

- (4) Buchanan and Dale, "A. History of Oklahoma" (1924), Chapter IV.
- (5) *Ibid.*, page 64.
- (6) *Ibid.*, page 65.
- (7) *Ibid.*, pages 93, 106.
- (8) Emmet Starr, "History of the Cherokee Nation" (1921), page 123.
- (9) Private information from Jess Crew, son of one of the present owners. (Not confirmed by Newspaper.)
- (10) *The Cherokee Advocate*, Tahlequah, C. N., Vol. 7, May 12, 1882.
- (11) *Ibid.*, Vol. 12, July 27, 1877.
- (12) Private communication from H. H. Hokey, Krebs, Oklahoma; also *The Daily Oklahoman*, October 13, 1929.
- (13) Reproduction in *The Daily Oklahoman*, Nov. 5, 1933.
- (14) Buchanan and Dale, *loc. cit.*, Chapter XI.
- (15) Unpublished Autobiography of C. P. Wickmiller; also Proceedings Oklahoma Pharmaceutical Association, 17, 63 (1905-1906).
- (16) Private communication from Mr. A. D. Wright, Chandler, Oklahoma.
- (17) Buchanan and Dale, *loc. cit.*, page 220.
- (18) Information furnished in conversation with C. C. Hannah, Mangum, Oklahoma.
- (19) *The Mangum Star*, Vol. 10 (January 28, 1898).

## MOSES MAIMONIDES—PHYSICIAN AND AUTHOR OF MEDICAL WORKS.\*

BY LOUIS GERSHENFELD.<sup>1</sup>

Moses Maimonides, the Hispano-Jewish philosopher, theologian, physician and astronomer, is known as Rabbi Moses ben Maimon, and (Rabbi M.b.M.) hence Rambam, often called the Second Moses and known under other names with various honorary titles. He was born in Cordova, Spain, on March 30, 1135, died in Egypt on December 13, 1204, and was buried in Tiberias, Palestine. This year marks the octocentennial of the birth of this most interesting character who is regarded as the greatest of Medieval Jewish writers, thinkers and scholars. His fame as a distinguished, and the most rational, physician of the Middle Ages was, however, overshadowed by his famous reputation as a philosopher and Talmudist.

Maimonides never attempted to employ either the Rabbinate or his scholarly attainments as a means of livelihood. Nothing in all that Maimonides ever wrote, either in his early or later days, exceeds in vehemence his denunciation of those who lived for gain by serving the Synagogue or Jewry with their learning. The teacher, the scholar, the Rabbi, like the Mishnaic sages of old, must live, he argued, by the toil of their hands, just as the layman in Jewish life, and they must not trade their holy knowledge for gain. Let it be said in all fairness that, though this may have been possible before the 14th and during the 13th and earlier centuries, changes later in Jewish life made it impossible for the teacher or Rabbi to perform the many onerous and exacting duties demanded of him, requiring as they did undivided devotion and absorbing his whole mind and heart and all of his time, unless some revenue was derived therefrom to enable him and his family to live. But the fact, nevertheless, remains that Maimonides, who by 1177 was recognized as the official head (Nagid) and Chief Rabbi of the Cairo Jews, and, in fact, of the Jewish community of

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Egypt (Ra's al-umma or al-milla), pursued his Rabbinical and intellectual career throughout his entire life without financial gain from such pursuit. After the death of his brother, Maimonides turned to medicine. He determined to utilize his medical knowledge (which he received from his studies under Rabbinical and Moslem teachers as a part of general culture) as a means of earning his livelihood; and thus, as was so frequently the case with other learned Jews, the Rabbi, the healer of the soul, became also the healer of the body. As a physician he was at first unknown; his practice was not extensive; his fame as a medical practitioner came at a much later period in his career. Accordingly, he had time to give public lectures on philosophical, Talmudic and Rabbinical subjects. Maimonides, however, never established a formal school. He spent much of his time working until the completion in 1168 of his "Sirāj" (or "Light" or "Maor" (Hebrew)) as the "Commentary on the Mishnah" was known.

