

1: Sinjar massacre - Wikipedia

The Mountain Meadows Massacre was a series of attacks on the Baker-Fancher emigrant wagon train, at Mountain Meadows in Utah. The attacks began on September 7, , and culminated on September 11, , resulting in the mass slaughter of the emigrant party by members of the Utah Territorial Militia from the Iron County district.

It is about miles from Las Vegas, Nevada. To get there simply follow Interstate 15 North for about miles to St. Exit at Bluff Street. Turn left to reach Highway 18 which parallels a part of the historic Old Spanish Trail. Head North through Veyo and go on past the Pine Valley turnoff. The turnoff to the massacre site is well-marked and sits on the left side of the highway. Some refer to the group as the Fancher-Baker wagon train. It was a slaughter of what most agree was emigrants from Arkansas who were on their way to California. That senseless slaughter of innocents became known as "The Mountain Meadows Massacre. And since they knew perfectly well that their crime of mass murder was one so horrid in nature that they would certainly be hanged for their horrible deeds, they decided to leave no witnesses. So in an effort to prevent anyone from identifying those responsible and to stop the possibility of any sort of reprisals against them, they killed men, women, and children. Yes, they killers mercilessly killed every adult man and woman, as well as the older children. Out of those attacked, only 17 very young children, all said to be under the age of 6 were spared. And to confuse and deceive their victims, the Utah Militia dressed as Indians and used some Native American weapons to give the impression that the massacre was done by Indians. They were headed to Southern California. Aboard the wagons was their lives, family treasures, memories of where they came from, and of course whatever money they had. The party was made up of a dozen large and prosperous families and their hired hands. The wagon train is believed to have had up to 30 wagons all pulled by ox and mule teams. They also brought several hundred head of cattle and a number of blooded horses with them. Either way, the group consisted of about men, women and children. The women and children are said to have outnumbered the adult men by 3 to 1. The wagons made their way through a route that crossed the Utah Territory. There they were confronted with Mormons who were not very happy to see them. Because of that taking place, the folks in that wagon train knew full well that their journey was made harder. While they traveled slower than they normally would have with fresh oxen and mules, they decided to rest and allow their cattle to graze at Mountain Meadows. It was an area that had good pasture and water. It was there that the Mormon Militia attacked them for no apparent reason. The Utah militiamen were firing their arrows from a nearby ravine. They used gunfire to rain down on the wagons from hilltops overlooking the 30 wagons. The first volley alone is said to have killed or wounded a quarter of the men. And though that was the case, the men in the wagon train are said to have leveled their long rifles and fired at the smoke of their attackers. This stopped the Utah Militia from making a full on frontal assault. With the first attack, the Arkansans pulled their wagons into a circle and quickly built an improvised wagon fort including digging a pit to get their women and children out of the line of fire. Of course besides being under assault from what they assumed were hostile Indians, they were cut off from water. Rationing water and saving as much ammunition as possible while under continuous gunfire and an assault from arrows, the Arkansas emigrants did in fact stave off their attackers for five days. While a desire to live and persevere motivated those in the wagon train, frustration was being felt by the Utah Militia who soon realized that they were simply not able to wipe out the wagon train as they planned. For the Mormon Militia, their five-day siege of the pioneers from Arkansas was seen as fruitless since those in the wagon train fought back so valiantly. Yes, every men, women, and child. Because the wagon train was running low on food and water, and since no one thought they would need enough provisions to last out a siege, the folks in the wagon train met with the Utah Militia under a white flag of truce. The Utah Militia gave assurance to the travelers that were there to protect them. That they were there to escort them to safety. But, there was one stipulation. The folks from Arkansas had to lay down their arms. As crazy as it sounds, knowing that they would be unarmed against hostiles, those in the wagon train accepted the help. They were split into groups and walked a distance from the camp before they were all summarily slaughtered. All who were thought old enough to be potential witnesses to what really took place were killed. They assured the folks

