

the knowledge of the two, the student may lay down certain fixed laws of Hygiene, a departure from which cannot fail to produce evil consequences, while adherence thereto must ever be attended with beneficial results and secure the most rational expectation for the continuance of health.

Systematically, therefore, we may classify our subject under three distinct heads, according to Dr. Parkes.

1st. In relation to the natural conditions which surround man, and which are essential for life, such as air, water, food, sunlight, &c., &c.,—in short, relatively to nature at large.

2nd. Man in his social and corporate relations as a member of the community, with the effect upon him arising from certain customs, trades, conditions of dwellings, clothing, &c.

3rd. In his capacity as an independent being, having within himself sources of action in thoughts, feelings, desires, personal habits, all of which affect health, and which require self-regulation and control.

You will see, therefore, that if so large a field properly comes under the study of hygiene, it may be said to embrace all laws that have for their aim the most perfect culture both of *mind* and *body*, for the two are inseparable, as is manifest from the fact that the body is affected by every mental and moral action, while the mind is equally sensible to the influences arising from bodily conditions. A perfect system, therefore, of hygiene must combine the knowledge of *physical, mental and moral culture*, and must train the body, the intellect and the moral soul, with a just regard to the necessities of each in a well-balanced order. If we may credit Rabbinical theories, sanitary rules were blended intimately and woven into the divinely appointed order of their ceremonial observances, and a due regard to hygiene, or the preservation of the health of the people, was secured under the law of Moses. The elaborate detail of things clean and unclean, compassing, as it did, that which might be eaten or not eaten, carefully excluding every animal and bird as a subject of food whose habits and propensities led it to indulge in filthy and gross substances, established the rule that nothing could be considered wholesome for man that had not avoided all putrescent matter and the grosser form of aliment. Hence every carnivorous beast or bird was rejected from the list of the proper food