

recent book on "The Ideals of the East," the Japanese scholar Kakasu Okahura, has in a most interesting way indicated "that two mighty chains of forces enthrall the Japanese mind." One is the Asiatic ideal, "replete with grand visions of the universal, sweeping through the concrete and particular, and the other, European science with her organized culture, armed in all its array of differentiated knowledge and keen with the edge of competitive energy." "On the other hand, it has been the outgrowth of the renaissance in Japan, wherein there has been a revival of Shintoism, or a pure form of ancestral worship, older than Buddhism, wherein patriotism has revived through the national religion centring in the emperor, as the descendant of the Godhead;" "and on the other, of that modern eclecticism of Eastern culture, through which Japan possesses that maturity of judgment which makes her select from various sciences those elements of European civilization which she required."

These somewhat academic remarks have been made in order that we may properly discuss the ethical relations of public health, since, as in recent years, we have begun to see that the problem of the preservation of the life of the individual has an interest not alone for himself, but for the family and the State; and that, as it is taking its place amongst the exact sciences, it has become one of the functions of government, whether provincial or national. Placed alongside education, governments, by statutory enactments, are providing that the physical life of the people shall receive its attention equally with the mental; while many of us are prepared, further, to say that education should be but a general term used to indicate the healthy development of the whole man, since no real distinction exists, in fact, between the mental and the physical.

Clearly, then, there is no phase of public health, be it personal hygiene, municipal by-laws or legislative enactments, which has not in its very essence ethical qualities. What do we mean by ethical? Essentially, it means those qualities which distinguish man as a moral being and which relate to his habits and modes of thought and action, as distinguishing him from the lower animals. Not but that they, too, may have codes of ethics; but, nevertheless, they are not ours.

If, then, our definition is correct, we may illustrate by examples the comprehensive character of our subject. The status of a nation is essentially measured by the ethical plane upon which the great majority of its people are to be found. That of Japan to-day is appealing to the admiration of the world; and its basis is to be found in the words of the philosopher already quoted. That of Canadians will be measured by the quality of our acts, personal, social and political, which gives character to