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DISADVANTAGES OF THE ELECTRIC MOTOR.

A FEW days ago we gave some account of the successful operations of the electric system for street cars, and its adoption in several cities. We now present something on the other side. All we are after is the public welfare. We have no private project in view, we have no system or company to condemn. If changes are to be made, we want to see the best system and the most responsible home company prevail. We have no ax either to grind or take the edge off.

A Chicago capitalist connected with an elevated railway project has investigated the claims of electricity as a motive power, and has obtained data from all the places where it is in use or has been tested, with the view of bringing it into operation in Chicago if it was found to be successful.

We learn that his report was to the following effect: "Correspondence was opened with the engineers in charge of electrical roads in various cities, and in several instances personal investigation was made. The result was that, without a single exception, none of the electrical roads were claimed to be meeting the expectations of their promoters, and so far as heavy traffic is concerned are yet utterly impracticable. This includes the electrical roads at Richmond, Va., Scranton, Pa., Minneapolis, Kansas City, and a number of other cities. In every case the electrical motor, while feasible for single cars and light traffic at moderate speed, has failed to demonstrate its applicability to large cities. The engineers who have made a special study of the electric motor all agree that it is yet but an experiment. It is hoped that the time will come when electricity can be applied as a motor to elevated or other trains, but that time has not yet arrived. The storage battery, from which so much was expected, has been practically abandoned in the field of experiment, and the most successful method yet employed is the old fashioned electric wire running parallel with and above the cars."

It should be observed that these investigations were conducted with a view to the use of the electric motor for trains. What is not suitable for heavy work and rapid transit, may be the very thing for single cars and moderate speed. The over-head wire seems to work well in Richmond, Virginia, and the speed there at least equals the cable system and is much faster than the horse car method. Occasional halts occur, but the same may be said of the cable cars and even of mule locomotion.

We hope the various systems will be well considered before anything is adopted permanently, for Salt Lake is a growing city and should have the best method of street car service, one that will not only be suitable for the present, but be adapted to the needs of a population many times larger than the census figures of to-day.

LABOR AND THE TARIFF.

THERE is a great deal of talk about labor and the tariff. Protection is claimed to be peculiarly in the interest of the working man. Now, the Labor Party has but one elected representative in the National Legislature, that is Congressman Smith of Wisconsin. That gentleman supported the Mills bill. His action is a severe blow to the argument that labor is benefited by the tariff. Mr. Smith not only voted for tariff reform but has given his reasons for doing so. They are as follows:

First, he believes that "money should be in circulation among the people, and not cornered," whether in the Treasury or elsewhere. Therefore he voted for a bill that would stop part of the surplus and leave the money where it belongs—in the pockets of the men who earn it.

Second, the bill proposes to put upon the free list several necessities in universal use among the working people: lumber, salt, iron, wool and others. "My personal experience," he says, "has taught me that cheap raw materials never reduced wages in a manufactory, but on the contrary had a tendency to raise them."

Third, Mr. Smith does "not believe that a nation can be made prosperous or happy by taxation." He sees that a surplus breeds extravagance. And he adds that "between taking the tariff

off the necessities of life and the internal-revenue tax of whiskey I shall vote for the former every time I get a chance."

It is quite likely that Mr. Smith understands the views and feelings of "organized labor." Republicans, therefore, who count upon their misrepresentations of what they call a "free trade" measure, for effect upon the labor organizations are not likely to achieve very astonishing success.

A GOOD PLACE TO GET AWAY FROM.

THE town of Findlay in Ohio is very much agitated. The trouble is not politics, nor the tariff, nor anything to do with the presidential election, although the place is in Ohio. It is the dread of a probable catastrophe which disturbs the Findlayites.

A German geologist, college professor and doctor of something or other, has been making scientific experiments in the neighborhood, and has startled the inhabitants with the announcement that they are living over an immense cavern filled with inflammable gas, and below it is a region where a tempest of fire is raging and they are likely to go up at any minute. This cavern is several miles long, about a half a mile deep, and situated twelve hundred feet below the town. Only a mile farther down is the flaming sea of fire.

The experiments conducted by Dr. Ernst Weissenbauer—for that is his name, were made with the aid of steel rods and very delicate telephones sunk through the shafts of several gas wells. At first he could not believe in the correctness of his own tests and calculations. His observations, which startled and alarmed him, were repeated at different places within a radius of three miles around the town, and he is now positive of their accuracy. He says the immense cavity is filled with gas having an enormous pressure, and that from the tremendous cracking heard by means of his telephones, disintegration of the overlying rock between the fire and the gas is going on with great rapidity.

