

Temporary registration under Clause (c) shall only be permitted when in the opinion of the Minister of Social Welfare it is necessary to increase the number of nurses in the country. The candidate under this Clause may be required to take a further examination in any subject.

In time of war, epidemic, etc., the Minister of Social Welfare may give temporary permission to "voluntary aids" to practise; but the right given shall be a limited one.

*Chapter 4.* Those persons shall not be registered as nurses who are—

- (i) Certified mental cases;
- (ii) Penal offenders;
- (iii) Moral offenders or persons under charge for any moral offence;
- (iv) Persons suffering from any communicable disease of a chronic nature.

*Chapter 5.* (i) Before commencing to practise the nurse shall register at the Department of Health of the Province in which she wishes to practise, presenting her Certificates of Training and Health. She must obtain a Registration Card from this office.

*Chapter 8.* Under the National Scheme for Insurance of Workers, nurses shall be grouped in the Class of Intellectual Workers with other Professional Groups. They shall have all the legal rights and obligations of these workers.

#### SECTION II. NURSING EDUCATION.

*Chapter 10* deals in detail with Nursing Education, including the recognition of training schools, and the issue of by-laws defining the conditions necessary for the approval of schools of nursing, arrangements for teaching and for the conduct of examinations.

#### MORBUS BRITANNICUS

"Morbus Britannicus" is the name given by members of the medical profession in the northern part of the Faroe Islands to a "special sort" of fireman's cramp seen often among the sailors of British trawlers visiting the Islands and yet never seen among Scandinavian sailors!

This complaint is due to deficiency of salt in the system, and it attacks men who drink large quantities of cold water when the body is overheated.

It is suggested that salt meat should be introduced as a part of the food on British ships, "because this has proved to have been preventive against the illness on Scandinavian ships."

#### PREVENT CANCER.

Causes of irritation should be avoided and the conditions leading to it should be avoided.

Do not wait for pain. It often means an advanced stage of cancer.

Health examinations by your family doctor every six months make possible preventive measures.

*Skin.*—Have pimples, warts, moles, ulcers, lumps, treated by a doctor.

*Mouth.*—Keep mouth clean and have rough teeth made smooth. Avoid ill-fitting plates. Have all ulcers or lumps treated.

*Breast.*—See doctor if any lump, rough skin, or discharge occurs.

*Stomach.*—Avoid food and beverages that are excessively hot, cold, or highly spiced. See doctor for any indigestion lasting more than a month.

*Womb.*—Have any unusual discharge investigated. Do not wait for pain.

*Bowel.*—When bleeding, prolonged constipation, or persistent pain occur, see a doctor.

*Bones.*—Pain in any bone lasting one month, demands an X-ray.—From *American Journal of Nursing*.

## THE MAGIC OF COMMONSENSE.\*

By GEORGE FREDERICK WATES  
(Second Edition).

This book is one of interest to us for two reasons. In the first place it is so because of itself, for its author is obviously an observer of human life and its problems. In the second place it is written by the husband of one who, although she has been married for many years, still takes a most intelligent, helpful and sympathetic interest in everything that concerns her profession, an interest parallel to that with which she enters into her husband's literary and philosophical tastes. These last are self evident in his writing for he brings many a fact from the philosophers, ancient and modern, to prove or disprove points that he puts forward in a lucid and also a very attractive manner. From many fields he brings examples to illustrate his theories, as when he sets down briefly the legend of the maiden with the third eye; out of this grows his conception of a self-knowledge that involves the development of a third eye for every man—the power of understanding what we observe—and he goes on to inculcate the need to sustain such powers. He stresses in a further connection, the need for verifying facts on which our opinions are founded.

The writer's references to the maintenance of balance—the "golden mean," as he terms it—are valuable in that he points out that extreme views are either soporifics or drags on the wheels of progress. In dealing with the obstacles to clear thinking he treats in a very practical manner of credulity as one of these and instances how certain tales would have been scouted from the beginning but that people in their ignorance wished or were influenced to believe them. Some of the examples which he uses to illustrate his case are interesting as appertaining to the cure of the sick. He relates the story that Asklepios cut off the head of a dropsical patient and held him upside down to let the water run out; another instance given is the legend of the nun who swallowed a devil in a lettuce because she failed to make the sign of the cross before commencing her meal. From all these stories and from the results of his own clear thinking he works out the counsel to let theories arise only from facts.

An interesting feature in one chapter of the book, one that many might derive benefit from is the reasoning whereon he argues out the fact that superstitions are atavistic in their nature. One "superstition," as he describes it, which he dissipates in the clear light of reasoning, is the idea of what he calls "inevitable progress." He argues and, we venture to say, proves that progress depends to a great extent upon ourselves and the efforts and energy we are ready to bring to the altar of progress.

These are but one or two of the many points relating to the philosophy of life with which this shrewdly intelligent little book is packed. Its author seeks not to impress his own opinions but rather, as the true educator should to draw out opinions in others for the formation of a right attitude to age; in other words he pleads for discrimination, plasticity, breadth of view, charity and for intellectual honesty with one's self and the recognition that the ingredients of life cannot be combined in airtight compartments but act and react upon one another.

Altogether Mr. Wates presents a kind of "*Multum in parvo*" for the development of a sane and happy attitude to life; much good matter is here served up in clear language and this book will prove of practical value to those who lay his theme to heart. We advise our readers to find it a place on their bookshelves or at least to make its acquaintance through their libraries.

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