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SANATORY INSTITUTIONS

OF

THE HEBREWS.

CHAPTER I.

INTRODUCTORY.

ONE of the strangest of all moral phenomena in the present day, is perhaps, presented in the comparatively trifling, nay, almost imperceptible, effects which the experience and teachings of ages have had in the legislative enactments and individual efforts of modern nations with reference to the all-important subject of health. Strange also is the fact, that although the principle of self-preservation, even in itself, should naturally incite communities, as well as individuals, to endeavour to profit by, and to act upon, teachings, always plentifully attainable, if duly sought, yet, by a most culpable negligence and apathy, more especially visible in large cities, have miasma and plague, malaria and consumption, been permitted to generate, and death to run riot, amongst those, who, but for the carelessness and cupidity of their fellow-men, might have attained an age almost reaching that of the patriarchs of old. Such procedure must not only be highly condemnable in the eyes of man, but necessarily sinful in the sight of God. For, as is his wont, the all-merciful and all-wise Creator has not left us without guidance in a matter which, next to the due care and health of our souls, it is most necessary for us to know. Thus, it never has been, as indeed it never can be, questioned, that the most ancient and, at the same time, most sacred treatises on the subject of a national and individual hygiene—the legislation of Moses son of Amram—contains the wisest and most valuable principles, recommendations, and enactments on the subject of health, which, though thousands of years have elapsed since their enunciation, do yet remain, like “all which proceedeth out of the mouth of the Eternal,”

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