

EDITORIALS

"THE KETTLE CALLING THE POT," ETC.

DURING the late election and for some time prior to it, complaints of fraud and bulldozing in the South were as common from Republican sources as eulogies of Garfield and stories of his life. We have always taken these charges, if at all, with a considerable modicum of salt. They are no doubt greatly exaggerated, and many of them, like rumors about the "Mormons," are utter falsehoods, fabricated for outside effect.

The *Charleston News and Courier*, of recent date, declares that there is no truth in the charge that the Democrats intimidated anybody in Charleston County, but that "every citizen could vote as he pleased without let or hindrance." But on the other hand it declares that "the conduct of the colored Republicans outside of the city was widely different. It was almost as much as a colored man's life was worth to vote the Democratic ticket. None could safely do it beyond the corporate limits of Charleston. This fact is established by the affidavits submitted to the board of State canvassers;" and further, the *News* states that the Republican supervisors and deputy marshals in various districts of Louisiana, interfered in such a way as to prevent colored men from voting the Democratic ticket.

Charges of this character from either party ought to be thoroughly investigated before they obtain credence, and we have no doubt that even in the South, where it is popularly supposed the Democracy rules by intimidation and violence, that as much Republican chicanery, interference with the freedom and purity of elections, and general political intrigues exist, as can truthfully be charged against their opponents.

[COMMUNICATED.]

MAN, KNOW THYSELF!

THERE is a very important and useful field of knowledge, which is far too seldom entered, and that is the study of the human system in a physiological aspect, or man as possessing a body or machine through which the spirit acts upon material things. It appears to be a very essential point that the spirit should possess what we call a body, but in how many minds is there any anxiety that the spirit should own the best kind of a body, so that its action might be all that could be desired in this human sense?

President Young very sagely said many years ago, that most children were "the result of accident;" in other words that the transmission of life seemed to involve no special thought or preparation on the part of the parents, but that the opportunities of married life were so far unappreciated or misunderstood, that its responsibilities were of so small a magnitude, as never to inspire higher thoughts than that of momentary gratification.

Observation in many directions bears out this conclusion. The world is full of those to whom life is a burden, of those who are unable to endure the shock of circumstances, or to withstand the power of even the mildest form of disease. Millions of the human family, because of ignorance of the rudimentary principles of procreation, fill up early and narrow graves, from sheer lack of that vitality which should spring from thoughtful, vigorous parentage, and far too many need really to be born again, mainly because they were not well born at the first.

Nature, however, is a wonderful power, its operations reach so far, and act so intensely that it aids recuperation, and very perseveringly aims to perfect that which it has produced, and if this natural and eternal effort were more ably seconded by human experience and intelligent action, quite a proportion of the evils growing from primal ignorance might be averted.

But our habits of life, our methods of nursing, our lack of knowledge in regard to the functions and powers of the body, all help to further establish the defects already created. Tastes are indulged, passions are fostered, food is incorrectly prepared, our whole hygiene lacks system, so that even natural efforts at recuperation are thwarted every

hour, and as we advance in life so do we continue slaves to many a deadly habit; narcotics, tobacco, liquors, tea, coffee, animal food, fine flour, are almost universally used, and each acting contrary to the best instincts of man, breeds disease, decimates life, and provides for death the hosts whom he marshals into the quiet resting places of the earth. The increase of intelligence in these departments and the application of that intelligence, would redeem many a victim of hereditary taint, silently revolutionizing and building up the frail structure, the weak and feeble organization of childhood, into something of the stamina which should belong to manhood and womanhood alike.

Now, to the Church of Jesus Christ of Latter-day Saints, there have been revealed principles, which aim at the salvation of the body—in this life—as there are principles which provide for the salvation of both body and spirit in the life to come; and there are hidden treasures of knowledge and increase of health and strength in that revelation known as "The Word of Wisdom." It was given in the early rise of the Church as if to intimate that this salvation of the body and spirit should run in parallel lines in the practice of those to whom the revelation was sent. Yet, how many have regarded this as intended to deprive man and woman of something which in itself was really good, and this by way of trial only, or to foster the spirit of self-sacrifice, as a parent might exact any requirement of his children merely to show his authority, or to exhibit to others that autocratic power which compels obedience.