The ray of sunshine in the greatly troubled life of Maimonides was Saladin. Who knows whether Maimonides would ever have risen to become the most famous Jew of medieval times and one of the greatest Jewish characters of all time had he not been Saladin's contemporary, his subject and, later, physician to his court? It was Saladin who introduced into Cairo the Medresa, or Collegiate Mosque, with its regular courses of instruction in varied fields of activities and with its free popular public lectures. When Saladin's power was supreme, he appointed the Khadi Alfadhel (or al-Qādi al-Fādil al-Baisāni), as Vizir. The latter, who (with the coöperation of Saladin's brother, el-'Adil) was practically ruler over Egypt during the last thirty years of Maimonides' life, selected Maimonides in or about 1185, as one of his physicians, allotted him an annual salary and honored him with other distinctions. Alfadhel, as his master, was devoted to culture and education and constantly fostered its promotion. Later Maimonides served as physician to Saladin and to the latter's son.

When in 1187, Western Europe heard of the fall of Jerusalem, a new Crusade was formed so as to recapture the Holy City. The details of the third Crusade cannot be told here. Suffice it merely to mention that Richard I, the Lion Hearted, King of England, was at the head of the latter. When all was over we find that Saladin remained in power and in possession of Jerusalem, which was to remain under the protection of Moslem rule and the Crescent until its capture during the recent World War. In his conquest he was aided by his brother el-'Adil and it was the latter who served as the intermediary between Saladin and King Richard. It may have been that el-'Adil, who later was regarded as the Sultan of Egypt, related the wonderful deeds of Maimonides to King Richard and that Richard may have sought his service as his private physician, an honor which is said to have been declined by Maimonides. If the latter actually received such a request, or if Richard, the Lion Hearted, asked Saladin for his physician, Maimonides more than likely must have or would have declined, as it undoubtedly must have appeared to him unwise to leave a Moslem saint for a Christian brute and savage.

Maimonides practiced medicine with religious fervor, as if the medical art was a holy calling. He himself tells us that the purpose of medicine "was to teach humanity the causes of ill health, the correct dietetic hygiene, the methods of making the body capable of useful labor, how to prolong life, and how to avoid disease. It thus directly elevates the human being to a higher moral plane where the pursuit of

Truth is possible and where the happiness of the Soul is attainable." Those interested in preventive medicine can gather much of interest in Maimonides' writings, for hygiene (and especially dietetic hygiene) is a topic discussed freely and frequently in many of his works. He was a staunch advocate of the guarding against, rather than the curing of, disease.

His extensive medical knowledge was sought by the court and the general population alike. He was admired by the élite, worshipped by the masses and was the favorite of royalty and the idol of their subjects. In one of his letters written in 1199 to his disciple Samuel ibn Tibbon advising him not to visit him at that time, he gives a vivid picture of his professional duties which required all of his time, day and night, so that he had but little freedom for himself, even for his meals. In spite of these duties, he still fulfilled the functions of Chief Rabbi or Nagid and wrote "Responsa" addressed to all parts of the world. His energy was invincible. The following extracts from this letter are of interest:

"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 weakness, for I have grown old and feeble. I dwell at Fostat and the Sultan resides at Cairo. These two places are two Sabbath days' journey (about one mile and a half) distant from each other. My duties to the Sultan are very heavy. I am obliged to visit him every day, early in the morning; and when he or any of his children, or any of the inmates of his harem, are indisposed I dare not quit Cairo, but must stay during the greater part of the day in the palace. It also frequently happens that one or two of the royal officers fall sick, and I must attend to their healing. Hence, as a rule, I repair to Cairo very early in the day, and even if nothing unusual happens, I do not return to Fostat until the afternoon. Then I am almost dying with hunger. I find the antechambers filled with people, both Jews and Moslems, 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, go forth to my patients, and entreat them to bear with me while I partake of some slight refreshment, the only meal I take in the twenty-four hours. Then I attend to my patients, write prescriptions and directions for their various ailments. Patients go in and out until nightfall, and sometimes even, I solemnly assure you, 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. On that day the whole congregation, or at least the majority of the members, come to me after the morning service, when I instruct them as to their proceedings during the whole week; we study together a little until noon, when they depart. Some of them return, and read with me after the afternoon service until evening prayers. In this manner I spend that day. I have here related to you only a part of what you would see if you were to visit me."

