

SOCIETY IN THE SOUTH.

THE RESULT OF MISCEGENATION—A SAMPLE ANTI-"MORMON"—NEGRO BLOOD CROPPING OUT UNEXPECTEDLY.

GREENLAND, W. Va.,
October 17, 1885.

Editor Deseret News:

After witnessing the state of society in the South, the Elder feels to thank heaven that a beneficent Providence has permitted his soul to be born upon the earth through the medium of parents who realize the true nature of the curse of Cain, and so far removed from its damning influence that any thing like an inter-marriage with

THE COLORED RACE

is looked upon with aversion. Latter-day Saints, of all people, are able to comprehend the awful consequences of disobeying that great command given by the children of God, Seth's posterity, not to mix with the children of men, as Cain's offspring were known. They know also that as the law is eternal, so the dreadful effects follow disobedience now just as they did during the probation of our antediluvian fathers. And if ever a revelation made bare the mercies of God to a fallen world, then it is that one which enables us to understand the relationship of the two races, both in the primeval world and in the hereafter. In the light of knowledge, the negro must ever remain a negro, so far as the Latter-day Saints are concerned. But how is it among those who, groping in darkness, shut their eyes to the light of revelation? Their lot is indeed pitiable. A ride through the Southern States tells a fearful tale of the

MORAL DEGRADATION

which is rapidly settling its seal upon the entire community. At every station the sight of hordes of mongrels of all shades from the sickly white to the seven-eighths black, flocking around with no covering but dirt and rags, is appalling, and makes one feel to exclaim: "Surely, virtue has fled and religion is but a festering corpse."

Nothing short of a judgment equal to the Deluge can now arrest the contaminating progress of this cancer of the soul. The warning now comes a thousand times intensified to the honest-in-heart: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

If a desire to put down immorality were the wind which fanned the zeal of our virtuous (?) legislators, here was a field where the most untiring energy could hardly be mis-directed; and if, instead of meddling with the "Mormon" question; they had engaged their herculean "domes of thought" to suppress real vice, the thoughtful observer might accord to them a scintilla of that virtue and judgment, not to say inspiration, which framed the Constitution; but the facts plainly proclaim, whatever the appearances may be:

SATAN HAS BABYLON

already in his possession; he therefore brings all his forces to bear on unconquered country.

It may not be amiss to glance more specifically at some of the social conditions which have come under our immediate notice.

At one place we were a little surprised to come across a flock of four or five rather ragged and dirty children in which there was one half-breed and one or two others in the shades. These, we were told, were the children of a white woman—female—and she unmarried. Our informers were able to tell us of two or three similar cases within a radius of ten miles. The opposite cases—negresses unmarried having large and variously-mixed families—are so common as not to excite comment.

Such laxity of morals began undoubtedly while the negroes were slaves. One old negro with whom the writer had a conversation on the

RESULTS OF THE LATE REBELLION

said: "It wouldn't do, it wouldn't do; dey didn't stop wid sellin' de Africans, but dey sold der own flesh an' blood, an' de good Lawd couldn't stan' it no longaw. You see I'se hab white; dat shows der mus' hav' been sumting wrong at head quarters, fur my mudder was as black as coal."

At one time the writer had occasion to wait a couple of hours at a certain place for the arrival of the mail. This time he spent by sitting in a store and reading the News. There had been considerable mob rumbling in the neighborhood, but up to that time no mobber, except a Methodist minister who instigated it, had been isolated. Presently a well-known church member of the persuasion mentioned, appeared on the platform in front. One look at him aroused the suspicion that he was one of the leaders in the mob agitation. He opened his mouth shortly afterward, and such a flood of profanity as continued to pour forth even in speaking of the most trivial things, it has not been my lot to endure since the days when muleteers used to ply their vocation on Utah roads in muddy weather. The name of Deity was profaned in every breath.

"HERE IS MY IDEAL MOBBER,"

thought the writer—"a church-member who can use such language as that."

