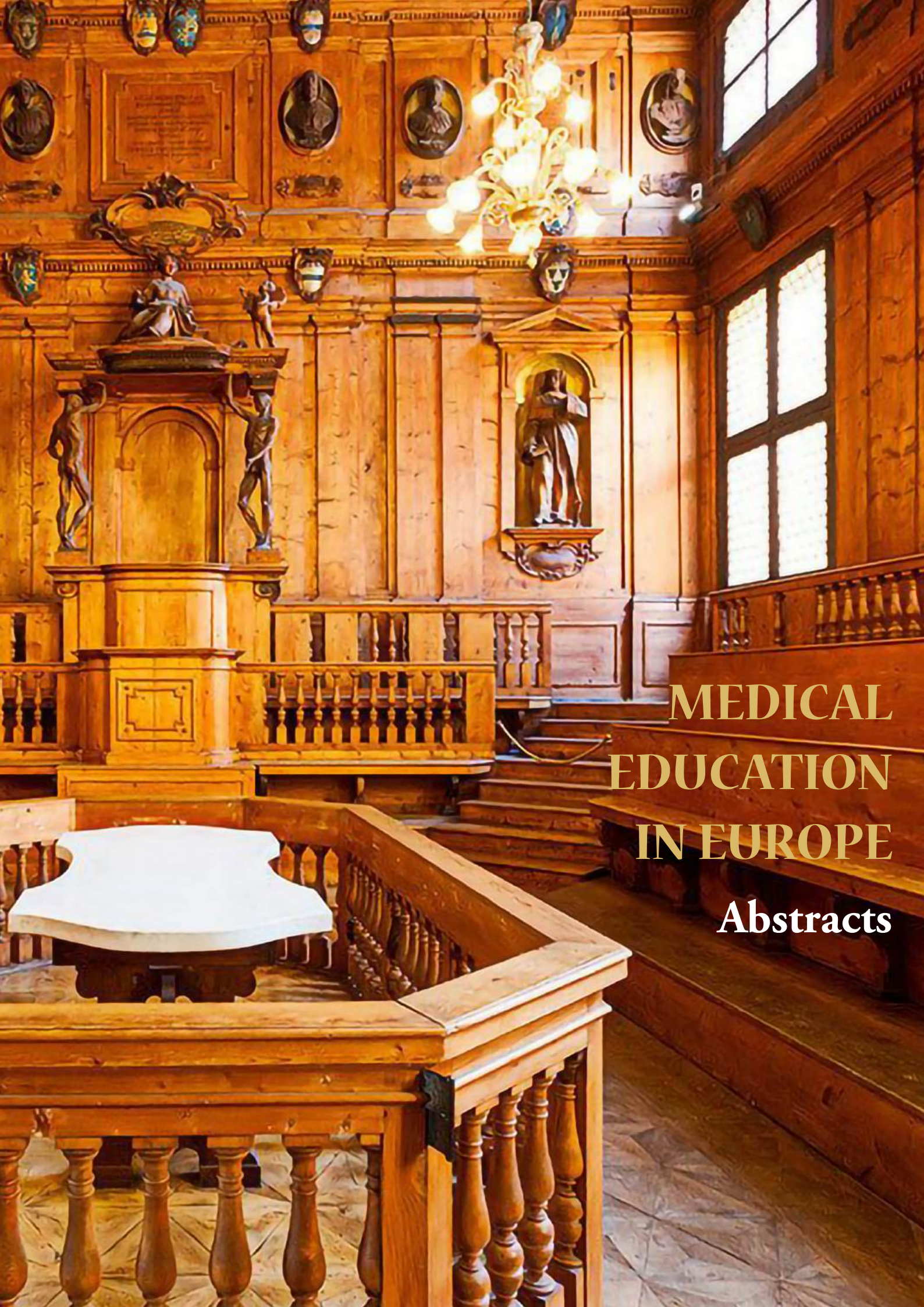

MEDICAL EDUCATION IN EUROPE

Abstracts

Elisa Andretta

Why Rome? Foreign Students and the Medical Faculty of the *Studium Urbis*: Educational Offerings, Expectations, and Reputation

This paper examines the tension between the aspirations and efforts of the popes to establish the Studium Urbis as a leading center for medical education and the actual importance that the Roman medical faculty held within the cartography of training centers and the peregrinatio academica of aspiring European physicians in the sixteenth century. The analysis is based on a wide range of sources, including university archives, papal documentation, contemporary accounts, correspondence, and medical treatises. The first part of the paper reconstructs the university policies and projects related to the teaching of medicine, situating them within the broader institutional reforms that unfolded throughout the century. It then turns to the actual educational offer of the medical faculty, with a detailed reconstruction of curricula, professorships, lecturers, and pedagogical practices, which will be placed in dialogue with the structures of other major European universities of the time. Finally, the paper explores how the Roman medical faculty was perceived and experienced by those who gave it life—students, professors, and administrators. Special attention is devoted to a crucial yet often overlooked group: foreign students. Their presence and trajectories offer a valuable perspective for assessing the real impact of papal strategies and for tracing the dynamics of medical knowledge circulation in early modern Europe. In conclusion, the study not only contributes to reassessing the role of Rome within the Renaissance landscape of medical education, but also invites a critical reconsideration of the universalistic rhetoric long promoted by Roman authorities.

