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missioner of Lahore. In 1868 he rejoined the secretariat as foreign secretary, and retained that appointment until 1878.

As secretary Aitchison was extremely industrious and thorough in his work. He exercised a marked influence on successive governors-general, who regarded him as a wise and trusted adviser. During the earlier part of his service in the Indian foreign office he commenced the compilation of a valuable work entitled 'A Collection of Treaties, Engagements, and Sanads relating to India and neighbouring Countries;' the first volume appeared at Calcutta in 1862, and eleven volumes were issued by 1892; each treaty is prefaced by a clear historical narrative. In 1875 he published a treatise on 'The Native States of India,' with the leading cases illustrating the principles which underlie their relations with the British government. A staunch believer in the policy of masterly inactivity, he regarded with grave apprehension the measures which, carried out under the government of Lord Lytton, culminated in the Afghan war of 1878-9. [See LYTTON, EDWARD ROBERT BULWER, first EARL.]

Before the war broke out in 1878 he accepted the appointment of chief commissioner of British Burma. When holding that office he raised two questions of considerable importance. The first was the question of the opium trade as bearing upon Burma. The second had reference to the relations of certain English public servants with the women of the country. Neither of these questions was dealt with officially by Lytton's government; but with reference to the second the viceroy intimated semi-officially that he disapproved of a circular which Aitchison had issued, as mixing up morals with politics. After Aitchison's departure from the province both these questions were taken up by his successor, who received the support of Lord Ripon's government in dealing with them. The number of licensed opium shops was then reduced to one-third of those previously licensed, and the consumption of licit opium was reduced by two-fifths, involving a loss of revenue of four lakhs of rupees. On the other question, the principle of Aitchison's circular, stopping the promotion of officers who continued the practice which he had denounced, was enforced.

In 1881 Aitchison left Burma to become next year (4 April 1882) lieutenant-governor of the Panjáb. His government there was very successful, and popular with all classes of the people. He was a staunch advocate of the policy of advancing natives of India in the public service as they proved

their fitness for higher posts and for more responsible duties. On this point, in connection with what is known as the Ilbert Bill, he advocated measures even more liberal than those proposed by Lord Ripon's government. He had intended to leave India for good when his lieutenant-governorship came to an end in 1887, but being invited by Lord Dufferin to join the council of the governor-general and give the viceroy the benefit of his experience on the many questions which had to be dealt with consequent upon the annexation of Upper Burma, he returned to India for another nineteen months. During the latter part of his government of the Panjáb he had discharged the additional duty of presiding over the public service commission, and this duty he continued to perform after joining the governor-general's council. He gave unremitting attention to this work, and by his influence over the somewhat heterogeneous body of which the commission was composed he induced them to present a unanimous report. He retired and finally left India in November 1888. Early in the following year he settled in London, but subsequently moved to Oxford. In 1881 he was nominated K.C.S.I., and in 1882 C.I.E. He received the degree of LL.D. from the university of Edinburgh on 24 Feb. 1877, and that of honorary M.A. from Oxford University in 1895.

Aitchison, an essentially religious man, was a consistent and warm supporter of Christian missions while in India, and after his retirement was an active member of the committee of the Church Missionary Society. He died at Oxford on 18 Feb. 1896.

Aitchison married, on 2 Feb. 1863, Beatrice Lyell, daughter of James Cox, D.L., of Clement Park, Forfarshire.

[Twelve Indian Statesmen, by George Smith, C.I.E., LL.D., London, 1898; The India List, 1896; personal recollections.] A. J. A.

AITKEN, SIR WILLIAM (1825-1892), pathologist, eldest son of William Aitken, a medical practitioner of Dundee, was born there on 23 April 1825. Having received his general education at the high school, he was apprenticed to his father, and at the same time attended the practice of the Dundee Royal Infirmary. In 1842 he matriculated at the university of Edinburgh, and in 1848 graduated M.D., obtaining a gold medal for his thesis 'On Inflammatory Effusions into the Substance of the Lungs as modified by Contagious Fevers' (*Edin. Med. Surg. Journ.*, 1849). In October of the same year he was appointed demonstrator of ana-



