MEDICAL BOTANY.

To continue the subject of medical botany and its corollary history, I call attention to the close connection existing between theology and medicine, and to the further fact that the decline of the latter has generally been coincident with Christianity—called in the Light. The term "Revelation in all things" necessarily embraces, as I will endeavor to show, a knowledge of the healing art—the "leaves of the trees were for the healing of the nations." Every herb was originally given to man for his use, and his diet was in perfect harmony with the laws of life and health. The result of this course of living was a life of nearly a thousand years. Rowing of his followed a departure from this simple diet and hath system, until from Noah's time to David's, a period of only 1,000 years, life dropped down from 950 to 70 years—only think of it, a difference of 880 years. Yet, to be just, we do not attribute this wonderful decline altogether to dietetic and herbal causes, as other causes may have operated to produce so marked a degeneracy. From the time of David to that of Hippocrates there were no medical institutions, nor such a thing as doctors, as a class, deriving their living from a profession. Hippocrates flourished B. C. 400 and he, from purely philanthropic impulses, cut of his own means built a temple of science and exposed to public view on its walls all the known remedies he could collect or discover. Subsequently men moved by selfish motives, also by him made merchandise out of his collections and discoveries. As these men multiplied, the people became careless and trusted almost entirely to his supposed skill and ability; medicine gradually declined, until, as Dr. Waterhouse states, "I am so disgusted with earned quackery that I take some interest in honest, humane and strong-minded empiricism for it has done more for our art in all countries than all the universities since the time of Charlemagne." Where, for goodness sake, did Hippocrates study? Air, earth and water, man and his kindred, vegetable, disease and death, and all curables, and concomitants of humanity were the pages he studied. In the days of Jesus there was a woman who had a disease twelve years and the physicians of the time could not help her, which reflects on their medical ability. She had spent all she had, says the New Testament, and grew worse and worse. That herbal practice existed in that day may be inferred from the fact that the Scribes and Pharisees paid tithes on mint, rue, and all manner of herbs, however imperfectly they may have understood their virtues. We read that Luke was a physician, but we have not a single instance of his practicing medicine. During the first and second centuries Christianity began to wane and medicine underwent a corresponding decline. The treatment of disease fell entirely into the hands of the Catholic church, whose priests and monks took sole charge of the bodies of the people. Sprengel, Pettigrew, "From the seventh to the fourteenth century the priests and monks may be said to have held an undivided sway as physicians throughout Europe, who practiced in a language, up to the time of the reformation, not understood by the people." The great medical trains of Hippocrates, Galen and others were lost sight of, but began to be somewhat revived in the time of Luther. Still, the dreadful practice of bleeding, blistering, leeching and administering mineral poisons, to the disgrace at that period, continued. Succeeding this period, galvanism, mesmerism, cold water cure and the discovery of hot water injections sprung into practice, some of which are highly beneficial.

The first physician in New England was the Rev. Samuel Fuller. After him Samuel Thomson, a new England farmer, introduced his great system known as the Thomsonian, which has been of incalculable benefit to mankind.

Dr. Coffin, member of medical history in England, was an American of the old school who, in his youth contracted a severe cold which turned into consumption. He was given up by nine of the old school doctors. A tribe of Seneca Indians camped near his residence, when a squaw came to the door and seeing him sick, said: "White man no cure, I will cure him for a gallon of cider." His mother replied, "If you will cure him, I will give you a hogshead of cider." They gave her a trial of her skill without the least faith in her ability. The squaw went into the fields; returned loaded with herbs, and the doctor says he took a cup of medicine from her hands. He watched to work long and hit its healthful effects throughout his entire system. Moisture appeared on the skin and he had faith in his cure after the first dose. In a few weeks he was perfectly cured. After the cure he travelled about with his tribe of Indians and learned from them the use of herbs, roots and barks, and afterwards learned of Dr. Thomson, then known as the great herbalist. They instructed each other in medical knowledge. C. Dr. went to England in 1826. The same year the Cholera went to Hull the world. Coffin published a pamphlet on Manchester, England, and introduced the practice of medical bathing there very successfully.

