

Jewish Med  
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**Eye-Strain.**—Full doses of strychnin or nux  
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**Migraine.**—Rest in bed in darkened room,  
 stomach lavage with hot water or drinking large  
 amounts of hot water; after this a saline cathartic  
 or a teaspoonful or two of Karlsbad salts, aided if  
 need be by a hot soap and water enema; anti-  
 pyrin, acetanilid, caffeine, salicylates or ergot may  
 be tried; mild galvanic current to head and static  
 sparks sometimes of benefit; remove all possible

sources of reflex irritation, and exclude from diet  
 red meats and all easily fermented articles; can-  
 nabis indica long continued to tolerance most suc-  
 cessful drug—may be combined with arsenic or in  
 case of a gouty diathesis with ammonium salicy-  
 late; sodium phosphate or Rochelle salt before  
 breakfast also of service; avoid excessive mental  
 and physical strain and lead regular outdoor life.  
 —Potts.

[TO BE CONTINUED.]

## THE JEWS IN MEDICINE.

DR. E. SCHREIBER, RABBI, CHICAGO.

The seemingly remarkable fact that during the  
 dark ages the Jews were almost the only physi-  
 cians is not so surprising, when we consider that  
 the study of medicine in the twelfth century  
 in Spain belonged to the curriculum of the ordi-  
 nary course of study among all those Jews who  
 made a pretense to belong to the educated classes.  
 To know the laws of health was considered among  
 the Jews, and only among them, of the same im-  
 portance as is nowadays the knowledge of the  
 three R's.

No wonder that most of the rabbis were physi-  
 cians and, vice versa, that physicians were rabbis.  
 The Jew far excelled the Arab or Moor in this  
 branch. For the Arab was prohibited by his reli-  
 gion, Islamism, from the dissection of man or beast,  
 which fact naturally was a check to the science of  
 medicine. The church held medical science an  
 accursed science, and looked upon physicians as  
 upon atheists. Prayers, masses, intercessions,  
 relics of saints and bones of martyrs were con-  
 sidered by the church the only legitimate cures of  
 all the ills that human flesh is heir to. Mr.  
 Dowie, who claims to be the second Elijah—al-  
 though Elijah was poor and honest, and accord-  
 ing to biblical accounts had to wait for ravens to  
 get enough, in order to be saved from actual star-  
 vation—can find all the arguments for his "creed"  
 in the doctrines of the church of Rome during the  
 Dark Ages.

For ages it was considered wicked to make any  
 natural study of the human frame after its death.  
 Is it any wonder, that it was so long before the  
 circulation of the blood was discovered, when we  
 bear in mind that it was the church that placed  
 her ban upon every man who dared to investigate  
 in this direction? It is only a little while ago,  
 that they were having processions with banners  
 and prayers in Naples and nearer home, in Mon-  
 treal, as a means of driving out the plague and the  
 pestilence, while at the same time they were neg-  
 lecting every rudiment of sanitary science, instead  
 of finding out and obeying the natural laws of  
 health. Yellow fever in Cuba would never have  
 been so frequent and fatal, had it not been for  
 the fact that the powerful church there opposed  
 sanitation.

So far has the war against medicine been car-  
 ried by the catholic and even protestant churches,  
 that since the discovery of ether it has been bit-  
 terly fought. Why? For the same reasons which  
 prompted certain clergymen to oppose fire, life,  
 accident and other insurance. The church taught  
 that human pain and suffering were not results

