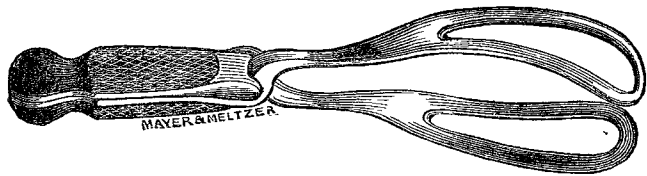


the drawing-room floor windows (about 16 ft. from the ground) on May 1st, 1883. Losing his balance, being outside, he fell into the road, clearing the railings and pavement by a spring and coming down in the gutter with his left foot under him. Seen half an hour afterwards, the left foot was much discoloured, bruised, and distorted in shape, owing to the projecting astragalus on the left side of the dorsum; there was also crepitation over the left internal malleolus, but the skin was whole. Chloroform was administered, and with great difficulty the bone was reduced and the leg put up in splints, and the patient removed to his lodgings. After going on well for a fortnight, the bone seemed to slip out again gradually, and pressed against the skin, causing a small slough to appear over the projecting articulation for the cuboid. On May 26th chloroform was again administered at his lodgings, and the opening in the skin, caused by the slough coming away, was enlarged in a curved manner, for about $2\frac{1}{2}$ in., with the idea of removing the whole bone; but on manipulating it, the fractured surface was found, and the outer half of the astragalus being loosely attached, was removed by seizing with lion forceps, and dividing the strong interosseous ligament going to the os calcis, the other ligaments having been torn by the fall. No other fragments could be felt, and the broken surface remaining seemed healthy. The wound was partly closed by one stitch, and the cavity packed with lint steeped in carbolic oil, and the limb put in a MacIntyre's splint. With daily syringing out the cavity filled up, though the ankle remained swollen for a long time. By July 10th the wound was quite healed and the swelling of the ankle much reduced. He went home on crutches on July 17th, and was able to walk about with a stick. Prof. Humphry remarked that it was probable from the crepitus described as being felt over the internal malleolus that this process had been broken off, and the astragalus had been split by the fractured inner edge of the tibia being driven forcibly upon the middle of the trochlear surface. Instances have occurred in which the astragalus has been broken in various directions, and it is not improbable, as Mr. Bryant observes (*Practice of Surgery*, vol. ii., p. 464), that the accident is more frequent than is supposed, but is difficult to diagnose.

New Inventions.

NEW MIDWIFERY FORCEPS.

My apology for bringing another pair of midwifery instruments before the profession is that, doubtless in common with many others, I have felt the want of something in size between the very long and the very short forceps (say Simpson's), the former being perfect when the head is at the brim, and the latter next to useless. For first cases, where the head is low down or on the perineum, where it has come to a standstill from inertia uteri or rigid perineum, when to save the child interference is necessary, I have designed the forceps shown in the woodcut. The blades are 6 in.



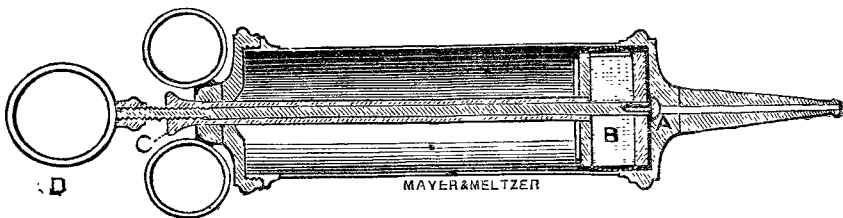
long, nicely curved, with a shank $1\frac{1}{2}$ in. in length (practical men will at once see the importance of a shank of this length). The middle of the blades at the widest part (outside measurement) is $1\frac{1}{2}$ in. in width; between the blades at the widest part is 3 in.; at the extremity $\frac{1}{2}$ in. The interior measurement between the shanks is $\frac{1}{2}$ in. The handles are $5\frac{1}{2}$ in. long, and are roughened; the edges of the blades are nicely rounded. These details have been admirably carried out by Messrs. Mayer and Meltzer, of Great Portland-street. The result is a very handy and portable instrument.

Gay-street, Bath.

JOHN DAVIES, M.R.C.S.

SELF-LUBRICATING AND SELF-ADJUSTING PISTON FOR SYRINGES, ETC.

