

SOME STARTLING FACTS.

A Saint of Thirty Years' Standing
Unburdens His Bosom.

And Tells What He Knows of the
Mountain Meadows Massacre.

Brigham Young and John D. Lee,
the Twin Assassins.

Massacre of the Innocent Emi-
grants by the Profit.

HAMILTON'S FORT, Aug. 12, 1874.

EDS.-TRUSTEE: I ask the indul-
gence of a little space in your col-
umns for the purpose of relating a
few facts which pertain to myself,
and may not be uninteresting to the
majority of your readers. In the
Semi-Weekly Deseret News, for Sat-
urday, May 23, 1874, appeared the
following:

"Excommunications.—At a public meet-
ing held in Cedar City, Sunday evening,
April 22, 1874, Geo. A. Hicks, of Fort
Hamilton, was cut out of the Church of Jesus
Christ of Latter-day Saints, for apostacy."

The above is a very brief and un-
pretentious paragraph, which a busi-
ness man might never notice—a par-
agraph which my friends who are
still of the Mormon faith, would feel
sad as they read it, and my enemies
would perhaps rejoice at my down-
fall, and then it would be utterly for-
gotten. Not so with myself. In the
notice of my excommunication, the
readers only hear one side of the
case, "apostacy." I shall endeavor
to give

THE OTHER SIDE.

Of the forty years of my life, thirty
have been spent in the Mormon
Church. I, with my father's family,
was expelled from Nauvoo. I
thought it very cruel at the time, and
still think so in fact. I have shared
the joys and sorrows, the victories and
defeats of the Church for thirty
years.

I came to Utah in 1852, strong in
the faith of Mormonism. I have
seen the church when it was full of
Christian charity and brotherly love.
In 1850, came what is called

THE REFORMATION,

which swept over the country like a
tornado. It was then for the first
time I heard the doctrine of Blood
Atonement. Leading men in the
church would say if you should find
your father or your mother, your sis-
ter or your brother dead by the way-
side, say nothing about it, but pass
on about your own business. The
wildest fanaticism prevailed every-
where. Secret deaths began to be

QUITE COMMON.

If we heard of a secret murder in
San Pete or Cache valley, we knew
the work of the Lord was progress-
ing. I was then a citizen of Spanish
Fork City, and be it said to the
honor of that place, no one has ever
been killed by any priestly assassin
in-side of its borders.

WHOLESALE MURDER.

In the year 1857, while Johnson's
army was on the plains, a company of
emigrants came into Utah. I saw
them pass through Spanish Fork;
they were quiet and orderly. They
traveled on to the south and stopped
on the bottom between Spanish Fork
and Payson to rest their teams, and
in a week or two continued their jour-
ney. The next news I heard of
them was they had all been killed by
the Indians. It was afterwards
whispered that white men and In-
dians together, led by one John D.
Lee, had done the deed, but nothing
definite was known to the public. In
the Autumn of 1853, I, with my fam-
ily, was "called" on a mission to
Washington County to raise cotton.
In Washington I was told that many
of the men there had been to Sebast-
opol. "Sebastopol," said I,
"what do you mean?" "Oh, the
Mountain Meadows—but don't say
that I told you," said my cautious
informer. I noticed that all these
men were in full fellowship in the
church and some of them were the
loudest preachers and could bear
strong testimony of

THIS WORK.

I thought I would soon be able to
break down their influence in society,
as soon as I got a little acquainted.
I staid at Washington one year and a
half and then removed to Harmony.
That settlement was the residence at
that time, of John D. Lee, and he
was the presiding elder of that
branch of the church. Surely,
thought I, Brigham Young does not
know that Lee is the man who led
the Indians and whitemen who

MURDERED A TRAIN OF CHRISTIAN
WHITE PEOPLE?

Lee is a Kentuckian. He is an
eloquent preacher of Mormonism,
and has been very successful in
making converts.

When I had been at Har-
mony one year, Brigham Young came
to Harmony, passed through it,
and drove up to the residence of
John D. Lee! From that time my
confidence in Brigham began to wane.
Could it be possible that the Prophet
of God could find no better men

TO ASSOCIATE WITH THAN JOHN D.
LEE."

Then I tried to argue the circum-
stance from my mind, by saying it
was not my business to say where the
servants of God should stop, or whom
they should stop with.

Time passed on until the murder
of Dr. J. K. Robinson. Soon after
that event, Brigham Young preached
a sermon in Salt Lake City, in which
he used the following language:
"There are some things which I can-
not bear to contemplate, the hounds
will massacre; the Mountain Mead-
ows massacre, and the murder of Dr.
Robinson are atrocities of this sort.
These," said he, "I cannot bear to
think about; but

LET THE UNITED BROTHERN KEEP
THEIR OATHS AND COVENANTS.

That last remark is significant. The
sermon containing that extract, was
published in the Deseret News. I
read it, and re-read it; my mind,
which had wavered between two
opinions—one in favor of Brigham
Young's innocence, and the other
against it. Brother Brigham is all
right, I said, and is not in favor of
Lee and crime.

The people of Harmony had got
tired of Lee, and had put another
man in his place to preside over
them, but Lee was still allowed to
preach two or three times a month. In
one meeting I raised an objection, and
cited Brigham Young's sermon
against Lee, and thought to silence
him in public. Lee, who understood
his "relations" with the Prophet bet-
ter than I did, promptly informed me
that I did not know Brother Brigham
as well as he did; he (Bro. Brigham)

DID NOT MEAN WHAT HE HAD SAID
in his sermon. He had talked that
way to blind the eyes of the Gentiles,
and to satisfy disaffected individuals,
such as I was. I felt indignant in
the highest degree that the character
of the servant of God should be tra-
duced by a man whose hand I be-
lieved to be

STAINED WITH INNOCENT BLOOD.

I immediately informed Brigham
Young by letter, of Lee's slanderous
statements, recommending that Lee
be cut off from the Church. I wanted
for an answer; it came promptly to
hand. The Prophet did not thank
me for the information I had given
him, but on the contrary, he pretended
to think that I had taken a part in
the Mountain Meadows affair, and on
that conclusion, advised me to take a

DOSE OF ROPE AROUND MY NECK

"with a jerk." That little bit of pro-
phetic advice I did not obey. From
that time forth, I have believed that
Lee is better acquainted with the
Prophet than I am.

To the honest-believing Mormon,
these statements of mine will seem
incredible, but they are nevertheless
true. I do not wish to do Brigham
Young any physical harm, but I will
say to all men who read this article,
that if I had only been

A RIGID MURDERER,

I might have rode "check by jowl"
with the Prophet as Lee has done,
and been in good standing in the
Church.

'On the seventh day of April 1871,
I saw John D. Lee ride into Kanarrah
on horse back by the side of Brig-
ham's Young's carriage, and reported
the same to THE TRUSTEE. I was
suspected of so doing. Bishop
Henry Lunt of Cedar City, ques-
tioned me on the subject. I did not
deny the fact, and was immediately
cut off without even a hearing of any
kind.

A few more words, and I will close.
I was a member of the Mormon
Church for nearly thirty years, and
never had a charge of any kind
brought against me. I have always
lived a moral life. I have no faith
in any of the religions of the day,
but like Madam De Staël, I have
loved God, my country, and liberty.
The reader must judge whether I
have or have not had just grounds
for apostacy.

Respectfully,
Geo. A. Hicks.