ANCIENT EGYPTIAN MEDICINE.

[A BIBLIOGRAPHICAL DEMONSTRATION IN THE LIBRARY OF
THE FACULTY OF PHYSICIANS AND SURGEONS, GLASGOW,
JANUARY 12TH, 1893.]

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PAPYRUS BRUGSCH: BERLIN MEDICAL PAPYRUS.

THE Berlin Medical Papyrus—called also the Papyrus Brugsch—stands next in importance to the Ebers Papyrus. It was indeed the first, and for a long time the chief, source of our knowledge of Egyptian medicine. It has been fully published in facsimile, by Brugsch;¹ there are twenty-one pages, with two additional pages on the reverse side. Page 12 of the facsimile is printed with the headings or rubrics in red ink, as in the original. In the other pages the red ink is indicated by the fainter character of the black writing as shown in Fig. 3, where Page 15 is reduced by photography so as to be about two-thirds the size of the original; this page has been selected for reproduction here, as Brugsch gives a translation of the first four lines, and these have a special interest in connection with similar passages in other medical papyri. This papyrus, like the other medical papyri, is in hieratic writing, and the lines, as usual, read from right to left.

Brugsch gives the translation of the first four lines of page 15, and his version may be rendered into English as follows:

Beginning of the treatise concerning the cure of *Ouchet* (Uh'tu). It was discovered in ancient writing in the form of a roll in a coffer under the feet [of the statue] of Anubis in the town of Sechem (Létopolis) at the time of his Holiness the deceased King ZAZATI (or perhaps DED). After his death it passed to his Holiness the deceased King SEND, on account of its importance. So it was replaced at the feet [of the statue], where it was enclosed by the sacred scribe and the learned chief of the physicians NETERHOTPOU. This book being joined to.....the physician consecrated offerings to it of bread, liquors, and perfumes, to be burned in the name of the Goddess Isis, of the God Horus, of the city of Cherej, and of the gods Chonsou and Thot [surnamed] Am-Chrod.

Before this Papyrus was published in facsimile Brugsch had communicated a paper on medicine as known to the ancient Egyptians, which he says was founded on an examination of this Papyrus.² M. Chabas, also, in his *Mélanges Egyptologiques*, Paris, 1862, had a chapter on this papyrus: "La médecine des anciens Egyptiens—Antiquité des Clystères—Signes de la Grossesse." There is, more recently, a short but important "Note on the Medical Papyrus of Berlin, by P. le Page Renouf," in the *Zeitschrift für Egyptische Sprache und Alterthumskunde*, 1873, pp. 123-125. Brugsch says the Papyrus is thus described by Mr. Passalacqua in his *Catalogue raisonné et historique*, Paris, 1826, No. 1,558, p. 207: "It was carefully covered up in a vase of baked clay, along with the small manuscript 1,559, in similar hieratic writing, and bearing a date and cartouches; this vase was discovered alone amongst the ruins, at a depth of about 10 feet, near the pyramids of Sakarah at Memphis." It is supposed to have formed part of the medical library at Memphis referred to by Galen.³ According to Brugsch, the Papyrus, as judged by the writing, goes back to the 19th or 20th Dynasty, or, as he also puts it, to the fourteenth century before Christ. Parts of the treatise indicate their origin at a much earlier period. Thus the beginning of the second division of the papyrus at page 15 (see Fig. 3) indicates the existence of this portion in the most remote periods (2nd or 3rd Dynasty). There is no complete translation of this Papyrus, but Brugsch gives an indication of the contents of each page, and M. Chabas likewise gives a brief summary. Both of them translate some special portions of the text. M. Chabas says there are in this papyrus not less than 170 medical receipts applicable to a large number of different diseases; of these, 28 are for emmata. M. Chabas gives many prescriptions in illustration of the form of treatment pursued.

¹ *Recueil de Monuments Egyptiens*. Par le docteur Henri Brugsch, Deuxième partie. Leipzig, 1863. Pl. lxxxv-cvii; also published separately: "Notice raisonnée d'un traité médical datant du XIV^{ème} siècle avant notre ère et contenu dans un papyrus hiéroglyphique du Musée Royal de Berlin." Leipzig, 1863.

² *Allgemeine Monatschrift für Wissenschaft und Literatur*, 1853.

³ *De Comp. med. sec. gen.*, lib. v, cap. 2.

