

woman. The authorities decided to have the young man killed, so they called two of Bishop Dames' Destroying Angels, Barney Carter and old man Gould, and told them to take that cursed young Gentile "*over the rim of the basin.*" That was a term used by the people when they killed a person.

The destroying angels made some excuse to induce the young man to go with them on an excursion, and when they got close to Shirts' mill, near Harmony, they killed him, and left his body in the brush.

The Indians found the body, and reported the facts to me soon afterwards. I was not at home that night, but Carter and Gould went to my house and staid there all night. Rachel asked them where they had been. They told her they had been on a mission to take a young man, a Gentile, *over the rim of the basin*, and Carter showed her his sword, which was all bloody, and he said he used that to help the Gentile over the *edge*. Rachel knew what they meant when they spoke of sending him "*over the rim of the basin.*" It was at that time a common thing to see parties going out of Cedar City and Harmony, with suspected Gentiles, to send them "*over the rim of the basin,*" and the Gentiles *were always killed.*

This practice was supported by all the people, and every thing of that kind was done by *orders* from the *Council*, or by orders from some of the Priesthood. When a Danite or a destroying angel was placed on a man's track, that man died, certain, unless some providential act saved him, as in Tobin's case; he was saved because the "*angels*" believed he was dead.

The Mormons nearly all, and I think every one of them in Utah, previous to the massacre at Mountain Meadows, believed in *blood atonement*. It was taught by the leaders and believed by the people that the Priesthood were inspired and could not give a wrong order. It was the belief of all that I ever heard talk of these things—and I have been with the Church since the dark days in Jackson County—that the authority that ordered a murder committed, was the only responsible party, that the man who did the killing was only an *instrument*, working by command of a superior, and hence could have no ill will against the person killed, but was only acting by authority and committed no wrong. In other words, if Brigham Young or any of his apostles, or any of the Priesthood, gave an order to a man, the act was the act of the one giving the order, and the man doing the

act was only an instrument of the person commanding—just as much of an instrument as the knife that was used to cut the throat of the victim. This being the belief of *all good* Mormons, it is easily understood why the orders of the Priesthood were so blindly obeyed by the people.

Another circumstance came to my knowledge soon after it was done that will speak for itself. Not far from the time of the Mountain Meadows massacre, there was an emigrant who claimed to be a Mormon, but I never knew whether he was one or not, that worked a number of months for Captain Jacob Huffine, at Parowan. This man wanted his pay; it was not convenient to pay him; he insisted on being paid, but not getting his wages, he determined to leave there. He started away from the settlement at Summit, about seven miles from Parowan. The Indians of Parowan were sent for and ordered to overtake and kill the man. They did so, and shot him full of arrows. The man called to the Indians and told them that he was a Mormon and they must not kill him.

The Indians replied by saying,

“We know you, you are no Mormon, you are a Mericat; the Mormons told us to kill you.”

They then beat his head with rocks, and cut his throat, then went back to Parowan and reported what they had done.

I was told all about this by the Indians. But I never enquired into the facts, for I then believed, and still have reasons to think the man was killed by *authority*. He had offended in some way, and his death was like that of many others, the result of orders from the Priesthood.

KILLING OF ROSMOS ANDERSON, ETC.

William Laney, of Harrisburg, Utah Territory, had formed the acquaintance of the family of Aden while on a mission to Tennessee, and he was saved from a mob who threatened his death because he was a Mormon preacher. When Fancher's train reached Parowan, Mr. Laney met young Aden and recognized him as the son of the man who had saved his life. Aden told him that he was hungry, that he and his comrades had been unable to purchase supplies from the Mormons ever since they left Salt Lake City, and that there appeared to be a conspiracy that had been formed against that train by which the Mormons had agreed to starve the emigrants. Laney took