

AN ACCOUNT OF THE MEDICAL PROFESSION IN
FRANCE.

By J. HENRY BENNET, M.D., Licentiate of the Royal College of Physicians, London; formerly House-Physician (interne) to the Hospitals St. Louis, &c., Paris.

I.

THE FACULTY OF MEDICINE OF PARIS.

In the present state of public feeling, it has appeared to me that a brief, but faithful account of the medical institutions of France would be read, with both pleasure and profit, by all who take an interest in the attempts which are being made to modify the organization of the medical profession in Great Britain.

France is the only part of Europe in which the ideas and plans of modern innovators have had full scope. The changes which took place in the institutions of that country at the close of the last century and at the commencement of the present, were not mere reforms, but new creations. The hurricane of the first revolution levelled everything to the ground. Scientific as well as political institutes fell before its ruthless violence, and were succeeded by others which scarcely preserved a vestige of the former state of things. Various changes have occurred, even since then, in the "medical institutions of France"—changes, the cause of which has generally originated in a desire to arrive nearer to that perfection which, unfortunately for mortals, is desired and dreamed of, but seldom, if ever, attained. It is my intention to portray, in the present essay, the various phases in the existence of the medical body of France, commencing with the earliest periods of which we have historical record. The earlier history of the medical faculty of Paris may at first appear calculated only to interest erudite and antiquarian readers. On a closer examination, however, it will be found to bear in so marked a manner on the existing state of the medical profession in France, as to render a cursory survey absolutely necessary, if we wish fully to comprehend the nature of the institutions by which the old Faculty has been replaced in modern times. Nor do I think my readers will regret being carried back, for a short time, from the modern world of improvement and easy paths to knowledge, to those iron days, when our forefathers in science read and studied, discussed and taught, with so much energy and enthusiasm, although generally in the midst of wars and rebellions, and surrounded by an ignorant and turbulent race. For most of the facts relating to the ancient Faculty of Medicine of Paris, I am indebted to a valuable work by M. J. C. Sabatier, entitled, "*Recherches Historiques sur la Faculté de Médecine de Paris*," and published in Paris in 1835. This interesting book is but little known.

Some writers have endeavoured to trace the origin of the Faculty of Medicine of Paris, as a part of the University, to the palatine schools established by Charlemagne; but such an attempt is not carried out by the literary history of that period. The University of Paris was not called into existence until more than four hundred years later. For some centuries previous to the era of Charlemagne, all the learning which still remained in Gaul had taken refuge in the monasteries, and was lying dormant in the hands of the monks, whose medical lore was, indeed, slight. The truly illustrious Charlemagne, seconded by our countryman Alcuin, by his fostering protection of learning, and through the numerous schools he established in various parts of his empire, produced a temporary revival of the taste for knowledge.

All the learning of the epoch was then comprised in the seven liberal arts, on which Cassiodorus wrote his celebrated treatise towards the middle of the sixth century. This treatise was the class-book universally used, not only in Italy, where it originated, but also in England, in Spain, and in Gaul. The seven liberal arts were divided into two sections, distinguished by the name of *Trivium* and *Quadrivium*. The former was considered a minor course of study, and comprised grammar, writing, rhetoric, and dialectics; whereas the latter was thought to include the more elevated subjects of study—viz., arithmetic, geometry, astronomy, and music. The study of medicine was appended to the latter class, or the *Quadrivium*, and held in great esteem. This revival was but of short duration. The schools established by Charlemagne, although attached to ecclesiastical institutions, were obliged to suspend their labours during the civil wars which preceded and accompanied the downfall of the successors of that great warrior; and learning again fled to its former sanctuary, the monasteries, to be preserved, but not to flourish.

With the Capetian kings, two centuries later, came, if not peace, at least such security and protection as enabled the monasteries again to open their schools. The Paris ecclesiastics were more especially zealous in their endeavours to promote knowledge. They collected many pupils, and by their attempts to imbue them with the knowledge which they themselves ardently cultivated, soon attained considerable fame. Many of those who had attended the classes and episcopal cloisters of Paris became in their turn teachers, with no other titles than those they thought proper to assume. Some few, generally ecclesiastics, turned their attention more especially to medicine, and lectured upon that important science. The physicians to the first kings of the Capetian race were nearly all men who had thus, by teaching, arrived at fame and eminence.

