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MATHEMATICS MURRAY TALKS.

WHEN Governor Crittenden, Governor Murray and party reached San Francisco a Chronicle reporter was sent to interview them. Following is the account of the conversation with Governor Murray as it appears in that paper:

"What is the status of the Mormon question?"

"It is at present dormant. On the 8th an election will be held under the Edmunds Act. The result? That is an easy question to answer. Instead of a polygamist Legislature, one composed of monogamists will be elected and to me the former is preferable to the latter. I admire the robber—if I admire him at all—who enters the house and robs it more than his obnoxious who stand guard and 'divvy' the spoils. There is more of him. I therefore think a change such as this will be not appreciable for the better."

"Do you think the Edmunds Act will tend to solve the polygamist problem?"

"No, I do not. It administered to its utmost it will fall short of checking its growth. I have no reason to think that polygamy has decreased any since it went into effect."

"What is your idea as to a solution of the question?"

"What I should advocate is a change of the form of government, and I think it is small of the 50,000,000 of Americans to stand by, and see 15,000 of us fight the Mormons. When each of the former number is as much interested in the matter as the latter. I say it is a shame and a disgrace. Let the people see; let them demand of their representatives in Congress a speedy solution of the difficulty. Let Congress pass an act abolishing the present legislative form of government and substitute in lieu of it a legislative council, appointed by the President and confirmed by the senate, to enact a code of laws in conformity with the laws of the United States. That would settle the question. And I the appointment of such a council I would choose them from among the Gentiles of Utah, men familiar with the question and with the requirements of the legislative body in Utah."

"But how could a legislative council put a stop to the growth of polygamy, since the laws of Idaho, Arizona, and in fact all the States and territories of the Pacific slope are unable to check the evil, as is evinced by the rapid growth of the sect?"

"So long as there is a head of the Church at Salt Lake City able to give his commands, which are executed by all the followers of the Church without questioning, whatever it be in Utah, Idaho or Montana, or where not, so long the evil will remain unchecked. An Idaho it is, as the matter stands now, unobscured. Mormonism has become an important factor in politics. The Mormons have carried it so far that they have their members of the lower and upper houses, and every where they have a certain amount of authority, holding the balance of power, as they do; but strike at the head and you also strike at the tail. Go to Salt Lake, strip the head of the Church of its authority and the tail succumbs. You cannot, however check the evil by any injury to the tail. Let the people of Utah be brought to a due appreciation of the laws of the country, of its constitution, and the matter is settled; the branches and offshoots die if the root is killed, and nothing starts will answer. The people of this country must awaken to a sense of propriety."

"How do you account for the rapid growth of Mormonism?"

"By the untiring work of its emissaries."

"But where their religion is hardly known, how is it that they gain proselytes, as in Louisiana, for instance?"

"Well, now, that is simple enough. Say you sit in Louisiana, working a rock that fails to yield you a maintenance and I come to you and say, 'take up your house and follow me to a land where the milk and honey flows, where there is land for you in plenty for a song, where the people hold communion with the Almighty God, who showers his gifts upon them. Kinbrace that religion and follow us. we will pay your expenses thither.' You are not going to say no with such flattering prospects unfurled before you. Once here, the proselytes are distributed; they live in ignorance of the laws of the country, of the Constitution of the United States, not knowing that they are violating both, for the head of the Church keeps its state secrets well locked up. How then can it help but prosper? Take it in Iceland, or any other Scandinavian country, or in the East, or the West, in the North and the South, and there are always some willing to join a community holding communion with God on high, especially if their prospects are assured. And our country is fertile, the earth yields forth its fruits by little labor, the most fertile spots in the United States are found in the hands of the Mormon Church and the Church grows rich and the cause prospers. Let the people who see this evil shoot forth and expand and expand, grasping everything within its reach, polluting the fairest spots on earth, contaminating even our forms of government—let them come forth to our aid and suppress it."

There is little to remark upon in the foregoing except the Governor's panacea for the complaint which afflicts the anti-"Mormon" stomach. The Legislative Commission is Murray's cure-all—his one patent medicine for all the imaginary evils of "Mormonism." "If I had the appointment of such a Council." Exactly. But you are not destined to wield that much-coveted baton

of authority, Mr. Murray. It would be a pleasant and profitable pursuit for you and a few selected friends to enact and execute laws for this Territory, make it hot for the "Mormons," handle the taxes and wax so fat in a few years that you would never get lean again for life, wouldn't it? But that is not what destiny has in store for you, most republican of Republicans.

