

larly susceptible organ, one cannot be safer than discard the whole animal.

Tuberculosis, the "White Plague," is partly transmitted by inattention to these important points. A study of the resisting powers of the tubercle bacilli still more strengthens this argument. Muir and Ritchie, in their text-book, state that "raising the temperature to 100°C kills the (tubercle) bacilli in fluids and in tissues," and then they go on to say that "in the case of large masses of tissue care must be taken that this temperature is reached throughout." It is well to note the latter statement. For, it happens not infrequently that the housewife not having time enough, fails to cook the meat completely. What man or woman can deny that he or she has not eaten unsufficiently cooked meat, scores of times? It is true that if the bacteriologist, himself, always did the cooking, he might be safe, but I should not like to trust the cooking of tuberculous meat to the ordinary, uninitiated housewife. There is also the danger that, in the butcher-shop, one tuberculous meat might infect clean meat.

In this conclusion, I take the liberty of stating the fact that statistics of the leading hospitals go to prove that Tuberculosis—and especially phthisis—is, on the average, rarer (proportionally) among the Israelites than among the Gentiles. The actual statistics are, again, too voluminous for this paper. But the evidence of such an authority in Medicine as Dr. Osler is far more than an iota in proving this assertion. He says:

"The influence of race (in Tuberculosis) is probably *not* due to any inherent differences but to the conditions under which the individuals live. . . . The Hungarians, Russians, and Poles, who are nearly all Jews, show a very low death-rate according to the United States Census." The general practitioner is apt to forget this fact, and in a doubtful case the diagnosis could certainly be reached more easily by a remembrance of this fact.

Another principle adhered to, even to-day, among Hebrews, is that after eating meat the orthodox follower waits five or six hours before he partakes of milk or food pertaining to it. But if he uses milk he has only to keep his patience for one hour before he may ingest meat. It is quite apparent that this regulation is for the purpose of preventing excess of proteid being taken.

These are, therefore, the more important of the dietary laws of the Jews. And, were it not that I must bring my dissertation to a close, I should be glad to describe also the various rules concerning the hygienic deportment of girls, married and pregnant women, and also of married