THE MEDICAL STANDARD.

FEBRUARY, 1902.

Eye-Strain.—Full doses of strychnin or nux vomica of service. —Hare.

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 Carlsbad salts, aided if need be by a hot soap and water enema; antipyrin, acetylsalicylic acid, 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; cannabis indica long continued to tolerance most successful drug—may be combined with arsenic or in case of a gouty diathesis with ammonium salicylate; 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.

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The seemingly remarkable fact that during the dark ages the Jews were almost the only physicians is not so surprising, when we consider that the study of medicine in the twelfth century in Spain belonged to the outer circuit of the ordinary course of study among all those Jews who became physicians or were allowed access. To whom the laws of health was considered among the Jews, and only among them, of the same importance as is nowadays the knowledge of the three R's.

No wonder that most of the rabbis were physicians 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 religion, 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 considered by the church the only legitimate cures of all the ills that flesh is heir to. Mr. Dowie, who claims to be the second Elijah—although Elijah was poor and honest, and according to biblical accounts had to wait for ravens to garner his food—while at the same time he were neglecting all the usual forms 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 carried by the Catholic and even Protestant churches, that since the discovery of ether it has been bitterly 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 regarded as an insult to the justice of God and His 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. According to good church-doctrine each region of the body was under special spiritual charge. For instance, the first joint of the right foot received 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 inflammations the good St. Anthony was regarded as a safe cure, while prayers to St. Pernel 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 in order to be dignified by being 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 patient. There was only one exception, namely, when the Popes became sick. Then the Jewish physician was called. They took it, it seems, Pharaoh of Egypt as their pattern. No matter how loudly he said "Who is Jehovah, do I 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 for us, changes nothing, so far as its truth is concerned. Therefore the majority of the popes, kings, bishops 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 Bziers (France), in 1246, under the presidency of the Archbishop of Narbonne, Christians were prohibited under penalty of excommunication from employing Jewish physicians. But wonderful are the ways of Providence. Although this decree was passed under the
fanatical French King Louis IX., no sooner was his brother Alfonso, Duke of Poitou and Tour- toile, affected 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 III. in Spain (1412), under Pope Benedict XIII., by the Council of Basle (1442), 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 Israel 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 (1570) were those of this very Isaac Israel. 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, Narbonne and Montpelier. The second was presided over by Rabbi Abbé, and the third by Proflatus, also a Jew. Rashli, or Rabbi Salomon ben Isaac (1040-1103) was the leading French physician of the eleventh century, unrivaled in his age for the obstetrical operation known as the Cesarian 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 Jewish physicians. Ignorant masses looked upon his skill in medicine as magic and the work of the devil. Sabbatai Donnolo (913-970) was body physician of the Byzantine Viceroy, Basilicus Eupraxios. He was a friend of an Italian abbot, Nitus 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 his right influence 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 Salibib.

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 Conquer went to Salerno to hit the Jewish physician. King Ferdinand III. of Spain employed Rabbi Jehuda bar Joseph, of the family of Ibn Alfarak, 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, Farrai Ibu Solomon or Farragut. King Alfonso XI. of Spain had Samuel Ibu Wakar (1325-80) as his body physician.

Joseph Orbauna was physician in ordinary of King Charles III. of Navarre (14th century). Chief Rabbi Don Meir Algunes 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 Jewish-baiting, Emperor Frederick III. (15th century) had still a Jewish physician in ordinary, named Jacob ben Messias, 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 Radziwill (Wilna, 17th century). Bulhazor 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
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 Misr (Fustat) 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 have not altogether quitted 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 Misr 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 dismiss from my mind, 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 Jew will be seen again in private 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 acquirments. Today he can discover his errors of yesterday, and to-morrow he may obtain a little 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. Sadi-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, Soliman, 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 Geyer and John
Herold thundered against the employment of
Jewish physicians. Even the protestant clergy of
Hall (Wuerтемberg), 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 Catho-
lic 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.” Al-
though 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 physi-
cian of Pope Alexander VI. Julius II. had for
his physician Simon Zarfati (Grosefonde). Leon
X. engaged at least one of Bonet de Lates. Clement 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 Ismaelus Lusitanus. This man re-
garded 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 noth-
ings with him. He had numerous discipules upon
whose 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 char-
acteristics 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 physi-
cians as text-books. Amatus received an invita-
tion 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 An-
cona to Pesearo, and farther yet, because he re-
fused 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 Christian-
ity 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
medieval times. As late as 1816 in the Syna-
habrin called to Paris by Napoleon the First, we
find the rabbi-physician Grazziadio Nappi. The
main reason why the church oppressed Jewish phy-
sicians 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 depended.” The bulls
of Popes Eugenius Calixtus and Nicolas, excom-
municating 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
omitted 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 (1818-1878), one of the greatest authori-
ties on anesthesia and pneumology of the organs
of respiration; A. Hirsch (1817-1894), authority
on pathology; Caesar Lombroso, of Turin,
Italy’s greatest European authority on insanity;
H. Zeisel, 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), Ro-
senstein (Leyden), and See (Paris). Although
the universities of Germany were closed to Jews un-
til 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-
sey.—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 pro-
ceeds 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 bath, the disease
will often abort or ameliorate an attack of fol-
licular tonsillitis or quinsy by bringing about less
favorable condition for bacterial action. Former-
ly he cured these cases, removing all the cheesy
material and debris filling the lacune, then dry-
ing them with a cotton probe; now he uses a sim-
ple quarter or half-ounce syringe of the laryngeal
type for syringing the lacune, using a bichlorid
solution for this purpose. The anatomical ar-
grangement of these lacunes 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 lacune are narrow
lift up one of the lips with a cotton carradine 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 lacune and inject, even if little force is
necessary, each lacune separately if necessary,
often you will be surprised to see a plug come out
of a neighboring lacune or the fluid exude from
a number of lacunes. The relief often is imme-
diate, especially where a filled lacune 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 ex-
cellent.