Elena Berger

Ambroise Paré's *Voyages*: a Text for Teaching Surgeons

In Ambroise Paré's *Oeuvres* we can find the descriptions of 20 military episodes he experienced as a military surgeon during the Italian Wars (1543–1569). These episodes are called «Voyages». Paré explicitly states that his aim is to educate young surgeons, making "Voyages" not merely a series of medical case reports, but a didactic tool. Unlike other autobiographical notes in Paré's treatises, where he focuses on the particular surgical procedures, in "Voyages" he uses a distinctive "topographic" principle for narrative structure, emphasizing the geographical and situational context of each episode. Paré predominantly describes the significant surgical cases while remaining almost indifferent to the broader military or political context, underscoring the clinical relevance over historical events. The text also contains a hidden polemic with his opponents who rejected the new method of stopping bleeding with ligatures invented by him. Paré recognized the educational value of narrative case analysis in

shaping future professionals, establishing a tradition where his life experience becomes a model for aspiring the surgeons. Paré can be considered the first to write medical memoirs with an explicit didactic purpose, setting a precedent for using personal experience as a pedagogical tool. In subsequent centuries, thousands of works followed his example, providing role models for the professional behavior, which, unlike specific treatment methods, remain relevant across generations.

Fabrizio Bigotti

Teaching *Materia Medica* in the 16th Century. Mattioli's Rediscovered Annotations on the *Discorsi* (1544)

Few works in medical history met with the success of Pietro Andrea Mattioli's *Discorsi*. The text, especially in its Latin and illustrated translations (1554 onwards), became the bible on which generations of botanists and physicians were trained for almost three centuries, and was by far the most read medical text of the Renaissance, relegating Vesalius's Fabrica to the level of a precious commodity. Yet, for all its fame, the early editions of Mattioli's work have attracted remarkably little attention. *Discorsi* ("discourses, commentaries") is the form chosen by Mattioli to expand upon Dioscorides' *Materia Medica*, as it allows a freer inclusion of new information gathered by Mattioli himself during his medical practice in Gorizia between 1541 and 1544. Published for the first time in Venice in 1544, the work was then substantially expanded in 1548—more than doubling in size—incorporating a new section on poisons, along with new plants and diseases, gardening practices, and reports from travellersfro Lithuania and India. My rediscovery of the original notes leading to the second edition—which include corrections, additions, pentimenti, methods of drug preparation, and techniques for seed conservation, often resulting in the writing of entirely new sections (amounting to up to 250 additional pages)—represents an invaluable document for tracing not only Mattioli's own experience, but also the growing interest of physicians in specific aspects of medicinal therapy and how to teach them to students. Aiming to establish the work as an official textbook, Mattioli added rubrics containing criticisms of Fuchs, Manardi, Leoniceno, and Ruell, making it also a valuable source for studying the evolution of medical doctrine in the first half of the sixteenth century.

Elisabethanne Boran

Disseminating Medical Knowledge in Late Seventeenth- and Early Eighteenth-Century Dublin: Books, Experiments and Treatments.

This paper examines the medical world of late seventeenth and early eighteenth-century Dublin by examining medical activities in four inter-connecting sites of formal and informal medical education: Trinity College Dublin (TCD), the Dublin Philosophical Society (DPS), the King and Queen's College of Physicians in Ireland, and, finally, the print

culture of early modern Dublin. Though TCD had set up a College of Physicians in 1654 it had very few graduates. Despite this, sources such as the TCD Loan Books, which run from 1684–1701 (and later between 1711–31), coupled with the library of Charles Willoughby (d. 1694), an important medical practitioner who served as the first President of the DPS, offer us vital information about what medical texts were being read in TCD at this time. The DPS, a sister society of the Royal Society, was active between 1683 to 1709, and though TCD may not have been a major bastion of medical education, its graduates were certainly active in the DPS, where medical experimentation proved to be a major focus of the new society. Indeed, a number of medical experiments by members of the DPS would later be printed in the Royal Society's Philosophical Transactions. The papers of individual members of the society, such as Sir William Petty (d. 1687), Charles Willoughby, and Sir Patrick Dun (who played a pivotal role in the creation and development of the King's and Queen's College of Physicians from its creation in 1692 to his death in 1713), enable us to explore the interconnections between medical experimentation, medical practice, and more, generally, the medical information available to domestic practitioners in later seventeenth and early eighteenth-century Dublin.

Albert Cassanyes Roig

Studying Medicine: Medical Graduates at the Lullian University of Mallorca (1694–1823)

Medicine constituted one of the four indispensable faculties within an Early Modern university. Upon the establishment of the Lullian University of Mallorca in 1692, following the papal privilege granted to the pre-existing studium generale in 1673, the organisation of a Faculty of Medicine became possible. Such studies had not been offered at the studium generale, which possessed only a single chair in Surgery; the newly formed Faculty of Medicine was endowed with four professorships: two in Medicine, one in Surgery, and one in Anatomy. The faculty endured until 1823, when the Lullian University was ultimately dissolved. Medical studies were not reinstated in Mallorca until 2016. This paper aims to investigate the characteristics of medical graduates from the Lullian University of Mallorca, spanning from its foundation in 1692 until the institution's closure. To this end, the teaching methodologies and essential readings pertinent to the study of medical science will be delineated, drawing upon the Lullian University's constitutions and the resolutions of its collegiate bodies. Furthermore, the annual number of graduates throughout the Faculty of Medicine's 130-year existence will be determined, and, where feasible, the professional trajectories pursued by alumni subsequent to their academic qualification will be examined. Through this approach, medical graduates of the Lullian University will be analysed from both student and professional perspectives, thereby contributing to a holistic understanding of physicians during the late modern period.