All of his medical writings were written in Arabic. Though these contain summaries, classifications and elaborations of Galen's writings derived in the main from the standard Arabic Galenism of his day (from such authors as al-Razi (Rhazes) (born about the middle of the 9th century; died 923 or 24), al-Tamīmī, Ibn Sīnā (Avicenna) (980–1037), Ibn Wāfid, (997–1074), 'Alī ibn Ridwān (998–1061 or 1067), and Ibn Zuhr (Avenzoar) (1091 or 94–1161 or 62)), they are tempered with his own critical knowledge gained through his extensive experience by direct observation and by actual experimentation. His most popular medical work, generally spoken of as Moses' Aphorisms or Moses' Medical Aphorisms or Principles, was the *Kitāb al-fusūl fi-l-tibb* or *Fusūl Mūsā*, (known in Hebrew as *Pirqe Mosheh*), written about 1187–1190. It is a collection of 1500 aphorisms extracted from

Galen's writings, together with 42 critical remarks. Galen's thoughts were classified in 24 chapters devoted respectively to:

Chapters (1-3), anatomy, physiology, general pathology; (4-6), symptomatology and diagnosis, with special reference to the pulse and urine; (7), etiology; (8-9), general and special therapeutics; (10-11), fevers and crises; (12-14), bloodletting, cathartics, emetics; (15), surgery; (16), gynecology; (17), hygiene; (18), gymnastics, massage, etc.; (19), bathing; (20), dietetics; (21-22), drugs; (23), Galenic ideas which are often misunderstood; and (24), rare cases. In a final chapter (25), the author outlines a general criticism of Galenic medicine and philosophy, indicating some forty topics about which Galen contradicted himself. It ends with a discussion of Galen's teleological ideas from the Biblical standpoint. This last chapter, the most important of the work, was apparently unfinished at the time of Maimonides' death, as it was edited posthumously by the latter's nephew, Yūsuf ibn 'Abdallāh Abū-l-Ma' āli, in 1204-1205.

Next in popularity only to the *Fusūl* was the *Māqāla fī-tadbīr al-sihha*, known popularly as the *Tadbīr al-sihha*:

This is composed of four books on diet and personal hygiene and was addressed about 1198 to al-Mālik al-Afdal Nūr-al-dīn 'Alī, Saladin's eldest son. The latter suffered from fits of melancholia, and requested from Maimonides, his chief physician, a regimen. This work, a compilation obtained from ancient and Arabic writings and published first in Hebrew in the Journal "Kerem Hemed" (III, 9-31), is divided into four parts, as follows: (1) explanations of the case, and general hygienic and dietetic rules, with frequent references to Hippocrates and Galen; (2) easy remedies for use while traveling, or when a physician is not available; (3) hygiene of the soul; psychotherapeutic rules partly derived from Aristotle and from al-Fārābī; (4) summary of hygiene and dietetics in the form of seventeen aphorisms. The *Tadbīr al-sihha*, or Maimonides' work on personal hygiene and dietetics, is of interest from many viewpoints. Therein, with bitter sarcasm and much irony he deplors the low and degraded state of the medical profession during his time and the apparent success of various charlatans and bragging healers. He stresses the necessity and importance of a detailed and thorough professional training for medical practitioners, and also the need of careful personal attention to one's patients. Details are given concerning the relation between the patient and his physician, and vice versa. Of interest is his statement that slight indispositions may, whenever possible, be treated without any special help of physician or drugs; but a catarrh, he warns, must not be taken too lightly. Though Galen and Hippocrates are frequently quoted in this work, he gives his own views on personal hygiene and dietetics, which are of interest. In this work as well as in others, one finds that his whole theory of health is thus condensed into two brief rules: "A man should not eat too much, nor should he give up exercise." He constantly warns against satiety and overloading the stomach. Among some of the thoughts promulgated and rules given in this treatise as useful for the preservation of health, the following excerpts are of interest:

"If a person took as good care of himself as he does of his domestic animal, he would avoid many diseases. No one throws food to his animal without measure, but he feeds it in accordance with its needs; yet he himself consumes food without any measure or control. One should also take into consideration the moving around of domestic animals and the exercise they get lest they become stiff and perish. He, however, does not do that with himself and neglects exercising his body, which is the greatest support of good health and a ward against many diseases." In speaking of physical exercise, he continues: "We have mentioned the saying of Hippocrates: 'Continuation of good health depends on being careful of sluggishness.' Indeed, there is not a thing that could take the place of exercise; for with exercise the natural heat gets inflamed and all waste matter is thrown off, whereas inertness extinguishes the fire of the natural heat, and the superfluities of the body are not thrown off, 'but not every movement of the body is considered by physicians as exercise.' Only a vigorous or quick movement, or both combined, could be termed exercise. It is with the vigorous movement, resulting in change of breathing, that the person begins to breathe deeply. A movement stronger than that brings about a fatigue, *i. e.*, a very strong exercise causes fatigue, which not every one is able to stand, and there is no particular necessity in that, the most beneficial for the preservation of health being the brief exercise."

