

# VERDICT OF THE PEOPLE.

## Indignation at the Farce of Trying Criminals With an Endowment Robed Jury.

## The Cowardice of the Government in the Mountain Meadows Massacre.

## The Foul Murders Laid at the Door of Brigham Young.

**Needful.**

In former articles we noted the brutal devilishness of the Mountain Meadows Massacre, the horrid deed of guilt in the perpetrators of that butchery, and placed the responsibility of the crime where we believe it belongs, viz: at the door of Brigham Young. The foul shouts of derisive mirth arising from the Deaver Court-house are yet echoing in the air, and the memory of the unfortunate emigrants "botchered to make a Mormon holiday," is as yet desecrated by attempted pleas of extenuation for the Captain who obeyed his General's orders. The bullet that shot Joe Smith to the heart, by the wall of the jail in Carthage, Illinois, in 1848, put an end to whatever of parity of purpose or well-meantness of design that Mormonism ever contained. Smith was a fanatic, sincere in his belief, and viewed himself as a martyr. Brigham Young, though possessed of the disciplining qualities essential to an organizer, is too full of gall, venom, rancor, cruelty, lust, brutishness, ferocity, barbarity, immensity and malice to allow the most insignificant portion of spirituality or religion to exist in his splenetic frame. Avarice, greediness, rapacity and venality form his principal mental characteristics, and the lovely qualities ascribed to him being coupled with an overweening sense of his own dignity and a most exalted opinion of his power, he is now about, as fit to kill as he ever will be. For twenty-seven years Mormonism has been a festering sore in the great body politic and a foul stain on the national honor. There is pusilleness in its touch, contamination in its surroundings, vice and lust in its component parts, and blight in its influence. The Congress of the United States meet next December. The press of the country is ventilating this most awful affair, and as new facts are brought out, and new enormities shown up, the feeling becomes most intense. The whole matter may be resolved into this: Mormonism has long since ceased to be a religion. It can be viewed as a species of compound felony; and as such, is amendable to the United States laws. Brigham Young can no longer boast that he "has bought the United States Congress and can do it again." The legislative power of the Senate or House of Representatives will not be exceeded or overreached if they repeal the Territorial charter, indict Brigham Young, reorganize the Territory and inaugurate a new form of government. Mormonism is like the fabled Laocoon, encircling in its deadly folds all that is ennobling in men or exalting in humanity, and crushing it by the contraction of its powerful folds. All honor, purity, dignity and virtue is wanting, and the present relaxation of its deadly coils is the incipient paralysis of its powerful and far-reaching energy. The disfranchisement of the deluded common herd, who have been picked up in the highways and byways of Europe and shipped like cattle to the home of the Saints, is a necessary and a needful measure, the arrest, trial and punishment of the leaders another, and the installation of a new regimen and political executive government still another. Pratt, in his antibiography, maintains that if the exigencies of the case demanded it, lying was justifiable. Brigham Young, in 1864, swore that no Mormons took part in the Mountain Meadows Massacre. Congressman Hooper did likewise. Geo. A. Smith perjured himself on two occasions. Geo. Q. Cannon lied in the fall of '70 in a communication printed in a Mormon paper, solemnly declaring that the murderers were solely Indians; the Mormon press lies to-day, and not only proclaims the truth, condemns justice, ridicules the law's dignity, and distorts defensive evidence, but also blasphemously compares Brigham with the Redeemer of mankind and the Saviour of the Universe, Jesus Christ. In 1863 Hingensmith was given by Mormon officials sundry certificates of good character and high standing. Then he was only a hired assassin, a murderer of common humanity in the name of the Lord and beloved of Brigham. Now he is an apostate, and his character is gone among his fellow devils, who receive all indorsements and think he ought to be swung on the same gallows with Lee. When Mokuau, the veiled Prophet of Khorassan found that his deluded followers were powerless to aid him, and heard the shouts of the enemy at his gates, he plunged into a bath of equa-fortis and destroyed himself. We fear that the dissolving action of that powerful reagent would have no effect on that diabolical compound of conceit, avarice, cruelty and hard-heartedness that under the name of Brigham Young has for twenty-eight years been a curse to the country and a destroyer of his race. This is no local affair confined to Utah or to the Pacific slope. It is a matter of National concern, and National intervention is required to aid in bringing the murderers before the bar of human justice. It is said "the judgments of God are different from the judgments of men," but if ever there was a case where the laws of God and man alike were broken, and transgressed, it is the one under discussion. Extermination and dispersion are but measures of the simplest justice, condign punishment and the full force of the criminal law but their proper portion. The Government is to blame in this matter. The murder and attendant circumstances should have been thoroughly investigated years ago, and now that the "white men" are coming to fight nothing short of prompt and decisive action will be accepted by the American people. Though revenge is in this instance justifiable, yet it is not called for; nothing is asked but justice, and if justice is done, Mormonism and its awful history will be a thing of the past, and Utah will take the place which rightly belongs to her in the galaxy of stars that glitter on our national ensign. The curtain has fallen on the first act in this great drama. A partisan and prejudiced jury have disagreed, as predicted, and justice is thus partially thwarted and temporarily delayed. The next act should be on a wider stage, with the principal performers in prominent roles, and a denouement in accordance with the wishes of a large and interested audience. The sternest form of retributive justice is demanded by the people from the National Government, and nothing short of such necessary and called for action will be accepted as satisfactory.—*Pacific Record.*

