

THE CHINESE EXCLUSION BILL.

THE new Chinese exclusion bill is causing some comment from an international point of view. It has been signed by President Harrison and is now law. Reports are in circulation that the Chinese Minister in Washington, when formally notified of the passage and adoption of the measure, will withdraw the legation. He expressed his detestation of the original Geary bill, and as the conference measure retains many of the harsher features of the original draft, his displeasure still exists. Anyhow, the law will have the effect of rendering the people of China more hostile to European and American residents and sojourners in the Celestial Empire.

THE UNITARIAN MOVEMENT.

DURING the past two or three days the subject of Unitarianism has been under discussion in this city. Ministers of different denominations have been permitted to explain their religions in its conference, but this was chiefly to make a basis for Unitarian comments. It is possible that some good may come out of this friendly discussion. We are not among those who fear agitation. Inertia is most to be dreaded. To stir up thought is one object of preaching, lecturing and writing. The truth is not terrified by opposition, but naturally provokes it in the midst of a world of error.

But there is danger to superficial thinkers in the movement to exalt what is called Unitarianism above all creeds and all systems claiming to be divine. It is a specious kind of skepticism. While claiming to be Christian, in that it professes a sort of belief in Christ, an undefined faith in an incomprehensible deity, and a qualified acceptance of the Bible as a guide, it yet in reality goes against the Christianity of Jesus and His Apostles, the doctrine of a personal, substantial God, and the principle of actual revelation by direct intercourse with the Deity.

Avowing extreme liberality, and protesting that it is not destructive, it yet indulges in that liberty which ignores law, pretending to have advanced beyond it, and tries to break in pieces all creeds and dogmas and to cast to the winds those fixed principles which are the foundations of the Christian religion, expounded and instilled upon by its great Exemplar and His authorized evangelists.

A "gospel" without fixed and fundamental principles, a "gospel" without definite authority, a "gospel" without divine revelation, is not the Gospel of Christ, but some "other gospel" that Paul of old denounced with all the vigor of his eloquence and the power of his apostleship. It may do for people who have nothing better, and we believe that in some respects it is better than no religion at all, for any kind of deism is somewhat preferable to atheism. But it is not to be designated as a system or a theology. It is like a ship on the ocean without rudder or compass or captain, with starlight perhaps as a guide, but with each bewildered passenger as his own reader of the signs above and his own

guesser as to the rocks and shoals beneath.

Many estimable people meet under Unitarian auspices, and much pleasant and sometimes excellent observations are made by its orators. But it can scarcely be truthfully called a church; no one can state definitely its doctrines; it has no God that can be brought within the understanding of man, no Savior in the sense in which Jesus proclaimed Himself the Christ, no ordinances as visible forms of man's obedience and divine acceptance, and no authority to settle controversy or establish discipline.

Thus, while it affords opportunities for thinking people to speculate on things that lift the mind from that which is merely earthly and sensuous, and does not assume control of the souls of men to bring them into bondage, it is yet utterly unsatisfactory as an exponent of theology, as a guide in the way of life, as a revealer of the divine to mortals, and as any sort of a system to claim the adherence of a soul seeking for aid to salvation.

It has been denounced as infidel. This is perhaps unjust and too severe, and yet it is a species of skepticism that is very insidious, and its tendency is rather to weaken and destroy that faith without which it is impossible to please God, and which is essential to salvation, rather than to quicken and increase it. And in this, in our opinion, lies its chief defect, and its greatest injury to people who are not rooted and grounded in the truth, and who can be turned aside from the revealed Gospel and be "tossed to and fro and carried about with every wind of doctrine." It is of no earthly use to Latter-day Saints.

THE REMOVAL OF THE COLORADO UTES.

THE *Syracuse, New York, Herald* is one of the public journals that are opposed to the removal of the Utes from Colorado into Utah. After stating the present status of the bill for that purpose it says:

"It seems hardly possible that the government will abandon its policy of civilizing the Indians by consigning them to a track of country inhabited by outlaws and murderers, and beyond the reach of any humanizing influence. If this was to be the final disposition of the Utes, the friends of the Indians wonder why so much money has been expended to educate them, why the bills for lands in severalty were passed, and what has been the need of such extravagant legislation. All that is asked for the Indians is that the government will protect them in the rights which are necessary to preserve them from extinction. No opposition is made to offering the surplus lands on the Ute reservation to settlers under proper restrictions, but the cruel 'moving on' policy, that has driven the Indians from their fertile lands all over the Northwest at the approach of the white wagon of the emigrant, is not of the kind that changes savages into peaceable citizens; better the work of the missionary and the school teacher, a recognition of the red man's right to standing room on the Western prairies, and the good faith of the government kept, even with a handful of Colorado Indians."

It has been stated by his enemies that Delegate Caine has favored this bill. When the falsity of this became apparent they changed the charge to one of negligence and indifference. This is just as untrue and unjust as the other. John T. Caine has done all that lay in the power of a Delegate, first to prevent the contemplated removal. Second, if it was determined to carry the measure to secure justice to the settlers who had made farms and improvements upon the lands selected for the savages.

He has succeeded in blocking the bill for some time and while it was reported to the House and committed to the Committee of the Whole he secured the opposition of a respectable minority of the Committee on Indian Affairs who made the annexed report:

"The undersigned, members of the committee on Indian affairs, dissenting from the views of the majority, would respectfully report: We object to the removal of the Southern Utes from Colorado into Utah as proposed, because—the removal is not necessary in order to secure them land suitable for their present and future use, as they have an abundance both of agricultural and grazing land.

"Their removal from agricultural to wild grazing lands, with roaming privileges over large hunting ranges, is at variance with the sound policy of the government with reference to settling Indians on lands in severalty, and would indefinitely postpone any hopeful effort for their civilization.

"It would impose upon settlers on and near the proposed reservation, against their will, the burden of which it is the object of this removal to free those who live on the border of their present home, thus imposing an injustice upon the one that the other may be relieved of a burden of which they can not justly complain.

"It would, against the protest of Utah, take 3,000,000 acres of her territory for occupation and 3,000,000 more for roaming and hunting privileges, that Colorado may open up 1,000,000 acres to white citizens; a proposed injustice the more flagrant because a repetition of that inflicted a few years since, when the other bands of confederated Utes were forced upon Utah for the relief of Colorado.

"To do this injustice to Utah, inflict grievous wrong upon these settlers, abandon our policy of civilization, and remit these wards of the nation to hopeless barbarism will cost, for present arrangement and future control and support, a large expenditure of money from the treasury, amounting to several hundred thousand dollars.

"The bill that we offer as a substitute provides simply that our treaty obligations shall be fulfilled, which will require not more than 150,000 acres of their present reservation, and open up the remainder to settlement under provisions which will secure an ample civilization fund, without the expense of a single dollar to the government.

"We fully agree with the commissioner of Indian affairs, who says in his report to the honorable secretary of the interior: 'As a result of my investigations I feel constrained to say that I can not approve the ratification of the proposed agreement for the following reasons:

First. From an examination of the records of the various councils held with the Indians by the commissioners it does not seem to me that the agreement reached fairly represents the real wishes of the Utes; that their consent was reluctantly given, and under stress of such considerations as appealed strongly to their fears and very largely to their prejudices against a civilized life.