As, however, the number of masters and pupils increased, the abuses engendered by this state of things became more and more evident, and loud complaints were made by several *concilia*, or assemblages of prelates, of the confusion and disorder which existed in the schools of Paris; and various statutes and customs were therefore established by the masters and chancellors of the schools of the bishop and of the abbot of St. Geneviève, the church and monastery dedicated to the patroness saint of Paris, and the principal seat of learning in that city.

At a later period, in 1181, Pope Alexander III. commissioned the Cardinal Saint Chrysotome to draw up regulations for the "Study of Paris," (*Etude de Paris*), as the schools of that city were then called. From that time forward, the right to teach was acquired only by a *licetice*, which was at first given gratuitously. At a later period, grades or degrees were established, and examinations exacted for each degree. Those who had thus graduated formed themselves into a company, which was governed by its own laws and had its own magistrates. This company or association was entirely voluntary, and in no way indebted to royal authority for its formation or means of support. It was by it that the various branches of study were classified, and tuition established on a regular basis, the instruction thus given comprising the universality of the knowledge of the day. This assemblage of men, who had thus devoted their lives to the propagation of learning, assumed the title of the University of Paris, about the year 1250. The pupils soon becoming very numerous, were shortly afterwards divided into four classes or nations, those of France, of Picardy, of Normandy, and of England, which latter, at a later period, took the name of the German nation.

At this time, the different sections of the University had no distinct existence, although each had their dean, and conferred degrees. About the year 1280, they assumed the title of Faculties, and became distinct from and independent of each other, although closely connected with the University, their common mother, whose privileges they enjoyed. It was therefore from that date that the Faculty of Medicine, having become a distinct corporation, made use of a separate seal, bearing a rod, surmounted by a silver mace, as an emblem of authority, began to keep registers, and had statutes of its own—statutes which were confirmed in 1331 by Philippe de Valois. The first registers, known under the name of commentaries (*commentarii*), are lost, the oldest which remains beginning in the year 1395.

Such was the modest origin of the Faculty of Medicine of Paris. Although receiving nothing from government, possessed of no income—in that respect resembling the parent university—the new Faculty gradually gained ground in public opinion as a source of medical instruction, and became the great medical school of the epoch. This may be attributed, in a great measure, to the ecclesiastical character of nearly all its members, which gave them an influence and resources which laics would never have been able to command. Until the year 1505, there was no building specially adapted to the use of the Faculty, and all its transactions were carried on in the most simple and unpretend-

ing style. The grand meetings of the master regents were held in the church of Les Mathurins, or in the Cathedral of Notre Dame. The examinations were carried on in the private dwellings of the regents, in which also most of them lectured. The daily lectures of the bachelors were delivered in a humble locality, which may be still seen in the purlieus of the "Latin city," as the classical neighbourhood of the schools is even now called. The "Rue du Foire," then called Rue du Fouarre, is one of those narrow, dark, damp streets, of which many are yet to be met with in the oldest parts of Paris. The houses, built in a heavy, antique style, are the same as, or, at least, the immediate successors of, those which sheltered the studies of the first pupils of the ancient Faculty. In the lower rooms of these houses was strewn, on the unpaved ground, straw in summer, and hay in winter, for the pupils to sit upon whilst they listened to the lectures of the bachelors. The straw and hay thus employed was thrown into the street every morning and replaced by fresh; thence its name. The Faculty of Medicine was not, however, the only one whose graduates lectured in the Rue du Fouarre; the Faculty of Arts also occupied a portion of its extent.

