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THE MORMON KINGDOM



VOLUME 2

Jerald and Sandra Tanner

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By Jerald and Sandra Tanner

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1. WORKS OF DARKNESS

After the Mormons were driven from Missouri, they gathered in Illinois and built the city of Nauvoo. Within a few years, however, the Mormons found themselves in serious trouble with the people in Illinois. In 1844 Joseph Smith and his brother Hyrum were assassinated by a mob, and in 1846 the Mormons were driven from Illinois. John Whitmer, one of the eight witnesses to the Book of Mormon, made these comments concerning this matter:

After Smith's return to Kirtland, Ohio, . . . He from this time began to be lifted up in the pride of his eyes, and began to seek riches and the glory of the world; also sought to establish the ancient order of things, as he and his counsellors, Rigdon and Hyrum Smith, pleased to call it. Therefore, they began to form themselves into a secret society which they termed the brother of Gideon, in the which society they took oaths that they would support a brother right or wrong, even to the shedding of blood. . . .

Thus things were carried on by secret plots and midnight machinations, which society was beginning to be established in Kirtland, Ohio, in the fall of 1836. The formation of these things together with adultery, wickedness and abominations which grew and multiplied in the heads and members of the Church of Christ of Latter-day Saints brought Joseph Smith and his brother Hyrum to an untimely end, as also the scattering of the Church, and the Twelve who assumed the authority of leading the Church, were scattered from Nauvoo and suffered great afflictions. (*John Whitmer's History*, page 24)

While we cannot endorse the methods used by the people of Illinois in driving the Mormons out, there is another side to the story which the Mormon leaders do not tell their people. Actually, there were many reasons why the people of Illinois became disturbed with the Mormons, and we feel that John Whitmer's statements regarding this matter are very close to the truth. In the following pages we will deal with some of the practices which led the Mormons into trouble in Illinois and later in Utah.

VIOLENT METHODS

The people of Illinois were very disturbed by the violent methods used by the Mormon leaders. In the *Mormon Kingdom*, vol. 1, page 29, we quoted Joseph Smith as saying:

Josiah Butterfield came to my house and insulted me so outrageously that **I kicked him out of the house, across the yard, and into the street.** (*History of the Church*, by Joseph Smith, vol. 5, page 316)

Brigham Young, the second president of the Mormon Church, was very prone to use violent methods in dealing with apostates and enemies of the church. On one occasion he stated:

Now, you Gladdenites, **keep your tongues still, lest sudden destruction come upon you.** (*Journal of Discourses*, vol. 1, page 83)

Ebenezer Robinson related the following:

In the early spring, a singular circumstance transpired. A brother from Canada, who was stopping at brother Truman O. Angel's, became very much exercised, spiritually, and fasted and prayed, as we were told, for several days, when one morning, just after daylight he came out of the house and passed along near where we lived, hallooing at the top of his voice, warning the people and the nations to repent and prepare for the things which were coming upon the earth. The people came running together to see what was the matter, thinking perhaps there might be a house on fire. We remember of seeing brother Joseph Smith, jr., come in haste with a water bucket in his hand, and when he learned the cause of the outcry, turned back, and walking with his head down, seemed to be in deep thought, and have a heavy heart, but **Brigham Young came with a raw-hide whip, and whipped the man back into the house.** (*The Return*, vol. 1, page 115)

In the *Mormon Kingdom*, vol. 1, pages 31-42, we show that the early Mormon leaders taught the doctrine of “Blood Atonement”—i.e., that those who committed certain sins should be put to death to atone for those sins. Brigham Young made these statements in one of his sermons:

This loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is **necessary to spill his blood** on the earth in order that he may be saved, **spill it**. Any of you who understand the principles of eternity, if you have sinned a sin **requiring the shedding of blood**, except the sin unto death, would not be satisfied nor rest until **your blood should be spilled**, that you might gain that salvation you desire. **That is the way to love mankind.** (Sermon by Brigham Young, delivered in the Mormon Tabernacle, February 8, 1857, printed in *Deseret News*, February 18, 1857; also reprinted in *Journal of Discourses*, vol. 4, pages 219-220)

Besides the death penalty the Mormon leaders used whipping and castration to keep their people in line. Brigham Young recorded the following in his history under the date of September 6, 1846:

Daniel Barnham, Pelatiah Brown and Jackson Clothier received thirty lashes each, administered by the Marshal with a hickory switch, upon the bare back, for illicit intercourse with females. (“Manuscript History of Brigham Young,” September 6, 1846, typed copy)

Under the date of September 12, 1846, Brigham Young wrote:

Some boys have been whipped in camp, and it is right. I did not know of it till after it was done.