"One should exercise on an empty stomach only, and after the excrements are thrown off

(urine and bowels). Likewise, exercise should be avoided in excessive heat and excessive cold; the best time for it is early in the morning after one gets up from his sleep and throws off the excrements. To the general principles for the preservation of good health, promulgated by Galen, belongs the following: 'Just as movement before eating is altogether beneficial, so is movement after eating quite injurious.' By this is meant the avoidance of heavy exercise after eating as well as coitus and bath, which are very harmful, especially to those who naturally have thin and narrow veins. Yet it is advisable to move around lightly after meals from one end of the room to the other until the food is well settled in the stomach and rests there until digested. Sleep helps digestion, especially with those who are in the habit of sleeping in the day time."

In his opinion the best of sports are throwing a ball and wrestling. Old men should not fail to go in for physical exercise of some kind. Maimonides details the quality of different foodstuffs, and warns against the use of food which has begun to deteriorate. He recognizes that milk may affect individuals differently and in speaking of milk products he says: "Fresh milk is a good food for those in whose stomach it will not sour, nor ferment, nor form flatulence in the region below the loins. Galen recommends that one should add to the milk a little honey and a pinch of salt, so as to avoid its curdling in the stomach. The best kind of milk is the tenderest, such as milk of goats, or of she camels, which is also good. Whatever is prepared from milk or is mixed with it is very unhealthy, such as curdled milk, sweet or sour milk mixed together and whey. Likewise all that is cooked of milk and in milk is unwholesome as food. Cheese is a poor and heavy food, except the fresh white cheese which is sweet of taste and contains little fat. Galen praises it as a nourishing food. Other kinds of cheese are objectionable, especially the old cheese containing much fat. Fresh and melted butter is not a bad food for anybody." On the whole, Maimonides warns that one should be careful in the selection of fresh fruit which is to be consumed. This is perhaps due to the fact that many infections prevailed during the early days when eating raw fruits and vegetables not washed or cooked properly or peeled. He says: "Vegetables which generally are not wholesome as food are garlic, onions, leek (related to the onion), radishes, cabbage and egg plant; and people who take care of their health should avoid them. Cantaloupe is easily digestible, when eaten the first thing in the morning on an empty stomach, having no flow of bad secretion and not containing any bad mixture. It has then a slight cooling effect on the body, throws off the urine and cleans the veins of impurities, it being thus a wholesome food. I have mentioned it here, for it is used much by people."

"In regard to fresh fruit it is well to know that whatever grows on trees cannot be generally recommended as food. Yet some fruit is not as bad as others: so carobs, fruit of the lotus tree, and the medlar are quite wholesome, whereas figs and grapes are not nearly so bad, in fact almost wholesome, as Galen speaks of figs and grapes as chiefs to all fruit. They are, indeed, the least injurious, yet one should not overtax the blood which is required for digesting all fruit (*i. e.*, one should not eat too much of this fruit). My statement that whatever grows on trees cannot be recommended as food must not be misunderstood, in view of the fact that fruit juices as well as sirups and confections prepared from fruits are beneficial as medicine in various diseases, for the virtue of foods as food is different from their virtue as remedies for diseases; this is quite evident to those versed in the medical art."

"There is a statement of Galen in which he offers a solemn advice to people that they should not eat any fruit. He says that every year he used to suffer from fever, then following his father's advice completely to abstain from eating fruit, and since then up to the time he wrote his treatise, he suffered from fever only one day. The fact that many people eat these fruits yet do not suffer from fever is no proof to the contrary, for change in habits and variety in dispositions bring about different rules. If the Hindu, *e. g.*, ate well-prepared bread and mutton meat he would surely become ill, and, on the other hand, if one of us limited his diet to rice and fish as the Hindus do, he would likewise become ill. However, the purpose of this treatise is not to cite the causes thereof, but its aim is that we know that, generally speaking, fruits are not wholesome and should be eaten in moderate quantity. They must not be mixed in any form with other foods. Fruits that act as laxatives, such as plums, grapes and figs, are to be consumed before the meal which is to be taken only after the former is emptied from the stomach, whereas those that act as astringents as quinces and pears, should be taken after meals in moderate quantities, as much as to have their fragrance in the stomach. Just as figs and grapes are the best of fruits, so are peaches and apricots the worst among them. The latter two cannot be digested at all, an ap-

preciable quantity of waste matter remaining in the veins mixed with the blood, where it eventually boils, thus causing the inception of putrid fever."