In 1454, Jacques Desparts, deacon of the cathedral of Notre Dame, and first physician to Charles VII., convoked the Faculty of Medicine at the cathedral, and laid before the regents the necessity of building a proper edifice for its use. His plans were, however, frustrated for nearly twenty years by the wars against the English; and when peace enabled him again to prosecute his favourite idea, the inability to raise the necessary funds at first appeared an insurmountable obstacle. This was overcome at last by the generosity of Jacques Desparts himself, who gave to the Faculty three hundred crowns of gold (£150), and nearly all his furniture and manuscripts, in order to enable them to rear the edifice he had so long wished to see. In 1472, a house situated in the Rue de la Bucherie, behind the hospital called the Hôtel Dieu, was purchased of a bourgeois, as also another adjoining, belonging to the Chartreux, and on the ground they occupied was reared, in the course of a few years, a homely mansion, in which, to its great delight, the Faculty was at last enabled to locate itself. A few years later, a chapel was also constructed in the immediate vicinity, and the Faculty then definitively abandoned the church Des Mathurins, in which, hitherto, all its religious ceremonies had been celebrated. Jacques Desparts died on the 3rd of January, 1497, honoured and respected by all his cotemporaries. He was a pious and clever man, and contributed to the progress of science as far as the spirit of the age allowed him. He studied the Arab writers and composed commentaries on Avicenna; he wrote an alphabetical abridgment of diseases and remedies, a book on regimen, and a general receipt book of internal and external medications. His Avicenna and Commentaries he left by will to the Faculty. As a testimony of its gratitude to him for all the benefits he had conferred on it, the Faculty instituted, during his lifetime, a mass, to be celebrated on the anniversary of his death, to all perpetuity!

Now that we have followed the Faculty from its origin to its installation in a new residence, we must retrace our steps, and examine the laws and statutes by which it was regulated, the extent of the instruction it gave to pupils, and the nature of the ordeals through which the latter had to pass prior to being received into its body.

Before, however, we proceed, it will be well to recall to mind the ecclesiastical origin and primitive character of the Faculty—a circumstance which has ever since exercised the greatest influence over the medical and surgical institutions of France. As I have before stated, at first the Faculty of Medicine was nearly exclusively composed of ecclesiastics; gradually, the laics became more and more numerous, and at the beginning of the fourteenth century, it even began to hesitate to admit priests to the bachelorship of medicine, lest their theological studies should interfere with their medical duties. This change of views on the part of the Faculty was also, in all probability, the result of a bull issued by Pope Honorius the Third, at the close of the preceding century, forbidding priests to exercise medicine, which, he says, is suited neither to their character nor to their profession. The prohibition was not, however, so formal as to prevent ecclesiastics, long after this epoch, from obtaining licences from Rome, which enabled them to become licentiates, doctor-regents, and even to combine the practice of medicine with sacerdotal functions. By a singular contradiction, although the Faculty put obstacles in the way of priests obtaining the bachelorship or licentiate from the thirteenth century, it rigorously exacted celibacy from all those who took its degrees, whether bachelors, licentiates, or doctors. This law was no doubt enacted at a time when nearly all the members of the Faculty, being ecclesiastics, the marriage of the laical brethren may have appeared a cause of scandal to their body. Whatever were the ideas which gave rise to this enactment, it was severely

acted up to. Thus, Jean Despois, admitted to the bachelorship in 1395, was excluded from the licence because he had married in the meanwhile, and was only able to obtain it on his wife's dying and leaving him a widower. Thus, Charles de Beauregard, dean in 1443, having married, lost all his titles. Not only had he married, but he had also married a widow, which, according to the ideas of the period, constituted a kind of bigamy, at least on the woman's side. The candidates for the bachelorship in medicine were indeed obliged to declare on oath that they were not married, and an article of the first statute of the Faculty decrees, that in order to obtain and to retain the title of doctor-regent, it was necessary to remain unmarried. It was not until the year 1452 that celibacy was abolished, and then not by the Faculty itself, but by the enlightened Cardinal d'Estouteville. This eminent man was sent by the pope to examine into and rectify the organization of the Faculties of Theology, Law, and Medicine, the holy seat having the jurisdiction and control of all catholic universities. He introduced into the Faculty of Medicine several useful reforms, and among others, the one in question. In the decree by which he abolishes the celibacy exacted of the doctor-regents, and of the aspirants to that degree, he denounces it as impious and absurd, *impium et irrationabile*, when applied to the medical profession, and finishes by stating that married men are the best adapted to teach and practise medicine.

