through the os uteri. I was hastily summoned, and went prepared to make an abdominal incision if necessary.

Although American born, she belonged to the race of the great unwashed, and my first act was to borrow from a kind neighbor some linen, of the sort akin to godliness, enough to dress the patient and her bed, after I had administered a prescription of *sapo domesticus* and *aqua communis* applied externally.

I examined the vagina and bladder carefully for injuries, but found none. I then delivered the dead fetus and the placenta in the course of an hour, and controlled a postpartum hemorrhage of considerable severity. With my hand in the uterus I could feel the point of entrance of the bullet, but could find no exit, in fact I do not know what became of the ball. I ordered a vaginal douche and kept myself in readiness to do a laparotomy should troublesome symptoms arise. Her recovery was very rapid and uneventful, for in fifteen days the patient was again delving in her household duties, renouncing the doctrine of immersion, happy in having forestalled Malthus' precept of not marrying without a fair prospect of supporting a family.

If some of our city gentry who are engaged in checking over-population are on the *qui vive* for something new I advise them to try a gun.

A SIMPLE METHOD OF ATTACHING THE CALVARIUM AFTER POSTMORTEM.

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Every one who has done any number of autopsies has been annoyed by the displacement of the skull cap after the work is finished. To remedy this a number of methods have been devised to retain it in place, such as cutting the bone at an angle, sewing the temporal fascia, but none, so far as I know, has proven satisfactory.

This led me to devise the following :

Just before ready to remove the calvarium, mark the skull with the saw on each side at right angles to the circular incision. When ready to replace the skull cap incise it to the depth of half an inch at the point marked, then incise the skull (on the proximal side) at the point marked to the same depth. When the calvarium is replaced this makes a slit the width of the saw half on each side of the circular incision. Now insert into this slit a small piece of sheet copper with one end turned over for a head. If the wedge of copper is thickened on the edges by a few strokes of the hammer, it will hold so much the better. The copper of the wedge should be about as thick as the saw plate, and can be cut with a scissors. It holds the skull cap in perfect position and can be applied in half a minute.

SURGERY ONE HUNDRED YEARS AGO.

AN HISTORICAL STUDY

BY DR. GEORGE FISCHER.

DEDICATED TO THE GERMAN SURGICAL ASSOCIATION.

TRANSLATED FOR THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

BY CARL H. VON KLEIN, A.M., M.D.

CHAPTER I.—DOCTOR AND BARBER.

(Continued from page 362.)

Barbers practiced side by side with physicians. A characteristic, in the broadest sense of the word, of the eighteenth century may be expressed: Medicine and surgery were sharply separated and German surgery lay almost entirely in the hands of the barbers. A cursory glance into the past of German surgery shows that in spite of the great fondness of Germans for war and the chase in the twelfth and thirteenth centuries, it was little valued and, at times, even left to the butchers (carnifices), who opened the corpses of the great and embalmed them. If one of the nobility had been harmed by a surgeon when bleeding him, the surgeon was sentenced to a fine of 160 scudi, and in the case of death the law gave him into the hands of the relatives of the deceased, who could do with him as they pleased. The contempt shown for every phase of surgical work was particularly due to the papal Councils, which with the pretext, "*ecclesia abhorret a sanguine*," forbade the monks in the monasteries to perform surgical operations, although they had hitherto practiced surgery. Servants and tonsors were employed for these operations and the result was that they gradually became independent surgeons, and began to travel through Germany as itinerant rupture-surgeons and lithotomists. After the church convention in Rouen (1092) the monks were not permitted to wear a beard. Five hundred years afterward, Sigismund, Archbishop of Magdeburg, made regular trips *contra barbam*, and one time, when he gave an elaborate banquet in Mansfield, in 1564, he ordered all the beards, except the mustaches, of those present to be cut off; similar orders he gave in Braunschweig, Wolfenbüttel and Halle. After the accession of the youthful kings of France, Louis XIII. and Louis XIV., a beardless chin was considered an especial ornament. Consequently someone was needed to dress and shave the beards, which had their fashion, just as the cut of the clothes and the shape of the hats. Thus originated the *barber*. Gradually he, being a good follower of the church, was permitted to have a barber shop, journeymen and apprentices, and to practice surgery on a small scale, that is, bleeding, bandaging wounds and ulcers, etc. His calling was thought a very inferior one, for he, like the bath-keeper, was not recognized as a craftsman, and, like the shepherds and hangmen, was not considered of good repute. In the certificates of birth of the mechanics it was very explicitly stated that "bearer is born in wedlock of honest parents, not descended from serfs nor related to barbers or bath-keepers, not vandals, but of true German nationality."

The cause of this contempt lay in the fact that guilds and fraternities guarded their privileges very strictly, and barbers, and more especially bath-keepers, were not considered eligible to membership. This disbarment, resting upon groundless prejudice, could only be removed by law. The Emperor Wenzel took the first step in this direction in the year 1406, who, when he was rescued from captivity in Prague by the daughter of a bath-keeper and out of gratitude made her his mistress, declared that bath-keepers and bar-