Need it be said that this view is erroneous, that human research, human experience, professional authority—everywhere, in works devoted to hygiene, to physiology, and kindred topics, amply vindicate and establish the divinity and salvation inherent in the "Word of Wisdom." We may have almost ceased to honor it in our practice, its authority may be questioned and its thought have become nearly obsolete in our feeling and fashion; but it is un-erased in the record, unrepealed by the Giver, and the salvation it promises is only the heritage of the willing and obedient.

This study should command more attention in the homes of Israel. It should be a leading study in all our schools, and when our youth are thus educated in regard to the use and preservation of their bodies, and are acquainted with the functions of each part of the system and the system in combination, far less argument will be necessary in regard to drinking intoxicants, in regard to tobacco and cigarettes, in regard to late hours and sexual lapses, in regard to every form of vice which degrades the body and makes it the slave of habit, in any foolish or criminal direction.

And when "The Word of Wisdom" is taught and recommended from this standpoint, its reasonableness, truth, beauty and salvation will become more and more apparent. It will be realized that life, and the enjoyment thereof are best secured by the intelligent use of every element, and that unpurged tastes and functions mark alone the progress of our culture and the influence of the truths we have received.

We need public lectures in this field; we need private classes for the study of these topics; we need more prominence given them in our schools, and more practical action in our family circles, thus carrying out the motto of ages, "Man, know thyself," and showing our appreciation of the poetic dictum, "The proper study of mankind is Man."

MODERN MIRACLES.

THE subject of modern miracles is being freely and widely discussed by the American press, having been brought into present notice by the candid admissions of Rev. Dr. Stephen H. Tyng, Jr., of New York, concerning the alleged miraculous healings at Lourdes. Lest our readers have not kept in memory the accounts which were given some time ago of the remarkable occurrences at the new Catholic shrine in France, we will briefly recount the particulars.

Lourdes is a French town with a population of between five and six thousand, and is situated near Argeles and close to the Pyrenees Mountains. The people are trusting

and simple, leading a pastoral life, and are mostly devout Catholics. One day, nearly twenty-three years ago, a girl of fourteen years, with two young companions, went into a wood to gather sticks. Approaching a cave or grotto in the side of a mountain, the young girl saw, as she stated, a vision of a young woman dressed in a long white robe, who held in her hand a golden chain with a pendant cross. The other children did not see the white-robed lady. But the girl afterwards saw her at eighteen different times, and took others to the spot but they failed to see the vision. The priests at first doubted, but afterwards applied certain tests to determine the truth or falsity of the girl's story. One was for the lady—supposed to be the Holy Virgin—to make a rose-bush at the grotto bloom in February. This was announced as but a poor test, and the promise was given of greater proof. Next day a stream of water trickled out of the rock and has continued to flow ever since, in considerable volume. The lady required that a shrine should be built at the grotto, the young girl entered a convent, was greatly afflicted in body, and died in 1878, having maintained her testimony for over twenty years.

A splendid edifice has been constructed on the hill above one side of the grotto, with numerous confessionals, in which priests speaking different languages officiate. The church was erected by voluntary contributions, is of elaborate architecture, and is adorned with silk banners, beautiful needlework and valuable gems, the gifts of devotees at the shrine of Notre Dame de Lourdes. To this place the afflicted have made pilgrimages from all parts of the continent, and the cures announced are numerous and marvelous. Crutches, bandages, trusses and other discarded aids to the crippled and diseased, who find no further use for them, are kept in an enclosure, as witnesses of the miracles said to have been performed in answer to prayer at the shrine.