tomy at the university of Glasgow, under Allen Thomson, and also pathologist to the royal infirmary, which posts he held up to 1855. In that year he was sent out to the Crimea under Dr. Robert S. D. Lyons [q. v.] as assistant pathologist to the commission appointed to investigate the diseases from which our troops were suffering (*Parl. Papers*, 1856). In 1860 he was selected for the post of professor of pathology in the newly constituted army medical school at Fort Pitt, Chatham, which was afterwards removed to Netley. This appointment he held until April 1892, when failing health necessitated his retirement, and he died the same year on 25 June. He had been elected F.R.S. in 1873, and was knighted at the jubilee in 1887. In the following year he received the honorary degrees of LL.D. from the universities of Edinburgh and Glasgow. He married in 1884 Emily Clara, daughter of Henry Allen, esq., who survived him. His portrait by Symonds is at Netley Hospital.

His works include a well-known 'Handbook of the Science and Practice of Medicine,' 1857, 7th edit. 1880; 'An Essay on the Growth of the Recruit and Young Soldier,' 2nd edit. 1887; and an unfinished 'Catalogue of the Pathological Museum at Netley Hospital.'

[Men and Women of the Time, 13th edit., 1891; obituary notice in the *Lancet*; information from J. D. Malcolm, esq., F.R.C.S. Edin.]

J. B. N.

ALBAN, St. (*d.* 304?), called 'the protomartyr of Britain,' and by many mediæval writers, by a strange confusion, 'the protomartyr of the English,' was according to Bede a pagan when, during the persecution in the reigns of Diocletian and Maximian, he gave shelter to a christian cleric and was converted by him. After some days the 'prince,' hearing that the cleric was with Alban, sent to arrest him. On the approach of the soldiers Alban put on his teacher's cloak or cowl, and gave himself up in his stead. When taken before the judge, who asked him how he dared shelter a 'sacriligious rebel,' he declared himself a christian, and refused to sacrifice to the heathen deities. He was scourged and led forth to be beheaded outside the city of Verulamium. A great multitude accompanied him, and thronged the bridge across the river (the Ver), whose waters divided so that he crossed dryshod. On this the executioner threw down his sword, declaring that he would rather die with him than put him to death. Alban was led to the top of a flower-clad hill (the site of the future abbey), where a spring

of water rose miraculously to quench his thirst. One was found to act as executioner, and Alban was beheaded. The soldier who had refused to execute him was also beheaded, and the eyes of him who had taken the executioner's place dropped out. Alban suffered on 22 June. When the persecution ceased a church was built on the place of his martyrdom, and there down to Bede's day (731) it was believed that frequent miracles were wrought. Bede, copying from Gildas, adds that at the same time Aaron and Julius were martyred at 'Legionum urbs,' or Caerleon, and many more of both sexes in various places.

Doubt has been cast on this narrative, because the Diocletian persecution did not extend to Britain (EUSEBIUS, *Historia Ecclesiastica*, viii. 13, and other authorities quoted in *Councils and Ecclesiastical Documents*, i. 7). Aaron and Julius are certainly rather shadowy persons, and the statements of Gildas and later writers as to numerous martyrdoms, which imply a widespread persecution in Britain, are untrustworthy. Yet there is not sufficient reason for rejecting the individual case of Alban, who may have suffered at some other time, and in a merely local persecution. In any case his martyrdom rests on fair historical ground, since it was believed at Verulamium a century and a quarter after the date generally assigned to it. For Constantius, in his 'Life of Germanus' [q. v.], bishop of Auxerre, written about forty years after the bishop's death, records that in 429 Germanus and Lupus visited the tomb of Alban, and that Germanus took away some earth which was believed to be reddened by the martyr's blood. Germanus built a church at Auxerre in honour of St. Alban, which was standing in the eleventh century (*Recueil des Historiens*, x. 172). In the sixth century the martyrdom was recorded by Gildas, and noticed in a poem written 569-74 by Venantius Fortunatus, afterwards bishop of Poitiers, in a line quoted by Bede, whose account of Alban was probably taken from some source not now known to exist. The foundation of the abbey of St. Alban is attributed to Offa (*d.* 796) [q. v.], who was believed to have discovered the martyr's body.