The next day Brigham Young preached a sermon in which we find the following:

Prest. Young said, . . .
There have been some feelings of late in the camp because some unruly boys have been flogged by the Marshal for their wickedness; . . . The Marshal has not whipped the boys enough, if he had, they would not have spit out their revenge, he should have whipped it out of them. . . . He [Brigham Young] would swear by the Eternal God that such conduct should be stopped, and if it is continued he would tell the Marshal what the law is, and such transgressors should be taken care of, in a manner that they would not whine. He said, he would whip any man that would sustain such corruption. . . . (“Manuscript History of Brigham Young,” September 13, 1846)

Hosea Stout speaks of this same matter in his journal:

Friday September 4th 1846. . . . I went to a council at Rockwoods . . . While here I saw Br Wilford Woodruff who informed me of the conduct of some young men towards some young women. President Young had also

previously given me charge to keep a sharp look out for them and that they had undertaken to get hold of them and some one informed them what was up

Elder Woodruff said that they and the girls had been out for fifteen nights in succession untill after two o'clock and that it was his wish & the wish of the President that I should take the matter in hand and see that they had a just punishment by whipping them and for me to take my own course and use my own judgement in executing the same I told him that I would see to it This was I believe the first step taken since we were in the wilderness to enforce obedience to the Law of God or to punish a transgressor for a breach of the same. The crimes of these men were adultery or having carnal communication with the girls which was well known to many and the legal punishment was death

Saturday Sept 5th 1846. I was busy in making preparation to execute the order of the President and Br Woodruff . . . we went to the timber towards the meeting ground where one of these men was chopping wood. . . .

When we came he suspected our business and was uncommonly excited He began to plead and wanted to see Br Woodruff or Brigham and tried every way to get to come into camp but it was all in vain. He had seen Woodruff & did not make satisfaction nor could he as Woodruff told him this side of hell for he told him that nothing short of fire & brimstone could cleanse them so when we came two of us having guns he never thought of anything else but to be killed forth with. This was what excited him so much At length I told in a few words that we must execute our orders . . . He was weeping & begging all the time. At length he exclaimed that he did not want to be taken off and killed this way. I then first discovered what he expected so I told him that he was not to be killed. He then expected we were going to put the next worst punishment on him [Juanita Brooks states that “The second worst punishment was emasculation.”] so then I told him that we were only going to give him a severe whipping. We took him to a good place and the Marshall gave him 18 hard lashes, which striped him well but did not bring the blood after which we taught him the principles of the law and the just punishment for such crimes and what he need to expect if ever we had to visit him again now since we had declared to him the law of God. His name was Daniel Barnum . . .

Sunday Sept 6th 1846. This morning a number of the Police and the Marshall went over into Heber camp and took Pelatiah Brown another one of the young men who had been with young Barnum and took him into the woods and give him 18 stripes which brought the blood in two places. When we were through we all came home we had now but one more case to attend to and that was A. J. Clothier . . .

We took him out of camp and gave him 23 stripes putting on five for his mean conduct while in our hands.

Monday September 7th 1846. Went to see President Young after breakfast and reported what [had] been done which he said was all right and perfectly satisfactory on his part but said for me to use the utmost care to keep down any undue excitement from those who did not understand the Laws & ordinances of this kingdom . . .

Saturday September 12th 1846. At home all day Went to a council at Rockwoods tent at 7 o'clock P. M. Here President Young spoke with great power and spirit and adverted to the spirit manifested by some in consequence of the whipping which those boys got by the Marshall & old Police. He sustained the whipping of them and gave them to understand **what they might expect if the law of God came** and we were disobedient to its mandates. (*On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861*, University of Utah, 1964, vol. 1, pages 190-193)

Under the date of March 13, 1848, Hosea Stout recorded this statement in his diary:

One Tremain as he called himself who had married Roswel Steven's daughter & who was afterwards found to be a consumate thief. Had been tried found guilty & whiped & the tabernacle not long since He came over on this side & was taken up by the police & tried before Carns as He thought. He expected to be immediately **killed** and begged for his life which we told him would be spared in case he would go away and never more be heard of in this mormons territory this he gladly done & away he went. (*On the Mormon Frontier: The Diary of Hosea Stout*, vol. 1, page 305)

The historian Juanita Brooks states that the Mormons not only practiced whipping but emasculation as well:

