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ORIGINAL ARTICLES.

THE ORIENTAL EUNUCHS.

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The word eunuch is Greek and derived from *εὐνῆ* and *ἐχων*, literally having charge of the bedchamber, i. e., a chamberlain. In Hebrew it was *Saris*, meaning mutilated; probably because the first royal chamberlains were castrated men. However, men officially called eunuchs soon began to be employed in all sorts of offices, though many of them were really not such in the surgical sense, and the word became merely equivalent to the term officer. A figure of speech also crept into use in which certain persons for religious reasons are said to have "eunuchized" themselves, who, in the opinion of commentators, underwent no mutilation, but merely lived in total celibacy, like eunuchs, as in the third class mentioned in Matthew, 19, 12. This habit of broadening the definition of words at the expense of their precision is a linguistic trait of oriental countries. The people were very fond of this figurative and hazy use of language; greatly to the perplexity of young western scholars, accustomed from childhood to the clean-cut precision of English definitions.

EFFECTS OF CASTRATION ON ANIMALS.

It will facilitate our study of human eunuchism if we first consider the effects of castration in the lower animals.

The elk.—The finest investigation ever made on this animal was carried out by the late Judge Caton, who had a deer park at Ottawa, Ill. He possessed there a considerable herd of the *Cervus Canadensis*, commonly called the American elk, though strictly speaking it is not a true elk at all, but a very large deer, like the English stag. Two of the males became dangerous from their fighting propensities, and one of them killed a man who had wandered into the park. The Judge had them castrated to reduce their pugnacity, and for two or three years observed the effects on their horns.

The course of horn growth in the uncastrated buck is this: Their so-called horns are not composed of real horny material, but of true bone, and are developed into antlers of immense size. They are shed annually, as in all the deer tribe. During the spring and summer they grow rapidly. They are then covered with skin, hair and connective tissue, and supplied with numerous large arteries and veins running between the bone and the skin. This is the stage called "the velvet." Toward autumn a narrow knobby ridge, or ring of bone, like a narrow provisional callus begins to develop around the base of each horn, which ridge

pushes out and presses hard against the nutrient vessels supplying the horn, and in some weeks obliterates them. Then the velvety skin and connective tissue covering the antlers is cut off from nutrition and dies. The bony horn itself also dies later and the dead skin dries and becomes loose, and the animal rubs it off among the trees and bushes, leaving the superb antlers in their perfected condition. The antlers now have no nutrition, except a little derived from the small interior vessels of the cancellated tissue, which are soon obliterated. They are now two immense necrosed bones and in the course of the winter undergo a separation, like any other necrosed bones, and drop off. In the spring a new pair sprouts and develops, like their predecessors. Judge Caton found that if while the young horns were in the velvet the buck be castrated the pair of horns then developing would go on, finish their growth and be shed the following winter as usual, but the next pair were never shed. The effect of the castration is to prevent the formation of the bony ring at the base. Consequently the blood vessels are not obliterated, the horns continue in the velvet, they do not die and are not shed. In our climate however the severity of the winter freezes the antlers and kills them down to a point perhaps eight inches from the skull. The frozen parts ultimately drop off and in the spring numerous small horns, like fingers, sprout up from the stumps. The next winter these are partly frozen, and so on until a pair of large knobby bunches of bone stand up on the top of the head.

So far as I know, no one has ever tried protecting these horns from the winter's cold to see what they would grow to. They would probably attain an immense size.

The ox.—When a calf is castrated he grows to be a larger and taller animal than the bull, but his neck and forequarters are thinner. His cerebellum becomes larger than that of the bull and his horns become both thicker and longer. The voice is changed in pitch while "lowing," but not while "bellowing." There are only three words, so to speak, in the bovine vocabulary: 1. The "low," with which they call each other at a distance. 2. A rough purring, which is used in speaking to each other near by and is made by a slight vibration of the vocal cords with the lips closed; it is especially used by the cow to the calf. 3. The "bellow," which is a growl of defiance.

The change of pitch caused by castration affects only the distant call in "lowing," and affects it in a directly opposite way from the voice of the human eunuch. In the latter the voice remains soprano, as in a boy or woman, while in the adult bull the voice in lowing is an octave higher than that of the cow. The ox retains the pitch of the cow's voice; but the lowing of the young bull rises a full octave when he comes to the age of puberty. The type of sound reminds one of the high falsetto voice sometimes

forced out by an untrained bass singer trying to reach a high note.

