as the Theatre de la République, on the site of the present Théâtre Français. Here he won his greatest triumphs. Further development in costume and make-up was shown in his stage portrait of Jean Jacques Rousseau (1790), pronounced a wonder­ful likeness in *Le journaliste des ombres.* In 1801 he divorced his wife, and in 1802 married Charlotte Vanhove, an actress of the Comédie Française. He made his last appearance on the 11th of June 1826 as Charles VI. in Delaville’s tragedy, and he died in Paris on the 19th of October of that year.

Talma was the author of *Mémoires de Lekain, précédés de réflexions sur cet acteur et sur l'art théâtral,* contributed to the *Collection des mémoires sur l’art dramatique,* and published separately (1856) as *Réflexions de Talma sur Lekain et l'art théâtral.*

See *Mémoires de F. J. Tatma, écrits par lui-même, et recueillis et mis en ordre sur les papiers de sa famille,* by Alex. Dumas (1850).

**TALMAGE, THOMAS DE WITT** (1832-1902), American Presbyterian preacher, born at Bound Brook, New Jersey, on the 7th of January 1832. He was educated at the University of the City of New York (now New York University) and at the Reformed Dutch Theological Seminary at New Brunswick, N.J., from which he was graduated in 1856. Immediately after­wards he became pastor of a Reformed church at Belleville, N.J. In 1859 he removed to Syracuse, N.Y.; in 1862 to Philadelphia, where he was pastor of the Second Reformed Dutch Church; and in 1869 to the Central Presbyterian Church in Brooklyn, where a large building known as the Tabernacle was erected for him in 1870. In 1872 this building was burned down. A larger one, holding 5000 persons, was built for him in 1873, but even this could not contain the crowds attracted by his eloquence and sensationalism. In 1889 this church also was burned to the ground, only to be succeeded by another and larger one, which in its turn was burned in 1894. Shortly afterwards he removed to Washington, where from 1895 to 1899 he was the associate pastor, with Dr Byron Sunderland (d. 1901), of the First Presbyterian Church. During the last years of his life Dr Talmage ceased to preach, and devoted himself to editing, writing and lecturing. At different periods he was editor of the *Christian at Work* (1873-76), New York; the *Advance* (1877-79), Chicago; *Frank Leslie’s Sunday Magazine* (1879-89), New York; and the *Christian Herald* (1890-1902), New York. For years his sermons were published regularly in more than 3000 journals, reaching, it is said, 25,000,000 readers. His books also have had large circulations; among them are *The Almond Tree in Blossom* (1870); *Every Day Religion* (1875); *The Brooklyn Tabernacle* (1884); *From Manger to Throne* (1895); and *The Pathway of Life* (1895). His eloquence, while sensa­tional, was real and striking, and his fluency and the picturesque­ness of his language and imagery were remarkable. He died at Washington on the 12th of April 1902.

**TALMUD,** the great Rabbinical thesaurus which grew up during the first four or six centuries of the Christian Era, and, with the Old Testament, became the “ Bible ” of the Jews, and the chief subject of their subsequent literary activity.

I. *Contents.—*The Talmud (Hebrew “ teaching, learning ”) consists of the *Mishnãh* (Heb. “ [oral] repetition, teaching ”), a systematic collection of religious-legal decisions developing the laws of the Old Testament, and the *Gĕmārā* (Aramaic “ completion, decision,” or perhaps also “ teaching ”), supple­mentary material, legal and otherwise.@@The whole was in two great recensions, Palestinian and Babylonian. Other material related to the Mishnãh is preserved in the *Tōsephtā* (Aram. “addition”) and the *Midrāshīm,* and since all these, together with the *Targūmīm,* represent the orthodox Rabbinical literature connecting the Old Testament with medieval and modern Judaism, the reader should also consult the articles Jews (parts ii. and iii.), Midrash, Targum, and for more detailed and critical treatment the references given to the *Jewish Encyclopedia.*

The Mishnah is a more or less careful arrangement of the extant Oral Law (see § 2). It forms the foundation of the Gemara, and is divided into six *Sĕdārim* or Orders, each con­taining a number of *Massektōth* (“ weavings,” cf. the etymology of “ text ”) or Tractates. These are subdivided into *Pĕrāqīm* (“ sections ”) or chapters, and these again into paragraphs or sentences.