SOURCE OF HIPPOCRATIC AND OTHER PRESCRIPTIONS.

The two pages on the back of the Papyrus contain directions for ascertaining pregnancy, fertility, or sterility, and conclude with prescriptions for deafness and pains in the ear. With regard to the former, Mr. Renouf⁴ has given an interesting reference to a passage in one of the Hippocratic books "On Sterility," and he suggested that much of the learning of the Hippocratic school may have come from Egypt.⁵ The treatise "On Sterility" is not regarded as a genuine Hippocratic work, but its date goes back, according to Dr. Adams, at least to the time of Aristotle. The following is a translation of M. Chabas's rendering of the passage into French:

The herb Bull Batatu, pounded in a closed vessel with the milk of a woman who has just borne a male child. We make the woman eat this. If she vomits, she will bear a child; if, on the contrary, she has borborismus, she will not bear.

The following is a translation of Littré's rendering into French of the passage from Hippocrates *περί ἀφώρων*, tome viii, p. 415, referred to by Mr. Renouf:

If you wish to know if a woman will conceive, give her to swallow in the morning while fasting some butter and some milk of a woman suckling a male child. If the woman has eructations she will conceive; if not, then she will not.

Unfortunately for our comparison M. Littré has not adopted the text on which Mr. Renouf founds his criticism, which is based on the Greek (not the Latin) text from Kühn's edition, where we read *σικίνη ποιῆσαι ἢ βοῦτρονον*, a reading recognised by Littré in his notes; although thus printed in the Greek text of Kühn, his Latin translation has been made from a different text—"Si nosse velis an mulier conceptui sit idonea, *butyrum et lac mulieris puerum lactantis potui exhibeto*"—omitting, as Littré does, any mention of *σικίνη* (cucumber), which is so important in the argument. Mr. Renouf says: "The word *βοῦτρονον* is, I believe, generally understood in this place to signify *butter*. But this is clearly a mistake. The prescription leaves a choice between *σικίνη ἢ βοῦτρονον*, the former of these objects being a plant of the cucumber kind, and Hesychius explains *βοῦτρονος* as *βοτάνης εἶδος*, a kind of plant. We may infer, from a passage of Athenæus, that it was an odoriferous plant.....It is most probably identical with the Egyptian *buteru* (or as it is called "Bull's *buteru*"), for so I venture to transcribe the name of the plant called *batutu* by M. Chabas, and *boudodou* by Dr. Brugsch."

Mr. Renouf also calls attention to another test of pregnancy or sterility found in this Papyrus, which has a pretty close resemblance to formulæ continued into comparatively modern prescriptions. This is also translated by M. Chabas. The following is rendered from Brugsch's slight modification of this translation:

(Verso, page 2, line 2.) "Another test of who will bear a child and who will not. Take wheat and barley which a woman steepes in her own urine for the period of a day: put in the same way the wheat termed ANR and that named SA.T, in two sacks; if they sprout and shoot out within, she will bear. If it is the wheat which sprouts it will be a male child, if it is the barley it will be a female; if they do not sprout at all she will not bear."

In a book, vulgarly ascribed to Aristotle, but bearing on the title page "*Culpepper's compleat and experienc'd midwife*. The fifth edition." (London n.d.) we read on page 121:

"Culpepper, and others also, give a great deal of credit to the following experiment. Take a handful of barley and steep half of it in the urine of the man and the other half in the urine of the woman for the space of four-and-twenty hours, and then take it out and set it; the man's by itself, and the woman's by itself: set it in a flower pot or some other thing where you may keep it dry: then water the man's every morning with his own urine and the woman's with hers, and that which grows first is the most fruitful, and if one grow not at all the party is naturally barren."

A very similar experiment with wheat, barley, and beans is given by Reynald in his *The Birth of Mankind*, 4th edition, London, 1654, p. 188;⁶ but he sagely adds "trust not much

⁴ *Zeit. f. Egypt. Sprache*, 1873, p. 123.

⁵ Professor Alex. Macalister's views have already been quoted as to the Hippocratic aphoristic style being possibly an imitation of the Egyptian medical writings, with their Protasis and Apodosis.