The next instant the belief was most thoroughly confirmed, for the model persecutor turned his stream of filth in another direction. "Jim, ye heard anything lately about them G-d-d-d-whore-masters of Mormons? By G-d, the cloud is gittin' pow'ful high, and if they're not out o' here d-d quick, they'll have to be carried out. I'd just as lief shoot a Mormon as a dog. I'll be d-d if one of 'em didn't have the cheek to go up an' ask Mr. Ballingee if he could preach in our church. Why, before I'd see our pulpit disgraced by the d-d rascal, I'd put a bullet through him."

The writer took sufficient interest in this

PERSONIFICATION OF DEPRAVITY,

to enquire into his antecedents: "He's the lowest rascal in this country; and he's got children in three of the lowest negro families in this neighborhood"—this from a person whose character is above reproach.

Such is a true picture of one of the rabid anti-"Mormons" that the Elders frequently meet with. He and Geo. Thorn should be yoked together, labled:

"UTAH REFORMERS,"

and sent to Barnum's show.

These cases may be extreme, but let no one think they are over-drawn or infrequent; for it has been the writer's good fortune to travel in a part of the country where the negro population is comparatively small and where the struggle for supremacy over the color line is going on; and if these things are of common occurrence here, think of the state of society in those States where the colored population is equal with or in excess of, the white.

Probably the most humiliating and remorseful spectacle is that of a man or woman who have married with the conscientious belief that an alliance was being made with pure blood, and then after bearing a number of children, one comes with the

UNMISTAKABLE MARKS OF THE NEGRO, such as curly, wool-like hair, thick lips or a stripe down its back. The writer calls to mind a number of such cases, living within a few miles. Only last night he was told of an old gentleman born in 1780 with a taint of the foreign blood, whose posterity had spread over seven States. "Even within ten miles of here," continued my informant, "I could pick out a hundred families in whom the blood of that old man flows. They are considered white, but still I know

THE COLORED BLOOD IS THERE,

and sometimes it crops out very plainly. They are our best citizens, and many of them, in blissful ignorance of the true state of their blood, would be highly insulted by an intimation that it is not pure."

Now in such a state of society, how is a man or a woman to be guided in choosing a companion? Then take into consideration the stolid indifference exhibited by the majority of the people; how can one escape the conclusion that in two or three generations the entire people will be tainted? Nothing now can preserve the purity of even a sprinkling of the white race unless it be a law to enforce the recording of genealogies, so that men and women may know whom they marry. While it would be next to an impossibility to pass such a law, it would be too late, if it ever could be passed, for in most places the foundations of a pedigree are already crumbled. But it is neither too early nor too late to pass such laws in communities like our own, and the constant influx of southern mongrel breeds to the west ought soon to make this an imperative duty of legislators; or if it be not a proper subject for legislation, then religion and morality should take it in hand to prevent the degeneration of the race. But for the Southerner who would have a pure and virtuous posterity, there is no course but to flee from

THE SPREADING CURSE.

To one who has been taught from his infancy to regard a breach of virtue second only to cold-blooded murder, the spectacle of Southern society is horriying, sickening, and he longs to be again in his mountain home, where he can gaze once more upon the face of virtue in her own chaste adorning. What a contrast! Here the whole country is groaning under the curse of bastardy and prostitution!

O ye sons and daughters of Zion! if you merit and perpetuate the name you bear, sacrifice rather your lives, than your chastity. N. L. N.

RAMBLING REMARKS.

PEACE AND PLENTY—A DYSPEPTIC JUDGE—FRUIT, GRAIN, ETC.

GOSHEN, Utah,

November 1st, 1885.

Editor Deseret News:

Business, and not the dread of those obnoxious birds of prey, the deputy marshals, has sent me traveling overground, in a wagon, southwards from Utah's metropolis. This part of the country is new to my eyes, and impresses me with the idea that such immense tracts of cultivatable land as are apparent in Salt Lake and Utah Counties must be capable of sustaining many more thousands of people than have yet found homes there. Peace

and plenty seem to prevail in the hearts and homes of the Saints, even those who are at present deprived of the society of their husbands and fathers, are decidedly better off than the religious persecutors who cause the absence of those heads of families, in that the persecuted ones enjoy the peace that comes from a consciousness that the observance of God's laws will surely bring eternal blessings, no matter what suffering man's laws may inflict.

