

meration of the Hebrew, Chaldaic, Amaic, Syriac, Arabic, Greek and Latin. It was preserved by oral delivery for many generations before Christ, and until about the second century after Christ when the Mishna was compiled. About the middle of the sixth century the entire work was finished.

The Talmud (teaching) comprises the Mishna and the Gamara. Its contents are of a diversified character, relating not merely to religion, but to philosophy, medicine, history, jurisprudence and the various branches of practical duty.

The *mishnah*, (*repetition*), or in abbreviated form, *shas*, (*six*), and the *gamara*, (*completion or supplement*), comprising the Talmud Babylon and Talmud Jerusalem is composed of six *sedarim* or orders, containing 63 *massecoth*, or tracts, and 524 *perakim*, or chapters; of which 231 are devoted to sanitary regulations or exercises.

The first *seder* called *seder zeraim*, *the order of seeds*, treats of sowing the productions of the earth, trees, fruits, etc.

The second *seder* called *seder moed*, *treats of the order of festivals*, when they should begin and terminate, the different ceremonies to be then observed, etc.

The third *seder* called *seder nashim*, *the order of women*, discusses the distinctive rights of men and women, marriage, divorce, the customs, inclinations and sickness of women.

The fourth *seder* is called *seder nezekin*, *the order of damages*,

The fifth *seder* is called *seder kodashim*, *the order of holy things*, treating of sacrifices, oblations, their different sorts, etc.

The sixth and last *seder* is called *seder taharoth*, *the order of purifications*, relative to the purity and impurity of vessels, to household furniture, and other things and the way they should be purified. It is composed of twelve treatises almost entirely devoted to hygiene, as follows: *celim*, vessels, treats of vessels and household goods which convey uncleanness; *aholoth*, tents, treats of tents, cottages and houses retaining uncleanness, how persons

who enter them become unclean, and how they are to be cleansed and disinfected; *negaim*, plague of leprosy, treats of leprosy of men, garments, or dwellings, how their pollution is conveyed and how they are purified; *parah*, the red heifer, directs how she is to be burned and her ashes used in purifying; *taharoth*, purifications, how purification is to be effected when a person who has touched an object has been made unclean; *mikvaoth*, pools of water, concerning the reservoirs of water in which the Jews bathed, or washed themselves; *niddah*, separation, the uncleanness of women during the menstrual period, etc.; *meeshirin*, liquours, treats of fluids and their purification; *zabim*, issues, treats of nocturnal pollution, etc.; *tebul yom*, the day of baptism, treats of certain days when the Jews have to wash their bodies, or immerse themselves in order to become clean; *yadaim*, hands, respecting the washing of hands before eating any meal; *oketzin*, stalks of fruits, relative to the stalks of fruits and how they become unclean by touching other fruits.

It can be seen from the above treatise that it is full of hygiene. It is true that it contains many fabulous, trifling, absurd childish and irreverent things, and we coincide with Milman when he says: "the Talmud, that wonderful monument of human industry, human wisdom and human folly."

The only people at present, with very few exceptions, who seem to be acquainted with the Talmud are the Jews, and they appear to be silent or skeptical in regard to it. I cannot conceive why those Jewish physicians living in the most enlightened parts of civilization, in America and Europe in a city like Vienna, for instance, where in fact the greater part of the medical faculty of the University of that city is composed of Jewish writers and teachers, who are second to none, why they should be silent on the writings and teaching of this great work which has been suppressed for many generations.