

Ogden preacher or the Kentucky editor. The gentleman of the pen and scissors "shall in no wise lose his reward" for fairness.

FOLLIES AND FICTIONS.

The New York Evening Sun quotes from a Berlin source a queer story bearing on the impeture that goes on in hypnotism. It is to the effect that a young woman, troubled by violent headaches, went to consult a famous hypnotist. He accordingly placed her in an arm chair alongside half a dozen other patients, made a few passes and ordered her to go to sleep. Failing to obey orders, as soon as he had let the room she turned to her next neighbor and asked her, "Are you asleep?" "No," was the reply, "but the doctor has told me to go to sleep, so I am keeping perfectly still." Similar queries addressed to the remaining patients produced similar answers. They were all awake, but, rather than appear to disobey the hypnotist, had all pretended to have "gone off." The joke of it is that he had been making a large income from his dupes.

In view of recent local exhibitions, it would be interesting to know how far similar experiences had been had in other places under similar circumstances. And in the same connection an appropriate allusion may be made to a recent instance of so-called benefit from the operations of Christian Science. A lady who is quite well-known in this city, having been a sufferer for many years from a very painful malady, was urged to attempt the Scientists' cure. The persuasions of relatives and neighbors prevailed and she consented. After a time, her family and friends noticed, and she freely admitted, that her suffering was much diminished—that she felt scarcely any of the pain that formerly had made her existence one continuous nightmare. Of course the "healers" were congratulating themselves on the success of their process, and the extraordinary "cure" was beginning to be widely talked about. All at once—and only lately—the discovery was made that the poor woman's relief from pain was not due at all to Christian Science but to the generous use of morphine, to which in her distress and desperation, she had had recourse!

THE PARIS HORROR.

Now the whole civilized world is shocked at the terrible holocaust in Paris. How many victims there will be is a matter of some uncertainty yet, but the number reaches into the hundreds. In the loss of human life, compared with the awful event of Tuesday afternoon even the vast Mississippi floods become dwarfed. It is idle to descant on the preventive measures that might have been taken. If the fire had been anticipated as probable, there would have been no crowd to become panic stricken, to rush over and trample down each other, and to be tortured to death by the fiery demon. In almost every

place where large crowds assembled at fairs and exhibitions, the very nature of the aggregation there makes possible, in a greater or lesser degree, just such occurrences as this, and no reasonable exercise of foresight seems effective in preventing them. The great French city has had innumerable fairs where a similar disaster could have occurred, if a fire had started as this one did; and so have other large cities. But it seems to have been reserved for a society bazar, given under the patronage of the most refined and best informed class of citizens, and for one of the noblest of purposes, that of giving charitable aid to those in need, to furnish the most appalling disaster of modern times upon an occasion when all was expected to be joy and good will. As words are too feeble to picture fully the awful scenes of the catastrophe, so they fall short of expressing the sympathy and sorrow felt for the unfortunate victims and their families and friends. The great French capital is in the deepest mourning, and for the time being at least is comfortless, while the whole civilized world bows in sympathetic grief. The sad calamity seems to add one other proof that in the present day the very elements are teeming with death, as in the closing days of a world's career.

MR. VARLEY AGAIN.

Rev. Varley, in his reply to the NEWS, referring again to his strange language "the dirty days of Moses," does not improve the matter much. He explains that he had no reference whatever to the illustrious Prophet, but to the "corrupt and squalid conditions which prevailed." So far the gentleman's position is clear but after that it is hopelessly confused. He says that when he is asked for samples of the divine law in regard to certain practices, he objects to go down to those corrupt days and exhibit the aims of the people as samples of the divine law. He wants to go higher up the stream till he finds the perfection of the divine law. His exact words are:

In our great city of London its vast quantity of refuse and sewage finds outlet into the Thames river about fifteen miles below the vast center. If I were asked to get a clean sample of the Thames water I would not take it below the sewage outlet. I would go up stream to the famous Cotswold Willow, where the river takes its rise. Its clear and pellucid springs will there furnish the normal quality of the water. In like manner, when I am asked for samples of the divine law in regard to slavery and polygamy I object to go down stream to the corrupt days when Israel, with a neck of brass, sinned against God's laws, for the normal quality of divine law. We insist upon going up stream, beyond the days of Moses, higher up, and still higher up, until we reach normal conditions and the perfection of the divine law, in Genesis, chapters 1 and 2.

Now, it is perfectly clear that the corruption of no age, no people, can be appealed to as samples of the divine law. That truth is self-evident. It needs no proof. But Mr. Varley, in his argumentation, mixes the divine

law given through Moses and the alleged corrupt practices of ancient Israel together in such a way as to create an impression that in his opinion the divine law itself is no better than the filthy sewage of the Thames. Is that blasphemy or only sophistry? Is the Apostle Paul wrong who says, "The law is holy and the commandment holy and just and good?"

The fact appears to be that the reverend gentleman finds in the Mosala law certain statutes which seem irreconcilable with his exegesis of some scripture passages. As so many others, he, therefore, endeavors to explain them away with the remark that they were only "permissive and tentative." But in so doing he violates a well recognized principle of theology, to let scripture explain scripture. There is no contradiction between the fundamental truths of Genesis I and II and the law given through Moses. Nor did God through the great law-giver permit His people to do wrong. What confidence could man place in a Supreme Being who, for the sake of expediency, or because of moral weakness, would command His children to do right sometimes and at other times wrong? It should be perfectly clear to a theologian that when he finds two passages of the Bible that seem to contradict one another, then the only safe conclusion he can draw is that he misunderstands one or both, and that his imperfect knowledge, not the word of God, is responsible for the situation.

The questions discussed by Mr. Varley, slavery and plural marriage, are not at issue. We are not now talking about either. But we do contend that the days of Moses, as regards the divine laws given to Israel, cannot justly be compared to the refuse matter carried by the rivers into the ocean. All Christians ought to agree on this point.

NOT WELL INFORMED.

We have received a copy of the Hawaiian Gazette of recent date, which contains an editorial headed "Thriving Mormons." It begins:

The Mormons of Utah have made the largest and most successful experiments in agricultural industry within the United States. Brigham Young was one of the foremost organizers of the world. * * * He saw that land speculation must be prevented, in order to secure general prosperity. He prevented it. He allowed every man to own as much land as he could cultivate and no more. He created diversified industries. He did the thinking for thousands of industrious but ignorant men. A man succeeded only by honest work. He destroyed the line between the rich and the poor.

Referring to general industrial conditions in America, in comparison with those in Utah, the Gazette continues:

More remarkable still is the fact that the average net income of each Mormon is greater than the average gross income of the wage-earners of the United States. For some years a considerable percentage of the American farmers have been in sore distress. At the same time the Mormon farmers have been well off and thriving. The Gentile farmer has been