He says that the formation under the cavity is first, solid rock, then a mass of soft and crumbling stones full of fissures, then another layer of impervious rock. Then come the internal fires blazing at a temperature of 35,000 degrees. The rock immediately above the fire is melting away and thus the barrier in its way to the gas cavity is rapidly lessening. Ten miles distant on either side of the town the rock strata are very thick, but as Findlay is neared, the last layer becomes thinner and immediately under it is its thinnest part.

If the people of Findlay have faith in the German geologist they must be in a state of great anxiety. Dr. Weissenbauer was getting his instruments repaired at latest accounts, with a view to further experiments. Findlay is likely to have a boom, but not of the kind real estate agents are after. Still, property will go up in a hurry if the Professor's telephones talk right, and Salt Lake would not be injured a bit if some of its land speculators were to emigrate to Findlay.

TEA INTOXICATION.

THE effects of habitual tea-drinking are known to be bad. But there are some things about it not generally understood. Dr. Bullard of Boston published, a short time ago, the details of seventy cases of tea intoxication.

He reports that the action of tea is cumulative. It does not affect the drinker unfavorably at first. It gradually increases its effects on the system and in such an insidious way that they are not realized. Its action is more pronounced upon young persons than the mature, and people of all ages who are physically depressed are injured by its use more than the healthy, although the latter sometimes show toxic symptoms. Less than five cups a day he says is sufficient to produce poisonous effects on those accustomed to its general use. Chronic tea-poisoning produces loss of appetite, dyspepsia, palpitation, headache and nervousness combined with various forms of functional nerve affections.

Tea is a medicinal herb. It is not intended for a beverage. It is valuable in some cases of sickness, particularly nervous disorders, when administered with judgment and skill. But it should no more be used as a regular article of diet than various drugs which are resorted to as remedies.

The nervous disorders which have become prevalent and have increased so much during the present century, are no doubt the consequence of the tea drinking habit which has become so common throughout the civilized world. When the herbs and other products of earth which the Creator has caused to grow "for the constitution, nature and use of man" are put to their proper and legitimate purpose, relief is afforded to the sick and health takes the place of disease. But when medicinal plants are habitually taken into healthy bodies, they often produce similar effects to those they are ordered to cure. The wise will take good counsel and not be led by the ways of the world.

NEW YORK MORALITY.

THE press of New York has been very pronounced in its denunciation of "Mormonism," displaying at the same time a vast amount of deplorable ignorance of the subject. But supposing the grounds of their assaults to be well taken, is there not an ample field for the exercise of all the journalistic forces of the City and State in attacking the social disorders there prevailing? Some of them are too vile for detail in a family newspaper. Others are so public that comment upon them is proper, and is occasionally made in the most orthodox religious publications. Among the latter is the marriage question. It is a serious subject. It lies at the foundation of society and affects it in all its relationships and conditions. Here is how the law stands in New York, as expounded by the Court of Appeals:

"By the law of this State, a man and a woman who are competent to marry each other, without going before a minister or magistrate, with no previous public notice given, with no form or ceremony, civil or religious, and with no record or written evidence of the act kept, and merely by words of present contract between them, may take upon themselves the relations of husband and wife, and be bound to themselves, to the State, and to society as such; and if, after that, the marriage is denied, proof of actual cohabitation as husband and wife, acknowledgment and recognition of each other to friends and acquaintances and the public, as such, and the general reputation thereof, will enable the court to presume that there was in the beginning an actual and bona fide marriage."

The *Independent* remarks on this position: "This makes the marriage contract simply a civil contract, not different from a contract between two men by which one buys and another sells a horse. It, moreover, surrounds the contract with less safeguards than that by which one buys and another sells an acre of land."

If the powerful papers of the commercial metropolises were to turn the might of their influence upon home reform, it seems they could accomplish much more good than in pecking away at something they know little about, at a distance of thousands of miles.

Howard, the pungent newspaper correspondent, in a recent letter from New York to the *Chicago News* says:

"We have divorces with us all the time, precisely as we have the poor with us all the time, and one of the chief subjects of discussion, one of the bones of society, as of law, most continually gnawed, is the embarrassment attending the divorce schemes of the various states in this great and glorious union. The idea that a man who is divorced by one of our judges in the City Hall park can jump on a car, ride to the ferry, cross over to New Jersey and be legally married to the partner of his present joys, leaving the divorced partner of his lifetime joys free to dance off into Connecticut with the gentleman who has the honor of her hand for the ensuing term, be it short or long, strikes the American bump of humor very hard."

But it should strike something besides the bump of humor.

