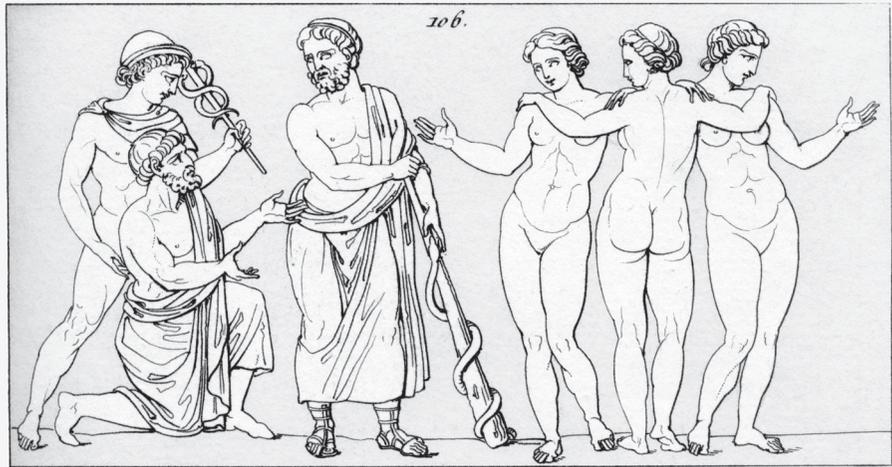




Der Arzt





Aesculapius between Mercury and the Graces

From a copy of the original, made before 1811, this drawing depicts Aesculapius confronted by a patient pleading for assistance. On the left, Mercury, the god of merchants, represents commercial ideals, and on the right, three Graces (Medicine, and the daughters of Aesculapius Hygía and Panacea) represent the three components of health—Medicine, the art of healing that unifies Hygiene, in the broad sense of the bodily regimen that maintains health, with Panacea, the remedy for illness.

“The physician has, like every other member of society, a double goal: to be useful to himself and to society, and also to construct his own prosperity and financial security through service to the common welfare.”
—*Der Arzt*, Chapter 7.

The Physician

OR
THE CULTIVATION, EDUCATION,
DUTIES, STANDARDS OF BEHAVIOR,
AND
JUDICIOUSNESS OF THE PHYSICIAN

Wilhelm Gottfried Ploucquet

1797

TRANSLATED BY

Mary Nagle Wessling

Der Arzt originally published by J. G. Cotta, Tübingen, 1797

Publisher: of current translation BookSurge Publishing
Charleston, South Carolina

Additional copies of this book are available from Amazon.com

or

www.wesslingmedtech.com/publications/

Publisher's Cataloging-in-Publication Data
Ploucquet, Wilhelm Gottfried, 1744-1814.

The physician : der arzt / Wilhelm Gottfried Ploucquet;
Mary Nagle Wessling (translator).

p. cm.

ISBN 978-1-4196-5006-2 (hardcover)

ISBN 978-1-4196-1877-2 (pbk.)

1. Medicine—History—18th century.
2. Medical ethics—History—18th century.

R520.P56 2008

610.9—dc22 2005910088

«(Contents)»

Vorrede.

Preface.

Erster Abschnitt.

Wahl des Arztstandes, Erfordernisse, Prüfung der Tüchtigkeit. §1—44.

Choosing to be a Physician:
The Demands, Tests of Fitness for It.

Zweyter Abschnitt.

Bildung des zur Arzneywissenschaft Bestimmten. § 45—60.

The Preparation of Those Destined for Medicine.

Dritter Abschnitt.

Vorbereitende Studien. § 61—65. Preparatory Studies.

Vierter Abschnitt.

Studium der Medicin selbst, und Bildung auf der Academie. § 66—120.

The Study of Medicine Itself, and Education in the Academy.

Fünfter Abschnitt.

Absolviren, Reisen. § 121—123. Completing the Course, Traveling.

Sechster Abschnitt.

Wahl des Wohnsitzes. § 124—132. Choosing a Place of Residence.



Siebenter Abschnitt.

Gewinnung der Praxis. § 133—136.

Profiting from a Practice.

Achter Abschnitt.

Erwerbung des Zutrauens. § 131—181.

Earning Trust.

Neunter Abschnitt.

Erwerbung der Gunst. § 181—292.

Winning Favor.

Zehenter Abschnitt.

Benehmen des Arztes in der Praxis selbst. §293—385.

Behavior of the Physician in His Practice.

Eilfter Abschnitt.

Belohnung des Arztes. § 386—396.

The Physician's Remuneration.

Zwölfter Abschnitt.

Verhältnisse des Arztes als Staats-Diener. § 397—414.

The Relationships of the Physician as Civil Servant.