MESSRS. MAYER & MELTZER, of Great Portland-street, have submitted to our inspection a patent self-lubricating and self-adjusting piston for syringes, &c. The piston consists of two flanges, the side being made of a seamless band of leather, and the interior charged with vaseline. The syringe is lubricated by turning the knob or ring of the syringe, which is attached to a screw which passes through the piston-rod, and, acting upon the flanges of the piston, brings them into closer contact, thereby pressing the vaseline (with which the piston is charged) through the pores of the leather, lubricating the syringe, and at the same time causing the leather to distend and adjust itself to the cylinder of the syringe. The vaseline with which the piston is charged does not in any way, as is well known, affect



metal, as would be the case when oil is used, but preserves it and prevents it from corroding, so that there need be no fear of verdigris or other deleterious matter affecting the syringe. Further, the syringe may be laid by for any length of time, even for years, and may be taken up in good order and ready for immediate use; the vaseline not drying up preserves and keeps soft the leather of the piston, and keeps clean and in good condition the metal or other substance of which the syringe may be made. The advantages of this invention as applied to enemas, hypodermic injectors, aspirators, stomach-pumps, &c., will be readily appreciated, especially for use in hot climates, where leather or other material used for pistons (with the old means of lubrication) so soon perishes, leaving the instrument corroded with verdigris and perfectly useless.

Abstracts

OF

INTRODUCTORY LECTURES,

DELIVERED AT THE

OPENING OF THE PRESENT SESSION AT
LONDON AND PROVINCIAL MEDICAL
SCHOOLS.

KING'S COLLEGE.

THE opening address of the medical session was delivered by the BISHOP of LONDON. He desired, he said, to take that opportunity of setting forth some traits in the character of a religious physician—an outline, as it were, of that ideal which should ever be before the eyes of a medical student who desired to be really worthy of the noble profession to which he was devoting himself. The subject of their study was by far the most complex, the most finished of all the works of God. Life itself was the most mysterious thing in the world of nature. It seemed to have no analogue. In so far as matter was subjected to any kind of either mechanical or chemical action, these might involve almost any degree of change in outer form, but the substance appeared to remain the same. As a proof of this, whatever might be done in this way might be undone. What had been compounded might be resolved; what had been resolved might be recompounded. There was no progress whatever, although

there might be infinite variety of combination. There was no increase or possibility of increase of the forces at work. There seemed to be no increase or possibility of increase of the material to be worked on. Science assumed, and appeared to be justified in assuming, that the original quantity of matter, however it came into being and whatever forms it may have assumed, yet remains exactly what it was—that no particle of it is annihilated and no particle of it is added. Science seemed equally justified in assuming that the original quantity of force, however it came into being, passing through every variety of change, sometimes showing itself in heat, sometimes in light, sometimes in electricity, and sometimes in visible motion, nevertheless remained always the same. Thus motion might be converted into heat; but whatever heat was thus produced, a corresponding amount of motion must be destroyed. “From this restraint life is free. It exists, it can be communicated, it can be destroyed. But the communication of life by one living form to another by no means involves the destruction of life in that which first possessed it. And as life stands alone in its power of indefinite increase and diminution, so does it stand alone in the mystery of its origin. The theory of spontaneous generation has been upset in every instance whenever it seemed for a moment to be established. And while life is thus mysterious in its origin, how wonderful also is it in its development. Nothing else shows itself capable of such progressive ascent from lower forms to higher, from simple to complex, from plain to beautiful, from weak to powerful, from blind to intelligent. Nothing else has in it the same wonderful promise for the future to correspond with all that we know or can reasonably infer from its history in the past. The meanest living creature seems potentially far above the grandest mass of inanimate matter. And if life, considered in itself, be thus marvellous, how far more marvellous in its most perfect form when, in the human framework, it is the seat and organ of the faculties of sense, of intelligence, of reason and conscience, each in succession rising above the other until we pass beyond the physical to the spiritual nature, and find ourselves contemplating a being whose constitution makes him akin to the Creator of all things, capable of understanding the laws according to which all things have been made, of appreciating the order, the beauty, the sublimity of the universe, of forecasting the aim and purpose to which all things are tending.” This, said the bishop, was the subject of the physician's and the surgeon's study. No other could rank higher. With what manly reverence, equally removed from shallow and vulgar coarseness and from silly superstition, would the religious student regard the human body which he studies, and which he daily finds more clearly proved to be the most perfect of all God's works on earth. In his studies he was perpetually on the confines of that mysterious interval, whatever it might be, which separates mind from matter, the spiritual from the physical. It was impossible for any lengthened investigation, especially in the examination of disease, not to find mind acting very seriously on matter in ways outside what was commonly understood by human action. And closely akin with this was the near connexion of the practice of medicine with the religious life and with the place assigned in that life to prayer. There was always room for the unseen and unknown and unsearchable. There was no check on the freedom of earnest prayer, however scientific may be the process which the healing art shall prescribe. The religious student would realise that he was dealing with what is not physical only, and this would give to all his researches a thoughtful, reverent, self-controlled character which would show itself even in his manner. The very purpose of the profession was to alleviate human suffering. Sympathy with suffering was the characteristic and the essence of the profession. “The physician and the surgeon ought to be—how very often they are—the tenderest, the most merciful, the most sympathising of men. It is, no doubt, often necessary in the practice of medicine to inflict pain in order to save life, or in order to prevent still greater pain which is seen to be approaching. It may, perhaps, be necessary, in the investigation of medical science, to inflict severe pain on the lower animals while searching into the nature of their bodily powers in order to compare them with our own. But in every case the true physician or surgeon, remembering the supreme purpose for which he lives, will insist on retaining his own tenderness of feeling; will inflict no severe pain that he can by any possibility avoid; will make what pain

