

Legislature, in which the wants and desires of those most interested and best qualified to speak on the subject may be set forth. If the spirit characterizing the address and the audience at the meeting referred to shall be carried home to the various counties of our Territory, there will be an early and gratifying awakening to the needs and duties and possibilities of the question, and Utah will without difficulty maintain the fame and prestige so fairly won and so long enjoyed as the parent and pioneer of irrigation in the western world.

One important suggestion was with reference to a concentration instead of a diffusion of effort; and the establishment of small societies, or unions, or clubs, under different names and with narrower purposes, was strongly deprecated. Agricultural and horticultural associations should be adjuncts and parts of, not hostile to or diversions from, the irrigation association. Without irrigation agriculture and horticulture would be impossible. With us it is the basis of all prosperity—of all life, even—that comes from the soil. Surely it should have aid and not antagonism from these interests, because its success means their success, its failure is theirs. We cannot think, therefore, that there is either wisdom or common sense in scattering the efforts or encouraging jealousy and ill-feeling between the great prime cause and those which depend upon it; and we do not believe any true friend of the farmer or orchardist will counsel such a policy. If the designation of the present irrigation society is not broad enough to take in all the interests involved; if its purposes are not sufficiently extensive to answer all the requirements; if its officers and management are not possessed of the breadth of statesmanship necessary to the leadership of a cause to which all interests may confidentially rally, then let the various interests get together and rectify the shortcomings and weaknesses that exist. We believe, however, that no such complaints can be honestly presented; and we should regard as extremely unworthy and unjust any insinuation that the association's officers were either selfish, narrow, unfriendly or unpatriotic to any single material interest of the community. We plead, therefore, for a unity of endeavor. In it there is strength, as has been proved in all that Utah has accomplished in the past—without it there is weakness. What is wanted is that the farmers, gardeners, orchardists, stock growers, foresters, irrigators and business men generally pull together, not apart—and then success is assured.

A MINISTER'S DILEMMA.

According to a New England paper, the pastor of a Congregational church at Hartford, Vermont, is required not only to preach the gospel of the Bible, as he understands it, on Sunday, but also to practice the temporal gospel according to the McKinley till on week days. The latest incumbent of the pulpit aforesaid is understood to have given excellent satisfaction in all his Sabbath day exhortations and bombast; he carried no politics into his discourse, and although he took the

office in answer to an advertisement calling for a pastor who was "young, married and a Republican," he managed to please all who sat at his feet, including Democrats, Populists and A. P. A's. It has gradually leaked out, however, through inquiries instituted by a woolen manufacturer of the town, that the preacher voted for Cleveland in 1892. The result is that a large faction refuse to contribute to his salary, and others who accuse him of hypocrisy or falsehood have quitted his sheep-fold until he shall be relieved from his charge. There is to be no coercion or compulsion employed to effect his retirement, but his congregation has dwindled perceptibly in numbers, and he is in a fair way of being "starved out."

We refer to the incident not so much to show that the phrase "church and state" furnishes a text for political discussion in many places besides Utah, as to suggest that a man who is hired to preach cannot very well complain if compelled to preach what his masters pay him for. One who "divines for money" is understood to make his theology and his oratory acceptable to his employers. Unless of great influence and reputation, he dare not, for he cannot afford to, say unpopular things to them or in any way excite their displeasure. Hence the subserviency of the modern pulpit, except in rare cases; hence the barrenness, the lack of vigor and spirit, the sound and tinkle instead of the fire and force, of so-called Christianity as preached in the sectarian world today. Yet the incident as narrated is unpleasant in its illiberality. While the Vermont deacons have a right to demand candor and truth as to the qualifications of any hired man they choose to advertise for, and may think themselves deceived by the latest one employed, it seems unduly severe to begin punishing him now for a vote cast three years ago, and which in all humility he may have long since repented of.

ANTI-VIVISECTION CONSISTENCY.

There are almost as many kinds of hypocrisy in the world as there are pursuits and purposes of life. Religion is beset by it, politics seethes with it, patriotism is wounded by it, and humanity in all its phases is continually threatened by it. Mankind is addicted to pharisaism—an outward observance of moral forms with an inward or concealed yielding to iniquity. While a few are really better than they seem, the great majority in their acts give the lie to their pretensions. Perhaps the commonest form is exemplified in the criticism of another's actions or conduct, while the critic himself is guilty of the same or even worse deeds. Sincerity is so rare that everybody feels the force of the poet's exclamation, "Consistency, thou art a jewel!"

The civilized world has more than once been invited to array itself on one side or the other of the question of vivisection. Just now another attempt is being made to arouse public sentiment against it. We agree that there is much that is saddening in the thought of dumb animals being carved and drawn and flayed alive by scientific men in the hope of wresting from the forms of organic life the secrets of

the mysterious chemistry whose discovery lights the way to the knowledge of how to prevent or cure disease. But is it not sadder still to think of the vast aggregate of suffering inflicted by countless thousands of men every day in the year upon countless millions of the dumb creatures of earth and sea and air for the mere love of sport or the sordid greed of gain? The St. Paul Pioneer-Press of recent date indulges in a fine bit of irony on this phase of the question. We quote:

That men, in the alleged interest of science, should subject frogs and rabbits and other harmless animals to the torture of vivisection is something sad to think of. When the gentlemen of the humane societies have listened to pathetic memorials and adopted resolutions duly deploring the inhuman practice, they are usually hungry and go home to dinner. Perhaps they dine together as brother workers in the cause of humanity. Among the first courses, perhaps, is the dainty trout caught by some gentle, moralizing angler of the group, which has been enticed by the deceitful bait from his native element to find himself dangling by the lacerated tissues of his little jaws from the barbed hook which has ensnared him. Through what may seem to him ages of quivering agony he is swung to shore, the hook torn from the bleeding tissues, and he is flung into a basket or other receptacle, struggling and gasping in the convulsions of his slow death. When the humane brother has finished his fish, later on there is a lobster salad, which represents in part the meaty contents of a shell fish which has been caught and boiled alive. Then comes, perhaps, a roast of an innocent lamb, whose throat has been cut by the butcher, or a fillet of beef from a fat heifer, which has been knocked in the head at the abattoir, and if the delicate appetite of the philanthropist will stand it, he will crown his list of choice viands with the cooked corpse of some beautiful bird which has been shot and mangled with the leaden charge of the fowler's gun.

There is a great deal of force in this presentment of the case—not enough by any means to overturn the objections to the practice of vivisection, or to prove that a criticism is not just because its author has imperfections. At the same time it contains a vigorous discourse on the beauties and merits of consistency, and suggests that if that rare jewel were to be required as a possession in the matter to controversy, the anti-vivisectionists would number in their ranks only the pagan Brahmins and a mighty few civilized vegetarians.

MODERN SYRIA.

A native of Syria, Shehadi, Abdulla Shehadi, is at present lecturing in the United States on the historic and social differences of the inhabitants of that part of the Turkish empire. He is a graduate of the American college at Beirut and seems to be well versed in the subject of his lecture.

He thinks the Christians of Syria are the descendants chiefly of the ancient Phœnicians, though the country has been overrun so often by other races that there is a considerable mixture of blood. The Hittites, Amalekites and other nations existing at the time of the conquest of the Israelites under Joshua are also represented among the people. The Mohammedan population