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Organ of the Church of Jesus Christ of Latter-day Saints

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FAITH AS A HEALING FORCE.

Truth can suffer nothing permanently from the promulgation of error. Falsehood may and does prevail for a time, but eventually it will be overcome and its effects will be removed; for truth is mighty and will conquer its opposite. Attention has been largely directed to the subject of healing by faith, through the different fads that have held sway for a season and blinded the eyes of mankind to the real healing principle, which was taught by the Hebrew prophets and was exemplified notably in the ministry of Jesus of Nazareth.

"Christian Science" as it is improperly called, has stirred up the minds of a multitude on the healing question. That there are thousands of people who have been relieved of various complaints through the influence of "Christian Scientists," will not be disputed by fair and well-informed investigators. What the force is by which this relief has been administered is another question.

In "Everybody's Magazine" for July there is a thoughtful paper by Mr. Thomas Jay Hudson, which he calls "A Psychopathic Study," and in which he endeavors to explain the power by which all healings, cures, and so-called "miracles" have been accomplished in every age of the world and by all the workers of wonders. No matter whether the process has been called Mesmerism, Animal Magnetism, Feticism, Hypnotism, Mental Suggestion, Christian Science or by any other title, he argues that the one fundamental law of mental healing is the same. That law he alleges is Faith. He declares that Christ "was endowed with an intuitive knowledge of the laws of the human soul," and this he affirms "is demonstrated by the facts of experimental psychology." The writer endeavors to show that Jesus announced: "The healing power resides within the patient, and not in any extraneous agency; that faith is the energizing principle of the soul, and that when faith is perfect all things are possible."

On this theory he imagines he has taken the ground from under the feet of "Christian Scientists" and all the professors of the mental healing art, the pretended workers of miracles and practicers of occultism. In support of his theory he quotes some of the sayings of the Savior, who said to his patients with insistent iteration, "Thy faith hath made thee whole;" and he deduces from this the conclusion that "All that the healer does, or can do—all that Jesus did, or pretended to do—was to induce in the mind of the patient the necessary mental condition, to stimulate, by appropriate acts and words the energizing principle of his soul—faith." He states further, "No net or word of Jesus militates, in the slightest degree, against that one emphatic declaration." He goes on to show that this is "The very antithesis of the 'Christian Science' of modern times, in that Jesus declared that 'the healing power resides in the patient, whereas modern Christian Science teaches us, first, that there is nothing to heal, and secondly that God himself interposes and does the healing.'"

It is strange that such a reasoning mind as that of the writer of the article we are considering, should not have perceived its own error while attacking the mistakes of "Christian Science." His argument is a singular mixture of truth and untruth. That Christ taught the doctrine, emphatically, that faith is a spiritual power by which all possible things can be accomplished, and declared to persons who were healed under His touch, "Thy faith hath made thee whole," is perfectly true as far as it goes, but it is not the whole truth. The other part of it is that the power of faith may exist in the healer as well as in the healed, and sometimes is exercised by the former without any faith or even consciousness in the latter.

Christ sometimes healed people at a distance who did not know of His word or action. For instance, the servant of the Centurion (Luke vii, 2-10) He resuscitated persons who were dead and knew nothing of His administration. There was the son of the widow of Nain, the daughter of Jairus and many others, (Luke vii, 12-15; viii, 41-43). There was also the raising of Lazarus. When Christ rebuked the winds, withered the fig tree, walked upon the water, and fed the multitude with a few loaves and fishes, the power of faith was in Himself and it was this faith that He promoted in His disciples.

The same scriptures from which Dr. Hudson quotes to show that people in biblical times were healed because of the faith that was aroused in them, also give many instances of the exercise of the power of faith that was employed in the servant of God who employed it for the benefit of the afflicted, or in their friends, or both, without any active energy in the soul of the patient. Little children were restored by this faith in the operator without any on the part of the infant operated upon. The faith which can move

mountains, overcome the violence of fire, resist the poison of the serpent, heal the sick who are inanimate, and accomplish the "greater works" promised by Jesus Christ to follow "them that believe," is a principle of spiritual energy that exists, to some extent, in all mankind but is more highly developed in a few individuals as a special gift from God.

This is known to be the truth by the Church of Jesus Christ of Latter-day Saints, in which the signs and gifts and manifestations of power through divine faith have been exhibited, with at least as much force and marvelous display as at any former period, whether spoken of in the scriptures or not. Dr. Hudson is right in stating that the healing principle is always the same, but he is mistaken in the notion that it always acts from within the patient. It was Christ's method of relieving distress, and He did not at any time call it "science" but always explained it as faith. No matter who gives it another name or what that name may be, they who substitute it for what Christ proclaimed it to be, depart from the teachings of Christ and have no right to call their pretended force by a new-fangled title.

