

cause a great deal of whining in Israel. Then there was another old commandment. The Lord God commanded them not to pity the person whom they killed, but to execute the law of God upon persons worthy of death. This should be done by the entire congregation, showing no pity. I have thought there would have to be quite a revolution among the Mormons before such a commandment could be obeyed completely by them. The Mormons have a great deal of sympathy. For instance if they can get a man before a tribunal administering the law of the land, and succeed in getting a rope around his neck and having him hung up like a dead dog, it is all right; but if the Church and Kingdom of God should step forth and execute the law of God, Oh, what a burst of Mormon sympathy it would cause. I wish we were in a situation favorable to our doing that which is justifiable before God without any contaminating influence of Gentile amalgamation, laws and traditions, that the people of God might lay the axe to the root of the tree, and every tree that bringeth not forth good fruit might be hewn down. What! Do you believe that people would do right and keep the law of God by actually putting to death the transgressors? Putting to death the covenant breakers would exhibit the law of God, no matter by whom it was done. That is my opinion. You talk of the doings of different governments; the United States if you please. What do they do with traitors? What mode do they adopt to punish traitors? Do traitors to that Government forfeit their lives? Examine also the doings of other earthly governments on this point, and you will find the same practice universal. I am not aware that there are any exceptions, but people will look in the books of theology and argue that the people of God have a right to try people for fellowship, but they have no right to try them on property or life. That makes the devil laugh, saying, "I have got them on a hook now. They can cut them off, and I will put eight or ten spirits worse than they are into their tabernacles, and send them back to mob them." ("Deseret News," July 27th, 1854.)

Referring to the right of the Church to shed the blood of those who apostatized, Brigham Young, in an address delivered in the Tabernacle March 27th, 1853, and found in vol. 1, *Journal of Discourses*, page 81, used the following language:

"I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters. They had turbans upon their heads, and they were also hanging in tatters. The rags were of many colors, and when the people moved they were all in motion. Their object appeared to be to attract attention. Said they to me, 'We are Mormons, Brother Brigham.' 'No, you are not,' I replied. 'But we have been,' said they; and they began to jump and caper about and dance, and their rags of many colors were all in motion, to attract the attention of the people. I said, 'You are no saints; you are a disgrace to them.' Said they, 'We have been Mormons.' By and by along came some mobocrats, and they greeted them with 'How do you do, sir? I am very happy to see you.' They kept on that way for an hour. I felt ashamed of them, for they were, in my eyes, a disgrace to 'Mormonism.' Then I saw two ruffians, whom I knew to be mobbers and murderers; and they crept into a bed where one of my wives and children were. I said: 'You that call yourselves brethren, tell me, is this the fashion among you?' They said, 'But they are good men. They are gentlemen.' With that I took my large bowie knife, that I used to wear as a bosom pin at Nauvoo, and cut one of their throats from ear to ear, saying, 'Go to hell across lots.' The other one said, 'You dare not serve me so.' I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat and sent him after his comrade. Then told them both if they would behave themselves they should yet live, but if they did not, I would unjoin their necks. At this I awoke. I say rather than that apostates should flourish here, I will tuck beneath my bowie knife and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.) Now, you nasty apostates, clear out, or judgment will be put to the line and righteousness to the plummet. (Voices generally, 'Go it, go it.' If you say it is right raise your hands. (All hands up.) Let us call upon the Lord to assist us in this and every good work."

An effort was made to show that the blood atonement, as preached by Brigham Young, and Jedediah Grant is not now the doctrine of the Church, and a pamphlet containing an address on this subject by Elder Charles W. Penrose in October, 1884, was offered in evidence, but in this pamphlet Mr. Penrose sustains the doctrine of blood atonement as preached by Brigham Young and President Grant. On page 13 of the pamphlet, containing the address of Mr. Penrose, referring to the blood atonement, he uses the following language:

"Now, according to the doctrine of President Brigham Young, the blood of Jesus Christ as I have shown you, atoned for the original sin, and for sins that men commit, and yet there are sins which men commit for which they cannot receive any benefit through the shedding of Christ's blood. Is that a true doctrine? It is true, if the Bible is true. That is Bible doctrine."

Again on page 36 he says:

"Now, Brothers Jedediah M. Grant and Brigham Young, because of the transgression of the people, spoke as I have quoted. This was the time of the reformation, and the fears of evildoers were worked upon to induce reform, and hence the strong language used at that time. Do we need the same language now? I hope not; but if there was any need for it, it would be just as applicable now as then."

And again, on page 43 he uses the following language:

"These are some of the ideas entertained by the Latter-day Saints on the subject of blood atonement. After baptized persons have made sacred covenants with God and then commit deadly sins, the only atonement they can make is the shedding of their blood. At the same time, because of the laws of the land and the prejudice of the nation, and the ignorance of the world, this law cannot be carried out, and when the time comes that the law of God shall be in full force upon the earth, then this penalty will be inflicted for these crimes committed by persons under covenant not to commit them."

