per cent. of the cases. In the present work, while only two-fifths of the total number of children came in close contact with the disease in the home yet twenty per cent. showed signs of phthisis.

About 1000 of these children came from families in which there were more than four children. This alone gives an idea of the opportunity for the propagation of the disease from direct contact.

As regards the outcome of these cases after a period of observation of sufficient length of time to be of some value in the determination of the immediate prognosis, only 40 cases of phthisis have developed where it was not detected on the first examination. These are included in the foregoing number of developed cases. The great majority of positive cases have been completely arrested and these children are for the most part attending school. It is evident, I think, that the work of prevention among children is one of great promise. The Preventorium has a large place in every community. The need in Boston is pressing if we are to obtain control of tuberculosis in the near future.

In order that the increasing good which is manifested by the isolation of cases suffering with phthisis may be realized to its fullest extent it is the ideal of every institution for tuberculosis to provide such isolation for every case within its wards as long as they are a danger to the community. As yet this is far from possible, both on account of the still inadequate number of beds, and also because of the refusal of many patients of the opportunity for hospital treatment when it is presented. It is important, however, to know as far as possible whether in the instances where death has occurred it was in an institution or not. My statistics show that among 600 cases a little less than 50% died in a hospital; the remainder were cared for by nurses in the homes of the patients. In almost this entire group, however, hospital treatment for varying periods of time during the illness occurred. Local sentiment and local conditions, depending largely upon the proximity of the hospital and its reputation among the sick will naturally make this state of affairs a variable one.

The more closely the hospital organization is in touch with its patients, socially as well as medically, the easier the solution of this difficulty will be. Where it is the policy, as in Boston, to utilize to the fullest possible extent existing sanatoria and hospitals in caring for patients and not to encourage treatment at home, the value of institutional care cannot but be realized in the community and the opportunities thus offered more completely utilized.

If the statistics here given demonstrated anything they would seem to show that a dispensary has a well defined and valuable place in the control of pulmonary tuberculosis. Its work cannot be measured in the terms of "cases cured" as can that of the sanatorium, but its usefulness

will be almost entirely along the lines of diagnosis, isolation and prevention. The conclusion would seem justified, that in the absence of any specific remedy for pulmonary tuberculosis, its suppression will be brought about by multiplication of those agencies at present working against it. Neither the sanatorium, the hospital, or the dispensary alone can make much headway, but working together as one unit they must in time fully justify their existence.

THE SACRIFICE TO ASKLEPIOS: A MIME OF HERONDAS.

BY ROBERT M. GREEN, A.B., M.D.

UPWARDS of some twenty years ago there was discovered at the British Museum, among a collection brought from the catacombs of Fayoum, beyond the pyramids, a mutilated Greek papyrus containing a fairly complete text of seven of the mimes of Herondas, with fragments of four others. This Herondas was an Alexandrine poet, thitherto known only from a few of his verses preserved by Stobaeus: Athenaeus quoted him twice; the lexicographer Zenobius mentioned him; and the younger Pliny, in a letter to Antoninus, praising the epigrams and iambs of his correspondent, declared them worthy of Herondas. The discovery in the British Museum served to establish the half conjectural poet in the ranks of literature as a younger contemporary of Theocritus, the greatest of the bucolics. He lived in the time of the early Ptolemies, under the reign of Philadelphus (Ptolemy II) and Euergetes. Some verses from the first mime, "The Pander," permit us to fix the date of the full development of his talent between 250 and 240 B. C.

The papyrus itself is in uncial chirography from the second or third Christian century. The text, though presenting some errors and lacunae, is on the whole in a satisfactory state of preservation. This priceless and unique document was first transcribed and edited by Kenyon in 1891. Another recension by Rutherford followed in the same year. Continental editions by Van Herwerden, Bücheler and Crusius were published in 1892. Reinach and Weil published French editions; Girard studied the relations of Herondas to Theocritus; Boisacq issued a French translation and critique. In Germany, Diels investigated the relations of Herondas with Alexandrine art. Among the Italians, Bonghi and Piccolomini published studies and essays in 1892; and in 1893 Setti made the first Italian translation of Herondas.

The mimes which were thus restored to the world from the original manuscript may be described as dramatic idyls,—brief sketches or scenes, with dialogue in iambic trimeter, half comic, half satirical, on topics drawn from the current life of the times. It is this which gives them their chief value, for they preserve at first

hand the manners and temper of an age that in the pre-Christian era is in many respects most startlingly like our own. The subjects are commonplace, sometimes *risqués*, but their treatment is delicate, and clever after the epigrammatic fashion that we are wont to associate with the nineteenth century. Herondas was hardly the Bernard Shaw of his age, but there is much that is Shavian in his genial satire.

