

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - Sept. 2, 1874.

THE ALARM IN THE SOUTH.

THERE is some difference of opinion concerning the condition of the Southern States, in regard to the relations of the blacks and the whites toward each other. The staid old *Journal of Commerce* of New York believes there is little need for alarm, that the correspondents in the South are either imposed upon by their informants or they designedly exaggerate the state of affairs, as the same things have been reported for the last nine years, and yet the "war of races" seems as far off as ever.

But other journals take an opposite view. The *Cleveland Plain Dealer* takes this view—

"Are we to have a war of races? Such a conflict has been predicted ever since the inauguration of congressional reconstruction in the South; but the prediction has never been fulfilled entirely. Lately, however, there have been numerous premonitions of such a war. At different places in Arkansas, Louisiana, Tennessee, Mississippi, South Carolina and Georgia, bloody encounters have recently taken place between the whites and blacks. Politics does not seem to be an influence in this bad blood; the white men opposed to the negroes, and frequently the victims of their rage and savagery, are as often Republicans as Democrats. A race hatred, pure and simple, seems to be at the bottom of the whole trouble. In some portions of the South there are organizations of white men pledged to operate in every possible way against the negro, socially and politically. Both Republicans and Democrats belong to these organizations.

"Now while such a state of things is to be heartily reprehended, it is idle to deny that the white people of the South have not been, in a large degree, provoked to a hostile attitude against the negro. The reckless and malignant radicals who invented the scheme of reconstruction were largely impelled by a desire to break the spirit and strength of the Southern whites. This they expected to accomplish by a cunning trick of disfranchisement, which tied the hands of every intelligent white Southerner, and handed him and his fellows over to the subjection of black field hands—as ignorant as the mules of the cane and cotton fields—and a parcel of vile political hoodlums from the North, who soon became known the world over as carpet-baggers. As a result of this sickening and unnatural combination the people of many portions of the South have been subjected to confiscation, robbery and outrage in every conceivable form, so that in most cases the bloody enmity to the negro race which we now see results from sheer desperation. The conviction, too, that the social and political wrongs of the South have been imposed upon her people by the North for the deliberate purpose of crushing them, has a great deal to do towards intensifying their bitterness."

A number of extracts from several other journals we have already given, taking serious and more or less apprehensive views of the southern situation. The *Washington Star*, of Aug. 20, has the following—

"The Attorney General is daily receiving communications showing that there is a desperate effort in some portions of the southern states to inaugurate a war of races. Among others to the same effect he received to-day a communication from a military officer stating 'that the conduct of three persons who were returning from a political meeting was marked by acts of lawlessness and crime which have struck terror in the residents of a portion of the parish. Garden patches of negroes were ruthlessly destroyed, pistols fired, and to crown all two cowardly and brutal

murders committed, attended by barbarities to be expected only from savages. The party met a colored man quietly carrying a bucket for water upon the road about six miles from here, compelled him to come before them, and upon his attempting to escape they shot him and then deliberately cut open his throat and plunged a dagger in it, leaving him in the road. Not content with this, they rode to the house of an old negro about a half mile further on, called him to the door and requested him to bring them a gourd of water, and while he was bringing it out to the gate shot him and then cut his throat, nearly severing his head from his body.' He further says that there is the wildest fright and terror among the colored people about there, nearly all having seized their shot-guns and hiding them in the woods."

Another eastern paper says that the Attorney-General says that there is much cause for alarm at the certainty of a war of races at the South, as he has advices from Arkansas, Mississippi, Florida, Texas, South Carolina, Louisiana, and Alabama, showing that a war of races is almost unavoidable.

Fred. Douglass's paper, the *National Era*, speaks of the probability of a separation of the two races, and advises the freedmen to leave those States wherein they are in the minority and subject to prejudice and outrage, and remove to other States where they will be in the majority and can protect themselves. The *Era* suggests South Carolina, Florida, Mississippi, and Louisiana as the probable black States of the future. A white Georgian in the *International Review* sees a tendency in that direction, thinks the blacks will gravitate southward and westward until they cross into Mexico and rest there, and that such a migratory movement is a good sign and the best possible solution of the negro problem of the day.