⁶ "If ye be desirous to know whether the man or the woman be hinderance in conception: Let each of them take of wheat and barley corns, and of beans, of each 7, the which they shall suffer to be steeped in their several urine the space of twentie and fourre houres; then take two pots such as they set Gelli-flowers in fill them with good earth, and in the one let be set the *Wheat, Barly, and Beans* steeped in the man's water, and in the other *Wheat, Barly, and Bean* steeped in the woman's water, and every morning the space of 8 or 10 dayes, let each of them with their proper urine water the said seeds sown in the foresaid pots, and mark whose pot doth prove and the seeds therein continued coth grow, in that partie is not the lack of conception, and see that there come no other water, or rain on the pots: but trust not much this far fetcht experiment."

Fig. 3.—Berlin Medical Papyrus—or Papyrus Brugsch. Page 15 of the facsimile is here reproduced by photography so as to be about two-thirds the size of the original. The fainter characters indicate the rubrics in the papyrus. The MS. is in the Hieratic writing and reads as usual from right to left. A translation of the first four lines will be found in the text of this paper.

this far fetched experiment." If fetched from Egypt 3,000 years ago, this seems far enough indeed!

CLINICAL SKETCH OF OUCHET, UH'TU, OR UHA.

A clinical sketch of the disease termed OUCHET (or, as M. Chabas renders it, UH'TU), the nature of which has already been described in the extract from Joachim's introduction to the Ebers Papyrus under the name UHA, is thus given by Brugsch, who follows Chabas pretty closely in his rendering of this passage from the Berlin Medical Papyrus (page 13). The vivid descriptive touches remind one of some of the Hippocratic sketches of disease.

"His belly is heavy, the mouth of his heart (os ventriculi) is sick; his heart (stomach) is burning; his clothes are heavy upon him, many clothes do not make him warm; he is thirsty at night; his taste is perverted, as of one who has eaten sycamore figs; his flesh feels deadened as one who finds himself ill; if he goes to stool his belly refuses to relieve itself: pronounce over him.....there is a nidus of inflammation in his belly; his taste is diseased.....; if he gets up, he is as one who is being hindered from walking."

CURES BY WORDS, ANCIENT AND MODERN.

The magical element occurs in this Papyrus also in the last pages. M. Chabas renders a small portion into French.⁷

At page 20 of Papyrus, line 9, we have the heading "A Chapter for drinking remedies."

"Arise! eternal one, destroying all evil before thee: thine eye is opened by Ptah; thy mouth is opened by Sakri: by this potent book of Baa where Paut has revealed the remedies.....by Isis, the divine, are destroyed the deadly germs which are in the limbs of such a one, son of such a one." (*D'un tel, fils d'une telle*)

Formulae of words were likewise used for the cure of disease in Christian times, some 3,000 years later—such is the clinging to magic in our profession. The founder of our Glasgow Faculty gives the following rhyme as a cure for a bleeding at the nose; but the caustic humour of his concluding sentence shows what faith he had in such methods of cure. He says:

"Hieronymus Cardanus, who hath more curiously than divinely written, doth counsaile in great fluxe of blood to pronounce these words following thrice over:

*Sanguis mane in te sicut Christus fecit in se,
Sanguis mane in tua vena sicut Christus in sua pœna,
Sanguis mane fixus sicut Christus quando fuit crucifixus.*

⁷ *Mélanges Egyptologiques*, Paris, 1862, p. 67.

"This forme of cure by words I doe not alleage here so much, for any effect I looke shal ensue thereupon, as for to content a number of ignorant arrogant people, who neither will suffer paine, give leisure, or reward more expences for their health, but do ignorantly upon presumption imagine that all diseases should bee helped at their pleasure: To such people and to none other, have I set downe their remedies by words, which I hope in some measure shall satisfie them."

BRITISH MUSEUM MEDICAL PAPYRUS.

The British Museum Medical Papyrus has not yet been published, but Dr. Budge informs me that it is likely to be included in a series of Papyri proposed to be issued by the Museum authorities at an early date. The only data we have as yet regarding its contents are those furnished by Dr. Birch, in whose paper there is a facsimile of two lines and a half of the hieratic writing. As his article may be rather inaccessible to many medical readers, I give extracts of the most important portions: its title is "Medical Papyrus with the Name of Cheops, by S. Birch." He says:

