

**THE HISTORICAL RELATIONS OF  
MEDICINE AND SURGERY TO THE  
END OF THE SIXTEENTH CENTURY.  
AN ADDRESS DELIVERED AT THE  
ST. LOUIS CONGRESS IN 1904**

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TO MY  
MANY GENEROUS AMERICAN FRIENDS  
FRIENDS AS GENEROUS IN THEIR HOSPITALITY  
TO THE STRANGER  
AND THEIR APPRECIATION OF HIS DIFFIDENT SERVICE  
AS IN THEIR LOVE OF LEARNING  
THIS TRACT IS DEDICATED

S. FRANCISCO, 1898.  
ST. LOUIS, 1904.



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## PREFACE

IN Inner medicine, as in all the other departments of the Congress at St. Louis, two addresses were proposed—the first to deal with the outward relations of the subject, the second with its internal problems. My colleague, Dr. Thayer, was so good as to commit to me the outward relations, as in this respect I had some materials already in hand. In recent times the relations of medicine and surgery have become so complex, and in certain directions are still so perverse, that I have preferred to deal with them at their sources, and in their earlier and simpler connexions and contrasts; that is, in ancient and medieval times. In the times of Greece and Alexandria medicine and surgery were one; to the clear eye of the Greek they could not be sundered: in medieval times on the other hand new and vaster social constructions, new and more conflicting conditions, compelled our fathers to build in their eagerness on a narrow and temporary framework.

The analytic historian lays bare the Middle Ages of Europe; he goes to the sources, he works up his

descriptions, and we think we are learning something of that wonderful time until we drop *pièces justificatives* for the *Canterbury Tales*, and the drone of the lecture-room for the clarion of St. Bernard, or perchance wander into one of its minsters during the *Benedicite* or the *De profundis*, and start almost with fear to discover that their deeper and richer possession seems farther from us than ever. While we were repainting their pageants, deploring their furies, refuting their dialectics, it is suddenly revealed to us that to refute the conceptions of medieval thinkers is not to explain the origin of their ideas, and that beside their vision and their passion our hearts have grown cold and slow. To the Middle Ages we may adapt the fine thought of Burke that "dark confused uncertain images have a greater power to form the grander passions than those have which are more clear and determinate." And as to our modern civilities, have not these new islanders of the Pacific put them all on before our eyes, in a few months as it were; and dressed them even better than we have done! Still in our way we must on, anatomising the Middle Ages and searching for the lost key of their lyrical secret, that peradventure by dismembering the body we may reach its soul. Or is it rather by chemistry that we may extract this essence? Is it by weighing the spirit of Ionia, the spirit of Rome, the spirit