But the would-be autocrat of Utah does not show how a Legislative Council would "strip the head of the Church of his authority," so that "the tail would succumb." What would the State do to control the Church? We do not see what effect that Commission would have upon the head of the Church. He would be just as independent in his sphere then as he is now. His authority is not derived from the State, and the State cannot take it away. It is easy to say "Go to Salt Lake and strip the head of the Church of his authority" but not quite so easy to do it. This is not the business of the civil nor the military department, and it would not be the prerogative of even that Legislative Council, which is the dream of Mr. Murray's fondest ambition.

And how about "the untiring work of the emissaries of Mormonism," would the Legislative Council stop that, too? Because the "rapid growth of Mormonism" would still go on if that untiring work was continued. And we don't see how the Governor's panacea is going to cure that. We are inclined to think that the more opposition and oppression, the more zeal and determination will be the result, and, therefore, the greater spread of "Mormonism." Governor Murray knows better than the stuff he gave to the reporter about "Mormon" missionary labor, paying people's expenses to Utah and the rest of it, but it did very well to go along with the other bald-dash, and is about as intelligent and original as could be expected of him.

There is an improvement in the Governor's "interview" over the eastern variety of the same species. He has not stuffed the Coast reporter with the story he told in the East that "a Chinese girl twelve years old, if married to a Mormon could vote in Utah." That would be a little too tough even for the San Francisco Chronicle. We were not aware that "the most fertile spots in the United States were found in the hands of the Mormon Church;" but the Governor is made to say so. Perhaps, however, he meant this for a prophecy. If so, we will take it in that sense, and look for its realization. And, mark it, Governor, the surest way to bring about prosperity and power and increase to this later-day work is to misrepresent it, oppress it, fight it, and seek to "strip it of authority." By this means it will be pushed into prominence and forced into that vigorous action which will result in the full attainment of its anticipated victory.

INEFFECTUAL INTIMIDATION.

We publish to-day a letter from Belle Harris. It is not often that we receive communications from the penitentiary, so this will be a sort of novelty. As will be seen, the prisoner is in good health and spirits, cheerful, hopeful, and yet determined to maintain the position which she has assumed, no matter what may be the consequences. Those who have seen her in her place of confinement can but admire the calm, quiet, unassuming, yet firm and unflinching manner in which she endures her present indignities and faces the possibilities of the future. True, everything that her friends can do is done to mitigate the unpleasantness of her surroundings, and the prison officials, so far as we have seen, are extremely courteous and gentlemanly in their demeanor, and while enforcing strictly the rules of the prison, exhibit no disposition to be hard or too exacting.

The report that the prisoner has been visited by the over-officious deputy prosecuting attorney whose ferret-like proclivities were the main cause of her incarceration, and that he endeavored to intimidate her by intimating that her imprisonment would probably be made perpetual, unless she gave in and answered the questions which he propounded to her in the grand jury room, we find on investigation to be correct. He also was anxious to find out

whether she was under some secret obligation not to answer those questions, and he played the part of a cross-examiner as though she was in the witness box instead of in the penitentiary, where he had no shadow of right to intrude and re-enact the part of Paul Pry.

The argument he offered in support of his attempt to induce the prisoner to reply to the questions she declined to answer was that the grand jury is a perpetual body; it does not dissolve, but new members are chosen to fill it; that if she refused to answer when taken before the Court again, Judge Twiss could remand her, notwithstanding the discharge of the persons to whom she was required to answer, and so she could be imprisoned indefinitely. The object in view, however, was not effected; Belle Harris was simply annoyed at such a pretense at reasoning, and though having no knowledge of the law in relation to this matter, had sense enough to see the injustice and absurdity of such nonsense, and so it had no other effect upon her.

