

kill and slaughter, but of sheer surcease of existence.

The recital of this fair vision always provokes the impatient query, Why, if these things are but approximately true, are they not realized for us in our day and generation? If so much of the dread bulk of disease and death could be forthwith extinguished, if longer and more capable life is really at the bidding of mankind, if more health and strength, larger and better developed frames are actually to be had for the asking, who or what on earth shall come between man and boons like these; and the answer comes in the old sad refrain of all the ages, "The wages of sin is death;" that sin is the prolific source of disease and weakness and the mighty obstacle to all progress of humanity. And Medicine finds herself uttering the lament of religion upon the tendencies of the age, and deploring the mad haste to be rich at all cost, the wild chase after pleasure, the insensate greed and cruel selfishness, the reckless indifference to others' welfare, the hard-hearted contempt of all interests but one's own, the insatiable and relentless competition which struggles for success over other men's bodies; and with one voice they denounce the shortsightedness and lack of imagination in man, and his stolid determination to live in and for the present only, which makes it so hard to get him to see anything above and beyond. The same obstacles lie in the path of both, the same causes deter men from reaching out their hands to receive the gifts proffered by both, so that this higher life of hygiene becomes a matter for religion to prosecute, by appeals to man's better nature and higher self, by endeavors to change his feelings, motives and aspirations, by revealing to him in these things his duty to his neighbor, by setting before him the vista of another life and his kinship with Him who "took upon Him the form of a servant, and was made in the likeness of men."

And not only is the aid of religion needed for the realization of such hy-

gienic ideals, but still more if possible for the proper use and conservation of so much of these ideals which may be realized. Health of soul and body are so closely related to each other, that if a state of hygienic perfection could be straightway secured, and all men live in the enjoyment of the essentials of life and health, nothing but the strenuous exercise of the virtues of religious doctrine could preserve to man what he had got. He would need to add to faith, temperance, meekness, purity, and to brotherly kindness, love. Only a stringent self-discipline of the man strong in righteousness could keep in his hands such empyrean gifts; only hearts taught to cherish them, only hands trained to use them, could make such things of the Divine their own; for the old truth applies here as always, "To him that hath shall be given, and from him that hath not shall be taken away even that he hath." And the same principle holds good not only for counsels of perfection, but for every degree in which a better hygienic standard is realized, for a truly hygienic life can only be lived in a truly moral life, and in so far as practical morality is inferior to practical religion must the life of religion make still more for the higher life of hygiene.

Thus medicine more or less consciously exhibits the necessity for the aid of religion in the attainment even of its proximate ideals, for all moral health has a certain and definite equivalent of physical health, even as the converse of this is still more obviously true. And the higher the level to which medicine may be able to raise man, the more strongly will the necessity for the co-operation of religion be felt. Self-denial and self-discipline are the elements of the better life of personal hygiene, as for all other forms of true culture; and not only in the religious life is it true that "the greatest of these is charity," for this love is also, and must ever be, the greatest force of public hygiene. Whether it is the quick, warm sympathy of man for man, or still more the