SELF-DEFENCE.

SELF-DEFENCE has been called the first law of nature. When a man is attacked meanly, unjustly, persecutingly, with a fell intent, with a premeditatedly wicked purpose, he is tacitly allowed a large choice in his method and means of defence.

A large portion of this community, individually and personally or representatively, are attacked in this way. Every technicality is taken advantage of to persecutingly prosecute and convict us, and it is our perfect right, if we choose to exercise it, to take advantage of every technicality that the law permits in defending ourselves.

We are contending for our constitutional rights and privileges, our liberties, our lives, our loving wives and our prattling children, our homes and our possessions, our hearth-stones and our family altars, our religion and our God, our all in this life and that which is to come. And it is at our own discretion to exhaust every available human resource in contending for and defending them; and when those are exhausted, if the fight still goes against us, it is ours to put our trust in a righteous God, who does as it pleases him in the armies of heaven and among the inhabitants of the earth. It is liberty and peace, truth and righteousness that we are seeking after and contending for, and we desire to find them if they are to be found, and establish them upon this earth if it is possible for them to be established here, that righteousness may cover the earth as the waters cover the face of the mighty deep, and that the will of God may be done on earth as it is done in heaven. This is really our sole business, and to it we purpose to devote our lives, our energies, and our fortunes. This is the only proper business of every people in every land, and wherein they fail in pursuing it they fail in realizing their highest privilege, achieving their greatest duty, and in attaining to that perfection and that glory which are within their reach.

In our pursuit of these objects

we are aggressively annoyed on every hand, and persecutingly attacked in every way. We are continually harassed by malicious litigation. Not only is every technical advantage taken of us, but every mean advantage. When we break no law, then is a law made on purpose for us to break, a law which the makers expressly intended to be of a kind which they knew our religion would not permit us to keep. Congress is pestered and urged to give all ruling power into the hands of our enemies, our aggressive enemies, who pant, like a pack of hounds, for the signal to destroy us.

They have urged Congress to pass, against us, special proscriptive laws of a most sweeping character, for our religion's sake.

They deny us the right of naturalization, for our religion's sake.

They seek to exclude us from all office, from the jury box, from trial by any but our enemies, from the suffrage, for our religion's sake.

They seek to make us guilty before a specially prepared and procured unconstitutional law, that they may despoil us of our wives and our children, our houses and our lands, our liberties and our rights, and hold hell's carnival in our peaceful habitations, for the sake of our religion.

They have sought to have laws framed so that we should become legal prey, and that it would be the express duty of the courts to prey upon us, for the sake of our religion.

Our judge is our avowed aggressive enemy, for the sake of our religion.

Our prosecutor is our avowed aggressive enemy, for the sake of our religion.

Our executive officers are our avowed aggressive enemies, for the sake of our religion.

Our aggressive enemies and their sympathizers, although they number not a tenth of the people, are made half, possibly more, of the juries that are to indict and try us.

We do not know that we have any more bravery, courage, or fortitude than other people. We may or may not be averagely endowed in those respects, but we should like to do the best we can with what little of those qualities we may be blessed with, and exercise them when and where they will do the most good.

We may be harassed and persecuted, worried and worn out, our substance litigiously eaten up, and our liberties taken away from us, but we do not mean to give up our religion. If the worst comes to the worst, we hope to be able to abide by our convictions and meet the consequences as best we may. If it be fines and bonds, so be it. They are not so bad as it would be to violate our conscience and deny our God, and this we mean not to do. He being our helper. It is better to fear God than man. If we are pushed to the wall, we hope to be strengthened to show the American people a spectacle that will cause them to be thoroughly ashamed of the persecutive shafts hurled at us. Then will come the reaction, in which our malicious persecutors will be overwhelmed in the mighty volumes of merited contempt which will be poured out upon them, and the nation at large will be likely to rise to a broader, more liberal-minded, more generous life.