These facts show what a firm hold ecclesiastical ideas had gained over the minds of all those who composed the early Faculty, and fully explain many other apparent anomalies which the history of the medical profession presents.

Among these anomalies, the most striking, although not the easiest to explain, is the entire separation which existed from the first between medicine and surgery, and the odium which was thrown over the latter part of the healing art. It is not in the writings of Hippocrates, Galen, and Celsus, and the other celebrated men of antiquity, or in those of the Arabs who copied them, that we must look for such an irrational division of our science, but to the clerical prejudices of the revivers of learning in the west of Europe. It appeared inconsistent with the mission of a minister of religion to dye his hands in the blood of his fellow creature, even to restore health, or to save life, and thus a line was drawn between medicine and surgery from the time that the healing art fell into the hands of monks and priests. This line, long only one of feeling and habit, became a law, when, in the twelfth century, the pope, by a special bull, forbade the members of the church to perform any operation attended by the shedding of blood. The formation of the College of Surgery in 1311, at the instigation of Pilard, surgeon to Philip Augustus, definitively authorized the separation between medicine and surgery. We may trace to the same cause the utter neglect which was shown to midwifery until comparatively recent times, and the absurd prejudice which in our own country makes it nearly a mark of degradation to practise that department of the profession; as also the general ignorance of uterine pathology which may be said to mark the medical profession even up to a very recent period.

In studying the history of the ancient Faculty, the feature which most arrests our attention is the extreme unity which for centuries characterized all its measures, which constituted its strength, and which was the result, partly of its organization, and partly of the external circumstances amongst which it was placed. The number of its members being small, they were continually brought in contact one with another, and being surrounded by a lawless population, without physical means of defence, it was only by such unity it could keep its ground and withstand all shocks from without. This indeed applies, not only to the Faculty of Medicine, but to the University in general, which, by the firm and noble stand it made from the first against all encroachments, and with the assistance it always commanded from ecclesiastical bodies, attained a dignity and rank perhaps superior to that which it even now enjoys. As belonging to the University, members of the Faculty of Medicine were exempt from all taxes and imposts, and this exemption was formally recognised by each king on his ascending the throne. They were also exempt from the obligation to lodge soldiers, and from an extraordinary tax levied in cases of emergency. In 1512, Louis the Twelfth, being hard pushed by the war in Italy, the town of Paris levied a heavy contribution to assist him. The Faculty of Medicine being called upon to contribute, sent a deputation to the king at Blois, to claim exemption. This was at once granted, the king giving them a letter, in which he stated, "that it was his will that the doctors of the Faculty of Medicine should continue to enjoy their privileges as heretofore." In 1544, Francis the First extended these privileges to professors, licentiates, and masters in surgery, although they did not belong to the University.

(To be continued.)

AN ACCOUNT OF THE MEDICAL PROFESSION IN FRANCE.

By J. HENRY BENNET, M.D., Licentiate of the Royal College of Physicians, London; formerly House-Physician (interne) to the Hospitals St. Louis, &c., Paris.

(Continued from page 364.)

II.

ORGANIZATION OF THE EARLY FACULTY OF MEDICINE, OF PARIS.

HAVING taken a brief survey of the origin of the Faculty of Medicine, of Paris, we are now prepared to examine its internal organization. Setting aside the bachelors in medicine, who were not considered to have completed the curriculum, the Paris Faculty was composed of one grade of practitioners only, viz., the regent-doctors.

