

## MOUNTAIN MEADOWS.

Has the American St. Bartholomew Been Expiated?

Lee Only a Tool in the Hands of the Mormon Church.

Brigham Young Responsible for the Crime for Which Lee Suffered.

[Salt Lake Cor. Chicago Tribune.]

Lee's confession, entrusted to his attorney to be published only after his execution, comes to us like a voice from the dead. It strikes home. Brigham Young telegraphs to the New York Herald, "Thou canst not say I did it; never shake thy gory locks at me." The Mountain Meadows press are busy trying to throw discredit on it. But they cannot. It bears internal evidence of truth in every one of its clear-cut sentences, and with time every substantial statement in it could be sustained by corroborative proof—scores of it.

It opens a clear vista back through the years to as horrible an illustration of what is possible to unrestrained passion as ever appeared on the page of human history. We see a band of men, crazy with religious excitement, prayerfully joining with savages to treacherously disarm and kill scores of unoffending people—"all that could talk"—with every conceivable accompaniment of cruelty and brutality. Lee and Haight and Dame and Higbee and Stewart, were no worse than the rest of the Church of outlaws; and the rest were no worse than they—scarcely all. They had embraced

**GOSPEL OF HATE AND REVENGE,** comprising religious robbery, concubinage, and assassination among its fundamental tenets. Their pulpits rang with exhortation to murder, as shown by their own published discourses all through those terrible years. They killed men in couples, in small parties, in large parties, as they could lure them into their clutches—killed them because they were the chosen people of God, obedient to mercy, and debauch, and rob, and kill, of all which they pleased. They killed each other if any wouldn't kill; they killed the stranger coming among them, they killed the brother who had wearied of their perpetual cruelties and wanted to go out from them; they killed for money and plunder; they ran a Malay "amok" against all the human race outside of their devilish communion. The Thugs of India might have learned useful lessons from them; no tiger in the jungle was ever so blood-thirsty. It seems to have been an epidemic, this fever flowering out of the spirit of the modern enthralled Church, raging throughout the entire range—each howling dervish aggravating the disease in every other, until the dance of human brains culminated in the beastly butchery of "all that could talk"—of men, women and children—of the sick, wounded, and sore, at the Mountain Meadows.

This appears to have shocked the head of the head into something like a return of sobriety. Cato and execution to murder were thenceforth made less the basis of their religious teaching; and every means within the power of an absolute despot as ever lived was used to secure secrecy as to the awful deed done.

**BUT MURDER WILL OUT.**

The uneasy consciences of the guilty wretches gave them no rest. Col. Forney, the Indian Agent at the time, got intimation of the truth, and Judge Cradlebaugh, by means of bench-warrants served under the protection of the troops, extracted a whole story from participants in the act, substantially as Lee now tells it from the grave. The facts were laid before Mormon Grand Jurors, but they did nothing. Cradlebaugh went to Congress from Nevada, and told the story as it has already passed into history, on the floor of the House. Senator Wadsworth, then chairman of the House committee on Territories, investigated it to the bottom and he named it the most atrocious crime since St. Bartholomew. Under the pressure of Gentile public opinion thus enlightened, Brigham threw off on Lee in 1868, eleven years after the massacre. It will not do to say that was the first he knew of it for the Church records show that Lee arrived in Salt Lake Sept. 23, 1857, and told Brigham the whole story, as he says he did. Another plea Brigham makes—namely: that the courts have always sought to convict him rather than Lee and his confederates, and that is why he has never suffered anybody to be convicted for it.

**IS EQUALLY BASELESS.**

He was at the time Governor and ex-officio Superintendent of Indian Affairs; the courts were officered by his Thugs; the juries were made up of them. The United States Judge was a figure-head only. The Probate Courts exercised concurrent jurisdiction with the District Courts, trying men for capital crimes down to within five years. They were Mormon clean through, and they never investigated this crime of crimes.

As long ago as 1856, the Gentiles began to urge upon Congress the regulation of the courts or of some courts in Utah, officered by Gentiles, and not by Mormons. They never ceased, except in times when things were so dark as to take all spirit out of such an effort. They have for many years kept a delegate of their own in Washington during the sessions, paying him themselves, and sometimes two or three of them, always pleading for courts in Utah, that shouldn't be smothered under Mormon Endowment-robbs. Fairly continually, the Judge at last besides, the Mormon Marshals and Prosecuting Attorneys, and had the United States Marshals summon G and Juries from the courts. That was in the fall of 1871. There is dictated nearly every leading chief of

**THE EX-ELUX CHURCH**

for murder, but Judge Ober, in the Engelrecht decision, tried it all. The courts were then practically closed until June, 1874 when Congress passed the Poland bill, giving the courts United States officers, and, at the worst, mixed juries.

As soon as possible after that, Lee, Dame, Haight, Higbee, Stewart, and others, were indicted for the barbarity of the Arkansas emigrants. Part of them fled the country, and are now in hiding. Lee was caught by a ranger, and brought to trial in 1875. The evidence was overwhelming, the witnesses telling the historic story; but the Mormons on the trial jury refused to convict. You see Lee got his orders from Maj. Higbee; Higbee got his from Lieutenant Colonel Haight; Haight got his from Colonel Dame; Dame got his from George A. Smith, who got his from Brigham Young. It wouldn't do to risk a conviction while this chain was complete. So the jury disagreed; but Lee was held for the second trial.