«(Translator's Notes)»

This German to English side-by-side translation is intended to increase accessibility to Wilhelm Gottfried Ploucquet's *Der Arzt*, a little-known work in the corpus of 18th-century medical literature. Ploucquet's German has not been modernized, but reproduced as in the original text. As his source for the Hippocratic Corpus, Ploucquet most likely used the edition of Anuce Foës (1588). In his footnotes, some of Ploucquet's Greek spellings are irregular—quite possibly due to printer's error. Thus, citations of titles in the Hippocratic Corpus on the German pages, rather than following Ploucquet's, are concordant with *Paulys Real-Encyclopädie der classischen Altertumswissenschaft* (Stuttgart, 1913). On the English pages, I have given the citations as found in the Loeb Classical Library (Cambridge, MA, 1972), assuming this will be, for most readers, the most readily available edition of Hippocrates' works in English translation.

In the case of Palingenius, whose poetry Ploucquet quotes at length, there is no modern translation widely available. Here I've relied on a Latin scholar's translation, rendered in prose rather than verse. Further insights were gained from the 16th-century English translation of Barnabe Googe in the modern facsimile edition (New York, 1947). Similarly, Ploucquet's rant about charlatans copied from the French journal *Correspondence secrète, politique et littéraire* has been translated by a modern scholar. I have translated Ploucquet's footnotes into English and provided bibliographic citations to assist further scholarly research. But, for some entries, for instance Harvey's *Medicus per Expectationem* (Chapter 9, pp. 183–184) the source remains elusive: from Ploucquet's entry in *Initia bibliothecae medico-practica* "Medicina: Calamitates—Sarcasticae" this might refer to a lost work by Gideon Harvey, author of *The Family Physician* [London, 1676] or, alternatively, to passages in that work.

◆

In a translation, by its very nature, there are alternative ways to express meaning. My translation attempts where possible to preserve the tone of Ploucquet's words, rather than to modernize the text at the expense of his style. I've relied on my own 25 years' experience reading documents of southwest German 18th-century provenance, assisted by the comments of German literary scholars.

Certain words common to the medical vocabulary in southwest Germany in the 18th century defy exact translation—for example, *Pfuscher* and *Medicaster*. Consequently, I've left these terms untranslated and italicized them on first use. A glossary included in the back matter provides basic explanations, although it must be emphasized that the meanings of derogatory terms were rather fluid.

Finally, the reader will notice inconsistencies in the original section numbering; most are easily accounted for as printer's error. The jump from §401 to §405 (original, page 205) is more problematic. It could be argued that there are sections missing, but neither the flow of the prose nor the logic of the Ploucquet's argument provides a decisive answer. All copies I have located in Europe, most importantly the copy in the Universitäts-Bibliothek Tübingen, as well as in the U.S., have this defect. There is to date no evidence that a corrected edition was printed; however, that is not definitive argument, and in this instance I have left the numbers as they appear in the original edition used for this translation.

«(Acknowledgments)»

Working on an essay about infanticide convictions, later published in *Legal Medicine in History* (Cambridge University Press, 1994), brought W. G. Ploucquet's role in forensic medicine to my attention, but it was Mary Lindemann who suggested the current project. Research was accomplished in part under a publication grant from the National Library of Medicine. During my time in Germany, Robert Jütte, Director of the Institut für Geschichte der Medizin der Robert Bosch Stiftung (Stuttgart) graciously provided me with office space and access to their library.

In translating *Der Arzt*, I was assisted by German scholars Susan Lenkey, Rosmari Pernisz, Clea Koré, and Phil Soergel. The French translations were done by Sarah Braddock and the Latin by Marsha McDonald. Eberhard Wolff researched the 18th-century meaning of some medical terms. Invaluable assistance with bibliography came from librarians Holde Borcherts and Lisa Mix. Clemens Albrecht inspected printed copies of *Der Arzt* in the Landesbibliothek Stuttgart and the Universitätsbibliothek Tübingen. Ina Roy-Faderman, Susana Wessling and Anne Kantra read parts of the text and commented upon it. Paula Presley applied her keen copy editor's eye to the front matter, and Kate Hitt made some excellent suggestions about the title page. Ian Jackson made many helpful comments, and alerted me to the identity of Harvey's "Ars curandi." The cover was designed by Lilli Wessling Hart. Barbara Ash designed the page layouts, improved the illustrations, and assisted me with typography. Professor Nicholas Steneck, who was chair of my dissertation committee at the University of Michigan, has been supportive in innumerable ways.