Common sense is traversed, social decency is snared, and the most ordinary idea of morality is knocked in the head by this sort of thing, which goes on day in and day out, year after year."

Referring to the spurs of virtue which agitate the press when something unusually vile occurs, he remarks:

"These spasmodic endeavors to deal with great social problems, there really being but one end in view, the political advantage of one or another party, amount to nothing in the end, while high life gets divorced in order that it may marry somebody else and low life pligs together, avoiding both the marriage fee and the divorce costs. It is worse than folly to attempt, by occasional incursions upon the camp of the enemy, to do more than create a momentary disturbance. Every one of our big churches is closed; so the devil, having nothing else to do, goes down to Manhattan Beach, to Long Branch, to Saratoga, up the river, down the bay and through all the haunts of men here and hereabouts; and has come, I am told, to the conclusion that he might, just as well as the ministers, take a rest. There is nothing for him to do. The world here and hereabouts is rushing pell-mell into everything that is hot and hollow. The more splendor the literature, the hotter the moralities told, the better the book sells. The hollower, the more shammy, the more farcical, society's outgoings are, the more people seem to enjoy them. The bubbles on the brim attract more than the refreshing liquid in the glass. The shifting panoramas of social development in our gay and giddy watering-places attract thousands where the Concord school of philosophy draws a dozen. When the ministers come back in the autumn, when their churches are swept and garnished, when the organ is tuned and the soprano's fall bonnet is properly tied, they will tell us the same old story about the wicked Jews and the outrageous Pharisees, and we will nod in approbation, or plume as the case may be, while the devil, with his red hot tail, will prance around the town, never uncovering a roof, unless thereby he can bring about a domestic disclosure, but covering up crime,

starting fresh gin mills, teaching the young idea how to shoot into the very heart of burhandom, and enjoying himself to his cinder's content."

These sketches of modern society only give the outlines of the evils existing. And they are not peculiar to New York. They represent the condition of affairs in every great city of the Union, and show which way the nation is drifting. They also proclaim the deep hypocrisy and the pious sham of those periodical assaults on Utah and "Mormonism," which are made in the pretended interests of morality, and serve as texts for the pulpiter's and sham disciples of social reform.

REJOICING OVER ROBBERY.

THE *Independent*, a prominent New York religious weekly, takes much comfort in the turning over of "Mormon" Church property to the Receiver, and says, "there is good hope that the school fund of the Territory will receive substantial enlargement, and the Church in like proportion be shorn of its financial strength."

This is characteristic but not Christian. What would the *Independent* say if it was the Congregational body which was the victim of this attempted spoliation? And yet the principle would be just the same. What difference as to right is the confiscation of "Mormon" Church property and the confiscation of Methodist or any other church property? The very religious *Independent* is simply applauding robbery and urging on the suppression of a religious body by the civil power. If a number of persons donate their means for the use of the ecclesiastical society to which they belong, where is the honesty, equity and Christian principle of taking that property by force and devoting it to another and different purpose to that for which it was donated?

It might be expected that lawyers would be found who would contend that Congress has the power to limit the amount of real estate which a religious society may hold in a Territory of the Union, and even some who would pretend that the property of a corporation dissolved by law, may be diverted from its intended use and appropriated for the benefit of others than the members of the corporation. Very few lawyers of any standing, however, would take such a position. But it is scarcely to be believed that a journal professedly devoted to the dissemination of Christian ethics, would array itself on the side of confiscation and robbery because the religious body sought to be despoiled holds unorthodox doctrines.

But the *Independent* should restrain its joy and keep still its transports awhile. The matter is not by any means decided. The contest has scarcely commenced. Nothing has yet been confiscated. Nothing has been surrendered. The Receiver holds what has been turned over, as much for the Church as for the Government. The whole matter has to be tested in the courts. The constitutionality of the Act of Congress has to be tried. Grave doubts are entertained as to that by many of the legislators who helped to enact it without really understanding its provisions. Should a law in its entirety be pronounced constitutional by the court of last resort, which will eventually be called on to pass upon it, there are many incidental questions to be decided before any of the property in dispute can be declared forfeit or escheat. Even if the Act of Congress proves to be sound in law, it does not follow that a single dollar of the property claimed for the Government will be found within the operations of the Act.

Much of it is in terms exempted by the statute. Some was transferred to individuals by deed of conveyance years ago. Other portions were disposed of about the time the Act became a law. There are technical questions that need not now be detailed which affect still other pieces of property. There are individual and also corporate rights to be determined. And there are many other questions growing out of this attempt to devote property for the benefit of people who never donated a cent of it, which will have to be determined before the very "Christian sons who are getting ready to applaud the plunder of a Church can throw up their hats and shout 'hallelujah!'"