of transgressions against the inexorable laws of  
 nature, but visible signs of the anger and wrath  
 of a revengeful God, who punishes sin. Therefore  
 every attempt to lessen or to remove pain was re-  
 garded an arrogant and impious interference with  
 God's righteous judgment. So every attempt to  
 discover the natural laws of things has been  
 fought in the supposed interest of God, and for  
 the sake of the safety of human souls. Accord-  
 ing to good church-doctrine each region of the  
 body was under special spiritual charge. For in-  
 stance, the first joint of the right thumb was un-  
 der the charge of God the Father, the second  
 under that of the blessed virgin and so on to the  
 other parts. For each disease there was a saint.  
 A man with sore eyes must not go to an oculist,  
 but simply invoke St. Clara. For all kinds of in-  
 flammations the good St. Anthony was regarded  
 as a safe cure, while prayers to St. Peruel were  
 famous as a cure for ague. Of course the saints,  
 being dead, could not collect the fees, but the good  
 priests constituted themselves the self-appointed  
 agents for collecting them.

No wonder that the clergy, seeing the business  
 benefits these holy cures afforded, tried their very  
 utmost to keep out competition. Every other mode  
 of treating patients was denounced as heresy,  
 wicked and sinful. Popes and church councils in  
 their decrees made it a crime punishable by death  
 for a Jewish physician to attend a Christian pa-  
 tient. There was only one exception, namely,  
 when the Popes became sick. Then the Jewish  
 physician was called. They took, it seems, Pha-  
 raoh of Egypt as their pattern. No matter how  
 loudly he said "Who is Jehovah, I do not know  
 him?" yet when disease had laid its heavy hand  
 upon him he beseeched Moses and Aaron to pray  
 to Jehovah in his behalf. It was true then as it  
 is true to-day. "All man possesses he will give  
 for the prolongation of his life" (Job. 2, 4). The  
 fact, that Satan is reported to have spoken thus  
 changes nothing, so far as its truth is concerned.  
 Therefore the majority of the popes, kings, bish-  
 ops and princes employed Jewish body-physicians.  
 But the masses must go to the altars and shrines,  
 in case of sickness.

Before entering upon the medical achievements  
 of the Jews, the following facts may be cited: At  
 the Church Council at Beziers (France), in 1246,  
 under the presidency of the Archbishop of Nar-  
 bonne, Christians were prohibited under penalty  
 of excommunication from employing Jewish phy-  
 sicians. But wonderful are the ways of Provi-  
 dence. Although this decree was passed under the

fanatical French King Louis IX., no sooner was his brother Alfonso, Duke of Poitou and Toulouse, afflicted with a disease of the eye than the Jewish physician Abraham of Aragon, a skillful oculist, was called. It was no easy matter to get him. The Lord of Lunelle by means of his Jewish agent had to use great efforts to induce the rich and independent Jewish physician from Spain to attend to the French prince.

Jews were prohibited from medical practice under Juan II. in Spain (1412), under Pope Benedict XIII., by the Council of Basle (1443), by Pope Eugenius IV., Nicholas V., Paul IV., Gregory XIII. That Lutheran protestantism was not less bigoted is proven by the fact that as late as the seventeenth century Jewish physicians were not allowed to practice in the German commercial city of Hamburg.

As early as the third century Rabbi Mar Samuel ascribed most diseases to vitiated air and attributed the greater mortality of those wounded in battle to the longer influence of the air upon the wounds. Towards the close of the ninth century Isaac ben Suleiman Israeli wrote, beside other medical books, an Arabic work on fevers, which was soon translated into Latin, Spanish and Hebrew. Among the books prescribed by the statutes of the medical faculty of the Paris University (1270) were those of this very Isaac Israeli. Now a monk, Constantine of Carthage, who founded the first school of medicine in Salerno, Italy, claims the authorship of seven Latin volumes on medicine. Modern investigation, however, has proven that the Jew, Isaac, and not the monk was the author. Nevertheless the Jewish physicians were so popular with the rulers, the nobles, the masses and even with the clergy, that all decrees of the church against them were powerless. From the tenth to the twelfth century nearly all the physicians of Europe were Jews. No wonder that they frequently gained very great influence over their patients.