Nuno Castel-Branco

Bridging Mathematics and Life Sciences: The Transmission of *De motu animalium* in the Renaissance

In the early 1600s, scholars such as Galileo Galilei (1564–1642) and William Harvey (1578–1657) displayed a special interest in the study of animal motion. Why do animals move? What principles and structures underlie their motion? Answering these questions required anatomical knowledge and mathematical expertise, including among figures at Padua such as the anatomist Girolamo Fabrizio d'Acquapendente (1533–1619) and Giuseppe Moletti (1531–1588). Crucially, it also required a familiarity with Aristotle's *De motu animalium*, a text whose role in early modern medical education has often been overlooked. In a 1997 article, "Animal Motion Before Borelli," Ugo Baldini argued that *De motu animalium* was at the roots of a tradition culminating in Giovanni Alfonso Borelli's De motu animalium (Rome, 1680–1681). Yet not much has been studied on this topic since. This paper explores the reception of *De motu animalium* from its early humanist translations to its appropriation by anatomists like Acquapendente and Harvey. I build on Stefano Perfetti's work that traced the transmission of Aristotle's zoological writings but shift the focus to *De motu animalium*. By tracing its use in commentaries and anatomical books, both printed and manuscript, I suggest that Aristotelian ideas on animal motion encouraged cross-disciplinary practices that brought mechanics to medical education at Padua. In this way, *De motu animalium* became a bridge between disciplines and shaped what physicians thought about life and motion in the early modern period.

Stefanie Chapuis-Després

Educating Midwives in Early Modern Germany: from Texts to Practice

From the end of the Middle Ages to the modern period, midwives formed an essential part of the nursing staff in imperial cities (Reichsstädte) whose councils hoped to improve public health. The first licensed midwives were employed in Regensburg as early as 1452. Other cities followed suit and recruited their own midwives in the hope of reducing infant and maternal mortality rates. The question soon arose of how to train these midwives whose knowledge was often considered–sometimes erroneously–to be inadequate by the councils and doctors, who supervised them. In the second half of the 16th century, a large body of training material for midwives emerged, with the objective of disseminating information to this socio-professional category. How were these books intended to educate midwives? The purpose of this paper is to address this question by drawing upon a variety of sources, including the midwifery ordinances promulgated in the German imperial cities, German-language obstetrics textbooks and licensing examination. It will analyze how midwives were trained in the Holy Roman Empire between 1550 and 1700, i.e. prior to the widespread introduction of midwifery schools and midwifery guilds how the obstetrics literature addressed to midwives and referred to them with a focus on the training methods offered by their authors, who were mainly–but not exclusively–

male. Finally, I will look at the alternative practices documented in the archives, in particular the possibility for midwives to be trained by family members or in an informal setting.

Isabelle COQUILLARD **From the Faculty Library to Physicians' *Cabinet-Libraries*: Circulation and Professional Uses of Medical Books in Paris (1733–1751)**

Although it inherited the collection of Dr. François Picoté de Belestre in 1733, the Faculty of Medicine in Paris did not open its library until 1746. Reserved for its students and doctors, its regulations were formalized in the 1751 Statutes. This belated creation strikes a contrast with the importance of medical books in private professional practice, as evidenced by post-mortem inventories of physicians (I. Coquillard, 2022). Jurists found themselves in a similar situation (the Faculty of Law did not have a library until the Revolution), but they had access to a substitute in the form of the Lawyers' Library, established as early as 1708. Parisian surgeons, meanwhile, organized their own library from 1730. This paper proposes to analyze the ways in which the library of the Faculty of Medicine in Paris was created, developed, and functioned, focusing on the establishment of a salaried "professor-librarian" chair, as revealed through the Faculty's Commentaries and decisions of Parliament. Through a study of the catalogues compiled in 1733, 1745, and 1770, the paper will elucidate the underlying logic of the library's formation, its acquisition policies, and its possible uses in the collective training of Parisian physicians. Thus, this inquiry will explore how this space allows us to observe and analyze the circulation and appropriation of knowledge by Parisian physicians, while critically examining the recurring historiographical assertion (T. Gelfand) that the medical corporation was rigidly bound to the authority of tradition. The analysis will be placed in context with other scientific libraries and spaces (A. Chassagne on the Academy of Medicine, 2007; E. Chapron on Italy), as well as with that of the Parisian surgeons (whose 1739 catalogue is preserved at the Paris Health and Medicine Library).

Alessio DORE **The Didactics of Frederick Ruysch with His Mummies**

The Dutch anatomist Frederik Ruysch (1638–1731) is renowned for his anatomical specimens, yet his role as a teacher and innovator in medical education has been largely overlooked. This contribution examines his distinctive didactic methods—combining dissections, anatomical preparations, allegorical compositions, and images—which prioritized direct observation over book learning. Through lectures, midwifery courses, private lessons, and his anatomical museum, Ruysch developed a pedagogy that anticipated laboratory- and museum-based approaches, offering a more active and engaging form of teaching than traditional text-based instruction.

Geneviève Dumas — **Science on the Move: Montpellier as a Place of Knowledge between the 13th and the 17th Centuries**

Montpellier occupies a distinctive position in the early modern period as a place of knowledge or *lieu de savoir*, in the sense defined by Christian Jacob. It is often regarded as the third most significant center for the transmission of scientific knowledge during the Middle Ages, following Salerno and Toledo. Jean-Louis Bosc refers to a "Montpellier area" of translation, extending from the Kingdom of Aragon to the papal court. Strategically located at the crossroads of major trade routes connecting Spain, Italy, and the Levant, Montpellier benefited from both its coastal access and its unique status as the only seaport town of the period to host a university. It also nurtured a vibrant Jewish community whose rabbinic networks spanned the entire Mediterranean basin. Although the 15th and 16th centuries are often neglected in the historiography of Montpellier's medical tradition, this period saw a continued centripetal pull of intellectual energies, shaped in part by the humanist movement. Figures such as the Platter brothers and Rabelais exemplify this fact. As a result, a remarkable body of translations, adaptations, and integrations—whether from Greek and Arabic into Latin or Hebrew, from Latin into Hebrew, or from Latin and Greek into the vernacular—can be linked, either directly or indirectly, to Montpellier. From the mid-13th to the mid-17th century, the city functioned as a hub for converging intellectual currents and as a crucial conduit for scientific knowledge flowing northward from the South.