from Arkansas that they were there to help. He told the Arkansans that he and his men had come to rescue them from the Indians. If the emigrants would lay down their arms, then he assured them that they would be escorted to safety under Mormon protection. But only if they laid down their arms and turned over all of their livestock and supplies to the Indians. Because the folks from Arkansas were out of options, they did as instructed. Right after that the Mormons separated the survivors into three groups. The wounded and youngest children were the first to be loaded onto two wagons to lead the way to safety. The second were the women and older children who walked behind the wagons. The third group were the men. Each of them were escorted by an armed guard from the militia. They brought up the rear. The Indian Agent led the groups away from their wagons for what some say was more than a mile to the California Trail and right there at the rim of the Great Basin. It was there that a senior Mormon militia officer escorting the men gave the order to halt. With that, a single shot rang out. Then each escort turned and shot the man he was escorting. Other militia members are said to have jumped out of the brush lining the trail and cut down the women and children. The Indian Agent himself is said to have personally directed the murder of the wounded. Within a mere five minutes, the horrible atrocity was over. Everyone from the wagon train lay dead. That is except for what some believe were 17 children all under the age of 7. Surprisingly, killers saw those children as being too young to be credible witnesses. They were also said to have "qualified" as "innocent blood" under Mormon doctrine. Those children were actually taken in by local Mormon families. Reports say that in an effort to conceal the massacre, the Utah Militia ordered local families to take in one or more of the 17 children that were spared. After the massacre, believe it or not, the Utah Militia actually buried the victims in shallow graves. And since they did bury them in a hurry, the bodies of their victims were left vulnerable to critters searching for food. That means that they were probably unearthened enough for investigators to examine. The bodies were found and the evidence overwhelmingly pointed to murder. And since Indians did not bury their victims, people there knew it was not them. The goods and family treasures that survived the trip from Arkansas to that deadly spot in Utah was said to have been auctioned off by the militia itself. In reality, after the massacre, some of the property was said to have been taken by the Paiute. But since the wagon train carried all of the worldly goods of those murdered, and was considered the wealthiest wagon train to make that trek, their valuables and of course their cattle were taken by the Mormon Militia and split up among them. Some of the cash and property is said to have ended up in the pockets of Mormon leader Brigham Young. To me, that sounds a lot like a murder robbery than simple vengeance for some reason. Much of what was left was personal property, those things are believed to have ended up in the "tithing house" in Cedar City. It is believed that those things were also auctioned off to Mormons there. The officers in charge made the Utah Militia swear an oath of secrecy. Then a plan was put into play that would blame the entire massacre on the Paiute Indians. And though that was the official line about what took place there, as the evidence inevitably came out, those guilty tried to explain it away with lies and even denying that it ever took place. Other Utah Militia members are said to have fled to Mexico one step ahead of the hangman. Or more aptly for Utah, one step ahead of a firing squad. After two trials in the Utah Territory, Lee was finally convicted by a jury and sentenced to death by firing squad. It should be noted that he made a full confession without implicating others before being executed. Lee was executed by firing squad for what took place at Mountain Meadows. He is regarded today as a scapegoat. Army reclaimed 17 of the children and returned to relatives in Arkansas. Those children never received a penny in compensation. And there is something else, sadly those who were killed have been slandered over the years in one way or another. Some have actually said that the Mountain Meadows Massacre was a reprisal for the killing of some Mormon in Arkansas about the same time. Others say those folks in the wagon train were criminal types who left Arkansas on the run. Many fabricate such stories in an effort to make excuses for such a crime against humanity. We should be aware of that when researching history. As for the motive?

2: The Mountain Meadows Massacre - ensign

The Sinjar massacre was the genocidal killing and abduction of thousands of Yazidi men in Sinjar (Kurdish: Şîrînkêş, ÆŽ Āzingal) city and Sinjar District in Iraq's Nineveh Governorate by the Islamic State of Iraq and the Levant (ISIL) in August