I. *Zĕra'īm* (“ seeds ”), the first Order, on agriculture, is intro­duced by (1) *Bërâkõth* (“ blessings ”), on daily and other prayers and blessings. (2) *Pë’ãh* (“ corner ”), deals with I.ev. xix. 9 seq., xxiii. 22; Deut. xxiv. 19-22, and the rights of the poor. (3) *Dĕmai,* or rather *Dammai* (“ doubtful ”), on doubtful cases relating to the tithing of fruit offerings. (4) *Kil'ayim* (“of two sorts”), on for­bidden mixtures (Lev. xix. 19; Deut. xxii. 9-11). (5) *Shĕbī'īth*

(“ seventh ”), on the sabbatical year (Ex. xxiii. 11 ; Lev. xxv. 1-8; Deut. XV. I sqq.). (6) *Tĕrūmōth* (“ heave offerings ”), on the laws in Num. xviii. 8 sqq., 25 seq. ; Deut. xviii. 4. (7) *Ma'asrōth* (“ tithes ”)

or *Ma'asēr Rī’shōn* (“ first tithe ”), with reference to the Levites, Num. xviii. 21-24. (8) *Ma'asēr Shēnī* (" second tithe ”), with

reference to the tithe eaten at Jerusalem, Deut. xiv. 22-26. (9)

*Hallāh* (“cake”), on Num. xv. 18-21. (10) '*Orlãh* (“foreskin”

[of trees]), on Lev. xix. 23-25. (11) *Bikkūrīm* (“first-fruits”),

on Ex. xxiii. 19; Deut, xxvi. 1 sqq. The fourth chapter of this treatise, printed in most editions, is properly a Baraitha.

II. *Mō ēd* (“ festival ”). (1) *Shabbāth,* on the Sabbath as a day of

rest, Ex. xx. 10, xxiii. 12; Deut. v. 14, &c. (useful edition by Strack, 1890). (2) *'Ērūbīn* ("mixtures ” or amalgamations), on legitimate methods of avoiding inconvenient restrictions on the Sabbath. (3) *Pĕsāḥīm* (“ passovers"—sacrifices and meals), on Ex. xii., xiii. 6-8, xxiii. 15; Lev. xxiii. 5 sqq.; Num. xxviii. 16 sqq.; Deut. xvi. I sqq., &c. (4) *Sheqalim* (“ shekels"), on the poll tax (Ex. xxx.

12 sqq.; Neh. x. 33). (5) *Yōmā* (Aram. “ the day ”), or *Kippūrīm* (“ atonement ”), or *Y. ha-k.* (“ the day of atonement ”), on Lev. xvi., xxiii. 26-32 (useful edition by H. L. Strack, Leipzig, 1904), (6) *Sukkāh* or *Sukkōth* (“ booth[s]" ), on Lev. xxiii. 34 sqq.; Num.

xxix. 12 sqq.; Deut. xvi. 13-16. (7) *Bēṣāh* (“egg,” the opening

word) or *Yōm tōb* (“ good [i.e. feast] day ”), general rules for feast­days. (8) *Rōsh ha-Shānāh* (“ New Year festival"), on the services, the calendar, and more particularly on the first of the Seventh Month (cf. Num. x. 10, xxviii. 11 sqq., &c.). (9) *Ta'anīth* or *Ta'aniyyōth, i.e.* “ fast[s]," special observances relating thereunto; in particular to public fasts appointed in time of drought. (10) *Mĕgillāh,* “ roll ” (of Esther), the reading of it at Purim, &c. (11) *Mō'ēd qāṭōn* (“ the small M,” to distinguish it from the name of this order), or *Mashkīn* (the first word), regulations for the intermediate festi­vals at Passover and Tabernacles. (12) *Ḥăgīgāh* (“ festival"), on the three principal festivals, Deut. xvi. 16, the duty of pilgrims and the defilements to be avoided (transl. from Bab. Talm. by A. W. Streane, Camb., 1891).