Nicole Falconi & Marie Krüger — **Between Theory and Practice: Anatomical Theatres in Universities and Hospitals**

Anatomical theatres have increasingly been investigated in medicine and architecture, predominantly as university-affiliated spaces. While Padua and Leiden became symbols of empirical science, dissection spaces within hospital complexes were often overlooked. Consequently, peripheral cases – including Iberian hospitals, where dissections predominantly occurred – have received limited attention in research. This contribution thus focuses on the parallels and demarcations of anatomical spaces in universities and hospitals, comparing Spanish and Dutch cases. As part of a new spatial programme for the university, Leiden's anatomical theatre (c. 1600) was built in the apse of a former Beguine church. Medical studies were based on the natural philosophy teachings at the university, while practical training at the municipal hospital and post-mortem room, was added from 1636 onwards. Although dissections were conducted at the university and the hospital – sometimes involving the same actors – the spatial setting played a crucial role in attributing different meanings to procedures and to the dead body. The spaces created in the Leiden gasthuizen and the Barcelonian *Hospital de la Santa Cruz* transformed and (re-)defined existing infrastructures as well as underlying dynamics of knowledge circulation. Spanish universities initially lacked distinct anatomical theatres, however during the 18th century,

spaces associated with surgical education increasingly emerged and led to the construction of the *Real Colegio de Cirugía* de Barcelona (1761 to 1764). Juxtaposing Netherlands and Spain, this joint presentation addresses following questions: What differing status did anatomical theatres hold within diverse institutions? Which epistemic interests and professional identities supported the dissections? How did these spaces respond to specific functional requirements and contribute to shaping and reinforcing conceptions of the body, society, and scientific knowledge? By examining these dimensions, the presentation aims to illuminate how architectural and institutional contexts mediated the production and circulation of anatomical and medical knowledge in early modern Europe.

Jurgen GATT & Skye VASSALLO

Medical Education in Early Modern Malta: the Case of Giuseppe Demarco

This paper traces the evolution of early modern Maltese medical education through the career of Dr. Giuseppe Demarco (1718–1793), one of the most prolific medical authors in Maltese history. From the 17th to 18th centuries, Maltese physicians trained at the 'School of Anatomy and Surgery', attached to the Holy Infirmary and founded in 1676 after an outbreak of bubonic-plague. The School offered a rigorous—but largely surgical—ten-year curriculum; only after the 1720s were students required to attend weekly dissections and post-mortems, marking a slow shift from theoretical anatomy to hands-on practice. Instruction in 'internal medicine' remained ad hoc: the 'Academia Medica' hosted weekly case discussions, yet students still relied on foreign universities for advanced study. Demarco exemplifies this hybrid system. After qualifying locally as a *pratticus cirurgicus* in 1742, he went to Montpellier, defended and published a dissertation on respiration under François de Sauvages (1743–44), then returned to private practice in Malta. His path shows how Maltese doctors learned practical skills at home but gained advanced theory only abroad. Similar trajectories are recorded for Michel' Angelo Grima and Giorgio Locano, the latter likewise trained in Montpellier. Institutional reform lagged: a Chair of Medicine appeared only in 1771—one century after the School's founding—and soon collapsed for lack of funds. Jesuit control of higher learning until their 1768 expulsion further delayed Newtonian and Boerhaave's ideas, entrenching Galenism. Demarco's later writings show him as a conduit for contemporary European theories reaching Malta. Prominent is the 'quarrel' between iatromechanism and vitalism that also shaped his mentor de Sauvages. His life thus offers a case study of an educational landscape poised between provincial tradition and cosmopolitan exchange, illuminating Maltese medicine's eighteenth-century course.

Ole Peter Grell

A University Reformed: Medical Education and Students at the University of Copenhagen 1570-1648.

Between 1570 and the first half of the 17th century the University of Copenhagen turned out a an amazing number of medical students who achieved international fame such as Tycho Brahe, Petrus Severinus the Dane, Caspar Bartholin, Ole Worm, Johan Rhodius, and Thomas Bartholin to mention the most prominent. For a period, the University of Copenhagen even attracted foreign, mainly German students who were drawn to the University because of its famous teachers. This paper will seek to provide an answer to what caused this blossoming and why it came to an end towards the middle of the 17th century? From 1479 when the University of Copenhagen was founded until after the Reformation the University had incorporated a Medical Faculty in little more than name. Thus in 1531 when it was closed down by the Catholic Bishop of Sealand as a dangerous hot-house of evangelical sedition, only one professor, the Scotsman Alexander Kynghorn, who also served as Royal physician, had ever been appointed to the faculty. This paper will seek to provide an answer to what facilitated the success of the medical faculty in Copenhagen within a generation of its re-foundation, as a Lutheran university.