"The collections of the British Museum have lately been enriched by a fourth (Medical Papyrus) presented to the institution by the Royal Institution of London. This Papyrus had lain there for many years unrolled, and had attracted no attention, but on its removal to the British Museum, and subsequent unrolling there, its purport became evident, and it possesses the more interest that the names of two monarchs are mentioned in it, one of whom is the celebrated Cheops, the builder of the great Pyramid. The period of the 4th Dynasty is often referred to in mentioning the discovery of ancient rolls or books at a later age.....The Medical Papyrus of the Museum is not of the age of Cheops, for a later monarch, whose name resembles that of Amenophis III, is mentioned as a king in whose reign certain prescriptions were brought to perfection. It is consequently even later than that monarch; its script does not resemble that of the Papyri of the 19th Dynasty, and it is probably to be referred to the close of the 70th (20th?) or beginning of the 22nd Dynasty. The breadth of the Papyrus is very narrow, mea-

⁸ Peter Lowe, *Whole Art of Chyrurgerie*, 2nd edition. London: 1612. Lib. V. Cap. 28.

⁹ *Zeitschrift für Ägyptische Sprache und Alterthumskunde*. Leipzig: 1871. P. 61.

Fig. 4.—Translation into hieroglyphs, phonetics, and English of part of the British Museum Medical Papyrus, as rendered by Dr. Birch from the Hieratic writing.

asuring about 7 inches wide; its length is about 8 feet. It is, unfortunately, much worm-eaten, and much of the lower part of the commencement is wanting, the lower part having been devoured by worms or lost. It is written on both sides, and, what is more remarkable, is a palimpsest, traces of the former writing still remaining on both sides. The script is neat, but rather coarse and thick, and it is accompanied throughout by numerous rubrics, the heading of the chapters and the directions. The formulas of the cures are very short, but the pages are closely written, and contain from nine to fourteen lines.The manner of charming or addressing the wounds is by invoking the gods, as—

“Oh Ra, oh Su, oh Seb, oh Osiris, oh Creator of the gods, oh Nu, adoration to the great gods, bringing the — of the gateway, placing the unpleasant on the floor, praising the Sun as he comes out of the Horizon, turning in the cabin, proceeding in the ark, pass ye me along, renew ye me, avert from me all evil things, all evil maladies, all wounds which are in this flesh (ha) on all these limbs.”

“The remainder of this formula is neither so well preserved nor so intelligible. The rubric at the end of the chapter—not, however, written in red, is given above (Fig. 4).

Dr. Birch goes on to say: “The whole expresses:

“This cure was discovered at night by the hand of a minister of the temple of the goddess who happened to go into the Hall in the temple of the city of Tebmut in the secret places of that goddess. The land at the time was in darkness, but the moon shone on that book all over it. He [it?] was brought as a valuable treasure to his Majesty King Cheops.”

“The Papyrus, however, is not of the age of this monarch.”

Dr. Birch discusses the name construed by him as “Amenophis III,” and says: “It proves that the Papyrus is not only later than Cheops, but also not so old as Amenophis III, as the perfection of the mode of cure in the days of Amenophis is alluded to as something of a past age; and the script of the Papyrus, much better than that of Berlin, more resembles that of the Leyden Papyrus, consequently making the document, as already stated, of a more recent age. The mode of treatment of the days of Cheops and Amenophis III considerably differed. In the time of Cheops the gods were invoked to cure the disease and the physician exorcised the malady he wished to cure or eradicate. In the days of Amenophis III he also repeated certain formulæ over the patient, but the progress of knowledge called the use of drugs to aid the fetichism. Some of

these formulæ were in a foreign language, apparently a Semitic one.”

THE “FINDING” OF ANCIENT BOOKS.

The passage in this Papyrus here translated (Fig. 4) presents a considerable resemblance to the first four lines of page 15 of the Berlin Medical Papyrus (Fig. 3), as indicating quotations from older documents found in the temples of the gods. This process of “finding” a book is also mentioned in the Ebers Papyrus, at page 103 of the Papyrus, or page 185 of Joachim’s translation:

“BEGINNING OF THE BOOK FOR EXPELLING THE U_xEDU IN ALL THE LIMBS OF A PERSON, AS IT WAS FOUND IN A WRITING UNDER THE FEET OF THE GOD ANUBIS IN THE CITY OF LETOPOLIS; IT WAS BROUGHT TO HIS MAJESTY THE KING OF UPPER AND LOWER EGYPT, THE DECEASED USAPHAIS.”