But there were some rogues among them who had to be dealt with, either by the whipping post, by public humiliation at the election polls, or by means even more drastic. If it were necessary to emasculate a man who was corrupting the morals of the community, it would serve as a warning to others that such things would not be tolerated here, and it would guarantee that the offender should be harmless thereafter. Public courts had their place, but differences settled between brethren at the Bishop's Courts or before the High Council were not determined by legal technicalities but by the broad principles of human rights. So the president did well to tell the world that in Zion there was no need of civil courts. (*John D. Lee*, by Juanita Brooks, California, 1962, page 153)

Heber C. Kimball, a member of the First Presidency, made this statement on July 12, 1857:

... if I am not a good man, I have no just right in this Church to a wife or wives, or to the power to propagate my species. What, then, should be done with me? **Make a eunuch of me**, and stop my propagation. (*Journal of Discourses*, vol. 5, page 29)

Under the date of February 27, 1858, Hosea Stout recorded the following in his journal:

Saturday 27 Feb 1858. This evening several persons disguised as Indians entered Henry Jones' house and dragged him out of bed with a whore and **castrated** him by a square & close amputation. (*On the Mormon Frontier: The Diary of Hosea Stout*, vol. 2, page 653)

Hosea Stout wrote the following under the date of August 17, 1858:

Was invited by Judge Eckles to day to his room He gave me a letter from one Wm R Yancey to him stating that one John Beal had been **castrated** in Ogden lately for adultery with E. Lish's wife. (*On the Mormon Frontier: The Diary of Hosea Stout*, vol. 2, page 663)

Judge Cradlebaugh, who had served in the United States Federal Court in the Utah Territory, wrote the following in a letter dated January 18, 1860:

Wm. H. Hooper,
Territorial Delegate from Utah.
Sir:— . . .

Now to the end that the country may know the truth respecting these matters, I have thought it right and necessary to address you this communication. I assert—

1st. That the Mormon people are subject to a theocratic government, and recognizes no law as binding which does not coincide with their pretended revelations

...

4th. That they teach the doctrine of "the shedding of human blood for the remission of sin," as defined by their own ecclesiastical code, and these teachings are carried into practice. The murders of Jones and his mother at Pondtown; of the Parrishes and Potter at Springville; of the Aiken party at Chicken Creek, the mud fort at Salt Creek, and at the bone yard, and of Forbes at Springville, are the natural results of these vile doctrines.

5th. That they teach the doctrine that it is right and godly that Mormons should rob Gentiles whenever they can do so with facility and escape public exposure. The Mountain Meadows Massacre is a melancholy proof of this fact.

6th. That they teach the doctrine and practice it, of **castrating** men, and have declared from their pulpit, with public acquiescence, that the day was near when their valleys would resound with the voice of **eunuchs**.

I am prepared here and now with proofs to sustain these charges, . . .

(Letter from Judge Cradlebaugh, as printed in *Valley Tan*, February 22, 1860, page 2)

John D. Lee related the following in his "Confessions":

In Utah it has been the custom with the Priesthood to make eunuchs of such men as were obnoxious to the leaders. This was done for a double purpose: first, it gave a perfect revenge, and next, it left the poor victim a living example to others of the dangers of disobeying counsel and not living as ordered by the Priesthood.

In Nauvoo it was the orders from Joseph Smith and his apostles to beat, wound and castrate all Gentiles that the police could take in the act of entering or leaving a Mormon household under circumstances that led to the belief that they had been there for immoral purposes. I knew of several such outrages while there. In Utah it was the favorite revenge of old, worn-ou[t] members of the Priesthood, who wanted young women sealed to them, and found that the girl preferred some handsome young man. The old priests generally got the girls, and many a young man was unsexed for refusing to give up his sweetheart at the request of an old and failing, but still sensual apostle or member of the Priesthood.

As an illustration I will refer to an instance that many a good Saint knows to be true.

Warren Snow was Bishop of the Church at Manti, San Pete County, Utah. He had several wives, but there was a fair, buxom young woman in the town that Snow wanted for a wife. He made love to her with all his powers, went to parties where she was, visited her at her home, and proposed to make her his wife. She thanked him for the honor offered, but told him she was then engaged to a young man, a member of the Church, and consequently could not marry the old priest. This was no sufficient reason to Snow. He told her it was the will of God that she should marry him, and she must do so; that the young man could be got rid of, sent on a mission or dealt with in some way so as to release her from her engagement that, in fact, a promise made to the young man was not binding, when she was informed that it was contrary to the wishes of the authorities.