orders. At the same time we know that his authority extended to absolute control over the lives and fortunes of every member of the church and that, as witnesses have repeatedly alleged during the present trial, "it would not have been good for any man to question the oracle given by his superior in the church." Every fact, in short, negates the presumption of truth in Brigham's statement. It is by far the thinnest and least plausible of all the attempts at defence or evasion thus far set up. To knock it to pieces, nothing more is requisite than proof of the absolute character of his authority over all parts of Utah at the time the massacre was committed. His subsequent friendship for and close intimacy with John D. Lee, further demonstrates that however much his "feelings" may have been "barrowed" by the narrative of the massacre, they were quite firm enough to permit him to embrace the head murderer, and take him into close fellowship; and that on the other hand the shock to his nerves never led him to even expostulate against the perpetration of so black and hideous a crime. In truth the affidavit, like the rest of the proceedings, is farcical, and the Government will have to take a better method, if these bloody minded wretches are to be brought to justice, or the authority of the United States is to be anything more than a dead letter in the Territory of Utah.—*Sacramento Record.*

The horrible details of the Mountain Meadows Massacre reveal the cruel tyranny of the Mormon Priests in the days of their power, and emphasize the necessity of punishing the authors of these terrible crimes. But the fact that eight Mormons, among them relatives of the accused, are on the jury, gives little hope for anything but a mockery of justice in this trial. If, when a man is tried by his peers, his accomplices or abettors in crime were to be thus considered, there would be an end to all government but that of cut-throats. We hope that some means will be found to bring the persons responsible for this massacre to justice, which should smite not the followers but the leaders in this infamous business.—*St. Joe (Mo.) Herald.*

**Brigham Young's Affidavit.**

As a literary curiosity, Brigham Young's affidavit deserves respectable consideration. It is indeed calculated to put the Prophet in quite a new light before the world. Evidently there has been a terrible mistake somewhere. Brigham Young has never been the autocrat supposed. He has never had authority over the Mormons. He did not know anything of the Mountain Meadows Massacre until "by a floating rumor, two or three months after it." But when at length, in a casual way, it came to his knowledge that the people of his Church had butchered a hundred and twenty defenceless men, women and children, he was so overcome that he could not bear to hear the details. He says: "I told Leo to stop. I did not wish my feelings harrowed up by the recital." And then, according to his statement, he abruptly dropped the matter. Feeling, however, that his neglect to take any action might appear strange to the world, he offers, as an explanation of this, that "I did not examine into the matter because another Governor was appointed and on route to the Territory; and because no United States Judges were here." Really this is too bad. It is adding insult to injury for a man in Young's position to affront the intelligence of the nation with so bald, so puerile a tissue of humbug as this. So clumsily is it constructed, moreover, that it offers conclusive proof, that he possessed the necessary authority in the premises. According to his own statement he wrote a letter to Haught directing that the emigrants should be permitted to pass unmolested. This was in answer to a letter from Haught which he says he received on the 10th of September, 1859. The massacre occurred on the 11th. The distance between Salt Lake and the Mountain Meadows is three hundred miles. Yet it has never been set up in defence that Brigham tried to stop the massacre, or that orders from him arrived too late. He himself admits that he had full authority to decide the fate of the emigrants, for Haught's letter must have been sent with instructions as to their disposition, if any such letter ever was written. But though he had full authority to get the emigrants free transit, he had no authority to punish a hideous massacre committed in defiance of