A grand jury is organized for each term of court. When the term expires the grand jury for that term is discharged and the body dies. A new grand jury has to be organized for the new term of court. It is usual to discharge the grand jury in the early part of the term, because its labors are usually at an end after it has inquired into alleged offenses within the district, presented indictments, examined public records and made its report. In this instance Judge Twiss adjourned the grand jury before which Belle Harris was taken at Beaver until August 29th. This was done, without doubt, for the express purpose of keeping her in prison as long as possible. When the grand jury meets again she may be taken before it and have an opportunity of answering the impertinent questions asked of her by the deputy prosecuting attorney who usurped the position of the grand jury. But before the September term of the court begins, when a new grand jury will have to be organized, the present body will have to be discharged. It was that body before which Belle Harris was subpoenaed, it is that body to which she must answer if any; and when that expires, there can be no excuse for holding her, further.

Reference to the laws of the Territory, also to the Act of Congress known as the Poland law, will show that each grand jury is a separate entity and that it is not a continuous organization. The Poland law says:

"Whenever a grand or petit jury is to be drawn to serve at any term of a district court," etc.

"And the jurors so drawn and summoned shall constitute the regular grand and petit juries for the term for all cases."

It will be observed that the grand jury, like the petit jury, is drawn only for the term. It is in this respect like a Congress of the United States. When it has lived its term it expires, and a new Congress takes its place. For this reason each Congress is numbered, the last being known as the Forty-seventh, the next the Forty-eighth, and so on.

The position taken by Belle Harris may be thought by some to be one of stubbornness and insubordination. But any further proceedings against her will be universally looked upon as vindictiveness and persecution. She is clear in mind on the issue. To her the questions propounded were such as no woman ought to be required to answer. In refusing she vindicated her rights and those of her sex. She well understood that they were designed as an opening wedge to prepare the way for others. They were not put to her, either, by any legal authority. The grand jury opened not its mouth. An officious official did the whole business. He was the grand jury for the occasion. It was he that was baffled and disappointed. It was he that pursued the witness. And if the grand jury had known its business and kept the attorney in his own place, which was not in the grand jury room at all unless his legal services were required, Belle Harris would not have been forced into her present position. And we have not conversed with a non-"Mormon" on this matter who does not look upon the course pursued towards her as shameful and unnecessary.

It is time that men summoned and sworn to act as grand jurors learned their duties and prerogatives, so that they may not be usurped by others. It is not the business of a prosecuting attorney to

question and badger witnesses before a grand jury. He prepares the indictments, furnishes the names of witnesses required, gives the grand jury the benefit of his legal knowledge. But that body examines the witnesses, the foreman swears them, and it is for that body to find a true bill or ignore the indictment and also to decide whether it has been treated with contempt. A meddling official hunting for notoriety and seeking to intimidate a woman is a natural object of contempt. Officially he is not a court nor a grand jury, and when he steps beyond the lines of his duty he may and ought to be treated with the contempt that he deserves.

We are surprised to find that some people in commenting on this matter, which is one of general interest, speak of the meddling author of the trouble as Judge Snow. This is a mistake. Judge Snow's name is Zerubbabel, and he is not a man of that kind, but a gentleman generally respected for his ability and integrity. The name of the deputy prosecuting attorney for Beaver County, is Zera Snow, and he should not be confounded with the Judge, who has an established reputation in this Territory.

When the time of Belle Harris' unjust incarceration shall cease, we trust that the interest which has been taken in her case and the admiration expressed for her firmness and devotion to principle, will be exhibited in substantial form, and that the contrast from her present position which it will secure, will be such as to cause her to look upon the evil intended by the malicious, as a means out of which Providence has evolved that which shall be for her enduring benefit.

THAT AMNESTY OATH.

If it were necessary to supply any further evidence that the noted Edmunds law is unconstitutional, and in reality a direct violation of the principles of our Government, that evidence is found in the clause on amnesty, and the prescribed oath lately formulated by the United States Attorney of Utah, and in a modified form approved by the Attorney-General of the United States.

In section nine of the Constitution, Congress is expressly forbidden to pass any "ex post facto law." I claim and am prepared to prove by argument, too lengthy and elaborate for your columns, that the Edmunds law is declared to be ex post facto in its direct provisions, and established as such by its retroactive effects. But I wish briefly to call attention to the sixth clause of the said Act, relating to the amnesty part of this Congressional blunder. "That the President is hereby authorized to grant amnesty to such classes of offenders, guilty before the passage of this Act of bigamy, polygamy, or unlawful cohabitation, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with."