"Dried fruits, such as raisins, dried figs, kernels of pistachio nuts, kernels of dry almonds, are not unwholesome; however, they are recommended as beneficial after meals, especially raisins and pistachio nuts, which are very good for the liver; and 'A healthy liver is our life,' as Galen said. In a similar manner it is good to take a little of sweet dessert after the meal in order to enable the stomach to envelope the food and digest it properly." His *Maqāla fil-l-bayān al-ā'rād* (Discourses on the Explanation of Accidents) regarded by some as the continuation of section five of his work on diet, was written for the same prince al-Afdal, who was then residing at Riqqua in Upper Egypt. This work, known in Hebrew as *Teshubot 'al she 'elot peratiyyot* and in Latin as *De causis accidentium apparentium*, is divided into 22 chapters. Written about 1200, it apparently was Maimonides' last medical effort. Therein are contained many prescriptions, formulas of other physicians, with his own criticisms gently expressed; and prescriptions by himself follow, which are of interest because of their simplicity and medicinal value.

Maimonides' work on poisons and antidotes, *Kitāb al-sūmūm wal-mut'aharriz min al-adwiya al-qitālah*, was written in 1199 for and at the request of the vizir al-Qādī al-Fādīl, and is also known as the *Risālat al-fādiliyya*. It was translated into many languages. The Latin translation known as *De venenis* (or *contra venena*) was a text extensively used by fourteenth century physicians. The Hebrew translation is known as *Ha ma' amar ha-nikbad* (or *Ha-ma'amar better 'iaq*). This work, a compilation of all that was known about the subject treated, is divided into two sections, preceded by an introduction, the latter explaining al-Fādīl's efforts to obtain from many distant countries all the ingredients needed to prepare the great theriaca. Section I, divided into four parts, deals with the venomous stings of insects, (scorpions, spiders, bees, wasps, snakes, etc.), the biting of mad dogs and the treatment of such wounds. He points out the great length of time of the incubation period of rabies, and he states that the bite of a mad dog is to be feared, whereas that of a healthy dog is of little importance. Section II, divided into six chapters, deals with vegetable and mineral (mainly internal) poisons (such as verdigris, arsenic, litharge, opium, henbane and other solanaceous herbs, mushrooms, etc.), and their antidotes. The clinical description of some cases of poisoning are very interesting. In this work, Maimonides constantly mentions the necessity for ligation and suction of wounds. Here in part are directions which he gives for the treatment of poisoned wounds: "The first thing to do is to apply a tight band above the bitten part so as to prevent the poison gaining entrance to the body. While this is being done, an assistant should make incisions in and about the wound, and then, after rinsing one's mouth with oil, or with oil and wine, the wound should be thoroughly sucked, being careful to spit out everything taken into the mouth. He who so sucks the wound should have no sore places in the mouth, nor any carious teeth. Should sucking be impossible, cupping may be resorted to." General instruction for relieving pain by local applications and the use of remedial agents as stimulants (if necessary) are given. Much of this practical aid is used to-day while waiting for specific serum (antivenin) to arrive and to be injected.

Two treatises, short and long texts, were written by Maimonides on coitus and on the hygienic aspects of sexual intercourse. This work, the *Maqāla fi-l-jimā'* was dedicated to al-Muzaffir I, (Ayyubid) Sultan of Hamāt (1178-1191), nephew of Saladin. The Hebrew translations are known as *Ma' amar 'āl ribbui ha-tashmish* and *Ma-amar ha-mishgal*. The longer text is divided into 19 chapters and deals with differences in sexual temperament, the use and danger of sexual intercourse, abstinence, aphrodisiacs and anaphrodisiacs, narcotics, etc. Regarded as an authority during his day, and an advocate of sexual intercourse, the following extract is of interest "Copulation is life; strength to the body, and light to the eyes. But when one abuses it, the body is consumed in its vigor and life is crushed. Solomon has well said in his wisdom: 'Give not your strength to women.'"

