

THE PRESS SPEAKING.

Brigham Young the Real Hatcher
and Lee the Victim.

[Furcks Sentinel.]
The Massacre.

Nearly twenty years ago a messenger, begrimed with dust and riding a horse covered with foam, dashed through the streets of Salt Lake City to the entrance of the "Lion House," where the office of Brigham Young, the President of the Mormon Church, was situated, and hurrying into the inner room of the place, delivered to the Prophet Brigham a message containing four simple words: "The Deed is Done!"

Yesterday from the blood-stained plains of Mountain Meadows, where in September, 1857, the "horrid deed" was done; where the insatiate fiends,

"THE BATTLE-AXES OF THE LORD,"

as they were styled, led on by John D. Lee and other human monsters, butchered in cold blood one hundred and twenty-seven men, women and children, came the tidings of another deed that had been done, and John D. Lee had expiated his crime. The details of massacre of a company of emigrants in the southern part of the Territory of Utah are familiar to every reader in the land. The causes which led to the terrible massacre are interwoven with the fundamental principles of the strange creed of the Mormons. To recite now the oft repeated tale, the remembrance of which sends a thrill of horror through the heart, is useless. All have heard of them. Years of mysterious darkness over-shadowed this, the greatest of all crimes, but at last the tardy work of reparation has begun, and the prayers of those who erected a monument to the murdered ones on the ground where they had fallen, are now being answered.

[San Jose Herald.]

John D. Lee Executed.

There was a dramatic sublimity in that great act of justice which culminated in the valley of Mountain Meadows Friday morning, in the execution of John D. Lee for participation in a crime which has no parallel in the annals of human wickedness. Twenty years will have passed, next September, since the massacre occurred there, in which 120 persons of all ages, from the gray-haired grandfathers to the innocent babe smiling on its mother's breast, were mercilessly put to the sword by a multitude of assassins calling themselves the Army of the Lord and the Saints of God. Lee was then a high ecclesiastic in the Mormon Priesthood and in the full confidence of Brigham Young, at whose direct command the emigrants were slain. No all the rain "in the sweet heavens," as Shakespeare has it, nor all the witnesses from Adam down to the present hour, could wash away the Prophet's guilt and prove him innocent of the heinous deed at Mountain Meadows. And John D. Lee is the first of Young's accomplices to fall before the avenging retribution of outraged law, but ere the lifeless body of that hireling murderer fell back upon its waiting coffin, he had left behind a last will and testament in the shape of a confession, which may in the future bring to justice worse men than himself in the persons of Brigham Young and those of his blood-stained apostles and thieving hierarchy, whose victims' bleaching bones have whitened on every hillside of Utah. It will be well for the world and glory to the name of religion when the last of them shall have atoned on the gallows for their crimes, as far as it can be done on earth. After that, even omnipotent mercy should be inadequate to give respite to their guilty souls.

[San Francisco Post.]

The Avenging Angel.

The legal execution and confession of John D. Lee for the Mountain Meadows Massacre bring most forcibly before the nation the monstrous anomaly of Mormonism, as a social and political organization, within the body of the commonwealth. That an organized system of murder, such as the evidence in this remarkable case discloses, should have been tolerated for so many years within the jurisdiction of the United States courts, passeth belief; but now that the reality has been brought out in strong relief, it is not too much to expect of the executive in Washington that it will take steps to bring to justice every one implicated with Lee, as accessories before and after the fact, that Brigham Young was an accessory after the fact, at all events, is indisputable, that his general instructions led his fanatical adherents to compass the destruction of the emigrant train, is not matter of doubt. Wherefore, then, should the arm of justice be stayed in its execution? Brigham Young denies a guilty knowledge. Let him prove it before a jury, on trial for his life. If he establishes his innocence, let him go forth without the brand of Cain upon him, but if not, then let him follow John D. Lee to a murderer's grave, and atone in some sort for his supremely criminal life. The Mormon theocracy is an outrage upon our civilization. It is inconsistent with free Republican institutions. It is opposed to the supreme code of morality upon which the commonwealth is founded. It is ready to-day to repeat the Mountain Meadows Massacre, were it strong enough. There is no change in Mormonism for the better. If it changes in the least it ceases to be Mormonism. Wherefore it is incumbent on the National Government to take the whole question into consideration and resolve to enforce the organic laws of the nation within the Territory of Utah. Specific crimes must be atoned for; but Mormonism being an offense against public morals, and a menace to public safety in a degree, must be dealt with in quite another way. The avenging angel of the law has dealt with John D. Lee's case; his presence is demanded in the case of Brigham Young and others implicated in the Mountain Meadows Massacre.

[Philadelphia Inquirer.]

Retribution.

Bishop John D. Lee is to be executed Friday for his participation in the Mountain Meadows Massacre, in Utah, twenty years ago. He has just made a full confession of his crimes which justify his punishment. But in this dying declaration he sets forth the facts hitherto only reported as such that Brigham Young not only ordered that fearful murder of innocent people, but afterwards approved it, and thanked those engaged in the bloody work, and assured them they were doing a religious duty. There were several bishops commissioned to assist in this work, and it was a "labor of love" on the part of the Mormon Church. There were 51 white murderers, including Brigham Young and his church cabinet. They were equally guilty with Lee in the eyes of the law and of human justice. They are all alive, and stalk about Utah as freemen. Let them be apprehended and made to pay the penalty of their offenses. With the execution of these fifty-three remaining bishops and leaders we may witness the extermination of that other crime of theirs, second only in heinousness to the great massacre—polygamy. For thirty years we have waited for an excuse to wipe out this foul blot upon the national escutcheon. Here is an opportunity that will never be repeated. Let it be taken advantage of.