When we are attacked in this way, we have every natural and moral right to take advantage of every available circumstance in defending ourselves in emergencies, at our discretion, and this is a matter in which our known enemies need not expect to be consulted, nor to have their remonstrances heeded.

We are assured that if we endure to the end we shall be saved, and if we do our best and put our trust in the Almighty, we shall triumph, for to us will be the victory, and we shall be brought off more than conquerors in the end.

FEDERAL SUPPORT TO VICE.

THE following is from the *Sacramento Rescue*—

"Our report from Salt Lake Lodge says that city has forty-three saloons in full blast. Four thousand ladies petitioned the City Council to grant no licenses and the Council would willingly accede to their desire, but Judge McKean, who has the power to inflict rum and debauchery and Sunday gambling hells upon the people against their

will, improves his opportunities by declaring all restrictions upon vice illegal. [This is a mistake. The Judge is not that sort of a man.—Ed. News.] The friends of morality and temperance in Utah will have to wait patiently till they can bid more money than their adversaries before they can hope to succeed in suppressing the infernal system of vice and scoundrelism which the Federal pensioners are trying to substitute for the polygamy which shocks their sweet tender consciences.

"There is a law in China which, while it pronounces the most dire penalties for violence or rebellion against the chief mandarin of a city or village, yet excuses the people when they have been so terribly outraged by the injustice and dishonesty of that officer, that they rise in their desperation and bite him to death.

"We almost regret the Constitution of the United States has omitted making some such merciful provision as this by which the people of the Territories could hope for relief from the atrocious wrongs done them by the leeches sent to prey upon them."

Judge McKean is not a low, foul-mouthed drunkard, like some of his brother federal officials. In our opinion, he is rather a religious fanatic, with powerful prejudices, which he holds to with perhaps more than Scotch tenacity. When these prejudices are excited they appear to partially blind his intellect, so that he can but very imperfectly discern that which pertains to truth and justice, and what we believe to be the errors he then makes are numerous and, because of his position, exceedingly hurtful to society. Were he in a situation where his prejudices would not be brought into play, he might make a tolerably fair judge. But we do not consider it possible for him to give an impartial decision when he is warped by his prejudices. Towards the "Mormons" and the "Mormon religion" we regard his course as manifesting great and unworthy prejudices, and we do not think he is capable of acting justly where they are concerned. We have understood him to be a strict temperance man, and we are inclined to believe that he would like to restrict customs which favor drunkenness and some other kinds of vice. We believe most of the people of this community are convinced that they have abundant reason to think that many of the Judge's rulings, in "Mormon" cases, are exceedingly onesided, and they feel certain that if he was half so much prejudiced against prevalent drinking habits and the facilities therefor as he evidently is against everything bearing the name of "Mormon," he would strenuously support restrictive and preventive temperance measures far more severe than any which the municipal council of this city has ever ordained.

Abundant Crops—Success of the U. O.

HEBRON, Aug. 20, 1874.

Editor Deseret News:

Our crops this season, particularly of small grain, are much more abundant than ever before, which is attributable to two causes—one the greater abundance of water, but the other and main one the establishment of the United Order, by which means we have been able to control the waters of Shoal Creek to better advantage and with less confusion than ever before. As this place, on account of the scarcity of water and abundance of grass, is better adapted to grazing than farming purposes, our crops in consequence are not so abundant as they are in some other parts of the Territory. Still, we think that with the blessings of the Almighty we shall raise sufficient grain this season to supply home consumption.

The United Order is quite popular here and is in a prosperous condition. In fact all our business is done under its direction. We have, aside from our farming operations, two dairies, in successful operation, where a very good article of cheese and butter is manufactured. We have also a brick yard in operation, where an excellent article of brick is manufactured. Altogether affairs seem to be in a prosperous condition. J. S. HUNTSMAN.

DISCOURSE

BY

PRESIDENT BRIGHAM YOUNG,

DELIVERED

In the Meeting-house at Lehi City,
Sunday Afternoon, August
9th, 1874.