The *Maqāla fi-l-rabw* (a work on asthma), written about 1190, contains 13 chapters dealing with diet and climate in general, with a discussion of the climate and food of different countries, particularly of Egypt. The best diet and climate for asthmatics follow. His treatise on hemorrhoids (*Māqala fi-l-bawāsir*), known in Hebrew as *Ha-ma 'amar bi-refu 'at ha-tehorim*, is composed of seven chapters. He ascribed hemorrhoids to bad digestion, mainly to chronic constipation, and advocated a light diet, predominantly vegetarian. Mild purgatives, enemas and laxatives are described. He mentioned the danger of bloodletting, describes a method of drying up

hemorrhoids by vapor treatment and in considering surgical intervention, he says that this should be reserved for extreme cases. His thoughts concerning bloodletting reveal them to be ahead of his time. Though advising against this method and stating that it should not be employed for children and very old people, he presents the conclusion that it should not be the age of the patient which should decide the practice of this technique, but its use should be governed by the general physical condition of the patient.

A collection of extracts from Galenic writings, the *Mukhtasarāt* (abridgements, digest) (lost in its original Arabic but available in Hebrew translations) and a commentary on Hippocrates' Aphorisms, are to be found among his medical works. Other medical writings ascribed to him are the *Sefer-refu 'oth* (Book of remedies or medicines) in Hebrew, and the *Kitāb al-asbāb wal-'alāmāt* (Causes and Symptoms) in Arabic. It is of interest to note that in his many writings on methods of treatment he reveals a marked opposition to polypharmacy (complicated mixtures of medicaments). He recommends only simple remedies and would only use drugs which he himself tested or which had been found satisfactory and in turn recommended by recognized medical authorities. "In minor ailments," he wrote, "Nature cures the body without the need of medicinal remedies, if the patient only follows certain dietetic regulations. Where, however, the services of a physician are required, he should see to it that he aids Nature in her beneficial course. Most of the doctors err in their treatment. In endeavoring to assist Nature, they weaken the body with their prescriptions."

The Physician's Prayer, ranking as it does with the Oath of Hippocrates (matching the latter and completing it from the Jewish viewpoint), has been widely circulated and is a valuable contribution to medical deontology. It is ascribed to Maimonides and is most frequently known as Maimonides' prayer. However, there is no genuine proof that this was composed by Maimonides, though many regard it as Maimonidean in tone and spirit.

Brief comments should be made here of the three of his greatest works, a trilogy. Though they are included among his Rabbinical and philosophical writings, information concerning medical subjects are to be found therein. His first great work was the *Sirāj* (or *Light* (or *Maor Hebrew*)) or his *Commentary on the Mishnah*. "A physician," he says in this *Commentary on the Mishnah*, "should begin with simple treatment, trying to cure by diet before he administers drugs." It is of interest to note that in his "Responso" he applies this principle to spiritual ills as well. The following opinion voiced almost 800 years ago by Maimonides can be aptly applied to-day: "Like unto a murderer," he wrote, "is the physician who refuses to tender his assistance in time of necessity, or who practices without undue study of the ailment which he is treating." Maimonides warns individuals against marriage with any one from the family of a leper or epileptic, or one incapable of propagation. He states that a healthy man needs, on the average, eight hours of sleep. He should get up early, best of all before sunrise. He warns changing a habit suddenly, or he will fall ill, and he states: "If a habit is pronounced bad for a patient and is to be given up, it should be done gradually. Drastic cures ought never to be undertaken alone, but only under the supervision of a physician."

The *Mishnah Torah* or *Double of the Torah* (Repetition of the Law; Deuteronomy) or *Strong Hand* (*YaD ha-Hazaqah*) (*Sefer ha-yad*), (written in new Hebrew not Hebrew-Arabic) is the first complete digest, classification and codification of all the Mosaic and Rabbinical laws. It is enriched with much of his own philosophical and scientific thought and contains material derived by industrious work and compilation not only from the *Torah* and from both *Talmuds*, but also from the *Geonim*, the whole consisting of 1000 chapters being classified in fourteen books or sections. In this work, one finds the whole of Jewish jurisprudence, religious, civil and criminal, astronomical knowledge and medical information, coupled with a considerable amount of general data and philosophical thought. It is difficult to appreciate the significance of this masterful and gigantic work. Regarded by many as the greatest work in Jewish literature after the Bible, it has obtained a semi-canonical status in Israel.