The horse.—These animals grow larger of frame if castrated young. The voice and the "bridle teeth" do not seem to be changed.

The sheep.—The "wethers," or castrated sheep do not become strikingly larger. The wool of the ram is, however, much more oily than that of the wether, the little yellow drops of oil (called lanolin in pharmacy) being very abundant, so that wool buyer's make a deduction from the price paid for rams' wool on account of the increased weight caused by the oil—or lanolin.

The cat.—These animals grow larger if castrated and are excellent mousers. They take great pains to display their hunting trophies, seeming to take a pride in them and desiring to be petted for their exploits. The voice is not changed.

The squirrel.—Naturalists state that black or gray male squirrels in fighting seek to castrate each other with their teeth, so that many of those taken by hunters are thus mutilated. As they do it only in adult life it does not materially change their general development.

The capon (castrated chicken).—These birds grow to a large size, being 50 per cent. heavier than the full-grown cocks. The flesh is delicate and very tender. Their spurs remain undeveloped, the colored comb and wattles about the head remain very small and the gay ornamental plumage of the cock is mostly wanting. Veterinary surgeons assert that capons develop a remarkable nursing instinct and that some of them will take care of a brood of chickens better than a hen.

In general terms, if an animal is castrated young he develops the distinctively male peculiarities in only a slight degree, yet some species produce much larger horns than the perfect male. The ox and the gelding do not completely lose their sexual passion, but make frequent efforts to copulate with females in heat. We will discuss the mental and physical effects on men a little further on.

EUNUCHS IN NINEVEH.

The recent excavations in the ruins of Nineveh, made by Layard and his successors have brought to light many sculptured figures of eunuchs in the retinues of the kings of Assyria. Several palaces were examined and immense numbers of bas-reliefs and inscriptions recovered. These palaces were erected at different periods not very far from 800 B.C. The portals were decorated with colossal winged bulls, and lions with human heads, while the halls and apartments were lined with immense numbers of large bas-reliefs cut on slabs of alabaster; showing historic sieges, battles, hawking excursions, deer hunts, lion hunts, scenes of worship, trains of captives and of spoils taken in war, etc. The Ninevites patronized the hairdressers to a surprising extent, and the sculptors fairly revelled in the elaborateness with which they copied, in stone, these hirsute adornments. The hair, both of the scalp and of the face, was combed neatly in the center, but elaborately waved, crinkled and curled all about the margins in a way that would excite the wonder and envy of any modern dude. The very manes and tails of the horses were treated in a similar way, and also the tufts of hair on the tips of the tails of the colossal winged bulls. Here and there along the sculptured processions, in strong contrast to the bearded men, the eunuchs stand out with their smooth,

beardless faces, fat cheeks and bald double-chins. The artists adopted these features as a conventional mode of representing them. They are quite numerous in the royal retinues, and not confined to any particular rank or department of service. They are figured as cooks in the royal kitchen, musicians, personal attendants on the king, cupbearers, foresters, game-keepers, sword-bearers, military commanders and civil officers of high rank. In the Hebrew scriptures of this same period one of the three high officers sent by the King of Nineveh to demand the surrender of King Hezekiah, is called Rab-Saris, *i. e.*, Master of the Eunuchs (2 Kings: 18;17). At a later period the King of Babylon deputed the "Master of Eunuchs" to select from the captive Hebrew families a number of children to be brought up in the palace, probably as eunuchs and future officers of the royal retinue in Babylon. Daniel, the prophet, is designated as one of these children, and has often been believed or inferred to have been himself an eunuch, though that fact is not explicitly stated, and high Hebrew authorities disbelieve it.

THE PERSIANS.

The great historian, Xenophon, says that eunuchs in Persia were held in such high esteem that they filled offices of the greatest rank and responsibility.

Herodotus, a still earlier writer and called the "Father of History," says the Persian kings prized them most highly for their faithfulness, and entrusted them with the highest offices.

THE HEBREWS.

Eunuchs appear to some extent in the Hebrew records, under the name *saris*, but the term soon partly lost its primary meaning of "mutilated" and became shaded off into the general signification of "officer" whether the person referred to was surgically an eunuch or not. Thus in the story of Potiphar, he is called a "saris," but still he is said to have had a wife. Jewish scholars of high authority think the word had already acquired a secondary meaning, just as in modern armies there are grenadiers who never saw a grenade, and brigadier-generals who never commanded brigades. Kremer says that in modern times there have been actual eunuchs who took wives presumably for the regulation of their households, the government of their female servants, and for the dignity and comfort of a home life.

