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penetration, sublimation and rational adjustment, a neurosis may result. The way to prevent or cure a neurosis is to lead the patient to become fully adjusted in life.

Recently an old lady afflicted with *petit mal* told me that when young she suffered continuously from chronic nervous breakdown. "How were you cured?" I asked. She replied, "I was completely and permanently cured by making an unconditional surrender to God."

The truths of religion applied

without reservation or limit to the numberless problems of men in all their manifold aims and strivings offer a universal means of adjustment and lead to the richest possible ways of life in all of its relations. A sincere application of religion to life in all ordinary, as well as extraordinary, affairs would bring automatically a mental and emotional adjustment in all of life's problems and result in such peace of mind and heart that personality imbalance in the form of neurosis would simply disappear as a problem from the world.

AN ENGLISH DOCTOR'S SPELLING

By JAMES J. WALSH, M.D., Ph.D.

The book, *Great Catholics*, (Macmillan Co., New York, 1939) which has recently been selected as the book of the month by the Catholic Book Club has a very interesting sketch of Dr. Linacre, after whom our little quarterly is named. It is written by Dr. W. J. O'Donovan of London who has been very much interested in details of Linacre's life. Linacre whose life was nearly equally divided between the fifteenth and sixteenth centuries (1460-1524) was one of the most distinguished scholars of that time, the Renaissance. Among his patients were the Lord High Treasurer Sir Reginald Bray, Thomas Wolsey,

Archbishop of York, and William Warham, Archbishop of Canterbury. Among his distinguished pupils in the humanities were Prince Arthur, the Princess Mary, Sir (now St.) Thomas More, and Erasmus, so thoroughly respected for his scholarship.

It is not with the idea of dwelling on Linacre's attainments, medical or scholastic, that I thought to write this brief article, but to show how our English language was spelled five hundred years ago and what a blessing it would be for many of us who sometimes find spelling a maze if we had only lived at that period when the rule was that you spelled as you pro-

nounced and you pronounced as you liked.

I know that that will sound an exaggeration but I am going to show that it is literally true. In a little book issued in Linacre's lifetime or very shortly thereafter Dr. John Caius after whom Caius College, Cambridge, is named, wrote on the sweating sickness, a disease which was very serious (as an epidemic) at various times during the later Middle Ages. One of the characteristics of the disease was that most of the symptoms developed suddenly, and the word *sudden* had to be used rather frequently. On a single page of Dr. Caius's little book this word is spelled five different ways. That seems almost impossible. I may say, however, that our mode of spelling *sudden* does not occur among the Caius five modes, the nearest being *soubden*. The farthest away in each direction were *sodain* and *soubdeigne*.

This inconstancy of spelling was not unusual at all. The word *chickens* in Bartholomew's little encyclopedia written in the middle of the thirteenth century was spelled some five different ways, perhaps there was even a sixth. One was *chikens*, the nearest to our spelling. Then came *chykens*, and the farthest away was *chy-*

kynnes.

Now for Linacre's spelling. We have his will written as a holograph and it is full of curiosities of spelling. It begins with the date: the 19th of Juyn, in the yere of Our Lord, 1523. "I, Thomas Lynacre, doctour of phesike, being hoel of mynde and in good memory, lawde and praysing be unto Almighty God, make, ordeyn and dispoase this my present testament and last will." He spells bequeath—bequeth, and nieces—neses. He bequeaths his brother a "fether bedde and two Irish blanketts with bolster." To his nieces "eche of them a bedde with all things to it complete," and so on.

A very interesting commentary on this will is that even scholars did not think it necessary to spell the same way. Consistency was not a jewel. So far as books were concerned, there was no such thing as proofreading. The typesetter had to set up the crabbed handwriting of our ancestors of four to five hundred years ago, and they did this not by sight but by hearing. One man's job was to read the manuscript out loud and then the typesetter set it and hoped for the best in the matter of orthography, but he was not influenced by any supposed dictionary authorities in the matter of orthography and etymology.

FEDERATION MEETING AT ST. LOUIS

With the express authorization and the heartiest approval of the officers of the Federation of Catholic Physicians' Guilds, all Catholic physicians in attendance at the American Medical Association Convention in St. Louis were invited to a special meeting which was held under the auspices of the Catholic Physicians' Guild of Belleville, Illinois. Dr. Eugene F. Moore, the President of the Belleville Guild, presided.

After stating the purpose of the meeting, he outlined the aims and objects of the Guild, quoting from the constitution. Very Rev. Msgr. M. J. Gruenewald, Chancellor of the Belleville Diocese and Moderator of its Guild, then traced the history of Guilds from their inception during the Middle Ages and told of the modern development of the Catholic Physicians' Guilds in the United States and Europe. He stated that the Federation of Catholic Physicians' Guilds in the United States and Canada had its solid beginning in Brooklyn, N. Y., some ten or twelve years ago, and that from this humble beginning it has spread to include fifteen dioceses scattered throughout the country from Boston to San Francisco, from Great Falls to New Orleans.

Dr. B. C. Portuondo, son of the late Dr. B. H. Portuondo, who was

a Knight of St. Gregory and one of the national officers of the Federation, briefly outlined the general issues having a medico-ethical phase and which made necessary a united stand on the part of Catholic physicians. Dr. J. J. Donahue, Vice-President of the Belleville Guild, recounted some of the activities of the local Guild, enumerating amongst them the health work in the parochial schools, the Health Column which was maintained by the members in their diocesan weekly, and the campaign made by the Guild to enlist the cooperation of the retail drug firms throughout the Diocese in not displaying contraceptive literature.

It was the unanimous opinion of those attending the meeting that the example of the Catholic Physicians' Guilds of England should be followed and that annual meetings of Catholic physicians in connection with the American Medical Association Convention should be held to promote the interests of the Guilds and the Federation. The first of these was held under the leadership of Doctor Joseph A. Dillon in Atlantic City during the A. M. A. Convention in 1937, when the confused attitude of the American Medical Association on Birth Control was so ably attacked by the Federation of Catholic Physicians' Guilds.