*III. Nāshīm* (“women”). (1) *Yĕbāmōth* (“ sisters-in-law ”), on the levirate, &c. (2) *Kĕthūbōth* (“ marriage contracts ”), rights

and duties of husband and wife. (3) *Nĕdārīm* (“ vows"), on Num.

xxx. (4) *Nāzīr* (“ Nazirite"), on Num. vi. (5) *Giṭṭīn* (“ docu­

ments ”), on divorce and separation. (6) *Sōṭāh* (“ the faithless woman”), on Num. v. 11-31. *(7) Qiddūshīn* (“sanctifications”

of marriage), on the contraction of legal marriage.

IV. *Nĕzīqīn* (“ damages ”), also known as *Yĕshū'ōth* (“ deeds of

help ”). (1) *Bābā qammā* (Aram. “ the first gate ”), on injuries and compensation; civil law. (2) *B. Mĕṣī ā* (Aram. "the middle gate ”), on sales, leases, lost property. (3) *B. Bathrā* (Aram. "the last gate ”), on real estate, succession, &c. (4) *Sanhedrin*

*(συνέδριον),* on procedure and criminal law. (5) *Makkōth,* “blows,” on the number to be inflicted (Deut. xxv. 1-3) and for what offence, &c. (6) *Shĕbū'ōth* (“ oaths ”), on Lev. v. 4 sqq. (7) *'Ēduyyāth,*

“ testimonies,” viz. of later teachers regarding their predecessors, on the schools of Hillel and Shammai, 'Aqiba, &c., important for the problem of the literary growth of the Mishnah. (8) *'Ăbōdāh Zārāh* (“ idolatrous worship ”), regulations in reference to heathen idolatry (useful edition with Germ. transl. by Strack, 1909; and including that of the Gemara by F. C. Ewald, Nuremberg, 1856). (9) *'Abōth* or *Pirqē* A. (“ sayings of the fathers ”), a famous collection of maxims; the sixth chapter on “ the possession of the law " does not properly belong to the Mishnah (ed. with transl. by C. Taylor, Camb. 1897, and in German by H. L. Strack, 1901). (10) *Hōrāyōth* (“ decisions ”), on judicial and other errors (Lev. iv. 1 sqq.).

V. *Qōdāshīm* (“holy things”). *(1) Zēbāḥīm* (“sacrifices”), or

*shĕḥīṭath qödãshîm* (“the slaughter of holy things ”), on the sacri­ficial laws, &c. (2) *Mĕnāḥōth* (“ meat-offerings ”), on Lev. ii. 5,

11-13, vi. 7-16, xiv. 10-20, &c. (3) *Ḥullīn* or *Shĕḥīṭath II.* (“ [the slaughter of] common things ”), on non-sacrificial meat. (4) *Bĕkōrōth* (“first-born”), on firstlings (Ex. xiii. 12 seq.; Lev. xxvii. 26 seq.; Num. viii. 16-18, xviii. 15-17; Deut. xv. 19 sqq.). (5) *‘Arākīn* (“valuations” for ransom, &c.), on Lev. xxv. 15-28, 29 sqq., xxvii. 2 sqq., 28 seq. (6) *Tĕmūrāh* (“ exchange" of dedicated animals), cf. Lev. xxvii. 10, 33. (7) *Kĕrīthāth (“* cutting off ”), on excommunication, &c. (8) *Mĕ'īlāh* (“ trespass ”) on

Lev. v. 15 sqq.; Num. v. 6—8. (9) *Tāmīd,* on the “continual or

@@@Mishnah stands in contrast to *Miqrā* (“reading, scripture”); its Aram. equivalent is *Mathnīthā,* from *tend, “* to repeat,” whence the appellation *Tannā,* “ teacher ” (§ 3 below). These and the terms Gemara, Talmud, &c., are more fully explained in H. L. Strack’s invaluable *Einleitung in den Talmud* (Leipzig, 1908), pp. 2 sqq.