REPORTED BY DAVID W. EVANS.

THERE are a few ideas and reflections that I wish to give to the people. I shall have to make my remarks brief in order to be prepared for our journey northward. You hear a good deal from time to time, and you think a good deal about the condition of the Latter-day Saints, and what we are trying to do with them concerning the United Order. I wish you to understand that this is no new revelation; it is the order of the kingdom where God and Christ dwell; it has been from eternity and will be to eternity, without end, consequently we have nothing particularly new to offer you, but we have the commandments that have been from the beginning. With regard to those who wish to have new revelation they will please to accommodate themselves and call this a new revelation. On this occasion I will not repeat anything particular in respect to the language of revelation, further than to say—Thus saith the Lord unto my servant Brigham, Call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the order of Heaven, for the furtherance of my Kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead.

You can accommodate yourselves by calling this a new revelation if you choose; it is no new revelation, but it is the express word and will of God to this people.

How many do you think would like and have hearts to enter into this Order? Let me ask you a question. You sisters as well as the brethren who have read the Bible and the Book of Doctrine and Covenants, whether you have read the Book of Mormon and the sermons or not, who is there among you who does not know and understand that the people called the Saints of the Most High or the disciples of the Lord Jesus must be of one heart and of one mind? I do not think there are any of you who do not know, feel and understand this just as I do, and yet perhaps you do not realize it. We can see that it does not sit upon the hearts and take hold of the affections of the people; it does not break up every particle of the fallow ground of their hearts so that they can receive this into their affections and bring forth fruit to the glory of God. If those now before me, brethren and sisters, who profess to be Latter-day Saints, were of one heart and of one mind in the sense of the Scripture that is given to us, revealed in days of old and in our day, we never should have to say to them—Pay your tithing; but the feeling of every heart, and the language of every one who has come to years of discretion would be if there is a temple to be built—"What can I do to forward this temple? Do you want my work? I have abundance for my family to eat, they are capable of clothing themselves with a little help from me, I can spend all my time;" and the sisters would say—"We can make the stockings and the shirts, and we can make up the cloth, if you will give it to us, for the hands, and we can make their hats and, if necessary, we can make their shoes." If this was in the hearts and affections of the people it would no longer be tithing alone, but the inquiry would be—"What do you want? We have abundance."

We ask nothing but the labor of the people, and if the Latter-day Saints felt the importance of the mission that is upon them, and of fulfilling the requirements of heaven that are resting upon them, you would see temples rising here like magic; it would be nothing but a breakfast spell for us to build a temple. How do you think those feel who do understand the mind and will of the Lord, and view the condition of the Latter-day Saints as it really is? Unless you see it by the Spirit, you know nothing about it.

We can say to the Latter-day Saints, it is the mind and will of God that we organize according to the test plans and patterns and system that we can get for the present. We can do this, and thus far give to the Latter-day Saints the mind and will of the Lord; but we cannot make a man or a woman yield to the will of God unless they are disposed to. I can plant, I can water, but I cannot give the increase; I cannot cause the wheat and corn to grow. It is true I can break up and prepare the ground and cast the seed thereon, but I cannot cause it to grow, that can only be done by the people having willing hearts, ready minds, and a disposition to go forth with a firm determination and a willing hand to build up the kingdom. I will do my part, I have done it. Brother Erastus Snow has made certain eulogistic remarks about my career in the church, but I will say this with regard to Brother Brigham—I do not know anything about what he has earned, I never inquired about that or about what he deserves. All I have to do is to take good care of everything that the Lord gives me, improve upon every means of grace and every talent he gives me, improve upon the visions of the Spirit and speak the word of the Lord to the people. My mind has been and is to-day, that there is not an elder in all Israel that can do his duty in declaring the things of God to the nations of the earth unless he declares those truths by the power of revelation. He must speak by the power of God or he does not magnify his calling. The theory of our religion will not answer the purpose of saving us. I can call upon the people, but will they organize themselves? Some inquire—"Is this exactly the order that the Lord requires?" It is just exactly what the Lord requires.