Martina Guzzetti

The *Family Magazine* (1747): Women's Informal Medical Education in Domestic Lexicography

This study examines the role of the *Family Magazine* (a domestic dictionary compiled by a woman in 1747 under the pseudonym Arabella Atkyns) in popularising medical knowledge through its use of accessible linguistic techniques, particularly in the entries for diseases and treatments. The *Family Magazine* targeted a broad, domestic (and mainly female) audience, and it served as a key tool in the informal medical education of women in the eighteenth century. By focusing on the linguistic methods employed in defining medical terms, this paper explores how the dictionary made complex medical concepts understandable to non-expert readers, particularly women, who were often responsible for managing health within the household. The study investigates how specific entries related to various types of illnesses employed plain language, everyday metaphors, and step-by-step descriptions to demystify medical knowledge, empowering women to apply this information practically in their domestic lives. Through this approach, the *Family Magazine* acted as a key source for informal medical education, offering women both theoretical and practical insights into health management. Expected results suggest that the *Family Magazine* contributed significantly to the popularisation of medical knowledge by simplifying complex terminology, providing culturally resonant explanations, and fostering a practical approach to health care. This analysis highlights how domestic lexicography, through its linguistic techniques, not only democratised access to medical

knowledge but also reinforced the role of women as active participants in health care within the home. By exploring the intersection of language, gender, and medical practice, this study contributes to the understanding of how early modern domestic lexicography shaped women's medical literacy and authority in the household.

Cat Irving **Duties and Privileges: Teaching at the Incorporation of Barbers and Surgeons of Edinburgh 1505-1726**

The University of Edinburgh's Medical School opened in 1726 and quickly became one of the dominant seats of medical education in Europe. However, medical training in Edinburgh predated the founding of this school by more than two hundred years. The Incorporation of Barbers and Surgeons of Edinburgh was established in 1505 with a seal of cause ratified by King James IV the following year, making it one of the oldest surgical institutions in the world. This paper will look at how medical education changed in Edinburgh between the foundation of this incorporation in 1505 and the opening of the Medical School in 1726. First it will consider its position as trade guild, and how shifting alliances between trade guilds in Edinburgh shaped medicine in the city, leading to a formalised alliance between surgeons and apothecaries in 1694. Secondly, it will look at the role of dissection in teaching in the city. Finally, it will consider what travel by members, particularly to Leiden and Rheims, brought to the development of Scottish medicine, and how new continental methods informed practice in Edinburgh. In 1722 the barbers and surgeons split, paving the way for a new medical school and a new era of Enlightenment Medicine in Scotland.

David Lines **Academic Mobility and Medical Education in Sixteenth-Century Italy and Beyond**

Mobility was a key feature of both medical students and professors in the early modern era, but the bulk of attention has gone to the practice – common especially in Germany – of students' peregrinatio academica. This paper will complement this perspective by considerations about the mobility of professors, as testified particularly by their circulation between the two preeminent Italian centres of medical formation, Padua and Bologna, but also by patterns of hiring professors from distant lands. Is information about such developments helpful for understanding how medical education and textbooks evolved? What are the obstacles to this kind of research, and what can be done to overcome them? The lecture will include specific examples of professors (such as Alessandro Achillini) whose career straddled multiple centres of learning. practice in Edinburgh. In 1722 the barbers and surgeons split, paving the way for a new medical school and a new era of Enlightenment Medicine in Scotland.

Ian Maclean

Cardano's Critique of Galen's Pedagogy

Nancy Siraisi has already provided us with an excellent account of Cardano's critique of Galen's Hippocratic commentaries; this paper will look at Cardano's reception of the many pedagogical treatises of Galen that are addressed to friends, students, and the medical world generally, including *De constitutione artis medicae*, *Ars medica*, and *De methodo medendi ad Glauconem*, and consider also Cardano's own approach to medical doctrine in a number of works written after 1560, including *Ars curandi parva*, *De morbis articularibus*, *De sanitate tuenda,* and *Promptuarius*.

Slowomir Marchel

The Development of Balneological Concepts in the Polish-Lithuanian Lands in the 16th and 17th Centuries in the Context of Academic Travel to Italy by Polish Medical Students.

During the early modern period, the Universities of Padua and Bologna constituted the primary destinations for Polish medical students seeking academic peregrinations. These journeys offered adepts of medicine art from the Polish-Lithuanian State the opportunity to study under the mentorship of eminent scholars and to explore new scientific and cultural domains. A notable domain of exploration pertained to the utilisation of thermal water for health and curation. Graduates of Polish medical students in Italy during the 16th and 17th centuries were among those who explored this new field. A notable example is Wojciech Oczko, who, as the first Polish scientist, described the use of thermal water for curative purposes in his 1578 work, drawing inspiration from the writings of Gabrielle Falloppio. Subsequent Polish medical practitioners who pursued their studies in Padua or Bologna, including Erazm Sykst, Jan Inocenty Petrycy and Jan Sechini, who held the position of professor at the Academy in Zamość, founded by another former student of Padua, Jan Zamojski, further elaborated on this subject. The collective contributions of these scholars significantly advanced the field of Polish balneology during the nineteenth century. The purpose of this paper is to provide a comprehensive analysis of the most prominent Polish authors associated with the subject of thermal sources from this particular period. A detailed examination of their literary works will be conducted, with a particular focus on the Italian influences that have served as a source of inspiration for these authors.

Silvia Maria Marchiori

The Material Renaissance of Ancient Surgery. Thinking and Teaching with Instruments

The surgical treatise *Operationes chirurgicae* (1619) by Girolamo Fabrici d'Acquapendente sheds light on a previously unrecorded aspect of the teaching and healing

activities of the renowned physician and professor at Padua. In the past, scholars have mostly focused on his anatomical and embryological studies, and on his contribution to the foundations of the first stable anatomical theatre in Europe. The *Operationes chirurgicae*, instead, reveal his approach to surgical practice and education, which was rooted in the exegetical work on ancient medical sources to understand and revive the instruments of Celsus, Galen, and Paul of Aegina. In parallel, Fabrici carefully observed and described the daily activities of artisans at work with their tools, translating the techniques and technologies of blacksmiths, goldsmiths, and luthiers to the care of human bodies. In his classes, Fabrici connected his anatomical expertise to the use of small technologies, like knives, needles, and tubes, which he personally designed and manufactured, tracing a connection between the profile of the erudite anatomist, the surgeon, and the toolmaker.

