

## DESERET EVENING NEWS.

Friday, June 15, 1850.

### CONSUMPTION AND ITS CURE.

The latest writer on this subject is a Mr. Carl Both, a physician who studied his profession at Gottingen, Wurzburg and Marburg, and who having made this disease a special study for many years, has published at Boston an explanation of a newly discovered method of treatment. In regard to the nature of consumption, Dr. Both utterly rejects the notion of hereditary transmission, and finds its cause in imperfect respiration at the time of birth, the formation of tubercles, he asserts, only take place in those parts of the lungs where respiration has been impeded or has entirely ceased. Our author was convinced that consumption was not, as he had been taught to believe, incurable, from being present at a post mortem examination at Wurzburg, when he noticed this fact, that tubercles had formed in the subject's lungs and had healed themselves without any medical treatment.

The diseased parts had the appearance of chalk, although the original cells and tissues could be detected by the microscope. From this and other cases of the same kind that came to his knowledge, he made up his mind that if nature could cure consumption by her own process, it was possible to effect the same result by medical treatment. To discover nature's mode of cure was his first object, and after patient study he finally became convinced that this process was the calcification of the diseased parts by means of lime furnished by the blood, and on this discovery he bases his claim of treatment.

Dr. Both does not attempt the expulsion of the diseased cells, but allowing them to remain as bad tenants, his object is to cut off all nourishment from them, to incarcere and thus render them harmless. To attain these objects his first step is to press air into the lungs by natural inspiration powerfully stimulated by certain muscular exercises, which should in every case be taken under the direction of a physician.

This causes an increase of coughing, which the doctor regards as a remedial action of nature intended to expand the lungs and expel the diseased matter, and rarely produces any favorable effects before the fourteenth or fifteenth day. He next attempts to purify the blood by regulating the patient's diet. Vegetable acids containing abundance of oxygen are best adapted for this purpose. The next step is to introduce phosphorus and sulphur into the blood, which he does by prescribing a diet in which coarse bread, green corn, mustard, horseradish, etc., figure largely. Lime, silica, and magnesia are likewise introduced by means of diet. The new system is equally efficacious in all climates, in all seasons of the year, and in all conditions of the weather.—Ex.

### PARIS.

A friend, accompanying me, says "Paris is a magnificent failure." If we care to consider Paris as an attempt to realize the highest ideal of social and religious civilization, this remark is doubtless true. There is no home-life in Paris. Men live out of doors, eat at restaurants and cafes, spend their evenings at theatres and balls, and sleep—some of them—under the same roof with their families. The Sabbath, instead of being a day of peaceful and sacred rest, is converted into a universal gaiety day. No one brought up under the shadow of New England thought but will be shocked at the lawlessness which runs riot through the streets of Paris on Sunday. Then, I am convinced there is but little regard for high morality. The national religion numbs the conscience. You can be purged of every sin by doing penance. Here is a bid to sin. Hence, sensualism, which is under cover of a most graceful and even fascinating exterior, is most horrible in this great city. Can the wealth and beauty of Paris cover or atone for all this? But Paris is a corporation, and corporations have no souls, and, considered thus, Paris is a magnificent success.

No city has a more perfect municipal government. Its police system is a prodigy of faultlessness. Its streets are noiseless, and swept as clean as your parlor floor. The poor are protected and cared for by the hand of benevolent law. And hospitals for the sick and universities for the ignorant are abundant and splendidly equipped. Who shall speak of its churches and palaces, long noted as monuments of architectural splendor, or its gardens and public parks and promenades, all of which have been laid out at lavish expense to entice every sense and delight every conceivable taste? Even the ordinary edifices would in other cities be deemed palatial. I have not seen a wooden structure here—and when buildings grow old there are poor people who need work and an Emperor who needs to give it to them, and so the old must come down and new must go up, with marble facades and solid throughout, to take their place. Oh, no; for just what it is and for just what it does, Paris is not a failure.—Chicago Post.

**THE ETERNAL WORD.**—No fragments of an army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and fall of Daniel's four empires. Assyria bequeathed a few mutilated figures to the riches of our National Museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance, and long ago found wanting. Greece faintly survives in its historic time: "The living Greece no more;" and the iron Rome of the Caesars is held in precarious occupation by a feeble hand. And yet the Book that foretells all this survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible now engages man's deepest thoughts, is examined by the keenest intellects, stands before the highest tribunals, is more read and sifted and debated, more devoted and loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and abounding than any book the world over. It survives unchanged, its merchant; it is still the same today, itself incorruptible; its sympathies of other books engulfed in the stream of time, yet it is borne along triumphantly on the wave, and will be borne along till the mystic angel plant his

foot upon the sea and swear by Him that liveth forever, that time shall be no longer. "For all flesh is grass, and all glory of man is but the flowers of grass. The grass withereth, and the flowers thereof falleth away; but the Word of the Lord endureth forever."

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