The most famous work written by Moses Maimonides and which crowned his reputation, was the *Dalālat al-Hā'irin*, or *Guide for the Perplexed*, or *Moreh nebukim* (Hebrew), (or *Doctor perplexorum*), completed in 1187-1190. Written in Arabic, the original text was given in Hebrew characters. Translations in French, Hebrew, Latin, Italian, German, Spanish and in English are available. A better translation of *Dalālat* is guidance; and "A guidance for the perplexed" is what Maimonides intended this work to be. This treatise appeared in the form of letters ad-

dressed to his disciple Josef ibn Aknin, and was sent to him chapter by chapter as Maimonides completed them. It was not intended for the multitude or the masses, but it was written from a philosopher to the philosophically inclined (to the select). He attempted to bring mental peace and spiritual comfort to the "perplexed" and the result was his "Guide." His purpose of this work was to reconcile faith with reason, to reconcile Aristotelian philosophy and thought with Jewish theology and the doctrines of Judaism. This was something new, something original, something never attempted before by any Jewish thinker. To some extent he championed science against the fundamentalism of the Bible, though he was at all times honest and consistent in the belief of the truth of the Aristotelian system and convinced of the truth of the Mosaic doctrine and of the Divine origin of the Torah. Though much can be said pro and con for this and other of his works, at least Maimonides must be credited with the fact that he pointed out that philosophy and science did not begin nor did it end in the Scriptures and Talmud. Of interest is Maimonides' comment in this work concerning wine. One must remember that this and other spirits were forbidden the Arab by his religion. Though in a dilemma, he mentions its useful and wholesome properties: "He who is careful concerning it (wine) will be called a saint; wine in early and later days has driven many to perdition. He is wrong who believes that to be drunk once a month is useful. A youth under 21 should never touch wine. The older a man gets, however, the better wine is for him, and the very old need it most. Wine in small quantities is good for digestion; it is a tonic, even a remedy for many diseases. It does away with heavy, melancholy thoughts, and induces good sleep."

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#### LOUISVILLE COLLEGE OF PHARMACY STUDENT BRANCH.

The regular monthly meeting of the AMERICAN PHARMACEUTICAL ASSOCIATION Student Branch of the Louisville College of Pharmacy was called to order on April 1st at 2:30 P.M. by President Wm. J. Walsh. All members were in attendance.

The minutes of the March meeting were read and approved. The treasurer reported a balance on hand of \$21.70.

The special program consisted of two papers, ably prepared and presented by Fred P. Kranz, Jr., on "Phenol" and by Claude M. Lloyd on "The Official Remedies for Burns." A discussion of the papers followed.

The Program Chairman, Horace Hannon, announced that Dr. Virgil Simpson would be the speaker for the May meeting. Motion was made and carried that the entire student body be invited to attend the May meeting and also to invite the Kentucky A. Ph. A. members to attend.

JOE BLACK, *Secretary*.

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#### COMPLETE DRUG STORE PRESENTED TO TEMPLE UNIVERSITY.

A complete model drug store has been presented to the Temple University School of Pharmacy by Sharp and Dohme. Presentation of the store was made by President J. S. Zinsser, who said he hoped it would be dedicated "to the promotion of professional and ethical pharmacy, and also the means of a better approach to the practice of professional pharmacy."

The model store will be used as a background for the practice of professional pharmacy. Dr. Charles E. Beury, president of Temple University, accepted the store in behalf of the University. He also thanked Dr. H. Evert Kendig, dean of the Pharmacy School, for his efforts in securing, planning and installing the store.

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#### MISSISSIPPI PHARMACY BOARD NAMED BY GOVERNOR.

The Mississippi State Board of Pharmacy, selected from nominees proposed by the Mississippi State Pharmaceutical Association, was appointed by Governor Hugh White: Kelly Patterson, of Jackson; J. J. Gerache, of Vicksburg; Lew Wallace, of Laurel; W. H. White, of West Point, and T. H. McMillion, of McComb.

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The 84th Annual Meeting of the AMERICAN PHARMACEUTICAL ASSOCIATION will be held in Dallas, Texas, August 24-29, 1936. Hotel Adolphus, Headquarters.

Conferences, Sections and Committees note that the time for the meeting is fast approaching.