Dedicated to the memory of
Dr. Susan Lenkey

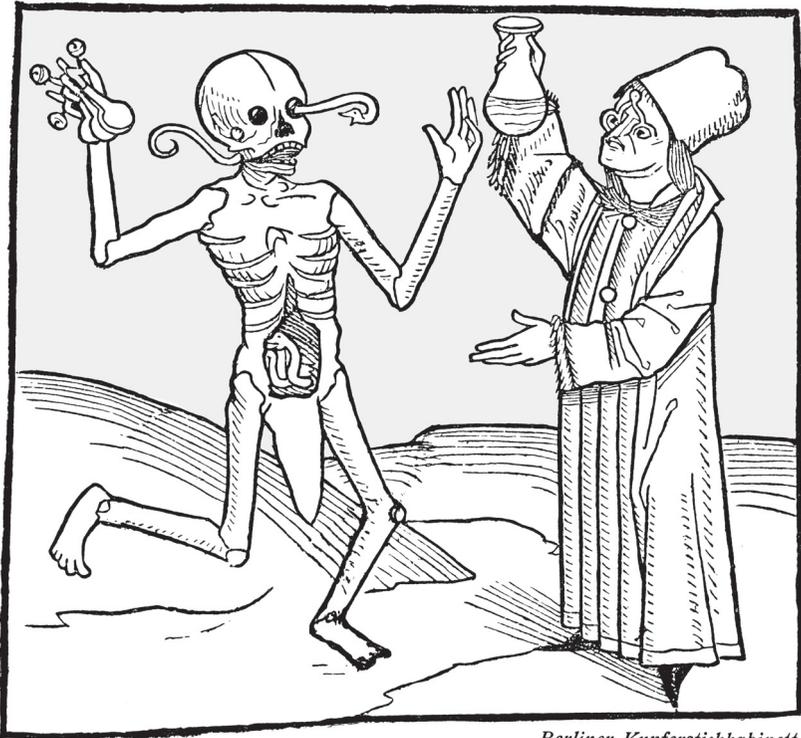
meine geistige Patentante

b Ein artzt jr künnett
den luden wol ge
sagen. wie jr den
dort wolte von jnn
verriagen Kuntt jr
iches syndē fur dē
dort Sucht her fur
das ist vch nor. Jr habent ander lu
de gelunt gemacht Und uwer selē
kleyn geacht. wie mag u wer selē
rat werden Jr hant gekurtzt man
chem syn leben.

f In aller artzeny kün
ich rat geben Zu
verlengen des mē
schen leben Sund
wider den dort zu
wißerfart fynden
ich keyn krut das
mich verwart Och gotliche barm
hertzikeit adēyn funde syn mir leyē
Byn grundelose gote die bied mir
wan al myn heyl lict an dyr.

Der dot

Der Artzt



«(Translator's Preface)»

Death:

Of the physician a fool
might well say that he
could drive Death away.
If he cannot thwart
Death's wrath, Then he
must seek another path.

You have made other fools well, but
paid little attention to their souls.
How then dare you give advice You
who have shortened many lives.

The Physician:

About all medicines
I can give advice to
prolong a man's life.
Against Death along
that path I can find
no herb that protects

me. O, Godly Compassion, I regret
my sins. Offer me your undeserved
grace, Because all my well-being
depends on you.

The physician, in whom we place great trust in times of illness, has always been the target of doubt and outright deprecation. The illustration on the facing page is one of the many *Totentanz* (Dance of Death) illustrations that appeared in the 15th century, after the Black Death had raged through Europe. It depicts a mocking Death, snapping his castanets at a bespectacled, robed Physician whose urine reading seems to have been ineffectual in warding off Death's advances.

Despite the sarcasm and derision in evidence in this woodcut—and elsewhere—the university-educated physician gradually gained a large measure of prominence and power. The long-established exchange of letters among physicians in all parts of Europe evolved into academies and medical societies; physicians were among the most prominent scientific thinkers and experimentalists of their time. Even the disastrous depopulation from the Black Death had worked to their advantage, as more city governments established the post of *Stadtphysikus* (official city physician) to oversee entry into the city in times of contagion. Other healers thrived in abundance, such as the surgeons and apothecaries who frequently practiced outside their competencies, to say nothing of untrained persons

who preyed on a gullible populace. But it was the university-educated physician who represented the epitome of the art: By the eighteenth century, medical legislation in many European states validated the physician as the officially recognized healer while delimiting the duties of all others.

In the great revival of classical literature in the Renaissance, the Hippocratic Corpus was the basis for the reemergence of the conversation about the ethical demands on the physician. Wilhelm Gottfried Ploucquet's *Der Arzt* (1797), a descendant of that tradition, is only infrequently encountered in the medical-historical literature, usually in the form of morsels pulled out to bolster some point about medical practice in 18th-century Germany. To the best of my knowledge, the work as a whole has never received serious consideration. That might be ascribed, at least in part, to the difficulty in categorizing exactly how it, other than as atomies, might be interesting to the contemporary reader, and into which genre it comfortably fits.