The doctrine of "suggestion," as contended for by the writer, is doubtless founded on a psychological principle. It is certainly efficacious in many instances, both in curing diseases springing from mental causes and in alleviating mental disorders. And, after all, it will be found that the real force that energizes both body and spirit in the afflicted is that which Jesus Christ declared to be "Faith." Physicians who have little or no religious predilections will, in numerous cases, recognize the curative power of faith when it can be aroused in the patient, whether that faith be directed toward the Supreme Being, or one of His servants, or to the agent employed by the doctor. Medicine has a much more powerful effect on the body when faith is exercised in it as a means of relief.

In the restoration of the Gospel and Church of Jesus Christ in these latter days, the same promise made by the Savior to His apostles after His resurrection, when He sent them into all the world to preach to every creature, has been renewed to the Apostles and Elders of the new dispensation. It is recorded in Mark xvi, 15-18. It is given to "them that believe." It is not only to be enjoyed by the minister but by those who are ministered unto. The faith principle exists, though perhaps in a latent manner, in every man and woman living. They inherit it from the Deity in whom it is developed to its fullness. It is not placed in the perfect control of his immature children, but they have the prospect of becoming like Him when they shall "see Him as He is." In this lower sphere it can be exercised as He wills, and it is the same now as in former times, and He is as willing as ever to hear the prayers of the faithful and to manifest His power according to their faith.

The power of mind over matter which is the subject of many discussions, is exercised by the principle of faith, which is the gift of God and the power by which He directs the universe. It is gratifying to know that this great truth will come uppermost, when the clouds of error and human folly are cleared away, and that the attention which is necessary to be directed towards it is, to a great extent, aroused by the very vagaries which are placed in opposition against it. Faith, which has decreased in the world, must yet arise and be developed in the souls of mortals, and lead to that perfect knowledge which is yet to cover the earth, to the glory of God and the redemption of His children.

NO NEED OF "CONSTRUCTION."

In response to the call of the majority of the citizens for the enforcement of the city ordinances, forbidding the sale of liquor on Sunday and to minors, also those against gambling, vice resorts, etc., the opposition which has been raised against the demand has utterly failed to advance one sound reason why the ordinances against these evils should not be either executed or repealed. In the place of reason there have been slander, vituperation and strong attempts to raise side issues having no relevance to the matter in question.

The nearest approach to an argument that has been presented, is the charge that the Deseret News wants a "stricter construction" of the laws and ordinances in relation to the sale of liquor. This is entirely incorrect, because the "News" does not ask for any construction or interpretation of either the statute of the State or the ordinance of the city relating to this subject. This is the law as it stands on the statute book.

"Any person licensed as aforesaid, or any person neglecting or refusing to obtain a license as herein provided, who shall either sell, give away, or otherwise dispose of any intoxicating drink at any time during the first day of the week, commonly called Sunday, except for medical purposes upon the prescription of a physician; or permit on his premises where such intoxicating drink is sold any gambling, by means of articles, cards, dice, or other articles, or any other description of gambling, shall be deemed guilty of a misdemeanor, and shall be punished by a fine in any sum less than \$300, or by imprisonment in the county jail not exceeding six months, or by both fine or imprisonment at the discretion of the court—Revised Statutes of Utah, sec. 1250.

Following is the city ordinance on the subject:

"Any person licensed as aforesaid, or any person neglecting or refusing to obtain a license as heretofore provided, who shall sell, give away, or otherwise dispose of any intoxicating drink at any time during the first day of the week, commonly called Sunday, except for medical purposes upon the prescription of a regularly licensed physician, shall, upon conviction thereof, be fined in any sum not exceeding one hundred dollars, or be imprisoned for a period not exceeding one hundred days, or both such fine and imprisonment, at the discretion of the court—Revised Statutes of Utah, sec. 1250.

And it is provided further:

"It shall be unlawful for any person to permit, at any place under his control where intoxicating liquors are sold, any gambling, with or without betting, by means of dominoes, cards, dice or other articles, every game of chance and every other description of gaming or gambling. He shall prohibit music,

dancing, drunkenness and all disorderly conduct on his premises."—Approved March 13, 1882 and Feb. 14, 1888.