By the very wording of this clause the United States Congress informs the residents of "the Territories" that those who comply with such conditions as the person to whom they have delegated this authority "shall think proper," shall be pardoned for what they committed of what this law forbids before the Act was passed. Thus also informing us by implication that those who do not comply with the conditions prescribed by the President, will be punished for their offences as though committed since the passage of said Act.

True, it may be argued that this amnesty is intended to relieve those who violated the Anti-Polygamy Law of 1862; but, it was before Congress that the law of limitations had already relieved a large number, and was working towards the same end with the remaining few. Hence if the amnesty question referred only to the violations of the previous law it was next to useless. Again, the course of the commissioners, acting under this statute, shows that they construed its intent in the ex post facto light, for they did not wait to inflict the disfranchisement penalty for which this unconstitutional law provided, on those who should violate the Edmunds law; but by rulings of the most sweeping and technical character, extended its retroactive provisions over all persons who ever had married more than one wife, regardless of the limitation act, and even going so far as to include those who had done this before any law at all existed o

the subject. Thus, persons who never broke the law of 1862, which provides the penalty of disfranchisement for violation of its provisions, are subjected by the operations of this act to its worst and most humiliating penalty, namely disfranchisement, unless they consent to take the oath above referred to, in which they are compelled by the legal gentlemen in question to swear that they are not bigamists or polygamists, regardless of when they entered that relation. No provision or clause is inserted to indicate violation of the law under which they are being punished. And in addition to this they have to swear that they do not believe in the practice.

Thus with two unconstitutional strokes the Government of the United States falls to the earth the principles of political and religious liberty, and tramples them under the iron feet of party power. But this wicked oath goes further still, it is not only ex post facto, like the law on which it was founded, it is only a ban on religious freedom, and contains another and if possible more vindictive and hateful provision still, namely that the applicant for pardon shall covenant with the United States, that he will "do all he can to oppose the Mormon Church in its efforts to oppose the laws, and obstruct the due course of justice," which simply means that he will vote the "Liberal" ticket, tear down the people whose doctrines he once believed and practiced, devote his labors to harassing them at home and misrepresenting them abroad, and in fact adopting and carrying into effect all the diabolical schemes devised and practiced by the anti-Mormon element here since they first found a footing in Utah. Not only must he desert his own wife, whom he has married perhaps 25 or 30 years ago, who in their youth long before any law existed against such a rite in Utah, entrusted their lives and future to his keeping, but he must now help in bringing the same disaster on all others of his former brethren and sisters, consigning the men to prison and political disgrace and the women to destitution and destruction. It is said by one of old that in the last days, "the wisdom of the wise should perish," and I think we have a perfect realization of this great prediction, in the national folly now being perpetrated. Congress has made the bullets with the molten lead of unprecedented stupidity, and the Government by its officers is wildly firing them at random, with the dexterity and dangerous results of a fourth of July co-patriot, who unsuspectingly shoots his wicked little top pistol into his own hand. For such unconstitutional acts must revert on the perpetrator, sooner or later; and someday, even if we have to wait for posterity to read our national history, the blush of shame will mantle the cheek of youth for the folly of the men of 1883. Even as the Christians of to-day mourn for the burning of Servetus by Calvin and of Cranmer by the Catholics.

I am not a polygamist, and I may never be fortunate enough to be loved by two women at once, but if I was situated as some of these noble men are, who are thus tempted to desert their friends and forsake their loved ones, I would gather my little circle about me and suffer the death of Servetus or Cranmer, in preference to the base act of accepting such clemency as is couched in the Edmunds provisions and the oath of amnesty.

DON PEDRO.

LOCAL AND OTHER MATTERS.

FROM FRIDAY'S DAILY, AUGUST 10.

Going North.—J. P. Meakin leaves for the north to-morrow (Saturday) morning on a canvassing trip in the interest of Gaskell's Compendium of Forms, a very good book.

Going North.—President John Taylor, George Q. Cannon and Joseph F. Smith, Elder L. John Nuttall, Bishop E. F. Sheets, Elder John Irvine and probably a few others whose names we have not ascertained, will leave to-morrow for a trip to Cache and Bear Lake Valleys.

Stricken with Paralysis.—We learn that Mrs. Elmira P. Tufts, an old resident of this city, having come here in 1848, was stricken with paralysis on Tuesday morning. She was attacked while at breakfast, and at the time appeared to be in her usual health. She is totally helpless and appears to be sinking, so