For the convenience of your numerous readers I classify as follows:

Astringents—raspberry leaves, cranberry, walnuts and oak bark.

Stimulants—cayenne pepper, ginger, cloves, yarrow, etc.

Tonics—quassia, senna, hickory, chiretta.

Sedatives—valerian, henbane, scullcap, lettuce.

Blood purifiers—sarsparilla, sassafras, burdock root.

The great founder of the latter day work, whose work will stand in the final resolution of all things, has not left us in ignorance of the fundamental principles of a system of medicine which, if followed, would add greatly to the comfort of the present generation, and relieve our race expressed. Has their opinion that man is found among us in the "Word of Wisdom," which the Lord says is merely to warn, not to enforce, that which is to come, which is in the age of man be so revealed, and various times, and in every being, from the beginning of the day of rule. The use the Saints first to fly the mountains unto priests, doctors without a knowledge of medicine, relying upon the Lord and love. We are not in the revelation against the use of wine, except in the offering of the holy sacrament. That wine influences the blood and debilitates the mind needs no argument, the history of drunkenness speaks for itself. But I am wide. Strong drinks are for the washing of the body only. Their internal use is positively forbidden. "Tobacco is not for the body, neither for the belly, and is not good for man." The history of the tobacco habit establishes the fact that it destroys digestion, destroys the functions of memory, and leaves nervous prostration. Tobacco has frequently killed men in emergencies. A doctor of the county advised a young man who was strongly addicted to the tobacco habit, called for one, remarking that it was carried to such an extent by him that it prostrated it and could hardly. The gentleman became pale and soon afterwards died. This a honest fact, indeed as the law of God is manifested in this revelation. A doctor of New York said, "If I could induce New York to eat the alcohol tried I should do more for it than all the doctors who ever carried it down." Great reformers of this age are promised to all who keep this Word. The principle of this revelation must be apparent, for as the mind manifests its powers proportionately to the health of the body, we can depends upon a proper dietetic regimen.

THOMAS COLLIN,
Prof. of Medical Botany.

FROM THE FAR ANTIPODES.

Extracts From a Letter From Elder William Gardner,

President of the Australian Mission, Written From New Zealand—Missionary Experiences.

FINE VALLEY, November 9th, 1894.

Editor Deseret News:

Enclosed please find a letter written to New Zealand by my son William Gardner, president of that mission to his wife in Fine Valley, Washington County, Utah. As many of the readers of your valuable paper in Utah have husbands, brothers, or sons in the far off land, and William has many friends here, I thought if you could give space in the News to each part of the letter as you think suitable for publication, it might be interesting to the above-named and to those interested in that mission.

ROBERT GARDNER.

GISBORNE, Poverty Bay,
September 9th, 1894.

You will pardon me for not writing you last mail, but it was impossible for me to write after receiving Bishop Jones's letter with the sad, sad news of the death of our darling little baby boy. * * * I have been enjoying excellent health, and have been very busy traveling in the midst of the Saints settling up troubles, excommunicating some from the Church and some baptizing into the Church. On the 2nd of September I had the privilege of baptizing seventeen and we blessed eight children, I also married three couples, and altogether there is a good prospect for the future. There have been over fifty baptisms in the Te Karo district since our conference in April. I lately visited the place where we held our general conference on the 6th of April, and while we were having a good time with the Saints, on the 21st of September, the Devil took possession of one of our sisters. She was staying with some of her relatives who did not belong to the Church, but some of the Saints were there. They sent for us to come and administer to her. I did not like to go amongst outsiders in a case of this kind, but our sister was in such a condition that it took her men to hold her on her bed; so we went and administered to her and she was relieved, though so weak she could not raise her head to her mouth. We tried to get them to consent to take her to the house of the nurse and let them nurse her, but they would not, and as soon as we left the house, the adversary returned and they came running after us to carry back to them. Four strong men again trying to hold her on the bed. We rebuked the evil one again and he left, and she was in her right mind. We tried to get her up to the house, but we did not succeed in doing so, and the adversary had come back, she was getting worse, but we again administered to her and rebuked the evil one and we told him to return no more. We succeeded in getting her from that same house and is well and hearty now. This was a great victory for us and a testimony that the Lord will hear. His servants if they will fast and pray humble Him in humility. The heads are flapping over the great testimony that was given in their name, and I believe it was the means of good. I was very much comforted about it, and I was anxious to have her come to the Saints' meeting, but I did not like to move her lest we should be accused of cruelty. We knew God would hear us and we knew we could do no more than we did, for we had done all we could. Sister is very right now and she is now at night.