It will be seen on carefully reading these sections of the law, that there is no need of any construction or interpretation of their meaning. They are not open to anything of the kind. They are straightforward, simple and direct to the point. They speak for themselves. There is no room in them for legal quibble or judicial explanation. The fact that they are openly disregarded and defied is a standing reproach to the officers of the law, by whom they could be enforced as they have been in years past, and a shame and disgrace to a city which once had the reputation of being the quietest and most law-abiding town in the United States, with a Sunday record second to none on the face of the land. The position taken by the respectable inhabitants and explained by the Deseret News cannot be assailed from the standpoint of reason, morality, common sense or the public welfare.

PALESTINE BEING REDEEMED.

According to the New York Sun, plans for the complete recovery of the Holy Land are constantly being carried out by leading Zionists, and they make no secret of it. "It is time," said Prof. R. Gottheil, at the last congress held in London, "that the nations understand our motives. Our purpose is gradually to colonize Palestine. We political Zionists desire a charter from the sultan authorizing us to settle in our Holy Land, and we ask the powers to approve and protect this charter."

It is interesting to notice how far Jewish colonization of Palestine has proceeded already. The Jews now hold sixty square miles in Judea, Galilee and Bashan, or one per cent of the entire area of the country. The land they have acquired is laid out in settlements, which are doing well.

The oldest settlement is Mikveh Israel, near Jaffa, which contains 600 acres. It has an agricultural school with 100 pupils and is equipped with American agricultural implements of the most modern make. A few miles from this colony is another, Rishon Zion, which contains 2,000 acres, and perhaps 500 inhabitants. Their principal occupation is the raising of silk worms. They have a school, a synagogue and a library, and a factory lighted by electricity.

Then there is another colony called Wadi-el-Hannin, with 670 colonists. These are chiefly engaged in grape culture. Other colonies are Rehoboth, consisting of 2,500 acres and 250 settlers; Ekron, with 1,000 acres; its 250 colonists raise wheat, fruits, olives and silk worms; Gadrah, which has 500 acres; Artuf, at the foot of the Judean mountains, with twenty families, while Kasatia, in Palestine, east of Ashdod, supports 120 families of Bessarabian Jews on its 1,200 acres.

One of the more important settlements is Petach Tikveh, with 3,500 acres and 750 inhabitants, who raise oranges, lemons, and flowers. That careful cultivation of the land can render even the unhealthy portions, that have had many victims of disease, habitable is proved in the case of El Helderah, a colony settled by Russian exiles. When they first arrived there 700 acres of their colony were swampy marshes, and in consequence, malaria and typhoid threatened the success of the undertaking. Baron Edmund de Rothschild, on learning of this state of affairs, drained the swamp and planted 50,000 eucalyptus trees, and at present the health of the colonists is not endangered.

These are only a few of the Jewish settlements that now flourish in the country. In these colonies the local government is vested in a board, elected annually at a general meeting. There are no courts and all grievances are adjusted by the board. Decisions, it is said, are invariably obeyed, for the board controls the entire water supply, and any recalcitrant member of the colony is brought to terms by having his need of water stopped. When a case comes up which the board does not care to handle on its own responsibility, a meeting is called of all the colonists, and the accused is expelled, if found guilty as charged. They have a mounted militia, dressed in white and armed with magazine rifles.

The colonization of Palestine antedates the Zionist movement, but the latter has given it a mighty impulse, and although the Turkish sultan at one time issued an order, prohibiting a foreign Hebrew from remaining in Palestine for any length of time, those who desire to settle there, generally find a way to do so. The idea is spreading. It is becoming popular. The time seems to be coming for the redemption of Palestine.

It is a fine country, especially adapted for defense. Once in the hands of a brave people, it can be held against vast numbers, whether approaching from land or sea.

SCARCITY OF CORN.

A Kansas paper quotes an experienced grain dealer, to the effect that both Kansas and Missouri will have an unusually short corn crop this year. Neither state, he thought, will have a million bushels. Last year Kansas raised 163,875,000 bushels of corn, and 237,621,000 bushels in 1899. The Missouri crop in 1900 was 190,712,000 bushels; in the preceding year, 162,915,000 bushels. But this year it will fall far short of the crop of either of the two years mentioned, owing to the absence of general rains for a period of three months.

The wheat harvest has been good, but much of it will be fed to stock in lieu of hay and other grain sorts, and it is expected that both Kansas and Missouri, which under normal conditions ship corn, will have to import freely this year.

In Germany, it is said, financial depression is already beginning to be felt, owing to the failure of crops, and it is expected that that country will experience disturbances similar to those which took place in this country during the last period of depression.