Daniela Marrone **Tradition, Study and Medical Practice: Lancisi's Pedagogical Project between Doctrine and Clinical Experience**

After graduating in philosophy and medicine on 2 September 1672, Giovanni Maria Lancisi began his apprenticeship in several Roman hospitals, including the Hospital of Santo Spirito, then the city's foremost institution for medical and surgical care. In 1676 he was appointed attending physician at the same hospital. His career was both distinguished and enduring: he became professor of anatomy, then of practical medicine and pathology at La Sapienza, and in the early eighteenth century served as physician to Pope Clement XI. He exerted a strong influence on Giovanni Battista Morgagni, who continued his anatomical-clinical approach and contributed to the emergence of pathological anatomy. Lancisi soon developed a critical view of the prevailing method of medical training. At the time, the university offered an almost exclusively theoretical and philosophical education, without direct contact with patients, while hospital internships at the end of one's studies were mainly empirical and lacked firm theoretical foundations. To overcome this divide between theory and practice, on 25 April 1715 he founded the Accademia Lancisiana within the Hospital of Santo Spirito, which he then directed. This association of scholars aimed to promote the exchange of medical and surgical knowledge. He donated his collection of medical treatises and inaugurated the Academy with the Dissertation on the Proper Structure of Medical Education, a work of great theoretical and didactic importance, marked by refined prose and clear, structured reasoning on the fundamental principles of medical knowledge—so significant that Lancisi himself planned its publication. The author proposed a medical education grounded on two pillars: clinical experience in the hospital and theoretical study in the library. Students were to observe patients and, at the same time, engage with the new natural philosophy through textual study. His aim was clear: to bridge the gap between theory and practice, laying the foundations of a medical education that would shape the centuries to come.

Francesca Masiero **Medical Teaching in Verona: Magister Antonio Pelacani and the *Ars Medica***

My paper explores the teaching of medicine in Verona in the fourteenth century in relation to the professional experience of magister Antonio Pelacani (d. 1327), the medical doctor and teacher of medicine related to Dante's activity in the city. First, it presents how medicine was taught in the city of Verona, including pre-university teaching preparing students who wished to study medicine at university, and the role of the Veronese *Studio generale* in charge of university-level teaching of natural philosophy. Second, it explores Antonio Pelacani's itinerant career with a focus on his activity in Verona, Bologna and Padua. In particular, it analyses the intellectual impact of two among his medical and philosophical works, respectively, the *questio Utrum idropsis asclites*, and the *questio De unitate intellectus*, in relation to the teaching and learning practices adopted to convey the ars medica in line with public teaching provision in Verona. From 1285, the city statutes required the teachers employed by the Commune of Verona to hold, «singulis mensibus de hyeme», that is, for each of the winter months, a disputation benefitting both teachers and students. This paper shows to what extent Pelacani, as a teacher of medicine, was involved in cultural circles debating medical and philosophical themes and the impact of his works addressing scientific questions similar to those debated by Dante in his *Questio de aqua et terra*, a public dispute held in Verona in the church of Sant'Elena, on 20 January 1320.

David Mesquita **Teaching Medical Theory at the University of Pisa: the Case of Estêvão Rodrigues de Castro (1559-1637)**

In 1617, Cosimo II (1590–1621) appointed Estêvão Rodrigues de Castro (1559-1637) professor of Theoretical Medicine at the University of Pisa *in primo loco*, granting him the freedom to teach topics beyond the established curriculum. How did this freedom from curricular constraints affect the content and scope of his instruction? Drawing from the titles of his lectures recorded in the *ruoli* of the *Studio Pisano*, this paper establishes Castro's methods of teaching and the topics he deemed essential to the student physician. In the absence of lecture notes, considerations will be drawn from posthumous published works such as the *Tractatus de natura muliebri* (1654; reed. 1668) and the *Syntaxis praedictionum medicarum* (1661), based on materials once designed for his Pisan students. The *Tractatus* demonstrates the elevation of gynaecology and female physiology to an independent subject at the university level. Especially relevant is its discussion of the signs of virginity, which seeks to educate students on what is knowable, judgeable and speakable for a physician. The *Syntaxis*, on the other hand, reveals Castro's concern with the practical demands of medicine. Although theoretical in nature, it addresses key questions faced by physicians: when to speak and when to remain silent, how to interpret signs over time, and how to express prognostic judgments with caution. I argue that, in addressing these questions, Castro aimed to teach students not only theory and the logic of

medical prediction but also the rhetoric of clinical judgment in practical settings. Furthermore, I will also consider a selection of his medical consultations, which illustrate a form of epistolary pedagogy. Ultimately, this case study will show how an early seventeenth-century university physician balanced doctrinal tradition with practical instruction, and, more broadly, how he harmonised theory, ethics, and rhetorical judgment in teaching.