At one time France possessed three medical schools, Arles, Norbonne and Montpellier.\* The second was presided over by Rabbi Abbu, and the third by Profatius, also a Jew. Rashi, or Rabbi Salomon ben Isaac (1040-1105) was the leading French physician of the eleventh century, unrivaled in his age for the obstetrical operation known as the Caesarian section. Prunelle in his book "Discours sur l'influence de la medicine," says, "The reputation of the Jewish physicians was so great that at one time it was asserted that to be a good physician one had to be of Jewish extraction."

In the Frankish and Burgundian kingdoms, where Jews in the sixth century, i. e. 1400 years ago, carried on trade, navigation, agriculture and commerce and owned their own ships, Jewish physicians were most popular. Emperor Louis the Pious of France in spite of his great piety (843) employed the Jewish physician Zedekiah. The ignorant masses looked upon his skill in medicine as magic and the work of the devil. Sabbatai Donnollo (913-970) was body physician of the Byzantine Viceroy, Basilicus Eupraxios. He was a friend of an Italian abbot, Nilus of Rossana, who was later canonized by the church. Once he noticed that the ascetic was ill and offered his

help. But the "holy" Nilus declined, candidly saying that for him to take medicine from a Jew and get cured by him might injure his reputation and authority as worker of miracles among the simple-minded Christians, who would naturally place more confidence in the Jews than in his miracles. Hugo Capet, a French king of the tenth century, had a Jewish body-physician. The Castilian, King Alfonso VI., who laid greater stress on the sword and diplomacy than on the cross and prayer, employed Jews as ambassadors. One of them was his body-physician, Amram ben Isaac Ibu Shalbib.

Francis I., King of France, flatly refused a Christian physician and when unable to get a physician from Spain, he sent to Constantinople for one.

King Henry IV. of Castile had the body-physician Jacob Ibu Nunez. Although in the Byzantine empire the Jews were most bitterly persecuted and were prohibited from riding on horseback, the Emperor Emanuel employed a Jewish physician, named Solomon, from Egypt, who was privileged to ride on horseback. William the Conqueror went to Salerno to be treated by a Jewish physician. King Ferdinand III. of Spain employed Rabbi Jehuda bar Joseph, of the family of Ibu Alfakar, as his physician in ordinary. The Spanish King, Jayme, in the thirteenth century, employed as physician in ordinary his favorite, the Jew Bachel Ibu Alkonstantin. Charles of Anjou, King of Sicily, had a Jewish physician, Farraj Ibu Salomon or Farragut. King Alfonso XI. of Spain had Samuel Ibu Wakar (1325-80) as his body physician.

Joseph Orabuena was physician in ordinary of King Charles III. of Navarre (14th century). Chief Rabbi Don Meir Alguades was physician in ordinary of the Castilian king, Don Henry III., and so was Moses Zarzel (Carcal). The celebrated Jewish doctor Guglielmo (Benjamin) di Portaleone of Mantua was physician in ordinary of King Ferdinand of Naples. Even in Germany, always the hot-bed of Jew-baiting, Emperor Frederick III. (15th century) had still a Jewish physician in ordinary, named Jacob ben Jechiel Loans, whom he made a knight. As late as the sixteenth century the Doge of Genua, Andrea Doria, employed the Jewish physician Joseph ben Joshua Cohen (born in 1496 in Avignon). As late as the seventeenth century, Queen Maria de Medicis of Paris had a Jewish physician, Elias Felice Montalto, and King Christian IV. of Denmark, Schleswig and Holstein, a Jewish physician, Benjamin Musaphia: this in spite of the fact that three theological faculties (this time protestant) had decreed that no Jewish physician should be employed by Christian patients.