he inflicts as brief, if it may be so—as instantaneous as he can possibly make it; will never repeat pain for the mere purpose of the greater certainty of his conclusions; will refuse altogether to inflict pain even for the highest scientific ends if the degree of it be so excessive as to make him feel that nothing would ever induce him to submit to it himself, or make him think it just that a stronger being than he should inflict it on him. Nothing can justify him in ceasing to be a man in order to become a more effective scientific instrument of research; nor can the religious investigator surrender that sympathy with all suffering which is his highest title to the respect of himself and his fellows.”

ST. THOMAS'S HOSPITAL.

MR. MACKELLAR, who delivered the introductory address, which was listened to with unusual attention, and which caused frequent applause, commenced by saying: “Gentlemen, it has fallen to my lot this year by the invitation of my colleagues, and it is alike my honour and privilege, to throw open to you the gates of this temple of medicine, and to bid you welcome on its threshold. And you must pardon me if to my words of welcome I add a few words of counsel, and if through those words of counsel there should be heard a note of warning.” Mr. Mackellar advised his hearers before definitely entering the profession to consider whether they had seriously counted the cost of what they were undertaking. For he thought that no man ought to take up the profession unless he could, on examining himself in all simplicity and sincerity, say that he had a natural aptitude for it. He then generally reviewed the conditions which induced a man to enter the profession, and spoke at some length of the advantages and disadvantages of so doing. He continued: “I do not suppose that anyone is without the desire of fame—that last infirmity of noble minds,’ as the poet calls it. But you need not be told that fame is a thing which none can command; that Fortune is a capricious goddess, who showers her gifts so undiscerningly as to justify the popular adages—‘Fools are Fortune's favourites;’ ‘Fame comes unlooked for, if she comes at all.’ It may possibly happen to some of you to awake some morning and find yourselves famous. But remember ‘fame has two wings—one black, the other white;’ and I presume none of you would wish to soar aloft upon the black pinion.” After some general observations to first-year's students, referring to prizes, Mr. Mackellar said that they were to remember that prizes were only milestones marking certain stages towards the goal, and were not the goal itself. He considered the most valuable prizes were the resident appointments at the hospital and the opportunities afforded of acquiring practical knowledge. Great stress was laid on the advantage of a thorough grounding in natural science before commencing medical study. The importance of a knowledge of modern languages was next strongly dwelt upon; and, speaking of the International Medical Congress, he said that the Congress was a grand and noble exposition of the truth that Science soars above all ethnological and geological discussions, and that medical men, no matter what their nationality and creed were, united in common quest for that knowledge which was to be applied to the relief of suffering humanity. “Another motive which should spur you on to acquire facility in foreign languages, is the increased relish which such a facility gives to the delights of travelling. There is no mode of education alike so pleasant and so profitable as travelling in contact with foreigners; familiarity with their customs and modes of thought enlarges the mind and widens the experience in a way otherwise unattainable. The mere rapid transition of scenes and circumstances clears and sharpens the intellect. A man's thinking powers often stand him in better stead when he is standing face to face with Nature in its grandest aspects, than when he is merely bending over his books; and lights break in upon him with an unexpected flash that he has long been groping for in vain. Goethe, who is perhaps the finest example I can cite of the thoroughly furnished all-round man, is a striking instance of those sudden glimpses—one might almost say of inspiration—with which truth flashes on the eye of genius. A sheep's skull, picked up by chance upon the Lido, revealed to him that the skull is a series of altered vertebræ. The sight of a fan palm at Padua suggested the first idea of the metamorphosis of plants. These discoveries led him to the