Of the seven mimes preserved with tolerable completeness, one, the fourth, happens to be of peculiar interest to the medical profession, on account of its subject, "The Sacrifice to Asklepios." The scene is laid at the famous temple of the god in Kos, the island off the coast of Asia Minor where lived Theocritus, whose tradition Herondas continued, and where perhaps Herondas himself was born, though Magna Graecia and Sicily have equal claims to his nativity. The action is merely that indicated by the title, but it represents not only the ritual of the temple, but also the popular attitude of the time towards medicine and art. An English translation of this mime, however inadequate, seems justifiable, if only for the sake of recalling the conditions of our profession some two and twenty centuries ago.

THE SACRIFICE TO ASKLEPIOS.

CHARACTERS.

KOKKALE }
 KYNNO } Two ladies.
 KYDILLA A servant.
 NEOKOROS The guardian of the temple.

The scene passes in the famous temple of Asklepios at Kos.

Kokkale: Hail, divine Paean, who reignest over Tricca, and inhabitest sweet Kos and Epidaurus! Hail also to Koronis, who bore thee! Hail to thy father, Apollo! Hail to Hygieia, whom thou touchest with thy right hand, and to those whose revered altars are at hand, Panakea, Epion, and Jason! Hail to those healers of cruel maladies, Podalirios and Machaon, who of old destroyed the palace and city of Læomedon and to all the gods and goddesses that inhabit thy hearth, venerable Paean! Be propitious to us, and receive this cock, herald of domestic labors, which unto thee I sacrifice. This is to thee but a trifle, but our possession is little and hardly can one draw from it aught. But for that, we would have offered thee, with our whole heart, instead of a cock, a heifer or a sow full of fat, in payment for the maladies which thou hast healed, O King, extending over us thy beneficent hands.

Kynno: Kokkale, place the votive tablet at the right hand of Hygieia.

Kokkale: Oh, my dear Kynno, what beautiful statues! Who is the artist that wrought this marble? Who is it that dedicated it?

Kynno: The sons of Praxiteles; seest thou not this inscription at the base? And 't is Euthëes, son of Prexon, who offered it.

Kokkale: May Paean be favorable to them, to them and to Euthëes, for their fair works. See, my dear, this child who raises her head towards the apple. Would one not say that she will die, if she

have it not? And this old man, Kynno! By the Fates! that goose, how the child strangles it! If the base were not a simple stone one would fancy that it is about to speak. Verily, a time will come when men will give life to stones. Stay, Kynno, dost thou see that statue of Batale, daughter of Myttes? how she holds herself on her limbs! Whoever hath not seen Batale herself, let him look upon this image, and he will not demand the reality.

Kynno: Follow me, my dear, and I will show thee as pretty a sight as ever thou hast seen. Kydilla, call me Neokoros. Am I not speaking to thee, who lookest open-eyed to right and left? Verily, she pays much heed to what I say! she stands there watching me with crab's eyes. Go, I say, call me Neokoros. Thou art but a dunce! No woman, priestess or profane, would find aught good to say of thee; everywhere and always thou plantest thyself like a stone. I take this god to witness, Kydilla, that it is not my fault if thou make me angry; I take him to witness, I say; the day is not far off when thou wilt rid thyself of this stupid dolt.

Kokkale: Kynno, dost thou believe that all is found ready as our heart desireth? She is a slave, and 't is said that idleness stops their ears.

Kynno: Day hardly appears, before she commits folly upon folly.

Kokkale (to the slave): Stay here, you!—The gate is open and the gallery accessible. Look, dear Kynno, what beautiful works. One would say that a new Athene had sculptured these marvels,—be it said without offense to the goddess. And this naked child, Kynno, if I prick him; will not the blood come? His flesh palpitates in the picture like a fountain of warm water; and this bar of silver, if Myellos or Pataekiskos, sons of Lamprion, saw it, would not the eyes start from their heads in the belief that it is really silver? And this bull, and his leader, and the woman who follows them, and this man with the hooked nose and the other with the snub, are they not all quite alive? If it were not unbecoming for a woman, I would utter cries; I fear lest the bull may do me harm, he frightens me so, Kynno, with his eye that looks me through and through.

Kynno: It is because they are truth itself, my dear, the works of Apelles the Ephesian, whatever may be their subject; and no one will say of him: "This succeeded, such another was a failure." He that should dare to think it, would be an impious, who would not recoil before an offence against the gods. Whoever can see him or see his works, without feeling respect for them, as is due, may he be hung by the heels in a fuller's workshop!

Neokoros: Ladies, your sacrifice has been well received and gives you happy presages. No one better than you has conciliated the favor of Paean. (He prays.) Io, io, Paean, mayst thou be propitious to them,—to them, to their husbands, and to their kindred. Io, io, Paean! So mote it be!