It has been suggested that this “finding” of ancient books in the temples has some resemblance to the “finding” of the Book of Deuteronomy. Professor Cheyne in his little treatise on *Jeremiah: His Life and Times* (London, 1888, Chapter vii, note at end), after referring to the “findings” mentioned in the medical papyri, goes on to say: “It is too much to believe that the priests and learned men of Egypt were so ignorant of their own literature as to discover these important works by a pure accident. It is much more probable that it was a conventional fiction of the priestly class to say that a book has been ‘found’ in a temple when it was wished to affirm and inculcate its sacred and authoritative character with special emphasis. May there not then (considering the other traces of an acquaintance with Egypt in the book) be an imitation of this custom when Deuteronomy, xxxi, 26, makes ‘Moses’ say: ‘Take this book of torah, and put it by the side of the ark of the Covenant’? The position assigned to the law book beside the ark (in a box of some kind we must suppose) corresponds to that of the ‘coffer of books at the feet of (the Egyptian god) Anup.’ Deuteronomy does not indeed bear the title ‘found in a coffer beside the ark.’ But Hilkiah, in the narrative of 2 Kings, says that he found the book in the temple.”

MEDICAL FRAGMENTS, EGYPTIAN AND BABYLONIAN.

In addition to the three medical papyri, already referred to, there are various other writings having more or less relation to medicine.

In Duemichen’s *Fleet of an Egyptian Queen from the 17th Century before our Era*, Leipzig, 1868, we find at page 3: “Instructions for the preparation of the incense spices of first

quality for which take I Hin of the Mastic which is used for the anointment of the divine limbs," etc. Such formulæ have certain relationships with medical prescriptions.

In the *Papyrus de Turin*, by Rossi and Pleyte Leide, 1869-1876, we have on Plate 34, and pages 48 and 49, "Liste d'onguents du temps de Ramses IX."

C. Leemans, *Monumens Egyptiens du Musée d'antiquités des Pays-Bas à Leide*, II Monumens Civils, Leide, 1846: In this great work there is a facsimile, and an abstract in French, of Papyrus 1.345; this contains some remedies for diseases. The following incantation is of special interest, and has been referred to by M. Chabas. It occurs on page 66, Plate 128:—

Fall on the dust O Samauna! Yes.....open your mouths O vessels of Men son of Men-t! Throw out the Aku which is in you! For I do not speak to every kind of vessels: I speak to the vessels which have received the Aku. Yes, you remain inert on the ground: Yes Phra shall say "O Samauna die!" Yes the Hathors shall say to Samauna "Depart!"

On Plate 131, in the same Papyrus, the editor says there is a sudden change; instead of magical cures, there are actual receipts, prescribing different substances in definite doses for the cure of diseases; amongst these remedies the names of honey and nitre are recognisable. In the same volume, Leemans gives an account of the Papyrus 1.348, containing formulæ for cures by means of incantations.

W. Pleyte, *Etude sur un Rouleau Magique du Musée de Leide*; traduction analytique et commentée du Pap. 348 revers, Leide, 1866; this gives translations of various incantations used in connection with disease.

Auguste Mariette-Bey, *Les Papyrus Egyptiens du Musée de Boulaq*. Publiés en facsimile. Tome premier, Papyrus Nos. 1-9, Paris, 1871. Papyrus No. 6 (Plates 33-35) has some medical interest; the editor gives in a few lines an account of it. It was found at Assassif (Thebes) under the head of unnamed mummy. The place of finding has some importance in connection with the finding of the Ebers Papyrus there. This Boulaq Papyrus, No. 6, contains medico-magical formulæ, and the beginning of each receipt is indicated by some words written in red.

C. Leemans: "Papyri Græci musei antiquarii publici Lugduni Batavi." Tom. ii, Lugd. Bat. 1885; this contains the Greek text and Latin translation of Papyrus V, catalogued as 1.384, which has some bearing on medicine.

Zoega published a transcript of a Coptic MS., evidently a fragment, which is said to deal with fevers, etc., but I have not seen it.

Before concluding this brief survey of Ancient Egyptian medicine, one naturally asks for any indications of contemporary medical records in other countries, to compare with those already discussed. The influence of Egyptian medicine on the Hippocratic School has already been referred to, but Hippocrates and his school belong to a subsequent epoch.

