

It rests with me in my humble judgment to think they are guilty of two unpardonable mistakes,—one the fear of prejudice to their reputation by revealing their treasures,—the other, their false impression that it is theological and of no value to science. It is said Galileo read medicine with a Jewish physician who taught him the Talmud, and from which he formed his ideas of astronomy, and that should remind them of him who to the last moment said “it moves for all that.” They forget that the Codex Romana is taken from the Talmud, on which is based all the moral and civil law of all civilized governments. They forget that among the commentators were physicians of no simple ability, men like Maimonides, Rambam, commonly called Moses Egyptianus, who was a physician to the Sultan; Nachmandides called Ramban, who wrote valuable works on medicine; Rabbi Solomon ben Isaac, commonly called Rashi, and many other illustrious men of the middle ages, like Ibn Gabrial, Ibn Ezra, Abarbanel, and Alfosi, some of them were even counsellors to crowned heads,—the illustrious Abarbanel was privy counsellor to Alphonse the V, King of Portugal. If men of this rank could take advice from those men, I think we surely could be benefited by it. We could translate with great pride Egyptian, Grecian, Roman and Hindoo, names not worthy of mention, but of those men whose names would decorate the index of medical authors, the annals of medical science is obliterated. Those names just mentioned are but a few of the great commentators, whose discourses taken separately would no doubt be approved by the present most advanced minds of sanitary science.

Those works would have long been in the hands of progressive physicians, if not for the short life of Chiarini, an Italian, who proposed to publish a French translation of the whole Jerusalem and Babylon Talmud. In his *Theorie du Judaïsme* and in his *Talmud Babylon*,

Leipsic, 1831, he explained his views and intentions. His death, however, while attending the sick, of cholera, in 1832, unhappily cut short his labors. There were numerous others who have attempted to translate separate treatises and chapters. The best of all is the one lately published by Doctor Rabbino-witz, of Paris, though not complete but worthy of note. I trust it will soon be translated in many other modern languages.

There are besides the Talmud many other valuable works among the Jews which are almost entirely devoted to hygiene, viz: *Chi Adam, life of man*; *Sulchan Oruch*, a set table; *Aarach Chaim*, path of life; *yorah deah*, teaching of knowledge, etc.

I would enter into detail of the *Tarjag Mitzvoth*, six hundred and thirteen commands of the law, more than one-half of which pertain to hygiene, and show that the whole period of Jewish life, from Alpha to Omega, is based upon sanitary measures and morality, which is the basis of health. But my time being limited, I will attempt to prove this as briefly as possible, and comment upon it, basing my views upon the researches of many scientific investigators and naturalists.

To do this we must commence with the first origin of the race. Our earliest acquaintance of Jewish history discloses the fact that it commenced with a sanitary act. Abraham was the first Jew who became such by circumcision.

Dr. Von Klein then refers to the low state of morality in relation to the sexes among the Canaanites and Egyptians, and continues: such was the state of affairs among the Egyptians at the time of Moses the great legislator. He, with his philanthropic heart and active mind, saw that his people were in danger of becoming educated to the same mode of life as the Egyptians. Moses, like Abraham, saw that he could be believed only by frightening them by commands through a heavenly king.

Dr. Von Klein next alludes to the instructions given by Moses in the Exodus,