Joseph Salomon Delmedigo (1591-1655), a Jewish Italian free-thinker, was the physician of Prince Radzivil Wilna (17th century). Balthazar Orobio de Castro was physician of the Duke of Medina-Celi at Seville, Spain. He was a Marrano, i. e., a Jew in secret. But a treacherous servant, who found it out, accused him and as a result he was put in prison for three years and horribly tortured. Yet he remained true to Judaism, was driven out of Spain, went in 1666 to Amsterdam, where he publicly professed Judaism and published books against Christianity which created a great sensation. Roderigo Lopez was

\*The instruction in medicine was given in Hebrew.

court physician of Elizabeth, Queen of England. He is famous as the prototype of the "Jew of Malta," by Marlowe.

But the greatest of them all was Dr. Moses ben Maimon (born March 13, 1135, died at Cairo, December 13, 1204). He translated the medical works of Hippocrates and Galen, but won such great fame as a practitioner that he not only became the court physician of Saladin, but was invited to accept the post of court physician to Richard Coeur de Lion in England, which flattering offer he refused. The following letter of Maimonides, written from Cairo to Samuel Ibu Tibbon, the great translator of his "Guide of the Perplexed," who wanted to visit him for the purpose of discussing some literary points, shows not only Maimonides' popularity as a physician, but his devotion to the poor and to his science:

"Now God knows that in order to write this to you I have escaped to a secluded spot, where people would not think to find me, sometimes leaning for support against the wall, sometimes lying down on account of my excessive weariness, for I have become old and feeble. But with respect to your wish to come here to me, I cannot but say how your visit would delight me, for I greatly long to converse with you. Yet I must advise you not to expose yourself to the perils of the voyage, for beyond seeing me and my doing all in my power to honor you, you would not derive any advantage from your visit. Do not expect to be able to confer with me on any scientific subject for even an hour, either by day or by night, for the following is my daily occupation. I dwell in Mizr (Fostat) and the Sultan in Kahira (Cairo). These two places are two Sabbath days' journeys (about one mile and a half) distant from each other. My duties to the Sultan are very arduous. I am obliged to visit him every day, early in the morning, and when he or any of his household are indisposed I dare not quit Kahira, but must stay during the greater part of the day in the palace. It also frequently happens that one of the royal officers falls sick and I must attend to his bidding. Hence, as a rule, I repair to Kahira very early in the day, and even if nothing unusual happens, I do not return to Mizr until the afternoon. Then I am almost dying with hunger. I find the ante-chambers filled with people, both Jews and Gentiles, nobles and common people, judges and bailiffs, friends and foes—a mixed multitude, who await the time of my return. I dismount from my animal, wash my hands, and go forth to my patients. I entreat them to bear with me while I partake of some slight refreshments, the only meal I take in the twenty-four hours. Then I go forth to attend to my patients, write prescriptions and directions for their various ailments. Patients go in and out until nightfall, and sometimes even until two hours and more in the night. I converse with, and prescribe for them while lying down from sheer fatigue, and when night falls I am so exhausted that I can scarcely speak. In consequence of this no Israelite can have any private interview with me, except on the Sabbath.

"I have here related to you only a part of what you would see, if you were to visit me."

For more than one reason the following prayer which Maimonides composed for physicians going to visit patients, is interesting:

"O, God, thou hast formed the body of man with infinite goodness; Thou hast united in him innumerable forces incessantly at work like so many instruments, so as to preserve in its entirety this beautiful house containing his immortal soul, and these forces act with all the order, concord and harmony imaginable. But if weakness or violent passion should disturb this harmony, these forces would act against one another and the body return to the dust whence it came. Thou sendest then to man Thy messengers, the diseases which announce the approach of danger, and bid him prepare to overcome them. The Eternal Providence has appointed me to watch o'er the life and health of Thy creatures. May the love of my art actuate me at all times, may neither avarice, nor miserliness, nor the thirst for glory, or a great reputation engage my mind; for, enemies of truth and philanthropy, they could easily deceive me and make me forgetful of my lofty aim of doing good to Thy children. Endow me with strength of heart and mind so that both may be always ready to serve the rich and the poor, the good and the wicked, friend and enemy, and that I may never see in the patient anything else but a fellow creature in pain.

