

(chap. XIX). "After the doings of the land of Egypt wherein ye dwell shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do." Moses then instructs them as to what they shall not do. But there were intervals when the Jews became perfidious. There were many who became uncircumcised in order to devow their nationality. Under such circumstances it became a necessity to establish laws more rigid than those given by Moses. Here arose the great Rabbis and compilers of the Talmud and formed a Sanhedrin who established a court of law which had the power to enact religious ordinances and to decide legal cases, with pains and penalties according to their crime, having jurisdiction over life and death. This tribunal consisted of seventy-one men, the most learned among the Jews, who were the highest power of the nation.

Besides this great body at Jerusalem there existed many minor Sanhedrins consisting of twenty-three members, in every large country, while at smaller places the judiciary consisted of three persons, composing their minor courts. The former mentioned Sanhedrins are the ones who ordained the great laws of hygiene. The last mentioned minor courts are still in existence and operation in almost every congregation throughout Europe. They are termed *baith din*, house of judgement. Their main acts are decisions upon what is *cashir*, clean, or *traipha*, unclean, so that if anything occurs within a Jewish household that raises the question of cleanness it is referred to this body and their decision is generally abided by. These questions arise very frequently, especially among the Orthodox Jews, as their cleanliness is amazingly great.

In washing the hands, *natilat yadaim*, they are not only instructed to do this, but they are told in what manner: for instance, they are not to wash their hands by dipping them in a vessel, but the water must be poured upon them; they must

pour with the right hand upon the left, and with the left on the right, etc., three times; after this they wash the face and rinse the mouth, drying the hands and face with a towel. This must be done as soon as they arise from the bed,—even in the daytime. They must not touch any portion of the body before this is done; also before and after each meal, after each evacuation or urination, or the touching of dead bodies or anything unclean. In districts of Orthodox Jews they have public baths which are used every morning before breakfast by each individual; these are termed *Bait Tbilah*, a house of baptism. This certainly is a very notable endeavor to prevent disease.

It lays down sanitary regulations for what they must eat and drink. The diet is so regulated that one article of food will not interfere with another in digestion; for instance, after eating meat they are to wait three hours before milk or its substances dare be used, as the milk is liable to coagulate and irritate the stomach; even vessels in which meats are prepared are prohibited to be used for milky substances, or *vice versa*. This is done for the purpose of strengthening the commands so that they will not allow themselves to consume meat and milk at the same time. They are also prohibited from eating *chait roet*, wild beasts that do not chew the cud, or have the hoof parted, of the species of a bear, lion, tiger, etc., as such live almost exclusively upon animal food. This is reasonable, as they are liable to be infected by morbid poisons from the consumption of dead animals that might have died from hydrophobia or other raging diseases, such as are sometimes found among dogs, cats, rabbits, foxes, wolves, etc., for whatever disease originates spontaneously in those animals is subject to be transmitted from one to the others; they are therefore dangerous as diet. Even *aphet roet*, wild fowls of the species of the crow, eagle, ostrich, owl, stork, bat, etc., are prohibited as they consume dead animals.