

The Grand Jury did not ask Belle Harris a single question, Zera Snow acted as the Grand Jury. It was he whom the witness declined to answer. By what right does the Attorney for the Territory or any of his deputies usurp the prerogatives of a Grand Jury, and where is the dignity and good sense of members of such a body in permitting any man to take their sworn duty out of their hands and perform it just as it suits him? He may prepare indictments, present the names of persons to be called as witnesses, act as the legal adviser of the Grand Jury. But he has no right to be the Grand Jury. It is time that officious persons who are aching to distinguish themselves in a special direction to gratify malevolence, were pulled up standing and remanded to their proper place. The Grand Jury at Beaver were not treated with contempt by Belle Harris, and they should have had sense enough not to become responsible for the antics of an impertinent and presumptuous official. Grand Jurors have some rights as well as prosecuting attorneys and courts, and ought not to be bullied out of them or scared into resigning them into the hands of individuals. It would puzzle the Beaver Inquisitor to show his right in the jury room at all while the business of the Grand Jury was being conducted, except when needed as its legal adviser. But it seems that it has become the custom for the attorney to constitute himself the Grand Jury, and then let them father his doings and sign his papers.

But since the case has gone so far, and the Supreme Court of the Territory has adjudged the witness in contempt of the Second District Court, what can yet be done? If it is thought wise to do so, the case may be taken up on *habeas corpus* to the Supreme Court of the United States, as provided in section 9 of the Organic Act. Or the defendant may stay in custody until the Grand Jury shall meet again, as adjourned by Judge Twiss to the 29th of August. What then? If the witness chooses to answer she may, but the Grand Jury will have then to be soon discharged, that another may be empaneled for the September term, and will no longer exist for her to answer to. It is probable that she will prefer to wait until then, as sticktiveness appears to be a prominent feature in her character. What will be the outcome of all this? Will women be intimidated to answer every impertinent question that a Paul Pry attorney chooses to ask or a Grand Jury to permit? We think not. The example of Belle Harris will leave its influence upon her sex, and ladies in Utah upon whom similar attempts may be made will in all probability stand on their dignity and maintain their rights, even if it should entail suffering and the temporary loss of liberty.

A vindictive and extreme course has been taken from the beginning in this case, and it will fail in its object. Belle Harris looms up as a victim to legal impudence and judicial harshness, and the consequences will not be such as were desired by the lawyers or the judges.

#### THE OUTRAGE IN GEORGIA.

THE following letter has been received from the "Southern States mission. The *Banner-Watchman* has become badly muddled over the Alexander affair, and has blundered over names and circumstances in a way that evinces small attention even to the sources from whence it has derived its incorrect information. The "church organ" was the first paper to publish particulars of the attempted assassination of Brother Alexander, whose name is John T. and not "Stephen," and has devoted considerable space in many issues to the outrage, including the victim's statement. But in anything that concerns the "Mormons," papers like the *Banner-Watchman* are reckless in their lying, and care nothing about the palpable inconsistencies of their ravings: Here is the communication:

CHATTANOOGA, Tennessee,  
June 20, 1883.

Editor Deseret News:

We clip the following from the *Chattanooga Times* of June 18th:

A NORTH GEORGIA SENSATION.

ATLANTA, Georgia, June 17. —A few days ago, one Elder Alexander, a Mormon missionary, created a little breeze in the neighborhood of Adairville, by alleging that he

had narrowly escaped with his life from the hands of an infuriated mob. People who heard Alexander's story were not very deeply impressed, and it has been suggested that the persecuted "Saints" manufactured the alleged outrage out of the whole cloth. The *Athens Banner-Watchman* throws light upon the matter in the following:

The case of Stephen Alexander, who was shot in north Georgia on the 8th inst., while on a Mormon mission, begins to look very like the case of Uriah, the Hittite. Alexander was about to marry the daughter of a Mormon named Silvenfeldt, but suspicions were felt by the brethren, that Alexander was not firm in the faith, and the girl was sent him. He was required at the same time to give proof of his zeal, and at the April conference was detailed to go on a mission to the Southern States. The usual pressure to make him go was applied, and his love for the girl also lured him on. He went, and it is now charged that his mobbing was a job put up by his own brethren under cover to get him out of the way and secure the girl for another Saint of God. The church organ maintains a singular and suspicious silence about the whole affair. Usually when one of their missionaries is assaulted it keeps up a daily clamor until the matter becomes still. This time, however, it says nothing. Though badly hurt, Alexander was not killed, whereas the brethren appear to be in consternation.