"If physicians more learned than I wish to guide and counsel me, inspire me with confidence in, obedience toward the recognition of them, for the study of the science is great. It is not given to one alone to see all that others see. May I be moderate in everything except in the knowledge of this science; so far as it is concerned, may I be insatiable; grant me strength and opportunity to always correct what I have acquired, to always extend its domain; for knowledge is immense and the spirit of man can also extend infinitely, to daily enrich itself with new acquirements. Today he can discover his errors of yesterday, and to-morrow he may obtain new light on what he thinks himself sure of to-day.

"O, God, Thou hast appointed me to watch o'er the life and death of Thy creatures; here am I ready for my vocation."

There are those who claim that not the Jews but the Arabs were the leading physicians during the Middle Ages. This is best refuted by the fact that Mohammedan rulers employed Jewish physicians in preference to Mohammedans. Here are some instances: Isaac Israeli was the court physician of the first two Kaliphs. Abu Ayub, also called Salomon Ibn Almullem, of Seville, was physician of the Kaliph Ali. Nathaniel (his Arabic name was Hibat-Allah-Ibn-Aljami) was physician of two Kaliphs, Aladhid and Saladin. Abulmeni Abraham Maimuni (1185-1254), son of the aforementioned Maimonides, was the physician of Alkamel, brother of Saladin, who employed his father in the same quality. Saad-Ad-daula (13th century) was court-physician of Argun, king of the Perso-Mongolians. Joseph Hamon was court-physician of Selim, the Sultan of Turkey (end of 15th century). His son, Moses Hamon, occupied the same position under the wise Sultan, Solyman, and his nephew was also a court-physician. Joseph ben Jachya was the physician of Sultan El Malik, and Chacham Jacob the physician of Sultan Mohammed III.

It is a fact that the church councils of Beziers and Alby (13th century), Avignon (14th century), Basle and Bamberg (15th century), prohibited

Jews from practicing medicine, and it is also true that great preachers like John Geyler and John Herold thundered against the employment of Jewish physicians. Even the protestant clergy of Hall (Wuerttemberg), when the city council had granted some privileges to a Jewish physician, gave proof of their bigotry and fanaticism—as a rule they were not much broader than the Catholic clergy—by joining in a protest and making the declaration that it was better to die with Christ than to be cured by a Jew doctor, indeed, by the devil. Yet, whenever these cowardly “men of God,” who hypocritically preached, “Love your enemies,” were afraid of death, they sent for these Jew doctors and “allies of the devil.” Although the Popes Benedict XIII., Eugenius IV., Nicolas V., Paul IV., Gregory XIII., declared a boycott of Jewish physicians, the following Jews were body-physicians of Popes: In the thirteenth century Isaac ben Mordecai, who bore the title of Maestro Gayo. Joshua Lorqui (19th century) was physician of Pope Benedict XIII., the same who later, from political reasons, legislated against Jewish physicians. Bonet de Lates was physician of Pope Alexander VI. Julius II. had for his physician Simon Zarfati (Grossefonte). Leon X. engaged also Bonet de Lates. Clemens VII., had a Jewish physician, Isaac Zarfati. Abraham de Balmes (1521), of Lecce, was the physician of Cardinal Grimani. Another Jew, named Jacob (Giacomo) Mantin (died 1549), was the physician of Pope Paul III.

