invocation, employing language similar to what occurs in the Hippocratic oath.

The most formidable objection, however, which has been brought against the genuineness of the oath relates to the allusion which it contains to the operation of lithotomy. The operation of cutting for the stone, it is contended, was not performed in so remote a period. This, however, appears to be a gratuitous assumption; and the real explanation of the reference in the Hippocratic oath to lithotomy is probably just this, that in ancient times the operation was never undertaken by the regular members of the profession, but was practised, as it still is in certain parts of Hindostan, and, according to good authority, till within a hundred and fifty years in Scotland, by non-professional persons. This, then, will satisfactorily account for our finding no detailed description of lithotomy in the pages of Hippocrates and Galen, although Celsus makes abundant reference to it as practised in his day.

And now, gentlemen, I must not presume any longer on your patience. There, of course, remains much which I might say to you about Hippocrates and his works, but time avails no longer. I trust that I have succeeded in pointing out to you how worthy and enlightened a model we have for imitation in the "Father of our Profession." To you, gentlemen, the members of the Royal Medical Society, who are associated together by an "obligation," which, if it be not so strict in its details as the Hippocratic oath, is equally binding, I return my warmest thanks for the pleasure to which, through your kindness, I have been called this evening. And, before ceasing, I would use the privilege which my present position affords me, of urging on all students of medicine, who have not as yet taken the "obligation," to lose no time in doing so. There is no old member of this society, I firmly believe, who does not look back—even although the retrospect be, as in my case, a long one—without feelings of gratitude, on the period of his more active connection with the "Royal Medical Society." For the sake of the present body of medical students, for the interests of the great Medical School in this city, I earnestly hope that the session, which we this evening inaugurate, may be a truly successful one.

IMPEDIMENTS TO MICTURITION IN CHILDREN.—At a recent meeting of the Medical Union in Vienna, Dr. Englisch described the following conditions as producing impediment to the flow of urine in children, and illustrated his remarks by preparations. 1. In many cases there is membranous occlusion of the external orifice of the urethra, extending generally some way into the canal. 2. The urethra may be obstructed by broad valves, with the free edge lying towards the bladder. They occur rarely in the penile portion of the urethra; more frequently at the caput gallinaginis. Similar valves are met with at the neck of the bladder and in the ureters. The retention of urine produced by them may be so great as to produce thickening of the bladder, and ultimate dilatation of the ureters and renal pelvis and disease of the kidneys. 3. The orifice of the urethra or the canal itself may be the seat of stricture, the result of inflammation; or may be pressed on by tumours. 4. Cystic and polypous growths are causes of difficult micturition. The former may be the result of retained secretion (affecting Littre's glands in the female, and the sinus pularis in the male), or new growths. The former always occur in the middle line, at the junction of the bulbous and spongy portions of the urethra. Dr. Englisch has found polypous growths only at the prostatic portion and the vesical orifice of the urethra. 5. Hyperplasia of the prostate is a very common cause of difficult micturition; it is no doubt congenital. 6. Difficulty of micturition may also be produced by other causes acting externally to the urethra. Thus ascites may give rise to inflammation of the cellular tissue of the pelvis, and to periurethritis. —*Wiener Med. Wochenschrift*, November 23rd, 1872.