As to the feeling of the members of the Mormon Church toward the government of the United States, the evidence discloses a condition of things greatly to be deplored. Brigham Young was the first governor of the Territory, and for years resisted all attempt of the authorities to install the proper officers for carrying on of the Territorial government, unless men of his own selection should be appointed. He claimed the right to say who the officers of the Territory should be, and the President of the United States finally found it necessary to send an army to Utah. Referring to the sending of troops here, Brigham Young, in a speech in this city on Sunday, April 18th, 1857, said:

"I do not often get angry, but when I do I am righteously angry, and the bosom of the Almighty burns with anger towards those scoundrels, and they shall be consumed in the name of Israel's God. We have borne enough of their oppression and hellish abuse, and we will not bear any more of it for there is no just law requiring further forbearance on our part, and I am not going to have troops here to protect the priests and hellish rabble in efforts to drive us from the land we possess, for the Lord does not want us to be driven, and has said 'If you will assert your rights and keep my commandments you shall never again be brought into bondage by your enemies.' \* \* \* If you do your duty in this respect you need not be afraid of mobs nor of forces sent out in violation of the very genius of our free institutions, holding you till mobs kill you. Mobs? Yes, for where is there the least particle of authority, either in our constitution or laws, for sending troops here, or even for appointing civil officers contrary to the voluntary consent of the governed. We came here without any help from our enemies, and we intend to stay as long as

we please. They say that their army is legal, and I say that such a statement is as false as hell, and that they are as rotten as a pumpkin that has been frozen seven times and then melted in a harvest sun. Come on with your thousands of illegally ordered troops, and I will promise you in the name of Israel's God that you shall melt away as the snow before a July sun. \* \* \* We are not to be persecuted as we have been. We can say, 'Come as a mob and we will sweeten you up right suddenly.' They never did anything against Joseph until they had ostensibly legalized a mob, and I shall treat their army and every armed company that attempts to come here, as a mob. (The congregation responded Amen.) You might as well tell me that you can make hell into a powder house, as to tell me that you could let an army in here and have peace. I intend to tell them and show them this, if they don't keep away. By taking this course, you will find that every man and woman feels happy, and they say, 'All right, all is well,' and I say that our enemies shall not slip the bow on Old Bright's neck again."

Referring to the same subject, President Heber C. Kimball, in August, 1857, delivered a discourse in this city, found in volume 5, page 133, of the *Journal of Discourses*, in which he used the following language:

"Will the president in the chair of state be tipped from his seat? Yes, he will die an untimely death, and God Almighty will curse him, and He will also curse his successor if he takes the same stand, and He will curse all those who are his coadjutors, and all who sustain him. What for? For coming here to destroy the Kingdom of God and the Prophets and Apostles and inspired men and women, and God Almighty will curse them, and I curse them in the name of the Lord Jesus Christ according to my calling; and if there is any virtue in my calling, they shall be cursed, every man that lifts his heel against us from this day forth."

Elder Orson Hyde, in a discourse delivered in this city, and found in the *Deseret News*, volume 7, page 275, used the following language:

"The last eastern mail, I think, brought me a pamphlet or tract written by Elder Orson Pratt at Liverpool, England—subject, 'Gathering of the Saints and building up the Kingdom of God.' The whole matter is handled in a masterly way, free from blind obscurity, unchecked and unrestrained by fear, and untrammelled by the religious or political dogmas of the age. It is the product of a clear head, of a strong heart, and of an unflinching hand. In short, it is heaven's eternal truth. I do exceedingly regret having mislaid it, for I would like to send it to Senator Douglas, with a request that he read it faithfully before he applies the knife to 'cut out the loathsome ulcer.' Having read it, then if he shall be disposed and able to cut, cut away, and carve up to suit his own peculiar appetite and that also of his friends. Will some person having said tract or pamphlet be kind enough to mail it to Hon. Stephen A. Douglas, Washington, D. C.? But let all men, however, know that what the honorable gentleman calls the loathsome ulcer be cut out, according to his views and suggestions, the United States will be cut off from being a nation, and her star of empire set, and set in blood."

In September, 1857, Brigham Young, in an address delivered in this city, and found in volume 5, *Journal of Discourses*, used the following language:

There cannot be a more damnable, dastardly order than was issued by the administration to this people while they were in an Indian country in 1846. Before we left Nauvoo, no less than two United States senators came to receive a pledge from us that we would leave the United States, and then, while we were doing our best to leave their borders, the poor, low, degraded curses sent a requisition for five hundred of our men to go and fight their battles. That was President Polk, and he is now weltering in hell, with old Zachariah Taylor, where the present administrators will soon be if they do not repent. \* \* \* Elars have reported that this people have committed treason, and upon their lies the President has ordered troops to aid in officering this Territory, and if those officers are like