The girl continued obstinate. The “teachers” of the town visited her and advised her to marry Bishop Snow. Her parents, under the orders of the Counselors of the Bishop, also insisted that their daughter must marry the old man. She still refused. Then the authorities called on the young man and directed him to give up the young woman. This he steadfastly refused to do. He was promised Church preferment, celestial rewards, and everything that could be thought of—all to no purpose. He remained true to his intended, and said he would die before he would surrender his intended wife to the embraces of another.

This unusual resistance of authority by the young people made Snow more anxious than ever to capture the girl. The young man was ordered to go on a mission to some distant locality, so that the authorities would have no trouble in effecting their purpose of forcing the girl to marry as they desired. But the mission was refused by the still contrary and unfaithful young man.

It was then determined that the rebellious young man must be forced by harsh treatment to respect the advice and orders of the Priesthood. His fate was left to Bishop Snow for his decision. He decided that the young man should be castrated; Snow saying, “When that is done, he will not be liable to want the girl badly, and she will listen to reason when she knows that her lover is no longer a man.”

It was then decided to call a meeting of the people who lived true to counsel, which was to be held in the school-house in Manti, at which place the young man should be present, and dealt with according to Snow’s will. The meeting was called. The young man was there, and was again requested, ordered and threatened, to get him to surrender the young woman to Snow, but true to his plighted troth, he refused to consent to give up the girl. The lights were then put out. An attack was made on the young man. He was severely beaten, and then tied with his back down on a bench, when Bishop Snow took a bowie-knife, and performed the operation in a most brutal manner, and then took the portion severed from his victim and hung it up in the school-house on a nail, so that it could be seen by all who visited the house afterwards.

The party then left the young man weltering in his blood, and in a lifeless condition. During the night he succeeded in releasing himself from his confinement, and dragged himself to some haystacks, where he lay until the next day, when he was discovered by his friends. The young man regained his health, but has been an idiot or quiet lunatic ever since, and is well known by hundreds of both Mormons and Gentiles in Utah.

After this outrage old Bishop Snow took occasion to get up a meeting at the school-house, so as to get the people of Manti, and the young woman that he wanted to marry, to attend the meeting. When all were assembled, the old man talked to the people about their duty to the Church, and their duty to obey counsel, and the dangers of refusal, and then publicly called attention to the mangled parts of the young man, that had been severed from his person, and stated that the deed had been done to teach the people that the counsel of the Priesthood must be obeyed. To make a long story short, I will say, the young woman was soon after forced into being sealed to Bishop Snow.

Brigham Young, when he heard of this treatment of the young man, was very mad, but did nothing against Snow. He left him in charge as Bishop at Manti, and ordered the matter to be hushed up. This is only one instance of many that I might give to show the danger of refusing to obey counsel in Utah. (*Confessions of John D. Lee*, photomechanical reprint of 1880 edition, pages 284-286)

On April 26, 1859, *Valley Tan*—a non-Mormon newspaper which was published in Salt Lake City—printed this statement:

As the church by its vauntings and boastings has almost challenged the record, in addition to the Mountain Meadow massacre already referred to, and which they thought of not sufficient importance to notice, we would, in addition to what we have heretofore published, ask in relation to the following, because we have received several letters from friends of the slaughtered, . . . We ask, then, for information if nothing else, as follows:

The murder in the fall of 1857 of John and Thomas Aiken, Honesty Jones, Mr. Eichard and another gentleman. . . .

The murder of two Irishmen, . . . 4 miles below Fillmore City.

The murder by a bishop of one of his wives last spring, because she had apostatized. . . .

The murder of Jacob Lance, . . . having apostatized . . .

The murder of ____ Yates, . . .

Also the castration of ____ Lewis by a party, including a bishop of one of the southern settlements, who were bringing him up towards this city as a prisoner, and of ____ who was castrated in ____ the same season.

These two latter are still living in a condition, in comparison, to which death would have been a blessing. One of these was lately at Camp Floyd. The other lives in a hole in the ground near one of the settlements [in] San Pete Valley, and is perfectly crazy. (*Valley Tan*, April 26, 1859)

The reader will note that the incident which John D. Lee related occurred in “San Pete County,” and that the man was “an idiot or quiet lunatic ever since.” Since the *Valley Tan* stated that the man lived in “a hole in the ground near one of the settlements [in] San Pete Valley and is perfectly crazy,” we cannot help but believe this is referring to the same incident.