Vivian NUTTON **Medical Education: New opportunities, Old Problems**

Medical education has long been a Cinderella topic among historians, dominated by alumni eager to portray the merits of their own institutions. They concentrated upon matters of governance, Statutes, regulations for courses, and lists of professors, and , where available, matriculation lists. The few wider studies followed the model of Theodor Puschmann, whose 1889 History of Medical Education remained standard for many decades. This introductory paper will review more recent work by both historians of medicine and historians of universities in order to change the focus more towards teaching and learning rather than institutions. In turn, this diminishes a perspective on a few famous places, so that we can understand more about the normal. It allows a new focus on Germany , with its many small universitiessome very local, others, like Helmstedt, quickly gaining a reputation for medicine, even if transient. Hiw was such a reputation, and how was it maintained? The enormous collection of medical letters from the sixteenth century, now available on-line, allow insights that werenot available before. But there were other groups than students or civic authorities interested in the well-beiing of the studium – what of publishers and booksellers, dependent for their livelihood on their relationship as both promoters and consumers. But, as more than one paper will show, to discuss medical education as confined to physicians, is myopic, if not blind to the reality of a world with a plurality of healers, from physicians through surgeons and barbers to women both inside and outside the home. Academic as well as craft skills can be learned in the home – and hence the growth of medical dynasties. When Puschmann or his English translator were alive, medical education was for a select few, even in the largest faculties, where they would have . undergone the process of acculturation so memorably described in the 1970s by Howard Becker in his Boys in White and graphically illustrated by John Harley Warner for the USA. Today's medical schools, with large numbers and even larger ambitions, are very different, save in the problems they face: how to transmit medical information effectively for the benefit of students and, ultimately, their patients.

Elisa Spataro

Anatomical Training for Jesuit Artists: an Unpublished Textbook from the 1590s and its Canon of Medical Texts

From 1586 to the 1590s, the Jesuits made significant revisions to the Ratio Studiorum, prohibiting the study of medicine from their university curricula. Nevertheless, during that period, Father Giuseppe Valeriano (1542–1596), one of the most learned architects and painters in the Society of Jesus, included an extensive anatomy book in his unpublished textbook for artists, which I recently rediscovered. My paper analyzes this erudite text and discusses how it exemplifies the circulation of medical knowledge beyond formal academic environments. It establishes a canon of medical texts that artists used at the end of the fifteenth century to understand human body features. Valeriano made extensive use of medical books that were presumed to be "prohibited" at Jesuit universities. He cited captions of anatomical illustrations and authoritative ancient authors such as Aristotle and Galen. He quoted them directly from the Latin translations to which he had access. Valeriano validated his descriptions of human anatomy by adding extensive marginal notes that reported his sources and the corresponding original passages. Construed as a drawing manual for properly depicting the human figure, the book's twenty-six chapters address specific body parts, beginning with the eye and ending with the feet. The book provides a detailed examination of bones, muscles, and skin that could be considered "scientific" in intention. After spending his life in Spain, where he joined the Jesuit order, Portugal, Germany, Malta, and southern Italy, Valeriano ended up in Rome, where he died, leaving his manuscript unfinished. Nevertheless, Jesuit Fathers and artists mentioned it in the years after his death as compelling writing on the subject. For us, it is also a testament to how Jesuits, despite their reputation for avoiding medical texts, were involved in informal medical education.

Karolina Szula

The Representation of Medical Knowledge and Circulation in the Treatises of 14th-century Physician Thomas of Wrocław

The medical treatises of Thomas of Wrocław constitute a significant source for the study of the development of medical education in 14th-century Central Europe. These texts served both as instruments for the transmission of medical knowledge and as practical handbooks for physicians. This paper investigates their dual function, as didactic tools and manuals for clinical use, within the context of medical teaching at the first medieval university in Poland. Thomas, a physician of English origin educated at the University of Bologna, composed several medical treatises after settling in Wrocław around 1360, including *De iudiciis urinae*, *De phlebotomia et iudiciis cruoris*, and *De pulsibus*. These works focused on essential diagnostic procedures commonly used by medieval practitioners. A distinctive feature of Thomas's writings is his deliberate selection of authoritative sources, such as Hippocrates, Galen, Gilbertus Anglicus, and Bernard de Gordon, whose works formed the core of the medical curriculum at leading

Western European universities, including Bologna and Paris. Thomas's treatises thus reflect and contribute to the academic medical tradition of the time. This paper is based on an analysis not only of the textual content of these treatises, but also of the codicological evidence preserved in surviving manuscript copies, notably those held at the Jagiellonian Library in Kraków (Ms BJ 818, BJ 823, BJ 805). Particular attention is paid to marginalia, annotations, and other material traces of use, which attest to the active engagement of readers. These include figures associated with the Jagiellonian University, such as Jan of Pavia, the first rector of its Faculty of Medicine. The findings demonstrate that Thomas's works were widely read, annotated, and applied in both academic and practical settings, serving as a bridge between Western European medical knowledge and its local adaptation in late medieval Poland.

Ann Van De Velde

Beguinages in Flanders as Spaces of Medical Learning and Embodied Knowledge

In medieval Flanders, beguinages functioned not only as spiritual and communal spaces for women living outside formal monastic structures but also as significant centers of medical care and informal education. The beguines—often literate and socially engaged—developed a distinctive epistemology that combined practical experience with contemplative insight, standing in contrast to the male-dominated, university-based model of scholastic medicine. Two competing forms of knowledge characterized the period: experiential knowledge, rooted in hands-on care, observation, and embodied intuition; and rational knowledge, formalized through academic training and largely inaccessible to women. The beguines embodied an alternative approach—communal, intuitive, and practice-based—where collective wisdom took precedence over individual authority. Within the walls of beguinages, women provided care for the sick, compounded herbal remedies, and ran infirmaries. These institutions can be seen as early antecedents of community health centers, where healing was integrally tied to daily life and mutual support. The legitimacy of these spaces was strengthened by the patronage of figures such as Johanna of Constantinople, Countess of Flanders, whose support helped institutionalize the social and charitable functions of beguinages. In caring especially for poor and marginalized women, the beguines laid foundational groundwork for a more inclusive and socially responsive model of healthcare. Beguinages remind us that medical history extends beyond academic texts and formal institutions. It is also inscribed in embodied practices, interpersonal relationships, and communal lifeways. Considering current efforts to re-center empathy, narrative, and social context in healthcare education, the legacy of the beguines offers a compelling historical precedent—one where care was not simply administered but lived.