The following is said to be the only known specimen of an Assyrio-Babylonian prescription; it is copied from the *Records of the Past*, vol. xi, London, 1878 (W. A. I. iv, 26, No. 7) although no approximate date is given by the translator, we know that Egypt and Assyria had much in common:

- "(1) For the eruptions and tumours which affect the body:
- "(2) Fill a vase which has held drugs with water from an inexhaustible well.
- "(3) put in it a sheet of — a — read some date sugar some wine, some bitter hydromel.
- "(4) add to it some — unki zaribu.
- "(5) saturate it with pure water (and)
- "(6) pour upon it the water of the (sick) man.
- "(7) cut reeds in an elevated meadow.
- "(8) beat some pure date sugar with some pure honey.
- "(9) add some sweet oil which comes from the mountain (and) mix them together.
- "(10) rub (with this ointment) the body of the (sick) man seven times."

THE LONDON HOSPITAL CLUBS UNION.—A very successful dinner of the London Hospital Clubs Union took place on May 9th in the Library of the Medical College. The dinner was to celebrate the inauguration of the amalgamation of the existing students' clubs. Mr. Treves took the chair, and was supported by the house-governor, the warden, and many members of the staff. The proceedings were of a very enthusiastic character throughout and after the dinner. The new ground lately acquired by the clubs is situated at Edmonton. It is about six acres in extent, and is in every way adapted for football, cricket, tennis, etc. It has been regularly used as a club ground for the last ten years, and is in capital condition.

THE UNIVERSITY OF WALES.

THE petition and draft charter for the proposed University of Wales are now before the Privy Council. The petitioning parties are the three University Colleges of Aberystwyth, Bangor, and Cardiff, whose prayer is backed by formal resolutions of the Conference of County Education Committees and other public bodies in Wales and Monmouthshire. The scheme embodied in the draft charter is, with few exceptions, identical with that recommended by the Welsh University Conference last January, and outlined in the *BARRISH MEDICAL JOURNAL* of December 10th, 1892, p. 1309. The few modifications since introduced into it concern chiefly the terms on which degrees in theology may be granted, and the mode of appointment of examiners. The power of granting medical degrees, it will be remembered, is not asked for. On May 11th the Conference had a meeting with the Parliamentary representatives of Wales and Monmouthshire at the House of Commons, to explain the principles and details of the proposed charter. It is not anticipated that any serious opposition will be offered to the scheme, the particulars of which have been before the public in Wales since December last, and have been very generally approved. A certain minority is anxious that candidature for degrees should be open to "private students," but organised educational opinion in Wales is strongly opposed to this proposal, which, indeed, it is not probable that the Privy Council would accede to. As the scheme stands candidature is limited, as in the Victoria University, to students who have undergone a regular education in one of the constituent colleges. Considering the infinitesimal number of non-collegiate students in Wales who at present avail themselves of the University of London degrees, there would seem to be no strong reason for relaxing a regulation so essential to the existence of a "teaching university." We may wish the Welsh petitioners every success, were it only for the manner in which their movement has been conducted. It has been treated throughout as a public question, discussed in open meetings, and submitted at every stage to public opinion in the press.

MEDICAL SICKNESS, ANNUITY, AND LIFE ASSURANCE SOCIETY.

THE *Insurance World* contains the following: "The report and accounts presented on the 19th ult. at the quarterly meeting of the Medical Sickness, Annuity, and Life Assurance Society show that the business is steadily growing. The Society supplies a want which was most felt by medical men, namely, the means of securing an income when from sickness or accident they are incapacitated from fulfilling their professional duties. During the nine years it has been in existence the Society has distributed many thousands of pounds among its members, and the value of the help thus given can hardly be overrated. The funds now amount to over £60,000, and the economy exercised is so great that the total management charges are less than 5 per cent. upon the premium income. True to the tradition of the profession, the members give a good deal of their time gratuitously to the service of the Society, and the management, under the able presidency of the Chairman (Mr. Ernest Hart) is almost entirely honorary. The membership is confined to medical men in actual practice in the United Kingdom. The offices of the Society are at 33, Chancery Lane."

PROFESSOR WEBNICKE, of Breslau, has declined an invitation to succeed the late Professor Kahler as Professor of Clinical Medicine at Vienna. It is thought the chair will be offered to Professor von Jaksch, of Prague.

THE thirty-seventh annual festival in aid of the funds of the Royal Hospital for Incurables, was held at the Albion, Aldersgate Street, on Wednesday, May 17th. During the evening the secretary announced donations amounting to about £2,000.