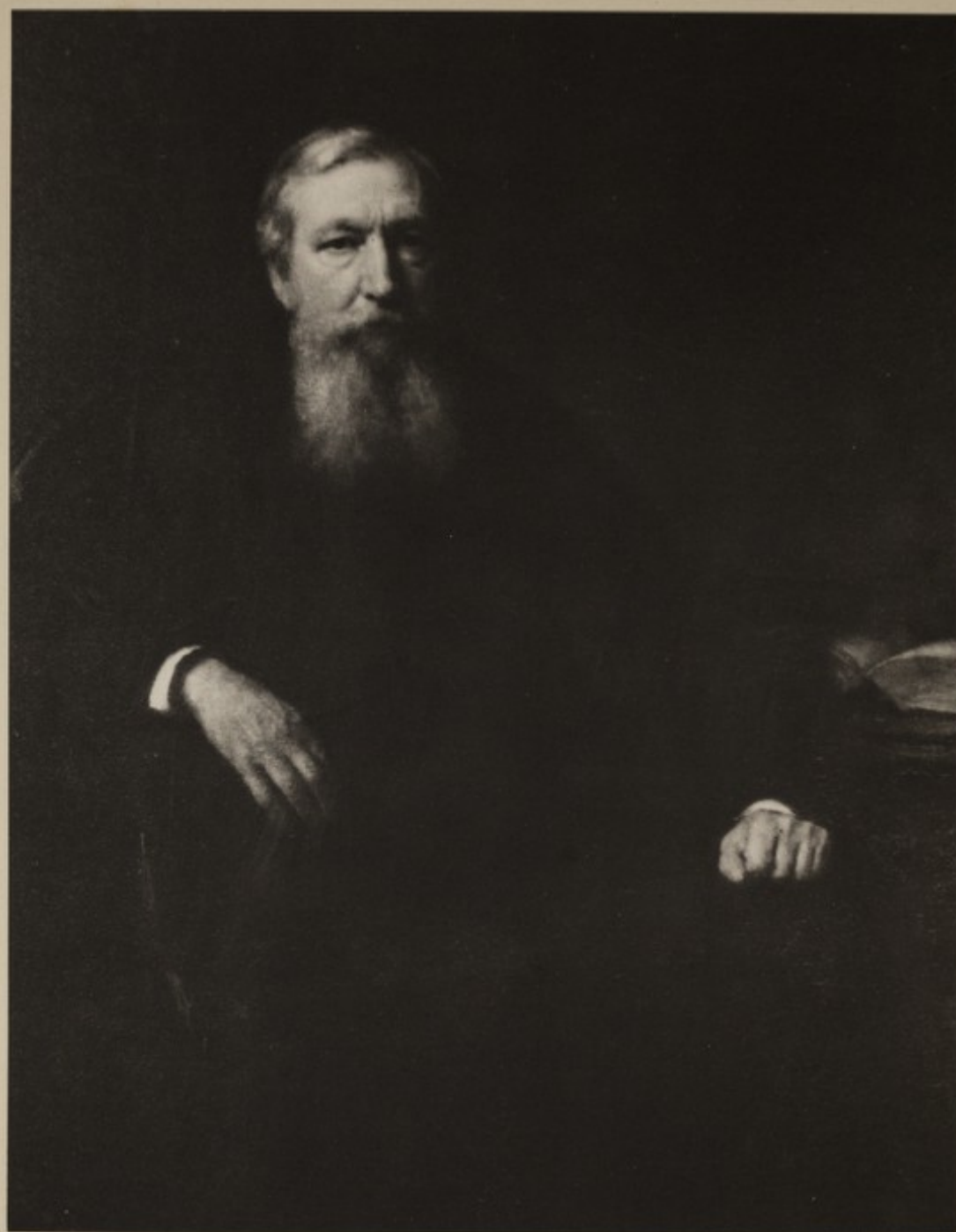
It was believed at St. Albans that Alban's body was carried off by the Danes, and restored through the agency of the sacristan Egwin, who went to Denmark and secretly abstracted it. In the twelfth century the convent of Ely claimed that they had the body, but an inquisition into the matter having been made by order of Hadrian IV, they definitely renounced their pretensions. It is said that while some excavations were





Ambrose Parry.





Sir W. Aitken