A glance at the table of contents reveals the hybrid nature of *Der Arzt*. Initially, directing his gaze at prospective physicians and their parents, Ploucquet touches on the major issues explicated by the classical treatises on medical ethics: hopeless cases, fees, refusal of treatment, to name but a few. Then, redirecting his discussion toward the new professional, Ploucquet describes with great nuance the behavior of the physician in the environment where he might encounter his patient: only secondhand, in a letter delivered by a courier—as was often the practice; in his community; or deep in the countryside. The book therefore fits, although somewhat uncomfortably, in the genre of *Klugheits-Literatur* as well. Finally, Ploucquet discusses, although briefly, what employment as an official government physician (*Physicus*) would entail. Thus, *Der Arzt* is an overview of the life the potential physician might lead, from the moment he decides—or, as the wily author notes, it is decided for him—to dedicate his life to medicine, through the university years and into first years of medical practice.

The man who had the audacity to undertake such a task was the son of a pastor, an important and independent thinker in his own right and later a professor of philosophy at the University of Tübingen. Located in what is now Baden-Württemberg, in the hills of southwestern Germany, Tübingen was counted among the middle tier of provincial universities. Although it gained renown in the age of the great botanist Leonhard Fuchs, by the eighteenth century the center of gravity of scientific and medical discussion had shifted. Tübingen was no longer a revered institution on the level of the universities at Leipzig or Halle: Its primary importance lay in providing entry into local power structures. Tübingen faculties offered instruction in the classical trilogy of law, medicine, and theology, and its graduates had a legal monopoly on access to these professions within the Duchy of Württemberg. In his youth, Ploucquet prepared himself to step up the ladder to the duchy's medical elite through a combination of a good education at Tübingen and abroad, connections to the Tübingen professoriate and governmental bureaucracy through marriage and family, some patience, and a good helping of chutzpah.

There were three options open to a newly licensed physician: academia, private practice, and service to a town as a public health physician. At the age of 23 (1767) Ploucquet began a medical practice and was also a part-time lecturer at the university. But permanent chairs on the medical faculty were monopolized by a small number of elite families and those closely allied to them. Independent medical practice was no guarantee of a good income either, given the competition from apothecaries, folk healers, surgeons, and even pastors. Rather than follow the prescribed procedure—perhaps emboldened by political difficulties facing the reigning duke—Ploucquet published his first book in 1771 without waiting for ducal approval. Although today this seems rather an innocuous display of upstartmanship, in that time and place it might well have doomed hopes of a professional future.

Ploucquet won a place on the faculty in 1783, after twelve years of unsuccessful applications. He had by then gained a reputation outside the duchy for his experimental work in medical forensics, which finally won both the medical faculty and the duke over to his side. He lived a long and productive life (he died in 1814); when *Der Arzt* was published in 1797 he already had many books to his credit and had assembled an encyclopedic reference work on medical literature, his *Initia bibliothecae medico-practicae* (Tübingen, 1793-1797).

By 1797, Ploucquet felt a clear mandate to write an advice book for physicians, physicians-in-training, and those who were charged with their education and upbringing. In the wake of the radical turn of the French Revolution and then the Napoleonic wars, even occupants of lands across the Rhine that had remained physically undisturbed feared ominous consequences. Indeed, the intellectual currents that had preceded the wars, for instance the writings of Rousseau, had had far-reaching influences in Germany—in the way literate people thought about health, and about themselves as citizens.

Medical practice was not exempt from those trends. In the final decades of the eighteenth century, physicians no longer came primarily from the families with professional backgrounds and social influence. The evidence of a growing breach of the invisible wall surrounding medical practice can be, in Württemberg, located in the 1770s. Duke Carl Eugen, frustrated by the hidebound conservatism of the Tübingen medical faculty and the small number of physicians it produced, opened his own academy, the Carlsschule, with a hand-picked medical faculty. His primary objective was to produce military surgeons, but many of the men who received their education there later attended the university just long enough to acquire the necessary additional credentials to call themselves physicians. These men did not have the advantage of being surrounded from their infancy by those who knew how to move in polite society, which formerly had imbued the young

physician with the necessary skills for personal advancement. In earlier years a family member or a close family friend and ally such as his *Pate* (godfather) would have instructed him in demeanor and guided him into a secure position. For these young men in the later eighteenth and early nineteenth century—and their parents—*Der Arzt* would be their *vade mecum*. Ploucquet might well have been the ersatz *Pate* to generations of southwest German physicians.

