

greater evils that might be struck at with lusty ecclesiastical blows, that the Methodists might afford to let it alone, and get after something the abolition of which would to a great extent improve the social situation.

Talking about the interference of ecclesiastical officers with the ordinary affairs of life, the reader will please note the position taken by the Columbus preachers respecting the proposed bill for the benefit of the Old Ladies' Home. "All Christian people" are advised to give it a wide berth.

We do not know the reason for this action. It is to be presumed that it is not because those who assumed to give such advice were desirous of preventing the Old Ladies' Home from receiving assistance, that being a benevolent institution. If it was for the purpose of protecting Christian people from contamination to which they might be exposed by mingling with immoral characters, the advice was sound. But no particular howl is raised against the Methodists on the ground of exclusiveness and priestly dictation, because of this counsel to Church members. How different when protective advice is tendered to the young people among the Latter-day Saints by their Elders. Although the sole object is to guard the youth against straying into by-paths that lead to destruction, those who tender it are denounced as ecclesiastical interferers with the social affairs of their people. But what is commendable in a sectarian clergyman is denounced as unbearable tyranny in a Latter-day Saint (Church official); and so injustice goes on unchecked, being propped up by unsightly and unreasoning prejudice.

THE NEGRO PROBLEM.

THE negro problem, the foundations of which were intermingled with those of the American Union itself, was by no means solved with the abolition of slavery, nor the reconstruction of the South, nor the enfranchisement of the colored race. On the contrary it is giving to some of our statesmen and sociologists a grave anxiety, not unlike that which far-sighted men felt in the fifties, when the spirit of war began to show itself in legislative, political and journalistic circles in various parts of the country.

The increased fecundity of the black race over the whites with whom they live in contact, will, if the natural progress of events be not

interfered with, in a few years more place the whites in the minority throughout most districts of the South. The prospect of being ruled by their former slaves fills with gloom the breast of the proud-pirited Southron, and that such a condition, once brought about, can peacefully continue long, is scarcely to be dreamed by the most sanguine optimist, much less expected by a sensible person, familiar with human nature, and the forces and motives which actuate men and produce war.

Two new phases of this problem are being noted by some of the newspapers of the South. One, referred to by Senator Ingalls in his recent remarks upon the subject, is that the mulatto is disappearing, while the colored race grows steadily blacker. A southern paper suggests, as among the causes of this process, the fact that slavery encouraged relations between master and slave for which the law provided no punishment and which tended to multiply mulattoes; whereas now the colored woman may invoke the law in establishing the paternity of her child, and fix the responsibility for it. The same paper asserts, as another reason for the decadence of the mulatto, that since the war, a sentiment, not existing in slavery days, has grown up in both races, which regards their association in a capacity to beget offspring as disgraceful. It is asserted that mulattoes of both sexes prefer marital companions darker than themselves, a fact which tends to concentrate the black blood in, and eliminate the white from the veins of the colored race. It is a well known scientific fact that an admixture of the two bloods is not favorable to fecundity, and that the darker the colored people are, the more prolific they are.

The other phase of this subject to which allusion is made, is the alleged retirement of the whites from the coast plantations to the high lands of the interior, leaving the negroes in possession. The *Atlanta Constitution* notes this, confirms it, and adds that wherever the negroes very largely predominate the whites are retiring; "the English speaking race everywhere rules or retires." The receding of the whites from the coast does not affect the cities on the seaboard. The whites gather in them and gain in numbers from incoming accretions which leave the neighboring farming districts. Thus a segregation is

in progress which promises soon to result in the formation of white and black sections on the map of the South, having more or less distinct boundaries. This condition cannot but foster sectional and race antipathies, and the tendency in the direction of it is another ominous phase of the great race problem on the American continent.

Recently, in an address before the Georgia Legislature, Hon. J. L. M. Curry, late minister to Spain, said:

"I want to say to you in perfect frankness that the man who thinks the negro problem has been settled is either a fanatic or a fool. I stand aghast at the problem. I don't believe civilization ever encountered one of greater magnitude. It casts a dark shadow over your civilization, your churches, your government of the future. It is a great problem, which will tax your energies. Georgia was once Shermanized. Georgia, with the South Africanized, as it may be, would be a thousand times worse than Shermanized."

A CORRECT VIEW.

ONCE in a while a public journal has a square look at Utah affairs, and not only takes in the situation but boldly expresses the results of independent observation. This was the position of the *Chicago Times* when it glanced in this direction and dashed down these remarks:

"The so-called Gentile population of Utah are heard from chiefly through the active politicians among their number. The Mormons have been the thrifty population of Utah. Their industry, which has changed an unpromising desert into fruitful soil, has made the wealth of the Territory. Salt Lake City is substantially their city. They control its municipal affairs as they control the Legislative work of the Territory. The minority, comprehended under the general term Gentile, is not ill-treated, its rights of person and property are respected, no religious persecution is attempted, but it makes it moan as though it labored under hard conditions. Its moral sense is not greatly outraged against polygamous practices, for its own class is not a stranger to vice, but it does protest against the political unification of the church whereby it is deprived of the exercise of a power its adventurous spirits, incapable of the close industry of Mormons, covet. The Gentile in Utah would have the Mormon disfranchised that he himself may hold, occupy and possess the land, levying its taxes upon Mormon property and disbursing the proceeds for the benefit of the Gentile. Under the sway of political Gentiles levying upon Mormon property special assessments for street and other improvements, Salt