Another year passed by, and George A. Smith had died. The orders for the massacre could now be traced back to him only at the very worst. The Church wanted to be a State in the American sisterhood and some victim had to be offered to Justice on account of

**THE MODERN ST. BARTHOLOMEW.**

Brigham Young intimated to the prosecuting officer of the Government, Mr. Howard, that the Church was ready to send Lee to the gallows. That officer, intent on breaking the phalanx which had screened the infamous massacre from the clear light

of day for so long, took him at his word. Lee was put on his trial in the fall of 1876, found guilty by a Norm jury, under the manipulation of Daniel H. Wells, one of the First Presidency, and sent to the scaffold. He has now been executed.

So much for the way it was done, why it was done, and why it wasn't done before.

The howling dervishes of the East are the coolest and safest of philosophers compared with the devils of the Mormon Moloch of twenty years ago. The North American savage was a gentle and merciful being compared with the caning, praying, breadth Thugs of the Latter-day Church. The Jesuits were open and trustworthy in their aims and methods compared with the tortuous and treacherous course of Brigham Young in this matter. The Father of Lies himself is put to shame by the persistent lying

**THIS MORMON CHURCH**

has kept up about this thing ever since it occurred.

But, if the crime there and then perpetrated be not yet laid bare in all its details, so that no man, were he a thousand times a Mormon Thug, will have the face to deny it, then there is no Fate, no Nemesis, no Justice on earth—no God in Heaven. In my judgment, the fatal step the criminal is sure to take, sooner or later, to conceal his crime, but which leads to its exposure, has now been taken by the head of "the Holy and Everlasting Priesthood" (of Hell) in this business. It was the deliberate confession of Lee as a conspirator for his own mountainous sin. It will send a cold chill down the back of every Despot in Utah who would be black with murder "done for Christ's sake." The interests of the man and the Church which made a murderer of him may at any time require his reappearance on the scaffold. Oh! certainly must put the breadth of Arizona between themselves and Utah, and keep it there, or follow where Lee led. How bad they are no worse than any or all of the other bloody-minded old bulldozers of the out-thro Church. Yet Lee has been sent to death by the machinations of which he was only an innocent party; and

**THEY WILL BE,**

if possible. He has left two or three sons, however, who, if they deserve to be called men, will not tamely sit down under this abominable treachery.

To this time there has been no belief anywhere that Lee would be executed. It was thought he would be acquitted; get a new trial; could be retried, reviewed; have his sentence commuted; made as State evidence; pardoned—anything but executed. By the way, he is the first man who has been executed in Utah, not of fifty or sixty murderers, in the last right years. A considerable pressure was brought to bear on the Governor to have him pardoned, too. He was an old man; the crime was a very old crime; he was only a tool of the Church, he had been forced to do murder, and then betrayed by his brethren to death; and, finally, he ought to be saved for State evidence. The Governor suggested that to pardon him would be the climax of absurdity; to make people believe more than ever that Justice was impotent, that the long prosecution of this case had been a joke, designed only for anti-Mormon effect; and that nobody believed anybody was guilty of murder for exterminating the largest train of emigrants that ever crossed the plains,—the Governor, for these and many other reasons, paid no attention to the petitions for pardon; and for that we all owe him one. The Mormons have been

**PERSISTENTLY LIED TO**

about the whole business from the first. The actors were sworn over and over to secrecy, on pain of death if they "betrayed the brethren." Then the faithful flock was stuffed with the tale that the train was destroyed by the Indians, although they never did such a thing before or since. The charge that the Mormons did it, they were taught, was a Gentile lie, which not even the Gentiles believed—kept alive only to injure and annoy the Mormons.

Now we have executed one man for it, and, if the officers do their duty, we will execute more. With each succeeding execution (and countless) of a "High Priest" (of Hell) the younger Mormons (one without remembrance that Almon now less than 40 years of age cannot be held responsible for Mountain Meadows) will see more and more clearly that the crime was committed, as charged, by "the Holy and Everlasting Priesthood," and that Mormon High Priests are being brought to the block for it. After a while it may occur to them that the story of Mountain Meadows is not a Gentile lie; and that, if it is not, a monstrous sight of lying has been done to them by men they may esteem like Lee, "almost divine."

The guilty will have more cause to fear, because the betrayed will be ever growing more numerous, and, let us hope, more manly, more able to shake off the benumbing influence of their Endowment House oaths.

**THE TRUTH WILL COME.**

brothers, in good time, so that the best Mormon in the world (or the worst) will be no longer able to deny it as his heart. Doubtless it will make many worse; will stimulate their bad passions. It is to be hoped that it will open the eyes of the more reasonable to the fundamental wrong and absurdity of the religion, so-called, based on the lust of women, of gold, and of blood; that can join prayer and throat cutting, rape, villego, treachery, and believe all the time that it is pleasing God thereby. At least it will convince some that the fool who commits murder at the behest of the Church, the State will assuredly hang nevertheless, whenever it can prove the deed.