This may not mean anything as far as the United States is concerned, but it is just as well to consider, that food times and hard times come in cycles, and that neither are everlasting. Many people neglect to provide

against want when they are in a position to do so. They spend all they earn in high living and in the whirl of amusements that are offered every day. They are, to speak plainly, foolish.

No doubt the world has ever been so, for that species of folly is not new. It is at least as old as the fable of the grasshopper and the ant, or the story of Joseph in Egypt. There always have been comparatively few Josephs.

Welcome to the Epworth Leaguers!

Mrs. May Wright Sewall will be one of the speakers at the Tabernacle tomorrow; services at 2 p. m.

Makes all the difference in the world—the coming up and going down of the sun.

The hot wave in the East may be broken but there seems to be a terrible undertow.

At Fort Scott, Kansas, yesterday the thermometer registered 110 degrees. Great Scott!

A shepherd who obtains money under false pretense is truly a wolf in sheep's clothing.

Emperor William says "The noblest weapon is the sword." But then the pen is mightier.

Oh that I had the wings of a dove! for then would I fly away and be at rest in the mountains.

The Columbia beats the Constitution but if the Shamrock should beat either it would beat thunder.

Lifting a mortgage with money that has been "lifted" is not the way to make a raise in the world.

If Mr. Carnegie were to go into politics he would never need worry over dying poor. That state of affairs would be assured.

The parole of the Younger brothers has been approved. But then crime will never be, though they are older by a quarter of a century now.

Gen. Otis says there could not possibly have been any friction between him and Gen. MacArthur as the latter was his subordinate. Possibly not, but that fact could not prevent ill feeling.

I became engaged by cable and am ready to marry by cable if it should be necessary," says a Boston singer. And of course she would be glad to have the lover's knot made of cable.

A search party has just left Brooklyn in quest of Lieut. Peary, the arctic explorer. These search parties follow after the arctic explorers as regularly as the night follows the day.

Boiling the body of a Chinaman to extract bullets from it that evidence of murder may be had, doesn't seem a very proper proceeding in a Christian country, yet that is what the authorities at San Jose, Cal., did. It was a fine conception to destroy absolutely the wounds that produced death to get at the cause of the wounds. Nothing like it was ever known before.

The London Mail is making much stir because all the facts in connection with the war in South Africa are not given to the public. It appears that some disagreeable things have been concealed but what the English authorities have done is what the authorities do in time of war. All the facts were not given the American people during the Filipino war. It is the policy of governments to conceal disagreeable facts during war. The theory on which it is done seems to be that the people cannot be trusted with the truth but must be treated like little children. It may be a very poor thing but it is very common.

Much may be said for and against a national university to be established at Washington. The National Educational association, whose meetings have just closed, resolved in favor of one. The members are professionals and should be well advised in such matters. The greatest argument in favor of a national educational institution at Washington is that the valuable government collections may be taken advantage of. The strongest argument against the establishment of such a university is that it would soon fall to politics, and that in appointments to professorship and general policy, "pull" would count for more than capacity and great learning. The subject is one that is destined to be discussed more or less in the near future.

ON RELIGIOUS TOPICS.

The Advance.

Individual and church life is ever better with one foremost danger, namely, the danger of substituting the sentiment of religion for the substance of it. The mind easily yields to the delights of religious reminiscences, soars away in the romance of prayer, or floats on the atmosphere of noble song. There is a danger in an elaborate ritual that the mind will substitute aestheticism for spirituality, emotional delights for consecration, and sanctify for faith. After the substance of faith has gone, and the life has become spiced by the world, forms are sought through which religious activities may be run; but when the joy of the feelings, the sense of the understanding, quiet the conscience, and paralyze the will. Forms should be the way in which life expresses itself, and they will change with the forces of life, the aims of its manifestation, and the environment in the midst of which it increases and bears its fruitage. When the life has departed, it is unprofitable to try to renew it by a liturgical process.

St. Louis Star.

A unique war is being made upon Sunday saloons in Kansas City. Certain steady lubbers have resolved that they will not patronize any saloon during week days that keep open Sunday. If enough of these fellows are got to "line," Sunday closing will have a cinch in that city.

New York Evangelist.

Now the talking to men for more effect, the preaching by press or pulpit, simply to please, flatter, or attract, becomes manifest sin. The wrong is twofold and far-reaching. For a man's will that fails to provide him with motive power degenerates into waywardness and obstinacy in evil courses. Coming so near to fatalism as our catechism does, it yet teaches the great truth by inference that God's call includes a "renewing of our wills." The wandering will, the volatile purpose, the emotional earnestness, are simply angels of death. There is no open for evil that casts such shadow on before

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