

being constantly open, and in 1829 I had a dreadful fever occasioned by walking home from a party, at which I had been dancing, on an exceedingly cold morning without a cloak or great coat. All these evils were of my own erecting, and arose from a foolish violation of laws which every sensible man ought to observe and regulate himself by." Another principle held by Mr. Combe is this, "The great requisite of health consists in the preservation of all the leading organs of the body in a condition of regular and *proportionate* activity; to allow none to become too languid, and none too active." In his estimation, the result of this harmonious activity is a pleasing consciousness of existence experienced when the mind is withdrawn from all exciting objects and turned inwardly on its own feelings. With regard to the advantages of cleanliness and exercise as elements in his prophylactic discipline this moralist adduces a variety of illustrations which are not the less apt and applicable because they are homely. In a state of nature, animals are remarkably cleanly in their habits; the feathered tribes dress their plumage and wash themselves in the brooks; the domestic cat carefully preserves a clean sleek, shining fur; the dog rolls himself on grass or straw; when grazing the horse does the same. Again, in a state of nature, there has been imposed on the lower animals in acquiring their subsistence, a degree of labour which amounts to a regular exercise of all their corporeal functions. At the same time, their food has been so adjusted to their constitutions, that they are well nourished, but very rarely rendered sick through surfeit. Man differs from brutes in this, that instead of blind instincts he is furnished with reason, which enables him to study himself, the external world and their mutual relations, and to pursue the conduct which these point out as beneficial.