So the *Independent* had better restrain its holy exultation over the expected "shearing" of this ecclesiastical sheep, until it appears certain that the fleece will pass into the hands of the spoilers. It appears to us that if there are any papers in this free land which "should resist the attempt to take from a Church the means voluntarily given to it by its members" and devote it to secular uses, it is the religious journals, which are not only supposed to be the champions of religious rights, but the upholders of moral principles and promulgators of that Christian precept known as "the golden rule."

RELIGIOUS INFIDELITY.

UNDER the title of "The Faith Cure Delusion," Dr. Leonard Woolsey Bacon has an article in the August *Forum*. It contains some strong criticisms of the so-called "Mind Cure" and "Christian Science" systems, blended

with irony and ridicule which may be well deserved, but as the distinguished writer confesses his ignorance of at least one of these subjects, silence, concerning it would perhaps have been wiser than sarcasm.

However mistaken may be the advances and believers in what is called "Mind Cure," we do not think they will be convinced of their error by misrepresenting it. Those who think they have the truth, ought also to have sufficient confidence in the potency of their position to avoid mis-stating the ground occupied by those said to be mistaken. The "Mind Cure" theorists claim that the mind is the seat of disease, and therefore argue that the mind also should be treated for its cure. If the premises were sound the reasoning might be good. But there is a sufficient opening for attack on the assumption of these theorists, without accusing them, Dr. Bacon does, of belief in the Berkeleyan nonsense of the non-existence of anything material.

This is the manner in which the *Independent* and others of its ilk usually "argue" against "Mormonism." They grab something ridiculous or pernicious upon it, and then attack what they have produced as though it was an integral part of the system they assail. The "Mind Cure" people, so far as we have learned, do not pretend that "nothing exists but the immaterial." Their error consists in overlooking the fact of bodily ailments, which cannot exist without mental consciousness, and claiming that all disease is merely mental.

That some disorders, supposed to be physical, are simply mental derangements and others only imaginary, must be admitted by every observing and impartial person, professional and otherwise. And this being true, does it not follow that mental influences may be more likely to benefit the patient than drugs and medicines? If so, then there is some truth in "Mind Cure," though there may not be as much in it as claimed by its enthusiastic advocates. Facts are above arguments, and the testimony of many individuals, who are as sane as the average of their neighbors, and who have been relieved of divers disorders by the "Mind Cure" process, is of more value than the reasonings and dogmatisms of the learned and skeptical.

That infidelity which assumes that nothing can be done or nothing exist which has not been seen or experienced by the unbeliever, is just as irrational and to be condemned as professor of religion as in the disbelief, or agnostic. There are a great many so-called Christians—some of them preachers, to whom the term "infidel" is quite as appropriate as to those whom they are fond of calling by that title. Many things declared by the learned to be "impossible" are known to have occurred, and some things which were called "impossible" half a century ago are now accepted as common facts.

The appetite for fees which Dr. Bacon satirizes in the Mind Cure "metaphysicians," if as active as he describes, is no evidence of their failure to cure. Regular physicians are not noted for their failure to charge for their services, and that they do not always succeed, suffering humanity and the tombstones of all nations are sufficient evidence.

The greater part of the article in the *Forum* is devoted to an attempt to explain away the instructions of the Apostle James, contained in his Epistle 5 c. 14 and 15 v., which the Dr. quotes from the revised translation, as follows:

"Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, he shall be forgiven him."

Over the acceptance, literally, of this the writer becomes facetious and then sophistical. He wanders away into the Greek to find the meaning of the word "anointing," to which he desires to attach either a metaphorical or medicinal sense, it is hard to say which, and then interprets "the Elders of the Church," to signify "the gifted professional physicians of the community." He says these words of James were intended as a rebuke to the enthusiasts who say "Don't send for the doctor; don't give the patient the benefit of any medicine or any surgical treatment; let him alone and send for some of the sisters and we will have a little prayer-meeting instead." And as the exact meaning of the Apostle, who, he says, uttered his words of sober wisdom with indignation at such people, he gives the following:

"Send indeed for the ministers of truth and spiritual comfort, and join your prayers above the bed of your sick friend; but do not delay sending also for the Christian physicians who are members of the same company of elders. Do not fail to pray for your friend, but with all your praying be sure you do not forget his medicine. Rub him with oil."

What a pity it was that when the revised translation of the New Testament was to be prepared, the whole job was not turned over to Dr. Leonard Woolsey Bacon! He would have fixed it up in shape to harmonize with the faithless, glib and spiritually powerless creeds of modern times, and