[Indianapolis Sentinel.]

John D. Lee.

Tardy justice has at last overtaken John D. Lee, one of the Mormon fiends who was a conspicuous actor in the Mountain Meadows Massacre. He was shot Friday on the very ground where, nearly 20 years ago men, women and children were butchered in obedience to the orders of Brigham Young. On the cross that was placed at the head of the pit where the bones of the murdered emigrants were buried, the following quotation was placed, "Vengeance is mine, I will repay," and the indications now point to further fulfillment of the declaration. Lee's confession puts the Government in possession of facts hitherto concealed. Up to the date of conviction Lee refused to tell any one, not even his counsel, the secrets of the massacre. He had unwavering faith in Brigham Young and his brother Mormons; but when at last the verdict of "guilty" was rendered by the very jury the church had selected for his acquittal, he felt himself betrayed and deserted, he eyed the jurymen like a hawk, but

was immovable as a marble statue. Then and there Lee resolved to make a clean breast of it, guilty he was; but he simply obeyed orders. He did not plan the murder; that was done in the High Council of the church, over which Brigham Young presided like a demon, and now it is to be hoped that hoary haired fiend will be made to pay the penalty of his crimes as Lee has done. The confession will be read with intense interest, and will revive the fierce indignation of the people of the entire country against a church that warms its life and such monsters as participated in the Mountain Meadows Massacre, or who in any wise aided or abetted or approved of the horrid crime.

[Virginia Enterprise.]

Lee's Execution.

A little of retribution was rendered on Friday last in Southern Utah. The closing scene was enacted in a tragedy which commenced twenty years ago. There is something as fearfully dramatic as horrible in the two tremendous acts in which John D. Lee was the chief participant. When, in the full strength of manhood, he, surrounded and assisted by savages and by white men more cruel than savages, dipped his hands in the blood of more than a hundred men and women and children; he thought the desert hills would catch and hold forever in their close-shut chambers the dying moans of strong men; he fancied that the pleadings of helpless women and children for mercy and for life would perish as they floated away and faded in the depths of space. But the ground would not drink up the innocent blood, the rains of Heaven could not wash it away, and on every breeze that floated up from the desert were wafted lamentations which were the remains of expiring sighs. How those cries must have rung in the ears of John D. Lee during the twenty years that he has existed since he was the controlling spirit in that awful butchery! We do not wonder that on Friday he died game. After the gibbering of the ghosts of a hundred murdered people have been ringing in a man's ears for twenty years we fancy that the prospect of a swift death must be a relief. As he, old, decrepit, bereft of friends and surrounded by his executioners, was led out upon the dreadful spot to die, it must have seemed to him but the realization of what he has dreamed of for a score of years. With what vividness must the old scene have come back to him. Every spot must have been full of voices, and on the retina of memory every feature of the tragedy of twenty years ago must have been portrayed in the lurid tints mixed of human gore. It must have been a solace to him when the black bandage which shut out the sunlight and the landscape was drawn over his eyes. The thought that in a moment his long expiation would be finished and that he would be at rest must have come to him as sweet as the approach of sleep to a tired mortal. When an ordinary murderer is executed, the world thinks it is blood for blood, and is satisfied. John D. Lee is dead at last, but men have no such thought. A blind, bigoted, infatuated fanatic executed the orders of an organization which calls itself a church, and in its ministrations assumes to point on the paths which lead to Heaven and to hell. For that obedience to orders Lee has expiated his offense; but, after all, the conviction remains that one of the least guilty has suffered, and that his death, instead of being an expiation, is but a shield to hide the enormities of those who of right ought to have stood by his side in the prisoner's box, and ought to have fallen by his side on Friday, that the same ground might have absorbed their blood which received the blood of their victims. Hearts everywhere are unsatisfied because that nefarious institution which calls itself a church has lifted Lee's death up before it as a shield to hide the indelible taint of blood and unspeakable cruelty which attaches to it. Lee is gone, but Brigham Young and Dame, and Haught and Stewart (who cut throats for amusement), and the rest, still remain. They walk in the sunlight, and, unblinded and unrestrained, blaspheme a merciful God by asking him to bless that thing they call their church. Lee is no more, but the power which will enable any branch of the Mormon Church, located in any new wilderness, to infuse into any other poor bigots and fools such a spirit as drove Lee on to his infamy, still remains. In this lies the regret. Lee's death was but a little expiation, and did not reach back to the cause of the crime which was committed. The law, in its blindness, like a wounded and enraged bear which breaks the hunter's gun, is satisfied with striking at the instrument, while the directing mind is left undisturbed. We counseled that Lee's sentence should be commuted, because his death would be held as an atonement for others far more guilty. We fancy that thousands feel to-day that the argument was pertinent.