

liquor is sold will do the rest or come as near to it as can be done by the agency of man alone.

THE "MOSLEM WORLD."

The first number of the *Moslem World* has made its appearance. It is published in New York and devotes its columns to the interests of the American Islamic propaganda. Mr. Mohammed Alexander Russell Webb is the editor. He explains the aims and purposes of the journal to be "to place the religion taught by the inspired prophet of Arabia before the English-speaking world in its true light;" and also "to correct those errors into which the masses have fallen through the false history and misconceptions published by prejudiced and ignorant followers of other systems." Mr. Webb anticipates opposition but promises not deliberately to attack any sect or religious system, nor misrepresent or malign any of the existing creeds.

The number of the *Moslem World* just issued contains several articles of interest to any reader who feels that he can profitably devote a little time to the study of a religious system which counts its followers by the millions. The pictures drawn may be strongly colored and present the Arabian prophet and his work in the glow of the oriental evening sun, but this does not hinder the judicious reader from perceiving many facts but little known and less understood in the western world. Some of the most interesting features of the paper are the elegant translations into English of suras or chapters of the Koran. The frontispiece is an illustration representing the Jumma mosque at Agra, India.

BALDHEADEDNESS.

An authority—who as the sequel shows is not an authority at all—declares that premature baldness is the result of too close and too frequent hair cutting; this, he declares, causes the hair to "bleed to death," just as certain vegetation which depends upon its sap for vitality does when cut off or into. This idea seems plausible enough until it is investigated, when it suddenly falls to the ground. An eastern paper shows that it is refuted by the fact that frequent shaving does not conduce to barrenness of chin or caput, and that often in loss of hair from fever or other illness cropping is frequently resorted to successfully as a means of restoration. Per contra, it is urged that women, who seldom have their hair cut close, do not often become bald. A bald-headed woman is a comparative rarity. "The hair falls out," says a vegetarian, "because too much beef is eaten." To this a beef-eater responds that "too much starchy food is the root of the trouble." A shoemaker insisted that the baldness on the top of his head was the result of wearing his hat constantly during his indoor work. His belief was strengthened by the experience of a man in Indiana, whose hair under his hat turned gray, while the hair that his hat did not cover retained its original color. In Denmark the wiseacres insist that staying out

late at night or undue exposure to the moon makes the hair fall out. This theory is in a measure sustained by the method adopted by a Philadelphia editor to arrest the approach of baldness. He was advised to have his hair cut only during the waning of the moon. He followed the advice and now proudly sports an unmolted top-knot.

As a general thing the best hair is found on the heads of those who cover it least. Women's headgear is almost entirely light and airy and they are as often as otherwise uncovered altogether for great lengths of time; hence their comparative freedom from baldness. And nobody ever saw a baldheaded Indian unless he had been scalped or subjected to an accident. However, the bald head is not without its advantages. It is quite frequently a mark of distinction, very often the indication of a studious disposition, and the percentage of them that shine forth from the "mourners' bench" in the police court is small indeed.

THE HERESY TRIAL.

The Briggs heresy case looms up as a matter of great consequence, whereas for a time it was looked upon as a mere source of discord in the Presbyterian fold, the harshness of which would soon be subdued and all made harmonious again. It now, from an appeal on the ground of jurisdiction in the matter of procedure, has grown into a trial of the issues of the case proper, a proceeding to determine the case on its merits, and these involve the question whether or not the doctor in taking advanced or at least divergent ground was still within the scope of orthodoxy as the same is held to be by the Presbyterian church.

The defendant made a great argument in his own behalf before the assembly at Washington yesterday. So logical, impassioned and incisive was it that we are informed even the men most decidedly against him were moved perceptibly for the time being.

To quote from a contemporary, those who are willing to let the Presbyterian church and Dr. Briggs settle their own differences in their own way will feel a curious interest in an episode that occasioned much remark at Washington. After the conclusion of an eloquent sermon to a big audience in another place a week ago Sunday, the pastor of the church remarked with deep feeling, that the cause of all dissension and distraction in the Presbyterian fold, and the reason why the church failed to accomplish as much as it might, is Dr. Briggs. And no one can doubt for a moment that he believed what he said, and that to him and a very large class of persons whom he represents, Dr. Briggs is the sole cause of difference of opinion and the creator of feuds.

The heresy charged against the doctor is an old-time one. He occupies similar ground to that taken by Martin Luther in religion and Galileo in science. It amounts, briefly told, to a belief in the possibility of thought and inspiration proceeding beyond the domain of mere ecclesiasticism and finding information as to theology and divine things which the Bible does not give and the preachers do not

preach. To put it in other language—"Everything is going on beautifully until some pestilent person comes in with a new idea, and then there is endless warfare and schism. How well it would be, strong and devout souls have believed in all ages, if only these mischief-makers could be prevented and the minds of the people be left free from their unsettled influence. It is by this principle that a great many chapters in the world's history, political and theological, have been written."

Referring to this subject, the *St. Paul Pioneer Press* reasons in the following strain:

The individual is of the smallest moment. Again and again, until this lesson should have been well taught, the individual has been removed by accident or violence or the course of nature. And it has not made the smallest difference. If the idea which he represented was a true one, it survived him as it would have survived a million others, and grew only more vigorous and insistent for his fall. If the idea were a delusion, by and by it fell away and perished, no matter how great the intelligence and earnestness behind it. It is the war of thought and not of men in which the battles of the race are lost and won.

It then goes on to ask, substantially, if any doctrine have within it the seed of the divine, the element of immortal truth, would it give way to the advance of ideas and the growth of civilization? Nothing ever has persisted in this world unto the end except the truth. Nothing ever can. When the man who represents an idea is removed, oftener than not the idea flourishes the more luxuriantly by his martyrdom. But if the idea, good or bad, could disappear because the man behind it vanished, then the whole scheme of the universe would be overturned. There is much to think of, much to remember, in reasoning like this. Truth, however persistently warred against, crowded back and trampled upon, is eternal, immaculate and immortal and cannot be extinguished. If, therefore, Dr. Briggs is right and his accusers are wrong, while he may be convicted, humiliated and even spurned, his cause or the principle he advocates cannot be so treated; it will live and some day be recognized.

JUST AND COURTEOUS.

The following, which requires nothing save publicity at our hands, is reproduced with much pleasure:

LOWESTOFT, England,
May 19, 1893.

To the Editor *Deseret News*:

Dear Sir—You are pleased with my report of the Saints' conference here, and I should be pleased if you would mention in your next issue that should any of our Lowestoft or Suffolk friends marry, or do any other "daring deed," or should any "give up the ghost," I would insert same in the *Lowestoft Journal*. Although we are separated, yet we like to know somewhat about old friends.

I believe some good Christians have left this district to join the Saints in your far-off land. With every good wish,

Faithfully yours,
ARTHUR STERNINGS.

The National convention of railway surgeons met at Omaha yesterday. The meeting will continue a week.