

them have a black nucleus surrounded by a fainter shade, or umbra, of which the inner part, nearest to the nucleus, is brighter than the exterior portion. The boundary between the nucleus and umbra is in general tolerably well defined; and beyond the umbra a strip of light appears more vivid than the rest of the sun.

The discovery of the sun's spots has been attributed to Fabricius, Galileo and Scheiner and has been claimed by the English astronomer Harriot; amidst these conflicting pretensions it is perhaps impossible to arrive at the truth; but the matter is of but little importance. The discovery is one which followed inevitably that of the telescope and an accidental priority of observation can hardly be considered as establishing any claim to merit.

From end to end the great spot discovered by Mr. Hesse must be fully 60,000 miles, and in one or two places not less than 12,000 miles wide. It is, as seen by the diagram, quite rugged as to outline and the mind is brought to a standstill when endeavoring to even conjecture what must be the condition of the sun's physical body and its photosphere when such immense and disruptive caverns or whatever else they may be are created.

While all the spots are splendidly developed by the telescope, the great one can easily be observed with the naked eye through smoked glass or other protective agency.

HISTORY AND SCIENCE OF MEDICINE

[CONTINUED.]

In my last I touched on the history of medicine and shall continue the subject both from sacred and profane sources. In the first century, or when Christ was 12 years old, there were physicians living among whom Jesus moved who were astonished at His wisdom, and who were likely very unlike a learned professor of the United States who stated that Jesus was ignorant and knew far less than the professors of the Nineteenth century. In the 5th chapter of Mark, verses 25, 26, we read of a woman who was sick 12 years, having suffered much through the treatment of physicians, who had got from her all her living. This is not the only instance in which doctors have taken away the very sustenance necessary to sustain the bodies of their patients. We read that those physicians continued to render the woman worse and worse by their malpractice. That there was a class of physicians who were beneficial to mankind in Jesus's day does not admit of doubt, as we read of Luke, the beloved physician, as one of that class. In section 31 Doctrine and Covenants Thomas B. Marsh was appointed physician to the Church. I quote: "Behold, I say unto you, that you shall be a physician unto the Church, but not unto the world, for they will not receive you." From the expression in the New Testament which reads that the Pharisees paid tithes of mint and rue and all manner of herbs we would infer that they must have known something of medical botany. About the time of Christ's birth there were some noted physicians in the world; one named Celsus was styled by the Romans Hypocrite. After him came Galen,

who accomplished great things in medicine and wrote some treatises thereon. After him came a falling off from the Church of God and the world of medicine felt its effects, as the apostolic Church had done much for the growth of medical science throughout the world. Pettigrew says in his work on medical superstitions, of the time of Henry VIII, that the practice of medicine was confined exclusively to the Catholic church. From the 7th to the 12th century the priests and monks may be said to have held undivided sway, as physicians, throughout Europe. They took possession of every portion of the human frame, external and internal, and they were determined to refuse even the smallest part to any other's care. As long as men's eyes were blinded to their imposture they could, without danger of detection, confine the whole practice of medicine to themselves, and prior to the dissolution of our monasteries during the reign of Henry VIII we had no medical corporations. The reason of this was because medicine, like divinity, was under the control of the Catholic church. Harrison, in his history of London, tells us that a company of barbers was incorporated and that an act was passed in 1512 to prevent any but barbers practicing the art of surgery within the city of London and seven miles round. The company was called "Barber Surgeons." Six years after, in 1518, the first college of physicians was founded, and men began to feel it was time to break off the Catholic yoke that they had been bound with for ages in medicine, etc. Luther, the great reformer, did much, not in religion only, but it had the effect of producing freedom in medical practice also. Up to the time of the settlement of America by the Pilgrim Fathers the double offices of priest and doctor were combined in one individual. The Rev. Samuel Fuller, after the death of his father, filled both offices, drawing from the vegetable kingdom. Metals and mineral remedies were not known at the time in England. But since his time many medical theories have arisen. Homeopathy, Hydropathy, blistering, leeching, bleeding, etc., poisons that will kill instead of cure, as well as mesmerism, magnetism, galvanism, cold and hot water cures, all without the use of useful herbs, and patent nostrums without end. With all this confused practice no wonder people almost lose their senses in the application of medicine to disease. Is it a wonder medicine is yet called the "mysterious art" and that names for diseases are multiplying? Samuel Thomson, the great naturalist, was born in New Hampshire in 1769. His father was a plain farmer. The boy when quite young became acquainted with a Mrs. Benton, a midwife, who took him to the fields with her to gather herbs and instilled into his mind a love for plants and herbs, and when he was only ten years old the people joked him and called him the young doctor, although he was a farmer. On arriving at manhood he married and had a family, who had several times been sick and were finally given up to die by the doctors. Says Thomson, "I exercised my own judgment following after the doctors and relieved them every time. After finding a general

principle respecting fevers and reducing it to practice, I found it sure in all disease when there was any nature to build upon, and during three years' practice I never lost a patient. I attended all forms of fevers and soon began to give information to the people which convinced them that they might as certainly relieve themselves of their diseases as of their hunger. This greatly disturbed the doctors who laid plans for my overthrow and had me imprisoned, but when heard I was honorably released." He continues: "I have found by experience that the learned doctors are wrong in considering fever a disease or enemy."

"Fever is a friend, cold an enemy."

Dr. Skelton in his family medical adviser says: "The Thomson cure consists of an enema or injection for the purpose of relieving the bowels, a vapor bath for promoting the circulation and throwing off disease by the skin, a lobelia emetic for relieving the stomach and system of all impurities. It must be self-evident to all who can reflect that the poison obstruction or morbid matter once removed, there can be nothing left to retard the patient's recovery, and however much some men may attempt to sneer down this simple practice, being based, as it is, upon plain, common sense, it ever must stand the test of opposition and examination. Injections are not always necessary, nor are vapor baths, nor emetics; but they must be regulated by circumstances governing the condition and progress of the disease, strength of the patient, etc. I have broken up a fever with a pint of yarrow tea and a teaspoonful of black pepper and a vapor bath, in a few hours."

The greatest and foremost remedy for the sick Latter-day Saint is to send for the Elders, who shall administer the ordinance of anointing with oil and laying on hands and the prayer of faith shall save the sick. Now the next remedy and one which should be administered where the parties do not have faith in Christ is, to "nourish with useful herbs." These herbs abound in this Territory and every person in the Church should acquaint himself or herself with their valuable properties, as all have not faith in the ordinance.

When herbs are in full bloom they have the highest healing virtue. Gather when in full bloom and dry in the shade.

Yours for humanity,
THOMAS C. HILD,
Prof. Medical Botany.

THE JOINT BUILDING MUDDLE.

Sub-committeemen Wantland and Morris, to whom was referred the matter of investigating the latest developments in the joint city and county building muddle, last evening made the following report to the general committee which was expected to report to the Council last night:

Gentlemen—Your sub-committee to whom was referred the communication of Mr. J. H. Bowman and statement of architects would respectfully report that we have examined into the matters therein complained of, and considering the complications which seemingly exist, think it best to make no recommendations and simply submit our conclusions.