

Graves, and Corrigan, to whom we owe so much important medical progress,—were to be omitted.

Not being able to receive their education at home, young Irishmen like Dr. Thomas Arthur went abroad. Even when they became physicians many of them stayed abroad to practise. Not a few of these achieved distinction in practical medicine. O'Higgins was King's physician in Spain, at the time of the Emperor Charles V. Dr. Quinlan, a Carick-on-Suir man, was physician to the Emperor of Russia, under whom he realised a fortune. In the eighteenth century, Dr. Thomas Hearn, of Waterford, was physician to Duke Godoi of Spain, who was known as the Prince of Peace.

Dr. Arthur, then unable to obtain an education in Ireland, went to the Continent, where he spent about five or six years, perhaps more, in the University of Bordeaux. After this he was admitted to the role of the Masters of the Medical Faculty of Paris, where he was assigned to the 'Society of the Most Constant German Nation.' The students of the University of Paris at this time were divided into Nations, according to the part of Europe from which they came. Those from North France were grouped together as one nation; those from South France and Spain, as another; those from Germany and England, including those who came from Ireland, as a third; and those from Italy and countries to the east of Europe, as the fourth. How the Irish were satisfied to be classed as of the German nation we have no record. The nations were combinations of students for protective purposes, and for the facilitation of the students' material affairs at the University. The officials of the different nations secured quarters for the students, intervened in any disputes between students and landlords or merchants, represented them when there was trouble with the faculty, and in general acted as intermediaries to secure justice from the townspeople and proper respect from the gowmsmen for their members. They represented in a certain way the students' arbitration or advisory committee, that has been reconstituted in many American Universities in modern times to represent students before the faculty.

We are likely to think such institutions new, but they are only restorations of old customs and privileges that had been worked out in the medieval university days. These customs, good and wholesome as they were, were largely supported by the churchmen and carefully respected by ecclesiastical officials. When the Church no longer represented a co-ordinate authority to the State in University matters, these customs gradually fell into abeyance. Government had no sympathy with them, and the rights and liberties of university students went the same way as the rights and liberties of the peoples and the nations at the time of the so-called Reformation.

In Paris, however, the old customs were maintained until Napoleon's time; and it is rather interesting to find some of the entries in Dr. Arthur's common-place book as a student. There were certain fees (*salaria*) that students contributed for church purposes and other celebrations. There is a note of ten shillings paid as an honorarium for Masses to be said for deceased students; and a like sum when he was in attendance at the Mass for the soul of Mary Stuart, whom we know as Mary Queen of Scots, and who, it will be recalled, was put to death some fifteen years before Dr. Arthur left the University of Paris. There were faithful hearts thinking of her still in Paris, where she had been a happy, beautiful, lively dauphiness, with no premonition of the fate in store for her. Then there is sixteen shillings paid for his share of the expenses of a *nuntius* to the Bishop of Tuam. Evidently, students contributed rather generously, considering the value of money in those days.

The Diseases

from which Dr. Arthur's patients suffered have strangely familiar names, even as they come to us through the Latin. On the second day of his practice he saw a patient suffering from putrid sore throat, very probably a diphtheria. The next day there was a young man suffering from a feverish condition due to obstruction of the liver. Then came a pleurisy; then a bradypepsia (a nice long name from the Greek, mean-

ing slowness of digestion). George Eliot once said, 'We map out our ignorance in long Greek names'; and the physicians had the habit even in the early part of the seventeenth century. Then there was a patient suffering from dysentery; then one with a warm dyscrasia of the liver, whatever that may mean; though it expresses as much as our modern biliousness, which covers a multitude of symptoms and affections. Then there was a maxillary abscess and a stomachic cardialgia—that is, a disturbance of sensation of the heart, perhaps even of pain due to the stomach. There was a palpitation of the heart and an hysterical dropsy; and a lady suffering from hysteria, and another from headache, though Dr. Arthur calls this by the nice long name cephalalgia, surely as satisfying a word as our modern neurasthenia. Occasionally there were children suffering from worms; and then, as the winter comes on, there are many pleurisies, some of which we might strongly suspect as tuberculous in origin; then eye troubles of various kinds, and an occasional mental disease.

These names of the diseases so like our own for which Dr. Arthur treated his patients, and for the treatment of which he got such good fees, considering the value of money, bring home to us a vivid picture of his practice. His usual fee was five shillings. We commonly say that in Shakespeare's day money was worth seven or eight times what it is at present, so that five shillings would indeed be a large sum of money. This seems to have been for the full treatment of the various diseases of the patients, and we have no record of how much he charged a visit. During his first year in practice he made £74 1s 8d. That would be 350 dollars in our money, and probably over 2000 dollars in the values of our time; for the purchasing power of money was ever so much greater.

Our high prices have played sad havoc with the value of wages. I showed in the second edition of my *Thirteenth Century*, in response to objections about the misery of the working classes of the old time, since they got such low wages that, though the workman of the Middle Ages got only eight cents a day (that was the minimum wage as determined by act of Parliament), he could buy much more for the eight cents than the ordinary workman can now with the two dollars or two dollars and a-half he receives per day. For instance, the maximum price of a pair of hand-made shoes, as established by the same law that made the minimum wage eight cents, was in English money fourpence or eight cents. No workman can now buy a pair of hand-made shoes, or any sort of shoes, for his daily wage. People who talk much about the improvement of the workman's condition as a consequence of high wages in modern times, should consider such facts, and realise how foolish are many modern contentions with regard to better conditions in the modern time. High prices for necessaries more than counterbalance high wages. *Facts are not truths unless you have all the facts.*

Professional Fees

have always been maintained at a high standard whenever medical education has been taken seriously. The professional fees as set down in the Code of Hammurabi, more than 2200 years before Christ, show that professional men have always received good rewards. The ordinary fee in Babylonia 4000 years ago for a serious operation on a wealthy man was equivalent to the wages of a workman for a year. The middle class had to pay only half this fee, and the working class less than one-fifth, but the standard is strangely like that of our own time. Dr. Arthur seems to have been able to maintain an excellent standard of fees; and, though we would be likely to think of Limerick in the early part of the seventeenth century as not containing many well-to-do people, it was really a city of great importance commercially; and there must have been many people able and willing to pay a good doctor good fees.

(To be concluded next week.)

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