The regent-doctors were divided into two classes, the senior and the junior. These classes were established not with reference to age, but with reference to date of admission into the Faculty. Those who had been received ten years formed the seniors, those who had been received a shorter time, the juniors. The dean and professors were only named for two years. At the expiration of that period, all the doctors were convoked for the Saturday after All Saints' Day. When they were assembled, the dean deposed before them the insignia of his office, the black gown with scarlet facings, the cap, and the seal of the Faculty, thanked them in a flowery Latin speech, and then gave a detailed account of his administration. After the dean, each of the professors spoke in his turn, returning thanks, and stating what had been the nature and result of his labours.

This ceremonial having been gone through, they proceeded to the election of the dean and professors for the ensuing years. The names of all the regent-doctors, divided as I have before stated, into two classes, were inscribed separately on pieces of parchment, and cast into two urns. The late dean then drew out three names from the urn of the seniors, and two from that of the juniors. The five names were immediately proclaimed, and those to whom they belonged became the electors of the future dean and professors in the name of the Faculty. They were themselves, therefore, necessarily excluded from the dignities in question. After having sworn solemnly, to elect those whom they thought most worthy, and most capable of fulfilling the important functions which had to be intrusted to them, they proceeded to the chapel of the school, there to implore divine assistance. Public worship having been performed, the five electors chose from the body of regent-doctors the three who appeared to them the most worthy of the deanship. The three names were then thrown into an urn, and the eldest of the electors drawing one, the person thus designated was named dean. The same forms were resorted to in the election of the professors.

The dean thus elected was presented to the assembly of doctors, and by oath bound himself "to prefer under every circumstance the duties of his office to his own pleasure, to act with vigour" (*nullo parcendo*) "against all those who exercised medicine illicitly, and, lastly, to give up the accounts of the Faculty to a commission named to that effect a fortnight before the expiration of his office. He then inscribed in the commentaries a detailed account of his nomination, and received from his predecessor the goods of the Faculty" (*bona Facultatis*), "viz., the great seal attached to a chain of silver, the book of statutes, and what money there was in the treasury."

The oath which the professors also took is worth reproducing, at least in part, as characteristic of the manners of the period in which it was instituted and exacted:—"We swear," said they, "and solemnly promise, to deliver our lectures in a long black gown and full sleeves, with the square cap round our head and the white bands on our neck. We also swear to give our lectures in person without any interruption, not to employ an assistant, unless from urgent and absolute necessity, and to lecture for at least an hour, every day in the year, with the exception of festivals." This singular oath shows how great was the respect paid in former days to ceremonials, now thought of little or no importance.

Until the seventeenth century it was not allowable to elect a second time those who had already filled the office of dean or professor; but in the year 1674, it was decreed that such an election might take place, providing it met with no opposition from any of the members of the assembly of regent-doctors.

The temporal affairs of the Faculty were managed by the dean, assisted by the professors; but when any matter of importance arose, it was brought before a meeting of the regent-doctors, and decided by their suffrages, so that all the members

of the Faculty resident in Paris may justly be said to have participated in the government of the body to which they belonged.

The festivals and holidays were numerous, a feature of the times. In spite of the serious nature of their studies, the learned men of former times, both masters and pupils, appear to have ever been glad to throw aside their books, under the pretext of veneration for a saint, or to celebrate an anniversary. But in this respect they merely imitated the example shown them by the unlettered part of the population, who in those days kept all the festivals and holidays with a joyousness and earnestness unknown to modern refinement. The principal festival was that of St. Luke, who is said to have practised medicine; it occurred on the 18th of October. The others were: the day of St. Nicholas, the patron of the University; eight days at Easter; six Saturdays, in order that masters and pupils might prepare for confession (*confessionis causâ*), and fifteen other religious holidays. We must not omit to mention the great fair of St. Denis, held on the 22nd of June, on which day the entire University—professors, pupils, and members, went in great pomp to St. Denis, five miles out of Paris, to purchase the parchment necessary for the wants of the ensuing year. This latter ceremony being specially patronised by the students was celebrated with great revelry, and gave rise to such serious riots that the Parliament of Paris several times fulminated decrees against it, which, however, the University, looking upon itself as above all jurisdiction, but its own, never thought proper to attend to. In addition to these holidays the annual vacations lasted from the calends of July to the ides of September, that is, from the 28th of June to the 13th of September.

