

lungs, or frequently but one of them is thus overcharged; the *cause* of the trouble is not in the disordered part, but *in the contracted state of the surface*; common sense coming to the rescue, would not, in such cases, remove the blood, nor poison or stupify the patient by means of opium or morphine, but would seek, in some simple fashion, *to equalize the circulation*, by restoring the superficial blood-vessels to their natural size, that uncommon doctor, Dr. Commonsense would seek to restore the lost heat without delay; if he had a heated head and cold feet to treat, he would recognize that there was too much blood in the head, and too little in the feet; he would order a warm foot-bath, the effect of which would be to enlarge the veins of the feet, and make room for the superfluous blood from the head; the pressure of an undue amount of blood into any internal part may be relieved in like manner by applying water or vapour to the whole surface of the body. Persons who, under the circumstance of taking severe cold, prefer to be dosed with antimony, morphine, and mercury, are of course at liberty to die in the orthodox medical faith, but some of us believe that we are sent here to live out our natural term of days; we consequently leave the undertakers to wait till called for.

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## EXTRACTS FROM A TRACT

ENTITLED REMARKS ON "THE MISTAKES OF MOSES."

*By H. L. Hastings.*

The more we study the law of Moses, in its relation to health, and in the provisions which anticipated the sanitary science of our day—in its system of dietetics, in its purifications and its varied restrictions which touch the social life at every point—we shall be amazed at the wisdom manifested in that law, as exhibited in its safeguards against vice, disorder, and disease.

From its initiatory rite, the seal of the covenant, which was in itself a protection against disease, Israelitish law sedulously guarded the physical health of the people; and even the laws concerning the dead exhibit the same divine wisdom. Modern times have afforded instances where persons, in their misguided affection, have pressed the cold lips of the dead, and taken thence disease which has laid them in the grave; and it is well known that the slightest wound inflicted by a dissecting instrument, almost inevitably produces death. Against such sad consequences, the Mosaic law carefully guarded the Israelites. Contrary to the usages of the eastern world, where the dead were sometimes embalmed, or where the living and dead were consumed together in the flames, the Jews were taught that death was a curse, that its presence was defiling, that the living were to be carefully separated from the dead, and that any person who touched a dead body thereby became unclean, and was not allowed to touch any other person or thing until he had passed a period of separation and had been thoroughly bathed. Modern science cannot fail to recognize the utility of such restrictions; and many lives might have been saved by paying attention to the sanitary instructions which are embodied in the Mosaic law.

Skeptics may prate about the mistakes of Moses, but it would be difficult to find a greater mistake than they make, when they undertake to sit in judgment on a law which they have never studied, and the reasons for which they are not wise enough to comprehend. The most advanced science of our times has not yet reached the plane that Moses occupied, and we may still, with Israel's Psalmist, exclaim, "Open thou mine eyes, that I may behold wondrous things out of thy law."

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A fire in an open grate in a sick-room may be replenished without disturbance to the patient, by feeding it with paper-bags filled with the coals.