As no time in the history of the Church has there been any lack of newspapers through whose columns those who persecuted the Saints were sustained in their unlawful and unwarranted outrages upon the Saints and Elders.

We need not refer to any particular case to prove the statement made, for your readers are so well acquainted with many—aye, very many occurrences of the kind that they always expect it—it is with them a matter of course.

A few years ago the State of Georgia was stained with the blood of Joseph Standing, and cold-blooded and unprovoked as the deed was, it found men who were ready to shield those who committed the unhallowed act.

With us, therefore, it is not a matter of surprise that those men who attacked Elder Alexander on the first of June should find apologists. To shield those whose intention it was to commit murder—and who verily believed they had accomplished their intentions—editors are ready to fabricate such flimsy suppositions as the foregoing; making it another case of "Uriah, the Hittite," or, "that the persecuted Saint manufactured the alleged outrage out of whole cloth." We need not point out the absurdities in the above clipping, they appear on the surface and only need be read to be despised. But what must be the state of society whose press is thus ready to apologize for would-be murderers, instead of proclaiming against an act which nearly resulted in the taking off of an innocent, inoffensive man.

In the same column with the above clipping is an article headed "An Impudent Scoundrel." Under this head is an account of a Rev. Mr. Carter entering a barber shop and telling the barber he wanted his hair cut, which service the negro workman performed, and also gave him a shampoo. The Rev. gentleman gave him twenty-five cents, the usual price for cutting hair. The barber told him that it was not enough, as he had given him a shampoo. Mr. Carter replied that he did not ask for it, and did not intend to pay for it. The enraged barber then abused his customer with the "valor of his tongue," telling him among other things, that he had to "preach to keep him from stealing."

This occurrence the papers call the most "disgraceful" and "dastardly" case of "impudence" they have had to record. The barber was arrested, and the article which relates the circumstance closes with, "the probabilities are that the negro will go down to the extent of the law."

We do not approve of the conduct of the barber in the above case in using ungentlemanly language against a respectable citizen, even though he had some reason "for being vexed." But we could not help noticing the difference in the two cases before us. Those who would have murdered a quiet, gentlemanly "Mormon" minister, who was guilty of giving no offense to any one—unless forsooth it be counted an offense to differ with orthodox Christians on religion—are not denounced as "scoundrels;" whereas in the case of the Rev. M. C. the party insulting him is so denominated.

The affair which nearly ended in the murder of a "Mormon" minister is not termed a "disgraceful" and "dastardly" assault, but in the case of the Rev. gentleman being tongue-lashed, the insult he suffered is denounced in the terms quoted.

In the "Mormons" case, nothing is said about the law being enforced; but the barber who insulted M. C. "will be punished to the full extent of the law."

Why this difference in the two cases? The key to the reason for

this difference is undoubtedly contained in the following words, which fell from the lips of the Son of God, who, when on the earth, was hated of men, and knew what it was to have mobbers thirst for His blood: "I come in my Father's name, and ye received me not; if another shall come in his own name him ye will receive."

#### INTIMIDATION.

Editor Deseret News:

Dear Sir—I see by yesterday's News the "Mormons" are now threatened by John T. Lynch. Oh, no, by "An old Coloradan," but being somewhat acquainted, I think I know the ear marks of the animal.

Now, if John T. Lynch owes his success to Mr. Secretary Teller, why did he send his friends around Salt Lake City, soliciting the names of "Mormons" to a petition to go to Washington, asking for his appointment. I signed the petition and was a polygamite "Mormon" and well known to be so at the time. Was it not the influence of the "Mormons" that obtained J. T. L's. favor with the Secretary, whom I believe to be a high-minded gentleman, who is man enough to act as he believes—that the "Mormons" have rights as well as other people.

