

cation. Branching out of this is the proposition to extend the common school into the Indian reservations, as a part of the settlement of the Indian question. "How can we retain education in Christian morals in public schools, while shutting out sectarian instructions?" is another important limb of the educational branch; and yet another is manual education.

Another branch is Judicial Reform, whose most prominent part just now is Jury Reform to the extent of (1) making something less than a unanimous verdict sufficient to convict, or acquit; (2) providing for the panel being made up in an absolutely impartial manner; and (3) providing against the exclusion of persons of intelligence, who have read about the case, but declare themselves capable of deciding fairly upon the evidence.

The Woman Suffrage branch grows slowly but steadily with its various minor branches, education suffrage, municipal suffrage, that have already been introduced quite extensively.

There are a number of minor branches also; such as the appointment of Police Commissioners for great cities by state rather than city authorities as a solution of the problem of the great cities; closely allied to this is the suppression of party politics from city elections and uniting all friends of law against the forces of lawlessness; the taking from governors the pardoning power and investing it in a Commission or Court of Pardons; opening colleges impartially for both sexes; the question of maintaining State Normal Schools and State Universities; non-partisan tariff reform by a Commission similar to the Inter-State Commerce Commission; capital punishment by electrocution; forbidding the sale of pistols, except as poisons are sold, with careful re-

strictions; funeral reform in the way of more economy and less display, with no Sunday funerals except in cases of real necessity; international co-operation for the suppression of the slave trade; general adoption of the plan of electing public weighers, by whom coal and other necessities of life are to be weighed for the public, to prevent fraud; stringent laws against the sale of opium, except upon the written prescription of reputable physicians; more attention in the public schools to the art of expression, since ours is a "Government by talking."

There are two large branches remaining to be mentioned, Civil Service Reform, which some think is itself in need of reforming in the way of making the examinations turn more largely upon other tests—of sobriety, same as Jefferson intimated; nothing unfits men for Civil Service more than drinking habits.

The deepest reform of all, one that needs the clearest thinking just now to avoid both extremes, is that branch of reform that deals with the connection of Christianity and the State, proposing on the one hand to acknowledge God in the Constitution, to give the Christian elements in our Government an unquestionable legal basis, and on the other, an amendment to the National Constitution, forbidding *State Legislatures* to make an established religion, as only *Congress* is now forbidden to do, there being nothing in the National Constitution to forbid Utah, when it becomes a State, to establish Mormonism, or New Mexico Catholicism.

Any pastor or religious editor who overlooks these living problems, gazing skyward absorbed in theological castle-building, is unworthy of the place he occupies and the opportunity he loses, as well as of the age in which he lives.