

and it was generally offered. Persons on military service or travelling on a foreign journey always received free treatment, and no doubt the poor were not charged. All members of the profession had, apparently, private means, many holding landed property, and it is probable that each one got a share of the offerings made by patients to the temple, and to these were added frequent presents from the reigning sovereign.

But the pecuniary prosperity of the physician was to a great extent balanced by the sharpness with which his practice was looked after by those in authority over him. Each doctor was governed by the temple to which he was attached, and no one was free to practise in his own way, but had many stringent rules to observe. He was expected to be acquainted with the sacred books of medicine, and was obliged in every case to follow the rules of treatment laid down therein, nor could he resort to others unless the authorised prescriptions proved unavailing. Transgression of this rule, if the patient died, was a capital offence. Thus rash experiment was prevented, but progress was hindered. In spite of these drawbacks, however, medical knowledge did, apparently, progress, or the Egyptian faculty could scarcely have gained such a wide renown. Homer praises their skill, and relates that many valuable medicines were given by Polydamna, wife of Thonis, to Helen, when she was in Egypt. The Persians had recourse to Egypt for doctors, and the war between Cambyces and Amasis was caused by an Egyptian who, torn from his wife and family by the latter, was sent to the Persian as a good ophthalmic surgeon. One reason that may be cited as evidence of progress is that Pliny mentions the making, by royal command, of *post-mortem* examinations to ascertain the cause of death; this statement is, however, of somewhat doubtful veracity. The same historian, speaking of the stringent rules as to practice alluded to above, remarks that there were "no laws to prevent ignorance at Rome, and there the physician was the only man who could kill another with impunity." The rules were occasionally relaxed, as Aristotle says that "the Egyptian physicians were allowed after the third day to alter the treatment prescribed by authority, and even before, taking the responsibility upon themselves." One is inclined to doubt, however, whether many men, whose positions as physicians were to a large extent independent of public opinion, cared to avail themselves of an opportunity which involved so much responsibility, and, if unsuccessful, was inevitably followed by capital punishment.

(To be continued).

Hear Robert Schneider, of Berlin, a German chemist, is strongly advocating eucalyptus as a cure for consumption.

Professional Review.

A MANUAL FOR THE CHURCH LADS' BRIGADE MEDICAL CORPS.

Compiled and edited by R. PROSSER WHITE, M.D. Ed., Colonel, P.M.O., C.L.B.*

This is a useful, handy little manual, compiled for members of the Church Lads' Brigade Medical Corps, and deals with the aims, objects, and official regulations for rendering first-aid on the same lines as the Army Medical Staff Corps.

The book is well got up, and divided into six sections. The first section deals with the official regulations. The second with anatomical and physiological outlines; the information is tersely and well arranged, and there are two diagrams. Section 3 on first-aid and emergencies deals with bandages and bandaging. Section 4 with fractures and the apparatus for their treatment. It deals with the various kinds of fractures, and the signs of a simple fracture, afterwards with special fractures. A sub-section deals with the treatment of bleeding; after explaining the varieties, the mode of arresting hæmorrhage follows, and the treatment of burns, scalds, drowning, &c., is well arranged. Fits—fainting, apoplexy, and epilepsy—are placed under Sub-section vii., and we find sunstroke and alcoholic poisoning in this sub-section; these should preferably be placed under Insensibility.

Alcoholic poisoning should not be described as DRUNKEN FITS. Drunken fits, as generally understood, are usually outbreaks of intemperance in the teetotaler or moderate drinker, and neither cause convulsions or poisoning.

Sub-section viii. deals with poisoning, and the treatment recommended is admirable, although oxalic acid is found amongst the corrosive poisons instead of the narcotico-irritants. Carbolic acid is a narcotico-irritant as well as a strong corrosive.

The Section v. on Ambulance Drill is well collated, and should be useful, and Section vi. on camp arrangements is well up to date. This little work should serve a useful purpose amongst those for whom it is intended, and the price is within reach of all.

A MANUAL FOR THE SICK AND SORROWFUL.

This book, published by Mr. Elliot Stock 62, Paternoster Row, E.C., price 3s. 6d., arranged by E. S. L., will no doubt be acceptable to many. Some idea of it may be estimated by its three main divisions. The first is "Under Thy Hand," and the underlying principle is that "The Hand which brings the Cross brings Strength to bear." The next is "Out of the Deep," and its motto—

"Living, we have watched our lov'd ones
Toiling on the road;
Dying, we commend them safely
To the Hands of God."

The third part is entitled "Afterwards," and guides the thoughts of the sorrowful to the life beyond the grave, and the Communion of Saints. And again, "To live for others, to suffer for others, is the inevitable condition of our being. Isolation is the measure of lasting pain. We live truly exactly in proportion as we go out of ourselves and enter into the experience of those whom we serve, and by whom in turn we are served."

* Published by the Church Lads' Brigade, 13, Craven Street, Charing Cross London, W.C. Third edition. Price 1d.

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