Dr. Tyng is a Protestant preacher. He has visited Lourdes, has examined into the claims of the numerous healings, and now in America in the midst of anti-Catholic people, he pronounces the healings genuine. For this he is badly berated by his Protestant brethren. They think his avowals dangerous to their faith as countenancing Romanism. Then it is contrary to the dogma of sectarian theology, which pronounces all miracles as "done away" and "no longer needed." Skeptics denounce the whole thing a fraud, as they do the miracles of Scripture and all other supposed manifestations of divine power. But of course the Catholics are much pleased with Dr. Tyng's candor, and strengthened by his admissions.

We are not in a position to give fair judgment as to the facts of the alleged miracles at Lourdes, therefore we shall not attempt either to dispute or admit their authenticity. But we have something to say on the principles involved in the dispute concerning them.

The skeptics who deny the truth of any miracle in any age or country, are far more consistent than the professors of religion, who admit the genuineness of Bible accounts of healings and remarkable manifestations of divine power in olden times and eastern lands, while they deny the recurrences of such things in our own age and country. What has been, can be. As Solomon expresses it, "The thing that hath been done is that which shall be done." And in the words these same deniers of modern miracles use in their Sunday form of worship: "As it was in the beginning, is now, and ever shall be, world without end, amen." God is declared to be "the same yesterday, to-day and for ever." And yet when testimony is borne of similar results of the exercise of faith to-day as were manifested in former ages, incredulity, anger and indignation are exhibited by those who profess to believe devoutly in the scriptures, and who condemn to eternal flames all that dispute the divine authenticity of those ancient marvels.

To the Latter-day Saints there is no need to declare that as great miracles have been wrought in this age and Church, through the prayer of faith and the laying on of hands, as any that are recorded in holy writ. They are familiar with these things. But to others we testify that the cause which produced the affects alluded to ages ago, will do the very same to-day, as we have

proven to our entire satisfaction and positive knowledge. And yet we do not believe that a "miracle" was ever performed, quoting that term in the popular sense. The word is generally used to denote a violation of or entire departure from the laws of nature. We believe that God works in, by and through the laws of nature, and not in opposition to them. Also that the remarkable healings and other wonders described in scripture, were the natural effects of causes that were and are as certain and uniform in their operations as any of the forces which some scientists imagine they understand.

Jesus proclaimed a great and eternal truth when he said "All things are possible to them that believe." Faith is a moving power. It is a spiritual force. It acts on fixed principles. When exercised, its results are as regular and sure as the exercise of physical power. Men know how to use their bodily vigor but they do not know how to exercise that spiritual, latent force within them called faith. In its fulness it is embodied and wielded by the Eternal Father, and through it the worlds were framed. "God spake, chaos heard, and worlds came into order by reason of the faith there was in Him." Jesus by its power, healed the sick, raised the dead, rebuked the winds, walked upon the water, combined the appropriate elements into wine, or bread, or fish, and finally ascended on high, overcoming the force of gravitation by a far superior but just as natural power. All men in their spiritual being are the sons of God and the brothers of the Lord Jesus. Faith is an inherent faculty of their souls as the offspring of Deity. But they do not understand its working neither will they, perfectly, while they remain in mortal flesh. But Christ's promise is verily true: "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go to my Father." So the sick can be healed now by faith, and other apparent departures from natural laws can be effected, just as much as at any former period, for principles do not change with time.

Union of faith produces augmented results. As six men lifting simultaneously can raise a much heavier weight than one man alone—unless his strength is as great as that of the six combined, so several persons uniting their faith at one time can obtain greater results than one individual alone—unless his faith is as great as that of the six combined. Hence the Savior's promise, "When two or three of you are agreed touching anything, and ye ask it in my name, ye shall receive it."

It is sometimes said that the Latter-day Saints claim to have an exclusive right to the blessings that come from faith. This is a mistake, or a wilful perversion. We make no such claim. Neither do we cite the remarkable manifestations of the power of God that are thoroughly authenticated in this Church, as proof that all the doctrines we hold are divine. But we do claim that they are proof of the truth of one doctrine which Christ taught and which we teach, and that is the efficacy and power of faith, not only in obtaining divine illumination to the soul, but in acting upon the ordinary forces of nature and the grosser elements of the universe. And yet its operations are no more in the nature of a "miracle" than is the lifting of a weight from the ground or the stopping of a falling substance. If the word miracle is used to denote an effect the cause of which we do not thoroughly comprehend, then we believe in miracles, for we behold them every day in our own being, in the material world, in all nature, animate and inanimate, as well as, often, in those things that are generally denominated spiritual.