In Deuteronomy, xxiii; 1, two mutilations analogous to those of a "complete" castration are mentioned, but not as in the same person (a castration is called "complete" when both the testes and the penis are removed). The English version says: "He that is wounded (Hebrew, squeezed or crushed) in his stones, or has his privy member cut off (Hebrew, torn out) shall not enter into the congregation." Jewish commentators understand this to mean that he can not legally marry a Jewish woman.

The "Talmud," which is the literature of the rabbinical schools from 200 B. C. to 400 A. D., mentions both castration of the testicles and the mutilation of the penis. The Hebrew historian describes a successful insurrection headed by Jehu against King Joram and his mother, the talented and forceful Queen Jezebel or Izabel, as the real name probably was, for the English sound of J did not exist in the Hebrew alphabet. The account states that several eunuchs in the queen's palace sided with Jehu (2 Kings: 9; 32). This Izabel, whatever the pronunciation of her name

may be, was a Phœnician princess when she married King Ahab, and probably brought the eunuchs with her from Tyre as household servants. Some oriental scholars think that the name Izabel or Isabel, being common in Phœnicia, first went westward with the emigrants from Tyre who founded the city and colony of Carthage, and thence went with the Carthaginians to Spain. There it became a favorite name and at a later period spread all over Christendom, few persons recognizing its identity with Jezebel. Eunuchs are occasionally mentioned in other parts of the "old testament," but in fully half the cases it appears to be in the secondary sense of "officer." The moral sense of the people seems to have been averse to their production and they never became a prominent factor in the government.

ANCIENT EGYPT.

Some Egyptologists doubt whether eunuchs regularly existed in ancient Egypt until the invasions of the Persians and the Babylonians. Professor Breasted of the University of Chicago says, there is some difficulty in identifying eunuchs in the bas-reliefs and mural paintings of Egypt because of the prevalent fashion of shaving, which prevents the absence of a beard in a figure from being any positive proof of castration. Further, he thinks the mural decorations show that in early times the women were not secluded, but had great social liberty, so that there would be little demand for eunuchs. Rosellini, however, claimed to have found them on the monuments, and Lepsius (II. 126) gives a picture of two of them copied from a tomb at Beni Hassan, clearly showing their condition by their beardless and fat countenances. Further, the sacred "Book of the Dead" (xvii, 26) represents the good god Horus, as tearing out the testicles of his enemy, the evil god, Set; while Plutarch, in "Isis and Osiris" (55) says that in Koptos, in Egypt, Horus was pictured as holding in one hand the penis which he had cut off from the god Set. These quotations show that the Egyptians knew of both steps in the operation of "complete castration," and supposed that Horus made a "complete" eunuch of Set. This myth reminds one of a somewhat similar story among the ancient Greeks, that the god Chronos castrated his father Ouranos, performing the operation with a sickle made of diamond.

MORE MODERN TIMES.

As long as the Roman power remained confined to the Italian peninsula we do not find any conspicuous employments of eunuchs, though they doubtless appeared there to some extent on the Phœnician and Carthaginian trading vessels, but as the imperial power spread eastward it began to be permeated with these intriguing agents of orientalism. Among the earliest of these immigrants were the priests of the goddess Cybele, from Asia Minor, who were required by their religion to be eunuchs. In process of time various talented eunuchs exerted great influence in the affairs of government. One of them named Hermias became governor of a province in Asia Minor. The great philosopher Aristotle celebrated the fame of this Hermias in a poem which is still extant, and offered sacrifices to his manes. In the "New Testament" (Acts, 8: 27) mention is made of "an eunuch of great authority under Candace, queen of the Ethiopians."

While the capital of the Roman Empire was at Constantinople, under the Emperor Justinian, an

eunuch named Narses, born in the Armenian part of Persia, arrived and took service under the Emperor, where he gradually attained very high rank and influence. After a series of years an insurrection broke out in Constantinople which the imperial guards and troops were unable to suppress. Narses, backed by a large sum of money, got interviews with the leaders, bought them up, and by his skill and adroitness put an end to the whole trouble. Some time later the Goths overran and conquered nearly the whole peninsula of Italy. After many failures by the Roman generals, Narses was put in command of the army, and in two campaigns he drove the Goths completely out of the peninsula. This occurred in the years 552-553 A. D. He proved himself a military commander of great energy and talent. Narses was not the sole example of executive capacity among his class. There were frequent occasions when the eunuchs were all powerful at the imperial court both in Rome and in Constantinople. (*Grand Dictionnaire Universelle du XIXe Siècle*).