Lorenzo Voltolina

Medical Electricity Arrives in Italy. Experimental Practices and Academic Discourse in the Mid-Eighteenth Century: The Case of *Dell'Elettricismo* and Giovanni Poleni

The mid-eighteenth century witnessed the rapid diffusion of electrical science across Europe, including its early intersections with medical theory and practice. In Italy, the earliest document witnessing this development is Dell'Elettricismo (1746), the first book entirely dedicated to electricity in Italian. Anonymously published, its authorship is often linked to two doctors: Eusebio Sguario and Christian X. Wabst. Notably, its final section comprises two "dissertations on the medical applications of electrical forces", representing the first extensive Italian discussion of medical electricity. These texts not only survey the theoretical possibilities of curing diseases through the new practice of "elettrizzazione", but also reflect the reception of foreign experiments, notably those of Kratzenstein and Kruger, within the Italian learned context. This contribution proposes a twofold analysis. First, it reconstructs the content and significance of Dell'Elettricismo's medical dissertations, situating them within the wider European discourse on the therapeutic use of electricity. Attention will be paid to the experimental strategies and theoretical arguments employed by the author to ponder the legitimacy of electrical therapeutics, at the fringe of Renaissance and Enlightenment science. Second, the paper explores the role of Giovanni Poleni, the first Experimental Philosophy professor at the University of Padua, and in epistolary contact with one of the (alleged) authors of Dell'Elettricismo. An analysis of Poleni's unpublished manuscript compendium, Physices Elementa Mathematica, reveals his early engagement with medical electricity: he performed numerous experiments in academic settings with several Medicine professors, thus contributing to the earliest attempts to formalize medical electricity as a legitimate topic of scientific education in Italy.

Claudio Zabatta

Cancer in Fourteenth-Century Rational Surgery: Classification, Terminology, and Medical Authority

Within the framework of the new surgical tradition that emerged from the thirteenth century—defined by M. McVaugh as Rational Surgery—this paper focuses on its more developed phase in the fourteenth century. By analyzing the works of key figures from this period, I highlight the methodological innovations through which surgery came to be re-evaluated as a theoretical discipline, rather than a merely manual craft. Although grounded in Galenic and Arabic medical principles, these surgeons began to classify diseases in a more rational and systematic manner. This led to greater consistency in medical terminology and a partial unification of the surgical lexicon, despite ongoing semantic ambiguities—such as the use of the same term for different conditions, or multiple terms for a single disease. At the center of this analysis is the concept of cancer. By examining its definitions, diagnoses, and treatments in late medieval surgical texts, I trace how this notion evolved in comparison with

earlier sources and the foundational authorities of medieval medicine, particularly Galen and Avicenna. In conclusion, this paper aims to demonstrate how fourteenth-century surgery, in its pursuit of rationalization, significantly contributed to the transformation of medieval medical knowledge, approaching complex diseases like cancer with increasingly refined conceptual tools.

Daniella Zaidman-Mauer

Learning Medicine, Keeping Tradition: From Conegliano's Preparatory Medical School in Padua to Moyshe Rofe's Y*iddish Remedy Book* (Amsterdam, 1679)

This presentation explores the intersection of Jewish tradition and medical learning in early modern Europe. It highlights the role of Rabbi-Physician Solomon Conegliano's preparatory school in Padua, where Jewish students acquired the skills needed for university study while remaining grounded in Jewish law and observance. Against this backdrop, it focuses on the Polish physician Moyshe Rofe, who studied in Italy and later authored Yiddish books of remedies designed for home use. These vernacular texts—endorsed by rabbinic and medical authorities—offered accessible medical knowledge to Jewish households, bridging learned medicine and daily practice while affirming that healing must be pursued in tandem with Jewish tradition.

Fabiola Zurlini

Medicine at Minor Papal Universities: Training and Practice in the Studium of Fermo (17th & 18th Century)

Between the 17th and 18th centuries, there were eight universities in the Papal State, but only the main ones - Rome, Bologna, Perugia - were particularly well-known, while all the others remained in the shadows, because they were considered minor universities. Among them, there was the Fermo Studio, which, however, stood out from the other Papal studios for its particular flourishing of medical studies between the 17th and 18th centuries. This was due to the concomitance of various political, institutional and cultural factors, which will be analysed and contribute to make the Studio Firmano an excellent centre, especially for medical studies. The role of local institutions – in particular, the city medical college – was crucial in outlining the training paths both within the medical faculty and in the context of professional practice, as it was a mixed college with a dual academic and professional nature. From the second half of the 17th century, the relationship among the Studio, the Fermo medical college and the main medical institutions in the capital city – the Studium Urbis, the medical college and the Roman medical examiner's office – became stronger and stronger with different dynamics of collaboration and opposition in search of autonomy in the attempt to regulate medical training and professional paths in a way responding to local needs. In this power dynamic between centre and periphery, medical peregrination, which was witnessed from the second half of the 17th

century according to a consolidated path, became a strategic factor in training: doctors, who had taken a degree at the Studio Firmano and had begun their professional practice in local districts, then perfected their training at the medical institutions in the Roman capital city where they continued their professional practice in prestigious contexts. Several examples of doctors, who continued their training and profession in Rome, will be analysed together with the contexts, the institutions and the methods with which this occurred, thanks to the analysis of a largely unpublished archival documentation.

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