Some persons have faith to heal others, and some only to be healed. Some can exercise faith in one direction but not in another. There are people peculiarly gifted and who in their special gift find it easy to exercise faith. Its intensity or the power to evoke it differs in different individuals, and seems to run in different channels. But it is none the less a reality. And he who denies its power because it has not been developed in his own experience, is like a man born blind who declares that no one can see because his eyes are closed to the beauties of nature. Faith is cultivatable like any other power or faculty of the body, mind or spiritual being, and can be increased by use and lessened by disuse as the muscles of the arm can be de-

veloped by exercise and decrease indolence.

Whether the cases of healing claimed for the waters of the shrine at Lourdes are genuine or not, we have no means of determining factually. But we do know God is just as willing to manifest his power to-day as in the first tury of the Christian era; that is a potent force in heaven and the earth beneath; and the promise with which we close article, and which was made by Lord through Joseph Smith, Prophet, is true and faithful, the very word of the living God.

"And again, it shall come to pass that he that hath faith in me, shall be healed, and is not appointed death, shall be healed. He who faith to see shall see; he who faith to hear shall hear; he who hath faith to leap shall leap; and they who have not faith in these things, but believe in my power to become my sons, inasmuch as they break not laws thou shalt bear with the infirmities."

ELECTRIC LIGHTING.

DURING the discussion upon the introduction of the electric light into this city for street illumination, took the ground that the system, yet imperfect and in the nature of an experiment; and while we have faith in its ultimate success, and general adoption, we considered wise to postpone any contract which would commit the municipality to the use of one particular method, patent for a fixed period, which all probability would soon be proved upon. We have seen no reason or occasion to change our view on the subject, but the more we investigate it and watch the progress of electric illumination, the stronger is our conviction that it is wise to wait awhile.

We have neither praised nor damned any of the various systems competing for public favor in either hemisphere. But we have taken occasion to show that more than one method is open to test, and that the Brush system has not been brought into such extensive use as some of its enthusiastic and interested advocates have claimed for it. This was not out of any antipathy to the system nor in dilution in favor of another, simply that the facts might be known and noted.

It was claimed for the system above named, that it had been brought into use in docking ships in some of the London docks, and that it was adopted by the British Navy. We proved from London standard journals that it was a Siemens process that was established at the docks, but we left the question untouched. We have since obtained further information on this point and now give it, fairly, our readers. Two vessels have been fitted with the Brush light—*Inflexible* and the *Minotaur*, each with 16 lamps, the Royal Laboratory at Woolwich Arsenal has also lamps. This, with an experiment at the Admiralty, is the extent of the "adoption of the Brush system by the British Navy," which we give on the authority of "Engineering." However a company has been formed in England, called the Anglo-American Electric Light Company, which is introducing the Brush light, has installed it for tests in several places, and is about to manufacture machines at Lambeth. But in that country, as *Engineering* says, "The Brush light has not been introduced on a large scale."

The Siemens apparatus and the Gramme machines have been used much more extensively in Great Britain, and in this country there are several competing lamps and machines, all at present in some respects imperfect, but each a step towards the great desideratum.

"The Grand Pacific Hotel, Chicago," so says an eastern paper, "has 17 Brush electric lights, the electricity being supplied by the large sized Brush machine. The light, though considered very good, was somewhat unsteady. At the Palmer House the Western machine and lamps are in use, and the light is very satisfactory." Experiments were recently made at the South Kensington Museum, London, with the Wentermann lamp with Wilde machine. It was not satisfactory, considerable noise being made by the lamps. One of the same kind worked by a Gramme machine and afterwards by a Siemens answered