Share via Email A demonstration in Mexico City on 26 September, the fourth anniversary of the disappearance. Difficult at every level: On the surface, it is basically an investigation into another Mexican atrocity. But this is as important a book about the state of a nation as any you will find. It has not just lied, but actively covered up a crime, using a level of brutality and torture that rivals any drug cartel. This resembles the Colombia of the s, when the state and cartels had virtually merged. The gangsters in the mountains are tightly bound to the criminals in suits who are driven in smart black cars to work On 26 September , a group of students from a teacher-training college set out on their annual trip to Mexico City to attend a demonstration commemorating another government atrocity: These annual hijackings were disruptive but in the past rarely ended up in serious violence. The fallout was usually handled by local police. In , this annual rite of passage turned into a nightmare. For a couple of hours, sections of the town of Iguala turned into a battlefield, even drawing in a bus carrying a semi-professional football team on its way home from a match. Six people died, dozens were injured and 43 students simply vanished. To a public long inured to massacres and cartel murders, it was this last outrage that struck home. Its story was that the students had inadvertently hijacked a bus packed with heroin being smuggled by a cartel in cahoots with the local mayor, his wife and the local police. Their ashes were disposed of in a river. She is one of a handful of astonishingly brave Mexican journalists who have risked their lives covering the war on drugs, in her case focusing on the role of politicians and the state. She knows the gangsters in the mountains are tightly bound to the criminals in suits who live in Mexico City and are driven in smart black cars to work. The bankers; the lawyers; the politicians: When she began this investigation she had fled the country after hooded armed men forced their way into her house. Amazingly, she returned home to write this book. The students came from a famously radical college at which peasant children are trained to go back into their communities to teach. For years, the government and its agencies have kept a close watch on its relationship to the various guerrilla groups that make parts of south-west Mexico ungovernable. Then in , she published this account, which dismantles the official story completely. Her chapter headings tell the story: She provides visceral descriptions of torture to confirm a story that is reminiscent of the dirty war in the Argentinian and Chilean dictatorships of the 70s. More than people have been arrested; many are still in prisons. She names the names: When she can, she names those responsible for the torture. Some of the documents she found have been posted online. Unhappily, this meticulously detailed approach may render parts of the book impenetrable to the average reader. Few will have the will to track which bus was which, or remember which acronym stands for which federal body. But this was no local story. She claims to have interviewed a high-ranking cartel figure who, when he heard that one of his shipments had been inadvertently hijacked by the students, simply called on his contacts in the army to recover his goods. She explains how senior army officers, with the support of the police and intelligence services, set about reclaiming the goods for the cartel and how everything spun out of control. Further collateral to the drugs war. What followed is a horrendous cover-up that reaches right to the top. Her conclusions convince, even if the cartel boss who admits responsibility for the initial order to stop the students seems to escape too much scrutiny. Does he not know how or where the students were taken? Even now, no one can tell the grieving relatives. Frighteningly, at least one of her witnesses has since gone missing. Mexico is still a democracy, and the president-elect is genuinely offering a radical new agenda in dealing with the cartels. After reading this, though, one wonders how even the best-intentioned leader will be able to turn the tide. Angus Macqueen has made numerous documentaries in Latin America.

3: Massacre in the Mountains

The Mountain Meadows Massacre. By Richard E. Turley Jr. On September 11, , some 50 to 60 local militiamen in southern Utah, aided by American Indian allies, massacred about emigrants who were traveling by wagon to California.

On September 11, , some 50 to 60 local militiamen in southern Utah, aided by American Indian allies, massacred about emigrants who were traveling by wagon to California. The horrific crime, which spared only 17 children age six and under, occurred in a highland valley called the Mountain Meadows, roughly 35 miles southwest of Cedar City. The victims, most of them from Arkansas, were on their way to California with dreams of a bright future. For a century and a half the Mountain Meadows Massacre has shocked and distressed those who have learned of it. How could this have happened? How could members of the Church have participated in such a crime? Two facts make the case even more difficult to fathom. First, nothing that any of the emigrants purportedly did or said, even if all of it were true, came close to justifying their deaths. Second, the large majority of perpetrators led decent, nonviolent lives before and after the massacre. As is true with any historical episode, comprehending the events of September 11, , requires understanding the conditions of the time, only a brief summary of which can be shared in the few pages of this magazine article. For a more complete, documented account of the event, readers are referred to the forthcoming book *Massacre at Mountain Meadows*. Over the preceding years, disagreements, miscommunication, prejudices, and political wrangling on both sides had created a growing divide between the territory and the federal government. In retrospect it is easy to see that both groups overreacted—the government sent an army to put down perceived treason in Utah, and the Saints believed the army was coming to oppress, drive, or even destroy them. In this conflict—later called the Utah War—was resolved through a peace conference and negotiation. As the troops were making their way west in the summer of , so were thousands of overland emigrants. Some of these emigrants were Latter-day Saint converts en route to Utah, but most westbound emigrants were headed for California, many with large herds of cattle. The emigration season brought many wagon companies to Utah just as Latter-day Saints were preparing for what they believed would be a hostile military invasion. The Saints had been violently driven from Missouri and Illinois in the prior two decades, and they feared history might repeat itself. Church President and territorial governor Brigham Young and his advisers formed policies based on that perception. They instructed the people to save their grain and prepare to cache it in the mountains in case they needed to flee there when the troops arrived. Not a kernel of grain was to be wasted or sold to merchants or passing emigrants. These orders and instructions were shared with leaders throughout the territory. Smith of the Quorum of the Twelve Apostles carried them to southern Utah. He, Brigham Young, and other leaders preached with fiery rhetoric against the enemy they perceived in the approaching army and sought the alliance of Indians in resisting the troops. Emigrants became frustrated when they were unable to resupply in the territory as they had expected to do. Some traditional Utah histories of what occurred at Mountain Meadows have accepted the claim that poisoning also contributed to conflict—that the Arkansas emigrants deliberately poisoned a spring and an ox carcass near the central Utah town of Fillmore, causing illness and death among local Indians. According to this story, the Indians became enraged and followed the emigrants to the Mountain Meadows, where they either committed the atrocities on their own or forced fearful Latter-day Saint settlers to join them in the attack. Historical research shows that these stories are not accurate. Humans contracted the disease from infected animals through cuts or sores or through eating the contaminated meat. Without this modern understanding, people suspected the problem was caused by poisoning. Escalating Tensions The plan to attack the emigrant company originated with local Church leaders in Cedar City, who had recently been alerted that U. Cedar City was the last place on the route to California for grinding grain and buying supplies, but here again the emigrants were stymied. Weeks of frustration boiled over, and in the rising tension one emigrant man reportedly claimed he had a gun that killed Joseph Smith. Others threatened to join the incoming federal troops against the Saints. Alexander Fancher, captain of the emigrant train, rebuked these men on the spot. The town marshal tried to arrest some of the emigrants on charges of public intoxication and blasphemy but was forced to back down. The wagon company made its way out of town after only about an

