

Second. The progress already made by these Indians in civilization will be rudely interrupted by the removal, and they will be placed amid surroundings much more hostile to their progress in learning the white man's ways than those amidst which they are now situated.

Third. It will be exceedingly difficult if not impossible for the government to carry out the agreement made with these Indians to protect them from the intrusions of white men on the new reservation.

WM. H. BRAWLEY.  
A. C. HOPKINS.  
THOS. LYNCH.

It is possible that in spite of all that can be done the bill will become a law. Colorado wants it, and Colorado has votes in both Houses of Congress and political influence in the nation, while Utah as neither. But if this event does occur it will not be the fault of the Delegate from this Territory, who has done his whole duty in relation to the matter.

### CASTE IN "CHRISTIAN" WORSHIP.

BISHOP POTTER of the Episcopal church discusses in the *Forum* for May the necessity for the American cathedral. In the course of his argument he thus de-cants upon the pew system in vogue in all the orthodox churches:

"I presume it would be safe to say that there is no other land in Christendom where so many places of religious worship bear witness to the inflexible supremacy of the spirit of caste. For what is the spirit of caste if it be not the spirit that in these conditions and relationships which, seeming to exclude distinctions implying superiority or inferiority of persons, insists upon affirming them? And is there any other institution which, in the face of the plain teachings of the religion of Jesus Christ—as where in the Epistle of St. James it is said: 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing and say unto him, Sit thou there in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?' (i. e., discriminate from unworthy motives)—is there, I ask, any other institution which, in the face of the plain teaching of its Founder departs so radically and habitually from that teaching as thus given as does the modern pewed church? Mr. Webster once said that it was an evidence of the divine origin of Christianity that it had so long survived its being preached in tub pulpits. It will be a stronger evidence of it if in America it survives the enormous incongruity of the pew system."

It is objected to by some newspaper critics on the Bishop's article that while declaiming against the pew system he does not prescribe a remedy. As we understand him he would have cathedrals in which all comers would be free to what there is. And he cites the services at St. Paul's in London where sometimes six or seven thousand people congregate under the great dome and where there are no reserved rights.

But there is no need to make cathedrals only the places of worship where all comers will be welcome without fee

or pew rent. In the Church of Jesus Christ of Latter-day Saints, nicknamed the "Mormon" Church, there are no pews and no collections at public worship. Other methods are employed to meet necessary expenses than renting seats and thrusting a contribution box in the face of the worshipper.

The tub-pulpit, the box pew and the collection plate are concomitants of modern perverted Christianity, and ought to be abolished with the obsolete doctrines which were once considered essential. They should be tumbled into the literal hell-fire, with infant damnation, natural depravity, salvation by election and other exploded dogmas which are now rejected by most thinking people.

Class distinctions are not compatible with Christ's religion. Anything that favors them is contrary to the genius of His teachings and ought not to be permitted to figure in His Church. Wealth is not to be despised nor its power ignored either in religion or elsewhere. But the brotherhood of man, which is the corollary of the Fatherhood of God, is one of the essentials of the true Christian faith, and in Christian worship all people should be on an equality. Bishop Potter, on this question, is undoubtedly correct.

### THE CHINESE EXCITED.

THE Chinese Minister at Washington has forwarded a written protest to the State Department against the new exclusion bill. He comments on the harsher features of the measure, which renew the Scott law of 1888, deprive Chinese of the right of bail in habeas corpus cases, and include the registration clause of the Geary bill. Under these provisions it would be impossible for Chinese subjects to live peacefully in the United States. The Minister says it is a direct violation of the treaty of 1880.

What course the Peking government will take is not yet stated, but the celestials themselves are intensely agitated on the matter. Conferences of Chinese are being held in Eastern cities to discuss the propriety of an exodus from the United States. It appears that public meetings have also been held in China, and the Emperor exhorted in no uncertain tones to retaliate. He is asked to take steps whereby American capital will be driven from China, and American ships prohibited from entering Chinese ports. If these demands are complied with every Chinaman in the United States will be expected to return home by a certain date, and should he not comply, if he returns later his head will be dropped into a basket.

The law is the most radical that has ever been passed by the United States since the formation of the Federation, and its enforcement is liable to recoil upon American residents in Chinese territory, and to damage to some extent the trade interests of the country. The Chinese are at least human and if they do not retaliate it will not be because of a lack of disposition in that direction, but from a simple deficiency in courage.

The city of Umeo, Sweden, has electric lights.

### THE DEEP CREEK COUNTRY.

A CORRESPONDENT in the *Denver Mining Age*, writing from Ibapah, Utah, makes some statements relating to the Deep Creek country. He says that in a mineral sense the territory embraces two counties of Nevada, Elko and White Pine, and in area is about seventy-five miles square. It includes Clifton, Ferber and Spring Creek mining districts, and by common consent, Dugway, Willow Spring, Eagle, Glen-coe, Mumsey Creek and White Horse.

The Clifton district is the oldest in Western Utah. It includes the Gold Hill and Dutch Mountain group of mines. Its area is about twelve miles square, and is said to abound in iron, copper and silver ores. At the Gold Hill mine there are thousands of tons of ore upon the dump awaiting a chance to be reduced. The ore is hard and soft carbonate, yielding thirty ounces of silver, and thirty-five per cent lead. The average assay value of Clifton district is forty ounces silver, thirty per cent lead and \$5 in gold.

The Spring Creek district adjoins Clifton. It is only about one year old, but some good mines have been already developed. New discoveries have been made within the past two weeks in this district, at a place called Dry Canyon.

The correspondent is of the opinion that railroad agencies in those districts would be the means of developing valuable mining properties.

### MORE SPECIAL TAXES.

IT WILL be seen by those who read the minutes of the proceedings of the City Council, that an ordinance has been passed for the construction of sidewalks nearly all over the city where they are not at present extended. It should be understood that special taxes will be assessed upon the property by which these sidewalks are to be constructed, in order to pay the expense. They will be, in all probability, of cement, like those that have been already laid. There is no objection to the material. There may be objection to the payment of the special taxes which will have to be assessed to construct the sidewalks.

It is to this that we call the attention of the public. Hundreds of the owners of small pieces of property on the streets distant from the business portion of the city, are poor people who now find it almost impossible to raise the money to pay the taxes with which they are already burdened. The only way to avoid this new drain upon their resources is to decide that they do not want the sidewalks. If they want them they must pay for them; if they do not they must protest against their construction.

The majority of these people never see the paper in which the intentions of the City Council are published. Those who do should take the trouble to inform their neighbors as to what is to be done, so that they may not be taken unawares.

We do not want to stand in the way of improvements. Neither do we wish our friends to be saddled with a