THE POSITION OF THE CHURCH.

Very early the church authorities began to discourage the barbarity of castration, but individuals to some extent favored it. The Patriarch of Alexandria was annoyed in the third century by a small party of fanatics named Valesians who defied his authority, and taught that castration was necessary to salvation. The celebrated Christian writer, Origen, born about 185 A. D., who was the first strong intellect to reduce Christian doctrines to something like a philosophic system, conceived that his usefulness would be greatly increased if he were an eunuch. He therefore caused himself to be castrated, which act he greatly regretted in after life. The Patriarch of Alexandria disapproved of it, and refused to admit him to the priesthood. Origen then went to Palestine, where the Sub-Patriarch of Jerusalem admitted him. Origen afterward founded a very celebrated Christian school or seminary.

At Constantinople there seems to have been no prevailing objection to eunuchs, for Nicetes, Photius, Ignatius and Methodius, all eunuchs, were made Patriarchs. However, the general sentiment grew steadily stronger against these mutilations until in 325 A. D., the celebrated Council of Nice prohibited the admission of any more eunuchs to the priesthood. The practice of making eunuchs, however, never fully died out from the laity, and when the Mahomedans conquered all the territories of the Eastern Empire they gave a tenfold impetus to the nefarious business of mutilating children to produce *harom* guards.

In Italy the Mahomedans got no permanent foothold, but a small clandestine business had existed ever since pagan times of making male soprano singers by castrating boys before the change of voice, which occurred at puberty. These male soprano singers were bought at high prices or employed in the opera houses and in some churches. Some of the popes forbade their admission to church choirs, but the underclergy did not fully obey them. Even down almost to the present time they were employed in the Vatican choir at Rome, but the present pope early in his reign put an end to the scandal and forbade the further use of eunuchs in the Vatican choirs. This prohibition, combined with the public sentiment of Italy has pretty well extinguished the infamous business, though Italian physicians say that a few

eunuchs are still clandestinely made in defiance of law.

In the Turkish Empire most of the eunuchs are furnished by the monastery called Abou-Gerhè in upper Egypt, where the Coptic priests castrate Nubian and Abyssinian slave boys at about 8 years of age and afterward sell them to the Turkish market. Turks in Asia Minor are also partly supplied by Circassian eunuchs. The Coptic priests before mentioned perform on the stronger part of the children what is called the "complete" operation. That is, they cut away the whole scrotum, testes and penis. The mortality of the operation is said to be very great. Clot Bey, chief physician of the Pasha, said that only one in three survived. Chardin stated that only one in seven survived. Dr. Dadirrian of New York, who practiced thirteen years in Constantinople, says he had no means of ascertaining the mortality during his residence in Turkey. Owing to so many dying on their hands, the survivors have to be sold at very high prices to cover the loss. This large proportion of deaths shows gross surgical ignorance and incompetency and the technique of the operation, unless recently improved, is very barbarous. I presume aseptic measures are among the things unknown in that quarter.

In Hindustan eunuchs are abundant among the Mohammedans of the Northwest provinces. A physician who had lived there did not think that they were common among those of other faiths. However, the *Indian Annals of Medical Science* reports them as numerous in Southern India, where they are called *Kojahs*.

In China eunuchs have existed for ages. The emperor has a retinue of them, which if full would number 3,000, but as a fact there are at present only about 2,000. They perform the work of the household and are divided into forty-eight classes under proper officers. All the emperor's sons and sons-in-law are obliged to keep from thirty down to four eunuchs each. Most of these servants were castrated by their parents (not always poor) between the ages of four and eight years, because it insures the children a career in which they can get a good living (*Williams' "Middle Kingdom,"* Vol. 1, pp. 407-8).

Russia.—There are large tribes of Mahomedans in portions of Russia whose higher classes employ eunuchs, considerable numbers of whom are sold, or at least sent into Turkey, where also many Circassian marriageable girls find homes in the harems. Among the Russian Christians a secret sect or society has lately been discovered who clandestinely practice castration. They are called *Skopzi*, a word which signifies castrated.