I think I have discovered the principle cause of

JUDGE POWERS' PECULIAR IDIOSYNCRASIES.

I am convinced he is a nervous dyspeptic. I had the privilege of sitting alongside of him, five or six times, at a hotel dining table, and before ascertaining whom I have the honor to be *tele a tele* with, I remarked to my traveling companion that the gentleman was a very poor judge of what and how to eat. The mixtures of solids, liquids, grease, condiments, sweets, soups, vegetable and min rai (salt), he hurriedly gulped and washed down his esophagus were positively appalling. It is physically impossible for any individual to be otherwise than nervous and dyspeptic who has acquired the unnatural habit of bolting food without sufficient mastication and fling into his much abused stomach mixtures of hot bread, coffee or tea, milk, water, pork or other meat swimming in grease, pickles, pepper, sugar, salt, greasy vegetables, greasy cake, greasy pie, etc., etc., *ad nauseum*. It is also morally impossible for a dyspeptic person to be clear headed or always right in thoughts and actions; biliousness affects the nerves and all the senses of the human body, and thus I account for Judge Powers' "moldered" condition, ridiculous rulings and outrageous decisions. I am not finding fault with the Judge, poor man, he is to be pitied, as are others who, ignorantly or knowingly, demoralize their bodies and intellects by wrong habits of eating.

The great plentitude of grain, vegetables, fruits and other products everywhere apparent in Salt Lake and Utah counties, is

NOT AN UNMIXED BLESSING.

Because of this exceeding plenty, the producer, who needs to sell, receives such low prices that he is not fairly paid for his labor. Especially is this the case in regard to wheat and dried fruits. There has been a remarkably large crop of fruit this season, and dried fruits are a drug in the market (better than drugs, however); every store is overcrowded with them, and merchants are at their wits' ends to learn how to dispose of this large production. Dried fruit is, to a great extent, the people's coin, and when the storekeeper is forced to refuse accepting it, or offers but a few cents per pound, because he cannot, at present find a market for it, the housewife and children, who have spent much time and labor in cutting and drying, with the expectation of procuring therefor some luxuries or necessities, are greatly disappointed. I fancy this is only a temporary hardship and that, within a few months, there will be some demand for Utah's delicious dried fruits.

I wish to here remark that it appears to me there is not sufficient value placed upon our

DRIED FRUITS

as an article for home consumption. I presume that because there is usually such an immense quantity of it, we are apt to "turn up our noses" at it, but this should not be. It is a great deal more wholesome, as an article of food, than meat. With only good bread and stewed fruit our bodies can be sufficiently nourished to perform any kind of labor, and maintain health, and yet dried fruit is despised by some who, probably, do not know its value as food. It is quite often bartered at the store for imported, filthy, bacon,—nature's health giving food exchanged for that which is infected with and produces disease!

The problem of marketing produce so as to realize fair returns for the same, and also retain a sufficiency at home, is a highly important one for the community to consider deserving the united attention of our best business men. I remember hearing something a few years ago, about boards of trade being organized to assist the people in this and other business matters, but, I suppose those organizations are now defunct or in *statu quo*. If there ever was a time when

FARMER'S UNIONS,

or other similar organizations, were needed in Utah it is now. The farmers should not have to depend entirely on the merchants to find markets for produce. Not the least of the objects of such societies should be the prevailing upon every family in their respective neighborhoods to retain, or purchase, sufficient wheat, or other necessary products for twelve month's use, at least. But I do not purpose outlining what may be done in this direction, I know there are men in each settlement perfectly capable of arranging such matters, if they would but try, and it savors of presumption for me to write about it, so I will close. I will say, though, that it is a great pity farmers should have to sell their wheat at 60 cents per bushel, to parties who are sending it out of the country, while it is a well known fact that it costs a dollar a bushel to raise and it is likely to be needed at home.

Yours truly,

MCA.

"MORMONS" vs. ANTI-"MORMONS."

WHAT CAN THE "MORMONS" EXPECT AT THE HANDS OF THE ANTI-"MORMONS?"

SALT LAKE CITY,
October 29, 1885.