Kokkale: Yea, mighty god, so mote it be! And may we return soon, in good health, with our husbands and our children, to bring thee more noble offerings.

Kynno: Kokkale, do not forget to cut off the cock's thigh, and to give that to Neokoros, and without a word to go put the cake in the mouth of the serpent; moisten also the sacred cakes with wine; we will consume the rest at the hostelry of the temple. And for fear lest Neokoros forget to bring

us any, give us thyself some of the bread of health, for he must at the same time watch over the sacrifices; the bread of health is due us with the portion which reverts to us.

The purpose of this dramatic sketch was apparently as a contemporary satire on a religion whose observances had become empty forms, and on its feminine devotees whose interests were chiefly in the artistic treasures of the temple and, like the temple guardian, in the reversion which they were to receive from their own sacrifice. Theroeritus, the master and older contemporary of Herondas, has a very similar passage in his "Syracusans," in which Praxinoas scolds her servant, and with Gorgo, at the temple of Adonis, goes into ecstasies of admiration over the objects of art, *bijouterie et vertu*, which are heaped up there. The same motive may be found also among certain plays of the earlier dramatists, notably in Sophron's "Women at the Isthmian Games," and in the *Θεαποί* of Epicharmes, where visitors to the temple at Delphi are overcome with wonder at the wealth and splendor of the temple treasure and decorations.

Perhaps the parallel is not altogether lacking in our own day, when patients are sometimes more eager to obtain the bread of health than to pay the adequate sacrifice and oblation demanded in return. Be that as it may, the vivid lines of Herondas serve not only to recreate for us the forms and scene of that old pagan worship of Asklepios, but to portray something of the unchanging human nature which we see to-day in hospital and office as it was then in the temple of our tutelary deity.

THE TREATMENT OF HYPOSPADIAS.

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HYPOSPADIAS is a congenital defect whereby a part of the floor of the urethra is deficient. This deficiency begins at the glans and, according to its extent, the cases are divided into three groups: (1) the glandular type, (2) the penile type, and (3) the scrotal type.

The glandular type is one in which the deficiency is opposite the glans penis. This is very common and is generally left untreated because no function is interfered with.

In the penile type a part of all the floor of the penile urethra may be wanting and the functional disturbance varies according to the location of the meatus. The nearer the meatus to the penoscrotal angle, the greater the disturbance of function, such as poor control of the stream during micturition, obstruction with dilatation of the urethra from a small meatus, and finally, in the severer cases, some penile deformity, which is due to a longitudinal band underneath the penis.

In the scrotal type, which, fortunately, is rare, the deformity is great and the functional disturbance serious. The penis is greatly curved and the glans is firmly held by the fibrous band to the region of the scrotum, so that coitus is impossible and the location of the meatus is such that the parts are irritated from frequent wetting with urine.

TREATMENT.

In that the glandular type causes no particular inconvenience or functional disturbance, restoration of the urethra is not often attempted, both because there is no pressing indication and because it is difficult to establish a canal through the glans penis. The scrotal type is so rare and its attempted relief is attended with so many difficulties, contra-indications and failures that it will not be considered further here.

There are various plastic operations for the treatment of the penile type of hypospadias. In several cases operated upon by the writer, the best results have been obtained by using a flap operation described by Thiersch in 1869 for the treatment of epispadias and adapted later by Anger for cases of hypospadias. This technique, modified slightly according to the exigencies of each case, has been used and satisfactory results obtained. More than ordinary care is required in the various steps of the operation. Instruments should be small and the flaps handled with delicate hooks and forceps so as to avoid unnecessary injury. Hemorrhage is not troublesome.

TO STRAIGHTEN THE PENIS.

This is accomplished by making one or two transverse incisions through the tissue below and between the corpora cavernosa, generally extending somewhat deeply into the latter. The penis is then extended so as to open the wounds and the opposite ends of the incisions are approximated and thus these wounds are closed longitudinally. Hemorrhage is easily controlled by sutures, preferably of fine silkworm gut or silver wire. Examination will determine whether the straightening operation will be necessary and about six months should elapse after this step before making a urethra, in order to allow for all contraction and to establish good circulation for the flaps which are to be made later.

THE FORMATION OF THE URETHRA.

Incisions are made so as to form two flaps, A and B, (Fig. 1), the former to be reflected over a catheter and the latter to be stretched over all the denuded area. A traction stitch may be passed through the glans and the penis held retracted on the abdomen. Flap A is made with its base 1-4 at the line of the urethra and should be about three-fourths of an inch wide. The incision 1-2 should include some of the tis-