

the publisher and not that the publisher publishes for the author), for this book market consists largely of very practical practitioners, and haunted medical students, the latter frantically hurling themselves from examination to examination; and, if they fail, falling heroically with a cram compend in each hand. The practitioner in his haste and the student goaded by terror are not in a mood for leisurely retrospect or placid reflection, and to them the history of medicine will never probably appeal, under any circumstances. On the other hand, as has been shown, even those most interested in the subject have much reasonable fault to find with the solemn dulness of the performances already put forward; for the style is rambling, and the matter, though sufficiently ancient, yet insufficiently illuminated as ancient things ought to be. "It is," in fact, to apply the words of Touchstone, "the right butter-woman's rate to market. For a taste:"

From the most remote times (with Touchstone's grimace) the healing art was practised by priests and kings, and among the Chosen People a considerable degree of medical knowledge was early displayed. Indeed, no race of antiquity evinced so prudent a regard for the laws of sanitary science; and though the Egyptians, as Baron Larrey and the Parisians do vainly boast, engaged very extensively in the practice of *post-mortems*, contrast with such a vaunt the knowledge of *Comparative Anatomy* which the Levitical priesthood would gradually acquire through the practice of making burnt offerings of the cattle of the laity; on which occasions the abdominal viscera alone were burnt, and the remainder, with the exception of the hoofs and the horns, solemnly devoured by the sacred brethren, a custom in gastronomy, as far as rejecting the hoofs and horns and intestines goes, which succeeding ages have sedulously copied from that sacred origin. Nor are other instances wanting to clearly indicate a sagacity in the rules of hygiene which more than anticipates the discoveries of modern times. Take, by way of example, that noble utterance in Sacred Writ (Deut. xiv. 21) where the inspired writer admonishes the Holy People as follows:

"Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates that he may eat it; or thou mayest sell it unto an alien, for thou art an holy people."

Here we see beautifully exemplified—*Pace*, Willford Herriman—a candid dislike to the use of animals as food which have fallen dead of disease.

The historian having been supposed, in this strain, to have also said all that is to be said regarding medicine in Egypt and in Babylon, the beaten track of medical history leads straight to Hindostan, where the Shastras of the Sanscrit medical writers should be assailed in either the Wise or the Müller spirit; then back to Hellas, on to Rome, through the Arabian interregnum of Avicenna, Rhazes and Avenzoar, across the Middle Ages by way of Salerno and the Universities to the Iatro-Physical and the Iatro-Chemical schools, and behold—Rosicrucianism lies moribund!