In his book, *The Rocky Mountain Saints*, T. B. H. Stenhouse reproduces a letter in which we find the following:

“Dear Stenhouse: . . . If you want to travel wider and show the effect in the country of the inflammatory speeches delivered in Salt Lake City at that time, you can mention the Potter and Parrish murders at Springville, the barbarous castration of a young man in San Pete, and, to cap the climax, the Mountain-Meadows massacre; . . . Threats of personal violence or death were common in the settlements against all who dared to speak against the priesthood, or in any way protest against this ‘reign of terror.’

“I was at a Sunday meeting in the spring of 1857, in Provo, when the news of the San Pete castration was referred to by the presiding bishop—Blackburn. Some men in Provo had rebelled against authority in some trivial matter, and Blackburn shouted in his Sunday meeting—a mixed congregation of all ages and both sexes—‘I want the people of Provo to understand that the boys in Provo can use the knife as well as the boys in San Pete. Boys, get your knives ready, there is work for you! We must not be behind San Pete in good works.’ The result of this was that two citizens, named Hooper and Beauvere, both having families at Provo, left the following night for Fort Bridger, and returned only after Johnston’s army came into the valley the following year. Their only offence was rebellion against the priesthood.” (*Rocky Mountain Saints*, by T. B. H. Stenhouse, New York, 1873, pages 301-302)

In a number of cases members of the Mormon Church were actually put to death for their transgressions. John D. Lee wrote the following in his “Confessions”:

. . . the sinful member was to be slain for the remission of his sins, it being taught by the leaders and believed by the people that the right thing to do with a sinner who did not repent and obey the Council, was to take the life of the offending party, and thus save his everlasting soul. This was called “Blood Atonement.” . . .

The most deadly sin among the people was adultery, and **many men were killed in Utah for that crime.**

Rosmos Anderson was a Danish man who had come to Utah with his family to receive the benefits arising from an association with the “Latter-Day Saints.” He had married a widow lady somewhat older than himself, and she had a daughter that was fully grown at the time of the reformation. The girl was very anxious to be sealed to her step-father, and Anderson was equally anxious to take her for a second wife, but as she was a fine-looking girl, Klingensmith desired her to marry him, and she refused. At one of the meetings during the reformation Anderson and his step-daughter confessed that they had committed adultery, believing when they did so that Brigham Young would allow them to marry when he learned the facts. Their confession being full, they were rebaptized and received into full membership. They were then placed under covenant that if they again committed adultery Anderson should **suffer death**. Soon after this a charge was laid against Anderson before the Council accusing him of adultery with his step-daughter. This Council was composed of Klingensmith and his two counselors; it was **the bishop’s council**. Without giving Anderson any chance to defend himself or make a statement, the Council voted that Anderson must **die** for violating his covenants. Klingensmith went to Anderson and notified him that the orders were that he must die by **having his throat cut, so that the running of his blood would atone for his sins**. Anderson, being a firm believer in the doctrines and teachings of the Mormon Church, made no objections, but asked for half a day to prepare for death. His request was granted. His wife was ordered to prepare a suit of clean clothing, in which to have her husband buried, and was informed that he was to be killed for his sins, she being directed to tell those who should enquire after her husband that he had gone to California.

Klingensmith, James Haslem, Daniel McFarland and John M. Higbee **dug a grave** in the field near Cedar City, and that night, about 12 o’clock, went to Anderson’s house and ordered him to make ready to obey the Council. Anderson got up, dressed himself, bid his family good-bye, and without a word of remonstrance accompanied those that he believed were carrying out the will of the “Almighty God.” They went to the place **where the grave was prepared; Anderson knelt down upon the side of the grave and prayed, Klingensmith and his company then cut Anderson’s throat from ear to ear and held him so that his blood ran into the grave.**

As soon as he was **dead** they dressed him in his clean clothes, threw him into the grave and buried him. They then carried his bloody clothing back to his family, and gave them to his wife to wash, when she was again instructed to say that her husband was in California. She obeyed their orders.