Every Saturday a mass was celebrated in the chapel of the Faculty in honour of the Virgin, at which the bachelors were bound to attend. On the morrow of St. Luke's day a mass was also celebrated in honour of defunct members of the Faculty, and all bachelors who absented themselves were fined two crowns of gold. There were other anniversary masses celebrated in honour of benefactors of the Faculty, but the attendance of the bachelors being *ad libitum*, they were not very crowded, as may well be supposed.

No person not possessing the diploma of the Faculty was allowed to practise as a physician, and this law it enforced with the greatest vigilance. Yet the University of Paris enjoyed in other universities those immunities which it denied to all who were not members of its own body. By a remarkable privilege granted at a very early date to it, and confirmed by a bull of Pope Nicolas the 5th, 1460, the licentiates and doctors of the University of Paris in law, theology, medicine, and arts, were empowered to teach and practise in all countries in which the Catholic religion was recognised, without undergoing any previous examination in the universities, within the jurisdiction of which they wished to settle. By another bull of the same pope, precedence was given to the said doctors over those of all other universities.

THE MEDICAL LITERATURE OF THE EARLY FACULTY.

Until we arrive at the eleventh or twelve century we find medicine in Paris, as in other parts of Christian Europe, scarcely any thing else but a mass of empirical and superstitious observances. About that time the labours of the Arabs began to become known through the medium of the school of Salerno. The town of Salerno, situated opposite to Sicily, then occupied by the Arabs, was the first to become tinged with the learning of that nation, and to disseminate it throughout Western Europe. Gilles of Corbeil, physician to Philippe August, 1179, was a pupil of this school, and published its doctrines, on his return to Paris, in a book in verse which became a standard work with the Faculty. From the celebrated library of Cordova the Faculty drew translations of Hippocrates and Galen, as also the Anatomy of Theophrastus, and the Botany of Dioscorides, all of which were adopted as class books. The medical literature of the Arabs themselves was not neglected. The works of Avicenna, Rhazis, and other Arabian pathologists, were translated and adopted.

With these elements of knowledge it appears strange to one who is not familiarized with the spirit of the middle ages, that medicine should have remained nearly stationary for ages, as was the case. But the trammels which then so singularly fettered the human mind, had in no branch of science a greater influence than in medicine. The ecclesiastical prejudices which separated surgery from medicine were long equally powerful in preventing the acquirement of a knowledge of the human body, and of the lesions which follow disease. Thus anatomy, both descriptive and morbid, the only true basis of medicine, as well as of surgery, was for centuries only

known through the medium of Galen. The correctness of the works I have mentioned, as the class books of the Faculty, was never even questioned. Once adopted, they became sacred, and both pupils and masters trained to all the subtleties of scholastic logic devoted all their time and energies to the study and interpretation of the mere text of their favourite authors.

Before the invention of printing books were scarce, and the Faculty, which never shone by its worldly riches, was not in a state to make great sacrifices to increase its library. In those days every manuscript was a treasure in itself, owing to the great difficulty of reproduction. The Commentaries tell us that in 1395, the Faculty only possessed nine works, viz. :—The Concordantia of Jean de St. Amand, 1200; the Concordantia of Pierre de St. Flour, 1325; the book of Galen, "*de usu partium*;" Mezuze's Praxis and Medicamenta Simplicia; a work called "*Tractus de Theriacâ*;" the Antidotarium of Alubukasis; the Antidotarium of Nicolas Myrepse, 1300; and, lastly, the most precious of all, "the finest and most beautiful jewel of the Faculty," as it was styled in a letter from that body to Louis XI.; the "*Totum continens Rhazis*," in two small volumes.