Editor Deseret News:

Not very long ago Nellie Wilder, a Gentile prostitute, deliberately murdered her companion, Jessie Walton, another Gentile prostitute—shot her in the back of the head with the pistol of her paramour, Dr. Disbrow. Dr. Disbrow, a Gentile, was the partner of Dr. Hamilton, also a Gentile.

By the coroner's jury and by the committing magistrate, Alderman Speirs, both the murderers and Dr. Disbrow were held to answer to the grand jury. The murder was proved to be deliberate, premeditated and unprovoked, and Disbrow and Jessie were shown to be joint partners in the homicide.

The Gentile grand jury, to whom the case was referred, promptly ignored it and found no indictment. The

TWO CRIMSON MURDERERS

were turned loose upon the Utah public and virtually exonerated for perpetrating one of the most dastardly murders ever recorded. P. T. Van Zile was the Gentile prosecuting attorney who had the case in hand, but who with the Gentile court and jury, winked at the diabolical deed.

Now for a few paragraphs from

THE OTHER SIDE.

Not very long before the homicide, Belle Harris, a "Mormon" lady (and her babe) were cast into the Utah Penitentiary by the Gentile prosecuting attorney and court for a number of months simply, because the lady would not disclose the name of her child's father, who, the said Gentile court and attorney desired to immure in the Penitentiary for a term of years for polygamy.

The red-handed Gentile murderers were deliberately set free without a scintilla of punishment, while the pure, and big-hearted "Mormon," Belle Harris, and her babe were committed to the filthy "Pen." for several long summer months, because she would not testify against her husband.

Last year

"PLUMB-BOB" WALKER,

a non-Mormon" was murdered, also without provocation, at Park City, a Gentile mining camp in this Territory. Several non-"Mormons," who were suspected of having committed the bloody deed were bound over to answer to the grand jury. This was the last of the affair. The grand jury, prosecuting attorney and U. S. District Court—all non-"Mormons"—ignored the matter, and it went by default because of the inaction of these prosecuting agencies.

Another leaflet from the other side:

NELLIE WHITE,

a most estimable "Mormon" lady, was, like Belle Harris, immured in the same Penitentiary because she would not tell the anti-"Mormon" grand jury the name of her husband.

The Gentile murderers of "Plumb-bob" Walker were not even indicted by the Gentile officers, while the noble and chaste "Mormon," Nellie White, was imprisoned on a charge of contempt, by the same Gentile officers of the law.

Not many months since Dr. Allan Fowler, a Gentile, was accused, by Lizzie Evans, of murdering her unborn babe. Her charge was fortified by several reliable witnesses, some of whom were Gentile physicians. The evidence of his guilt was fully established, but the Gentile Grand Jury, with the notorious apostate Agramonte as foreman, promptly ignored the charge and let Dr. Allan Fowler go scot free to commit other prenatal murders with impunity.

The guilty parties in this case—known as the

IRONS-FOWLER ABORTION CASE—

were all turned loose without punishment by the Gentile grand jury and the present Gentile U. S. Prosecuting Attorney Dickson, although in the investigation of the case several of the most revolting elements of crime were developed, such as adultery, deception, pre-natal murder, colossal lying, etc.

Again look on this obverse picture. For some time past the Gentile grand jury and Prosecuting Attorney Dickson, have been heaping up bills of indictment against a number of the best people there are in Utah for living with, sustaining and cherishing their own lawfully wedded wives, whom they love and cherish with a fondness, devotion and fidelity rarely paralleled.

The Gentile persecuting agencies say the "Mormons" shall not recognize their wives notwithstanding they have sworn to love, protect and cherish them—they shall not rear families of doting and healthy children—they shall not keep the sacred covenants they have made with their wives at the holy matrimonial altar, which covenants bind them to forever esteem and cherish them as the very best gifts of heaven to man.

The "Mormons" are heavily fined and imprisoned for increasing the population of Utah, while the Gentile child-murderers are excused by their Gentile friends for preventing increase.

Along about the time Judge Zane and his helps first commenced their raid on polygamists for perpetuating

their marital contracts and children—Zane—turned loose on *habitas corpus*.

