

The civil war in that country in 1858, and the subsequent establishment of Imperialism, were the result of a struggle between Church and State. The Roman church controlled the wealth and politics of Mexico previous to this. Its wealth outside of sacred edifices and religious institutions was estimated at \$95,000,000. It owned property in nearly every town and city throughout the nation, which was rented to tenants for all kinds of trade and business.

This property was all confiscated, but that devoted directly to religion was not interfered with. The State, however, assumed control of it, and made the priests tenants at will. A number of religious orders were banished from Mexico. Among these was that about to be established a few days ago at Puebla and Cholula.

THE POLITICAL FUTURE.

THE Springfield Republican has a very interesting editorial on the political future. It says the barometer points to unsettled weather, and that storm centres are forming at Washington and Albany. The two great parties of the nation present each an unpromising aspect.

The Republican is independent in politics, and reviews the situation so as to enable independents to form a correct view of affairs. Since 1884 they have been more or less allied with the Democratic party. It says the Cleveland administration dispelled the vague fears that had attended a Democratic restoration, but it disappointed any hope of a radical departure from the spoils system. However, the Independents supported Cleveland in 1888 because of his personal traits of sense, foresight and courage. Events have justified the adherence of the Independents to Democracy up till the present. But as matters present themselves now a new departure is in order. The Democratic party without Cleveland is "not adequate to meet the responsibilities of government."

The Republican next goes on to the opposite party which it characterizes as perhaps a little safer than the Democracy. It says Mr. Harrison has made in the main a decent administration of the partisan order, but nothing has been done in the way of purifying the party from corruptionists and spoils-seekers. In this respect it renders itself unfitted for government, and is no better than its antagonist.

The question is then asked, is there any hope in a new organization? Are the conditions such that a new party may be born? Is there some great

principle upon which men can unite, now in embryo in the mind of the nation at large? The principle of Federalism has strength in the national Constitution; of Democracy, trust in the common people; of the Whigs, love of the Union; of the Republicans, restriction of slavery. Is any such great principle working in men's minds today? asks the *Republican*? To which it replies as follows:

"Such a principle we believe there is, felt widely as the vital need of the body politic. It is best expressed by Lincoln's words, 'Government of the people, by the people, and for the people.' It is best appreciated by considering how far we are from possessing it, and how far we are drifting away from it. What we are drifting toward is government of the people by the politicians for the grabbers. The public offices, except a small fraction of the less important, are given as rewards for partisan activity. They are given with a view not primarily to the public service, but to keeping one party in power—that is, helping certain other men to offices. Beyond this, among the people at large, there is a growing tendency to ask for laws which favor this or that class. The tariff system, as it now exists, is largely the product of a combination of certain classes of producers to make all consumers pay a higher price for their wares. Our pension expenditure has far outrun the limits of justice and gratitude, and the glory of our veterans has been tarnished under the passion of getting money from the government—that is, out of one's neighbor's pocket. A part of the debtor class are clamorous for cheaper money, that they may profit at the expense of the creditor class. Corporations intrigue for special legislation, and organized manual labor demands special legislation. The competition grows wider and hotter for congressional and legislative interference to help this class and that class.

The remedy lies in the restoration of government to its true function—the impartial care of the general good. Practically this would mean first of all a tenure of public office by merit only. It would mean a steady redress of that one system of import duties which aims to extravagantly profit certain interests by unjust burdens on the whole community. It would mean the end of special legislation. But ultimately this principal of the common good would work beyond these special reforms. It would not contract but extend the beneficence of our governmental organization."

SUNDAY FUNERALS.

A NUMBER of eastern clergymen have joined in an earnest protest against Sunday funerals. They say those ceremonies interfere with the regular divine services, and also entail upon them extra labor which unfits them for preaching, and sometimes prevents them from officiating in the pulpit on that day.

Sunday is selected often, no doubt, for funerals because friends of the deceased are better able on that day to attend, and can do so without losing a day's labor. This is perhaps not so much of a pecuniary object as a matter of convenience. Employers often object to giving "a day off," and in many

cases it cannot be allowed without loss. Sunday being also a day for worship it seems to many people the most fitting time for funeral services.

In a community like ours, however, the reasons which are potent elsewhere do not apply with as great force as in other places. Very few persons here would be prevented from attending the obsequies of a departed relative, and it only requires a little exertion and planning to arrange for such attendance on a week day. And as to the preachers, they are so numerous here that there are plenty for funerals, and "Mormon" Elders are not so easily fatigued as the paid ministers seem to be.

But it is very desirable that the Sabbath day should not be occupied by funerals unless it is absolutely necessary. And when no other day will be suitable, they should, if possible, be conducted at a time which will not interfere with the regular meetings or the Sunday schools. Occasionally this may be unavoidable. But as a rule arrangements can be made to conduct funeral ceremonies on another day. This has been repeatedly urged by the authorities of this Stake of Zion on the Priesthood and the people, and we take occasion to call their attention anew to this subject, which has been revived by the action of the clergymen referred to.

If the prominent men in the various wards will keep this injunction in view, and make it a rule to discourage Sunday funerals, there will be but few exceptions to it and it will be found to prove for the general welfare. Our Sunday Schools, Tabernacle services and Ward meetings should be paramount, and unless some special reason exists for a change, the regulation should be established not to allow other ceremonies to interfere with these regular services. This is not intended for a cast iron edict, but for a word of advice which will be found profitable to observe.

IMPORTANT TO ALL VOTERS.

REPORTS continue to come to us of the "colonization" of precincts in this city which have heretofore been weak in "Liberal" votes. It is evident that an attempt is being made to secure the Third and Fourth precincts and to make the First precinct sure for the "Liberal" cause. This is an old trick of that faction and this time they cannot cover it by throwing dust about it and accusing the People's party of its own tactics.

The active men of the regular political parties can make themselves familiar with this scheme if they will