I have been greatly blessed of the Lord in my labors, I expect to leave here in the morning by steamer for Auckland. I have been blessed to see all Saints on the pick, but was too late for the steamer, I may go soon on the next excursion boat. But leaves Auckland, your Gisborne, Napier, Wellington, Wanganui, Auckland, and will not touch at the Bay, Tom, etc. If I can go I will visit the conference in Te Karo and then down to Wellington and from there to the bay, or intend to attend the conference in Napier in February 8 to 11. We have two Elders in Auckland, and are having very good meetings, have found people interested and a very good prospect for some new cases. The Elders are very anxious I should come and see them.

I will hear my letter when I get to Auckland if I can, but no back, mangled and one I will take a copy of it. We have had very rough, hot weather, not so much the water as the rivers are very low, because I am obliged to take water to make it as close to be of no importance.

* * *

AUCKLAND, October 5, 1894.

The bearing I get Gisborne the left our young Elder intended. Elder Fourth promised to be closed, arrived the night before, and went with me to the steamer. The large steamship was anchored out in the bay and we had to have a small steamer, called the Steamer, to go out to the big ship. The wind was blowing and the rain was pouring down and the waves dashed over the deck of our little bark. The cabin was full of passengers and many women and men had to stand out in the storm—of her sex. But I preferred the rain to the sea sickness. We had to cling to each other to keep from being swept off the deck, when we got to the big steamer the waves rolled our little boat around till we could scarcely get on to the ladder to climb into the ship, but finally, we got aboard all right and she started off. It was not long till nearly all the new arrivals were looking pale, and we soon covered the deck, and such a heaving and groaning as was made! I didn't eat anything till we landed safely in Auckland—was sick all the way—twenty-four hours and over an entire.

I found Elders Johnson and Goff well located, and boarding themselves and I am staying with them. We will take meeting tonight and then I leave for Te Aroha conference, 35 miles by steamer and thirty-eight by horse back. The weather is quite pleasant here. The Elders are holding two meetings every Sunday and one cottage meeting during the week, they have found about twenty old members and some of them are being quite spirited in the work and I am in hopes we will soon have a lively branch here in this big city.

WILLIAM GARDNER.

AN OPINION GIVEN.

Recently Mr. J. D. Thomas, of North Dakota, visited the Shenandoah Valley, Virginia, and after carefully examining the country located in Winchester, he writes to Mr. V. Hutchins, Land and Immigration Agent, Baltimore & Ohio Railroad, Baltimore, Maryland, as follows: "I have been in nearly every state and territory of the United States, and am frank in my opinion that this valley surpasses all other sections in the Union. The lands are low in price, and produce profitable crops. I thank you for directing me here, and solicit those seeking pleasant and profitable homes to locate in this country."

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Keep your teeth and your breath healthy by using Sozodont. Sozodont is a fragrant liquid, and a little of it on the brush will make the teeth white and the breath sweet. Sozodont is cut and see inside.

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will be the title of a series of articles by Dr. M. H. Hardy, containing the choicest gems of thoughts of the leading men of this dispensation. This collection will be of incalculable value to all young people, and will be compiled with special reference to Mutual Improvement work.

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