Pope Julius III. employed the Jew Chabib (Beloved). The Hebrew word was latinized, and he was called Amatus Lusitanus. This man regarded his profession as a sacred office. He never accepted a present or a fee, treated rich and poor Jew, Christian and Mohammedan alike. Long distances or family considerations counted nothing with him. He had numerous disciples upon whom he looked as if they had been his children. His medical works, particularly one entitled “Seven Centuries,” each dealing with a hundred cases of different diseases, in which he minutely described his remedies, their effect, and the characteristics of his patients, created a stir and made him famous in the medical world of his day. These “cures” were frequently printed in Italy, Spain, Germany, France, and were used by physicians as text-books. Amatus received an invitation from the King of Poland to be his court-physician, but he declined. And this benefactor of mankind had to flee like a criminal from Ancona to Pesaro, and farther yet, because he refused before the Inquisition of Pope Paul IV. to become a traitor to his religion. Had he been a liar and perjurer the Holy Inquisition would have left him unmolested. The godly inquisitors never cared whether a “conversion” to Christianity was sincere, so long as the lips uttered a confession.

The combination of rabbi and physician, which is very rare in our days, was a daily occurrence in former centuries. As late as 1816 in the Sanhedrin called to Paris by Napoleon the First, we find the rabbi-physician Graziado Nappi. The main reason why the church opposed Jewish physicians was self-preservation. As physicians of kings they naturally exercised influence upon them. Isaac Abrabanel, the Minister of Finance in Spain under Ferdinand and Isabella (from

March, 1484, to March, 1492), tells us that the only reason why the church objected to Jews as physicians of crowned heads was because they “possessed the key to the hearts of the great upon whom the fate of the Jews depends.” The bulls of Popes Eugenius Calixtus and Nicolas, excommunicating those employing Jewish physicians, had no influence on kings, princes, nobles, not even on the higher clergy, who in cases of danger paid no attention to canonical decrees, and kept on employing Jewish doctors. They employed them not because they loved them, but because they loved themselves and their precious bodies more than their souls.

This essay would not be complete were I to omit the names of at least some of the most noted Jewish physicians of modern times. Of the few whom I shall mention are: Prof. Ludwig Traube of Berlin (1818-1876), one of the greatest authorities on auscultation and percussion of the organs of respiration; A. Hirsch (1817-1894), authority on pathology; Caesare Lombroso, of Turin, Italy's greatest European authority on insanity; H. Zeissl, E. Altschul, leading homeopath, M. E. O. Liebreich, the great eye doctor, and discoverer of important anesthetics and hypnotics, L. C. Jacobson (Copenhagen), Schnitzer (Vienna), Rosenstein (Leyden), and See (Paris). Although the universities of Germany were closed to Jews until 1847, yet twelve of the medical professorships of the old and great University of Vienna are held by Jews. Out of 1,800 medical professorships in German universities, eighty are held by Jews, a very large percentage, indeed.

TO ABORT FOLLICULAR TONSILLITIS AND QUIN-  
SY.—J. Meyer (Brooklyn Med. Jour.) bases his treatment upon the belief that local congestion and infection cause these diseases, which in their nature are essentially identical. He therefore proceeds as follows: “If the patient is seen early enough and the preceding symptom of a cold are present; a uniform temperature, also rest in bed, with hot beef tea or milk as a drink, getting up a good sweat, followed by a hot towel rub-down will often abort or ameliorate an attack of follicular tonsillitis or quinsy by bringing about less favorable condition for bacterial action. Formerly he curetted these cases, removing all the cheesy material and debris filling the lacunæ, then drying them with a cotton probe; now he uses a simple quarter or half-ounce syringe of the laryngeal type for syringing the lacunæ, using a bichlorid solution for this purpose. The anatomical arrangement of these lacunæ is such that they are easily cleansed, and very often a number of them communicate with each other or at least with one another. If the mouths of the lacuna are narrow lift up one of the lips with a cotton carrier or blunt curette, stretch slightly open with small knife, and then syringe can be introduced with ease. Introduce the nozzle of the syringe deep into the lacunæ and inject, even if little force is necessary, each lacuna separately if necessary, often you will be surprised to see a plug come out of a neighboring lacuna or the fluid injected from a number of lacunæ. The relief often is immediate, especially where a filled lacuna existed for some time and the cheesy matter acted as foreign body. A number of cases are reported which were treated in this way, and the results were excellent.