Australia.—Reputable authors assert that the wild natives limit the increase of families by crushing the testicles of the father after his first child is born. I have not been able to verify this assertion. The plan of crushing the testicles coincides with the "squeezed" testes mentioned in Deuteronomy: xxiii; 1, and marked with disapproval by exclusion from the congregation.

PHYSICAL EFFECTS OF CASTRATION IN MAN.

Eunuchs made such in childhood grow taller and have larger frames than average men. They are also fatter. The hair of the pubes and of the face does not grow. The result is that the cheeks are round and prominent, the chin is apt to be double, and there is no beard. Those in whom the penis is removed use a tube to

assist micturition. This is probably for two reasons: 1. To convey the urine clear of the person and of the clothing; 2, to prevent the contraction of the cicatricial orifice, which, unless attended to, is in some patients prone to form a stricture. It is thought that eunuchs, like women, are less subject than men to the occurrence of stone in the bladder, and when old they are doubtless all free from senile hypertrophy of the prostate gland.

The effect on the voice.—A boy's voice below the age of puberty is at about the same pitch as that of a woman, but as puberty comes on "the voice changes," that is, it lowers its pitch as the vocal cords and the larynx enlarge, and in about two or three years is found an octave lower than that of the woman. Hence it is a favorite practice in some churches to have boys instead of women to sing soprano and contralto, and to those who care only for the pitch and not at all for the "timbre" of the voices the result is fairly good, but trained auditors are not fully satisfied. I have listened to some of the best boy choirs in this country and Europe, who rendered the pitch perfectly, but the quality, the timbre as it is called, never attains the richness and flute-like splendor found in the adult woman. The fact is the boy's voice is never a true soprano. If a vocal teacher of a large class will separate the boys from the girls and have them sing alternately he will instantly perceive that the girls sing in a flute-like tone, while the boys' voices have a slight clarionet quality, a kind of vibrant character, the forerunner of the trumpet note of the coming man's voice. Eunuchs preserve the high pitch of the boy's voice and often make effective singers, but yet it is the vibrant boy tone, a voice slightly mixed with the reedy clarionet timbre. There is no truly pure and glorious soprano to be had on earth except from a woman's voice. Yet some of the eunuch vocalists were very fine. Those who heard the Vatican choir some twenty-five years ago may remember a stately, almost gigantic, eunuch soprano with a voice of great sweetness and tremendous power. Still it was vibrant and not a pure flute tone, but it was excellent. He was probably the last of his kind to lift up his voice in the Vatican.

MENTAL EFFECTS OF CASTRATION.

I have not found in ancient writers any tendency to stigmatize eunuchs as feeble-minded, but modern authors indulge in the most absurd and contradictory statements on this subject.

The effect on sexual desires.—Some writers assert that if castrated young the eunuchs remain perfectly indifferent to female attractions, and articles are often written in medical journals advocating the castration of sundry criminals in adult life under the assumption that their sexual temptations will all be removed by the simple ablation of the testes. The Turks, however, have no confidence in that kind of moral reform. They require that their eunuchs shall be castrated in childhood, and that the operation shall remove scrotum, testes and penis all at one fell sweep. The Roman poet, Juvenal, alleged that in simple castration of the testes the eunuch, excited by "soft kisses," could still obtain an erection and gratify his desires, "without there being any necessity for an abortion afterward" (*Satire vi*, 366).

The fact appears to be that men castrated in adult life often retain a troublesome amount of sexual desire, and that even if it is done in childhood there is by no means a total absence of it, though it is much lessened.

Moral qualities.—Here come in a host of contradictions by careless observers. The Persians, Assyrians and Romans evidently entrusted the highest responsibilities to their eunuchs with success, which implies that they were not at that time weak, deceitful and corrupt beyond other men, as those of Turkey are now accused of being. I suspect the difference in training had much to do with the contrast in results. According to the book of Daniel, the king of Babylon sent the chief of the eunuchs to select boys from the best of the families of his captives. They were removed to the royal palace and apparently supported, educated, trained and carefully brought up to become counsellors and officials of the empire, and if any or all of them were made eunuchs, they might be expected to be very different from the Nubian negro boys now bought and castrated for market by the Coptic priests. However, I have not been able to ascertain what degree of training and culture is actually given to these young negro eunuchs. "Le Grand Dictionnaire Universelle du XIXe Siècle," says of them: "They get ahead by servility and not by talent." The "Cyclopedia of Religious Knowledge" says: "Eunuchs are jealous, intriguing, shameless, peculiarly subject to melancholy, and many commit suicide." Smith's "Dictionary of the Bible," in the article on eunuchs, says of them. They are full of "a blind, malignant jealousy. They are defective in courage, gentleness, shame and remorse, and develop malice, melancholy and a tendency to suicide." The "blind malignant jealousy" attributed to eunuchs seems absurd. Of all men in the world, why should an eunuch be jealous?