No move of that kind was made in Cedar City, unless it was done by order of the "Council" or of the "High Council." I was at once informed of Anderson's death, because at that time I possessed the confidence of all the people, who would talk to me confidentially, and give me the particulars of all crimes committed by order of the Church. Anderson was killed just before the Mountain Meadows massacre. The killing of Anderson was then considered **a religious duty and a just act**. It was justified by all the people, for they were bound by the same covenants, and the least word of objection to thus treating the man who had broken his covenant would have brought the same fate upon the person who was so foolish as to raise his voice against any act committed by order of the Church authorities. (*Confessions of John D. Lee*, Photo-reprint of 1880 edition, pages 282-283)

Gustive O. Larson, Professor of Church History at the Brigham Young University, admits that blood atonement was actually practiced. He relates an incident very similar to what John D. Lee told:

To whatever extent the preaching on **blood atonement** may have influenced action, it would have been in relation to Mormon disciplinary action among its own members. In point would be a verbally reported case of a Mr. Johnson in Cedar City who was found guilty of adultery with his stepdaughter by a **bishop's court and sentenced to death for atonement of his sin**. According to the report of reputable **eyewitnesses**, judgment was executed with consent of the offender who went to his **unconsecrated grave in full confidence of salvation through the shedding of his blood**. Such a case, however primitive, is understandable within the meaning of the doctrine and the emotional extremes of the Reformation. (*Utah Historical Quarterly*, January, 1958, page 62, footnote 39)

John D. Lee claimed that some enemies of the church were killed in Nauvoo by orders from the church leaders:

I never took part in any killing that was desired or ordered by the Church, except the part I took in the Mountain Meadows Massacre. I was well known by all the members of the Church as one that stood high in the confidence of Brigham Young, and that I was close-mouthed and reliable. By this means I was usually informed of the facts in every case where violence was used in the section of country where I resided. **I knew of many men being killed in Nauvoo by the Danites**. It was then the **rule** that all the enemies of Joseph Smith should be **killed**, and I know of many a man who was quietly **put out of the way by the orders of Joseph and his apostles** while the Church was there.

It has always been a well understood doctrine of the Church that it was right and praiseworthy to kill every person who spoke evil of the Prophet. This doctrine had been strictly lived up to in Utah, until the Gentiles arrived in such great numbers that it became unsafe to follow the practice, but the doctrine is still believed, and no year

passes without one or more of those who have spoken evil of Brigham Young being killed, in a secret manner.

Springfield, Utah, was one of the hot-beds of fanaticism, and I expect that more men were **killed** there, in proportion to population, than in any other part of Utah. In that settlement it was **certain death** to say a word against the **authorities**, high or low. (*Confessions of John D. Lee*, photo-reprint of 1880 edition, page 284)

According to John D. Lee, the police in Nauvoo were very similar to the Danite organization:

Whatever the police were ordered to do, they were to do and ask no questions. Whether it was right or wrong mattered not to them, they were responsible only to their leaders, and they were amenable only to God. I was a confidant among them, and they let me into the secret of all they did, and they looked to me to speak a good word for them with Brigham, as they were ambitious to please him and obtain his blessing. I knew that I was in their full confidence, and the captain of the police never asked me to do anything he knew I was averse to doing. Under Brigham Young, Hosea Stout was Chief of Police. They showed me where they buried a man in a lot near the Masonic Hall. They said they got him tight and were joking with him while some men were digging **his grave**. They asked him to go with them into a pit of corn, saying it was fully grown. They told him they had a jug of whiskey cached out there. They **led him to his grave**, and told him to get down there; and hand up the jug, and he should have the first drink. As he bent over to get down, Roswell Stevens struck him with his police cane on the back of the head and dropped him. They then **tightened a cord around his neck** to shut off his wind, and then they covered him up, and set the hill of corn back on his grave to cover up any tracks that might lead to his discovery.

Another man they took in a boat, about two o'clock at night, for a ride. When out in the channel of the river, the man who sat behind him struck him upon the head and stunned him. They then tied a rope around his neck and a stone to the other end of the rope, and sent him to the bottom of Mississippi River. There was another man whose name I have forgotten, who was a great annoyance to the Saints at Nauvoo. He generally brought a party with him when he came to the city, and could threaten them with the law, but he always managed to get away safely. They (the Saints) finally concluded to entrust his case to Howard Egan, a policeman, who was thought to be pretty long headed. He took a party of chosen men, or "destroying angels," and went to La Harp, a town near the residence of this man, and watched an opportunity when he would pass along. **They "saved" him, and buried him** in a wash-out at night. In a short time afterwards a thunder storm washed the earth away and exposed the remains. (*Confessions of John D. Lee*, page 159)

Notice that John D. Lee stated that the Mormon police committed murders for the Church and that "Under Brigham Young, Hosea Stout was Chief of Police." The Mormon paper, *Deseret Weekly*, contained this statement concerning Hosea Stout:

End of sample pages.
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