Louis XI. wishing to have a copy of this author to place in his library, had deputed, in 1471, the president of one of the law courts to the Faculty of Medicine, to ask it as a loan in order that he might have it copied. This demand created a great sensation at the Faculty. Many meetings were held at Notre Dame to determine on the course to be pursued; the well-known character of the monarch, no doubt, inspiring the doctors with salutary fears as to the safety of their much prized volumes. At last it was decided that the book should be lent, but only on good security being given, viz. :—twelve marks of silver plate, and a bill for a hundred gold crowns (about 40*l.*). These conditions having been accepted, the Faculty took advantage of the circumstance to mention to the king its desire "to collect a very fine library in order to exhort and elevate the science of medicine;" thereby delicately intimating, that assistance in this laudable wish would be acceptable. But the king did not, or would not, understand the hint, and the following year the Rhazis was safely returned, but alone.

J. C. Sabatier, in his historical Researches on the Medical Faculty of Paris, to which valuable work, as I have already stated, I am indebted for most of the above facts concerning the old Faculty, gives a very curious regulation which he found among some old manuscripts respecting the library we have just described. Its singularity must be my excuse for inserting it.

Spectatores, manu sinistrâ ne utantor
 Libri, suis forulis et ordinibus ne moventor
 Nemini nisi sub chirographo mutuo præbentor,
 Commodati, ne ultra mensem retinentor;
 Integri et intaminati in suos locutos referentor.
 Plures quatuor semel hac ne ingrediantor.
 Duas ultra horas ne immorantur.
 Qui libros rariores noverint, eorum titulos bibliophylaci relinquuntor.

DUTIES OF THE PROFESSORS.

The professors, as we have already stated, were two in number. One lectured at six o'clock, a.m., in summer, and at seven in winter, on things natural and not natural, "*res naturales et non naturales*," that is, on anatomy, physiology, and hygiene. The other lectured at one, p.m., on things beyond nature, "*res præter naturam*," that is, on diseases and their treatment, materia medica, and pharmacy. The professors alternating each year, they each went through the entire curriculum in the two years of their professorship.

The discovery of printing and the revival of letters gave an impulsion to medicine as well as to all other branches of knowledge, but that impulsion was but feebly responded to by the Faculty of Medicine. Wrapt up in its scholastic dogmas, it retained its antiquated literature until what may be called modern times, stoutly, courageously resisting any innovations, whatever their character.

The first-year professor, when lecturing on anatomy, merely gave a verbal description of the parts, and was assisted by a barber-surgeon, who demonstrated them afterwards, the professor standing by in order to prevent his wandering from the subject (*non sinat divagari*). *Post-mortem* examinations, when made, were, likewise, performed by the barber-surgeon, in the presence of the doctor.

In 1576, for the first time, the Faculty named a prosector, under the title of archdeacon, who was entrusted with the providing of subjects for the anatomical lectures, and for the pupils. The archdeacon was chosen from among the bachelors, and had to re-demonstrate to the pupils the

lectures the professors had given. This nomination shows that the Faculty was becoming alive to the necessity of dissection, to which little, if any, attention had been previously paid.

The professor of botany, named only in 1634, had to teach the pupils the names and virtues of plants; to which were added, at a later period, the mineral and animal productions used in medicine.

Obliged, also, in its own defence to establish a chair of surgery in 1634, the Faculty was sorely puzzled properly to define the duties of its new professor. In an edict issued about this time, it is stated that those diseases are to be reputed surgical in the treatment of which it is necessary to apply the hands, and the professor of surgery was forbidden to go beyond these boundaries, "*Chirurgiæ professor, chirurgica tantum doceat, id est, quæ operationem manuum pertinent*." This same decree most lucidly and liberally defines anatomy—"a manual exercise," "*manus exercitatio, ad humani corporis cognitionem, anatomica est administratio*." It then proceeded to enumerate the diseases which were to be considered surgical, according to this definition; they were:—wounds, ulcers, fractures, luxations, and tumours. The remedies for these maladies were bandages, instruments (*ferramenta*), and cupping glasses. The professor of surgery was alone allowed to lecture in French instead of in Latin.

The professor of medicine and the dean were intrusted with a kind of jurisdiction over the apothecaries, at whose examinations they presided, and whose laboratories they visited once a year.