Dr. Daddirrian of New York, a highly educated Armenian physician, who practiced thirteen years in Constantinople, and knows many eunuchs, says: "To my knowledge they are brave, faithful and accurate in their duties. The Chief Eunuch can always communicate with the Sultan personally and is held almost equal to the Grand Vizier. The eunuchs' position is always very high and the ladies of the harem treat them very kindly. They are melancholy, not from ill treatment, but because they feel their isolation and deprivation of manly enjoyments." Dr. Daddirrian says that the common statement that they are malignantly jealous is an amusing blunder of western travelers, who do not understand the laws and etiquette of Constantinople. The truth is this: When any of the ladies of the harem go out to ride, one or more eunuchs go with them as protectors, sometimes on horseback, sometimes on foot. Now in Constantinople it is a serious insult to any royal lady, and through her to the Sultan, to stare intently at her in passing. The eunuch's official duty is to protect her from that or any other insult by instantly attacking the offender, whom he may beat or even kill, and no questions will be asked. Western travelers seem to have supposed him to be actuated by "malignant jealousy." The fact is there is no more personal jealousy in him than there is in a paving stone. He is simply doing his official duty as a harem guard, and he takes pains to execute it with such an appearance of alertness and force as will satisfy any imperial spy that may be watching him that he is an officer who understands his business and guards his ladies with what a Yankee would call "vim and snap." By continuing to do this he hopes to stand well at the palace as a protector of the ladies and to obtain future promotion.

The modern eunuchs grow up and live in a very bad

moral atmosphere, but so far as I can unravel the contradictory statements about them I conclude that if we except their weakened sexual emotions, their powers of mind are as strong and their morals as good as those of other men brought up under similar training and surroundings.

In gathering such of the above facts and references as are derived from the monuments and dead languages of the far East, I am indebted to the kindness and assistance of the Rev. Simon J. Pherson, D.D., Rev. Emil G. Hirsch, Ph.D., LL.D., Professor Carrier of McCormick Seminary, and Professor Breasted of the University of Chicago.

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SYPHILIS.

A Clinical Lecture to Members of the American Medical Association, Delivered in the Medico-Chirurgical Hospital of Philadelphia.

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PHILADELPHIA, PA.

I have present today several well marked examples of constitutional syphilis. I bring them before you not because they are rare types, but because they collectively represent some of the most characteristic phases of the disease.

MACULAR SYPHILIDE.

This young man, 22 years of age, contracted a chancre three months ago. The period of incubation was sixteen days and the lesion lasted three weeks. Nine weeks and a half after inoculation, having regarded himself in the meantime as entirely well, he noticed that his hair came out when he used the brush. He also found a few small scattered papules upon his scalp. The hair has continued to fall and is now quite thin. The papules are of a coppery color. Upon his back and sides I observed what the patient had not yet detected, viz., a macular eruption. There have been no osteocopes or noticeable fever. His throat has felt sore for several days past. The mucous membrane is erythematous and there are two or three minute erosions.

This case illustrates several points in connection with syphilis. The manifestations are mild, they have existed but for two and a half weeks and there is a distinct history of infection. An admitted exposure followed sixteen days later by a single sore upon the penis, the presence of small, hard and painless inguinal enlargement, loss of hair, an eruption upon the skin and soreness of the throat can signify nothing else than syphilis. The sore upon the penis was undoubtedly a chancre. Yet he tells me that after the lesion was healed he thought that he was completely cured. He was not aware that there was any relationship between the chancre and secondary outbreak. He had not perceived the exanthem. Now, unless he be sufficiently instructed as to the beginning and persistent nature of the malady which he has unfortunately contracted, and submit himself to a thorough, systematic prolonged course of treatment, he will be subject to frequent relapses and become a menace to every one with whom he is brought into intimate contact. On the contrary, if after its importance is explained to him, he will faithfully regulate his habits and conform to instructions, the present manifestations will rapidly disappear and he will eventually be cured. The predominant rash upon the body is macular,