RUDOLPH AMES,

a notorious Gentile libertine, who had seduced his wife's sister; and but a few days ago a Gentile tramp by the name of Weston who attempted a rape on the little Nelden girl was deliberately set free by said Judge Zane after he had been convicted by a jury of the vicinage.

As of yore, the anti-"Mormon" cry is, Release unto us Barabbas, the robber, or Hopt the murderer, to make room in the Utah Penitentiary for "Mormon" Elders charged with the fearful and unfashionable crime of cherishing their wives and children. According to the action of the local anti-"Mormon" regenerators, it is criminal for "Mormons" to beget children in lawful wedlock, while it is all right for abortionists to ply their diabolical trade undisurbed.

CALCUTTA.

A VOICE FROM PRISON.

THE BRETHREN IMPRISONED IN DETROIT FOR CONSCIENCE' SAKE, BEAR THEIR TROUBLES BRAVELY.

HOUSE OF CORRECTION,
Detroit, Michigan, Nov. 1st, 1885.

Editor Deseret News:

By the time you receive these lines a year will be past since we left our homes, yet our prospect for deliverance is as dark now as ever; however, while we truly suffer, I think we are happier than the majority of the people of Detroit. Good and true were the words of Paul: "If in this life only we have hope in Christ, we are of all men most miserable." I once stated that I was sorry for those who were instrumental in getting us here, yet never did I imagine that

RETRIBUTION

would come upon them as swift as it has done, seeing that most of them are under indictment for crimes and are rest dropped from office; true, their successors may not be better, but if so, in time their turn will come, and while as individuals we suffer a little inconvenience, as a people we are greatly benefited, and that "God moves in a mysterious way, His wonders to perform," can be clearly seen through it all.

I feel sorry to see men who have left relatives and friends, been driven and persecuted, and traveled thousands of miles to a strange country, and then, when the glorious haven of rest is almost in sight, to be dashed overboard! But it must be done. I never could imagine that a place could be heaven, a celestial abode or an eternal place of glory where the noble, pure and heroic servants of God, who had spent a lifetime in suffering to bring fallen humanity back to God and righteousness, and where the pure and noble of all ages were gathered, if there they were to associate with drunkards, whore-mongers, thieves and even murderers; and as little can I imagine to-day that the kingdom of God can prosper and fulfill its destiny as long as there are men and women among us who are not pure and undefiled, who will not heart and soul stand up for the truth;

OUR STRENGTH IS NOT IN NUMBERS,

but in integrity, in chastity, in all such attributes as exalted Jesus Christ above the rest of mankind.

True, the Utah penitentiary may be a bad place, but can it be compared to the apparent disgrace of being nailed to a cross between two criminals, despised of a whole nation and suffering the most excruciating pain? When we think of Joseph in Egypt, Daniel, Paul and thousands of others, is there any comparison between our suffering and theirs? I for one feel that as far as those who are not willing to "stand to the rack, hay or no hay," the quicker we are rid of them the better.

As for prison life here it is not desirable, but

IT MIGHT BE FAR WORSE.

We get up about six in the morning, dress, wash and have breakfast, and commence work at 7 a.m., continue to 12, spend half an hour in our cells, eat dinner and then work from 1 to 5:30. Our cells are neat and very clean. We have a good, warm bed, chair, carpet on the floor, book case, etc., a school one night a week, church and Sabbath school. All sects administer without any contention, and as far as I can judge by a remark made to-day, is intended to cover the creeds of all sects: "The road to heaven is very wide, and all can go there; not actions are required, but belief in Jesus."

Saturday night is our time of rejoicing; then we find our mail brought to our cells. The News comes regularly and *Bikuben* and the *Millennial Star* most of the time, the *Orion Era* about half of the time and some stray papers now and then, among which have been one copy of the Salt Lake *Herald* and two of the *Svenska Harolden*. Letters of late are scarce; we had one from Brother W. W., one from J. B. M., and last night one from Bishop J. P. R. J. Last night we had

A SURPRISE

in the shape of butter, sugar, apples, etc., which Brother Summerhays has made some arrangements here in town to send us once in a while, the rules here not allowing us to buy extras any other way. For all of this and much more, such as visits from a number of the brethren, words are inadequate to express our heartfelt thanks. The