But let me tell you, sir, that intimidation is an old dodge of J. T. L's. I know a "Mormon" who owned some valuable mining property, and an rich Gentile company jumped it. They tried to scare off the "Mormon" by carrying rifles and revolvers around, threatening shooting, etc., telling the "Mormon" through their hired tools, that he could not possibly succeed against these rich men, as they had so much money they could and would buy up everybody and everything, and when this did not succeed, then the virtuous Postmaster, Mr. John T. Lynch, called upon the "Mormon" to try to get him to compromise with these rich men, and when told that he should not, J. T. Lynch did not hesitate to try intimidation, telling the "Mormon" that he believed the property was his, but that his friends had lots of money and would give him a great deal of trouble to keep it, etc. Now is this the kind of friend of the "Mormons" Mr. L. is, to one too who signed the petition to get him appointed Postmaster the first time? and if he has so much to endure by being a government official why don't he resign? for there are plenty of his gentle friends would jump at the position, and there are hundreds of people of the majority as honest, pure and patriotic as Mr. Lynch or any of his friends, who could, possibly be induced to serve their country as Postmaster of Salt Lake City, to whom the office of right belongs, and who are quite as capable as he.

UTAH DEMOCRAT.

#### Correspondence.

RYDE, Isle of Wight,  
England,  
June 5th, 1883.

Editor Deseret News:

At the request of President Joseph A. West, I send a short account of my missionary labors. I was called on April 7th, 1882, and set apart by Apostle Moses Thatcher on the 10th, and left Ogden and the loved ones behind on the 11th. After parting with missionaries going to England, I stayed and visited Omaha, as I was appointed to labor in the United States first. Next day, while waiting for the train at the depot, as I was going next to Chicago, my attention was drawn to a family of emigrants who seemed so down cast, something told me to go and comfort them. I did so, and asked if their son was sick, as he was lying down. The father soon came toward me, saying, "Yes, from drinking so many kinds of water." I pitied them, for there was such a distressed look about all of them. I ventured to ask, "Are you traveling?" "Yes," was the reply from the father. "Where are you going?" I again asked. "To Utah," said this honest looking, but poor man. "To Utah?" I said. "Are you 'Mormons'?" "Yes," he said. "So am I. I am just going on my mission." And I took him by the hand with both of mine, and he was overjoyed and said to his wife: "Mother, here is a brother." And the countenances of both brightened up as he introduced me to her and his six children, some of them quite young women, I then asked if they had

got anything to eat. Judge my surprise when the father said, "No." He then related his circumstances. They were from the Southern States, had been a long time delayed on the way because the bridge had been washed away, and putting his hand into his pocket showed me a 25 cent piece and said it was all he had got in the world, and he was over a thousand miles from Utah, when he could not keep back the rising tears. I told him I had got a basket with some luncheon in it and would divide with him. I commenced to do so, but soon stopped and said, "Take it all, for I can buy more." I then gave him two dollars to buy bread on his way. I then begged him another dollar from a brother I was waiting for. Thus his heart was made light and his family happy, for I soon saw them eating. Some had chicken, one was taking satisfaction out of boiled ham, and the youngest child was sucking an orange. He read to me a letter of introduction to a young Elder's father, living at Bountiful, or Sessions. I think I felt just as good as he did, and thanked God I had made them so happy. I shall never forget it, and don't think they will.

I traveled several thousand miles in the United States, going as far east as Waterbury, Conn., and Providence, R.I., and then labored under President W. M. Palmer in company with Elder Thos. Briggs, of Bountiful, Utah, for about four months in the State of Wisconsin. When his health failed, I was released to proceed to England, and on September 8th, 1882, I landed at Liverpool and was appointed to labor in the Birmingham conference. I am now attached to the London conference, and appointed with a young Elder by the name of John Willoughby to this island, to try and introduce the gospel. Years ago there were a few Saints on this island. President West accompanied us here eleven days ago, and succeeded in renting a hall, in which we held three meetings. After the distribution of 1,000 handbills and inserting a notice in two of the papers of this town, but few attended the two first meetings, at night one hundred persons. We are tracting the surrounding villages, and leave our testimony with the people if they will only condescend to allow us to talk to them; they are high toned.

I have enjoyed my mission most of the time, but think this island is a hard place to live in, as there is no one of our faith here, and everything is so dear. We are taken for tourists, and they want two prices for what we eat and for beds. The ex-mayor of this town is reading the Book of Mormon, and told us last night that no impostor could have written that book, for, said he, no man could write such a book unless he was inspired. I say amen.

Your humble brother in the gospel of Christ,

WM. H. WRIGHT.

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ERASTUS B. SNOW,  
Secretary.

St. George, Utah, May 21st, 1883.

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