hour, but the agitated Cedar City leaders were not willing to let the matter go. Instead they planned to call out the local militia to pursue and arrest the offending men and probably fine them some cattle. Beef and grain were foods the Saints planned to survive on if they had to flee into the mountains when the troops arrived. Cedar City mayor, militia major, and stake president Isaac Haight described the grievances against the emigrant men and requested permission to call out the militia in an express dispatch to the district militia commander, William Dame, who lived in nearby Parowan. Dame was also the stake president of Parowan. After convening a council to discuss the matter, Dame denied the request. These areas fell under the jurisdiction of Fort Harmony militia major John D. Lee, who was pulled into the planning. The generally peaceful Paiutes were reluctant when first told of the plan. On Sunday, September 6, Haight presented the plan to a council of local leaders who held Church, civic, and military positions. The plan was met with stunned resistance by those hearing it for the first time, sparking heated debate. Finally, council members asked Haight if he had consulted with President Young about the matter. A Five-Day Siege But the next day, shortly before Haight sent the letter to Brigham Young, Lee and the Indians made a premature attack on the emigrant camp at the Mountain Meadows, rather than at the planned location in the Santa Clara canyon. Several of the emigrants were killed, but the remainder fought off their attackers, forcing a retreat. The emigrants quickly pulled their wagons into a tight circle, holing up inside the defensive corral. Two other attacks followed over the next two days of a five-day siege. After the initial attack, two Cedar City militiamen, thinking it necessary to contain the volatile situation, fired on two emigrant horsemen discovered a few miles outside the corral. The conspirators were now caught in their web of deception. Their attack on the emigrants had faltered. Their military commander would soon know they had blatantly disobeyed his orders. A witness of white involvement had now shared the news within the emigrant corral. If the surviving emigrants were freed and continued on to California, word would quickly spread that Mormons had been involved in the attack. An army was already approaching the territory, and if news of their role in the attack got out, the conspirators believed, it would result in retaliatory military action that would threaten their lives and the lives of their people. In addition, other California-bound emigrant trains were expected to arrive at Cedar City and then the Mountain Meadows any day. They also told Dame that most of the emigrants had already been killed in these attacks. This information caused Dame, now isolated from the tempering consensus of his council, to rethink his earlier decision. Tragically, he gave in, and when the conversation ended, Haight left feeling he had permission to use the militia. On arriving at Cedar City, Haight immediately called out some two dozen militiamen, most of them officers, to join others already waiting near the emigrant corral at the Mountain Meadows. Those who had deplored vigilante violence against their own people in Missouri and Illinois were now about to follow virtually the same pattern of violence against others, but on a deadlier scale. The Massacre On Friday, September 11, Lee entered the emigrant wagon fort under a white flag and somehow convinced the besieged emigrants to accept desperate terms. He said the militia would safely escort them past the Indians and back to Cedar City, but they must leave their possessions behind and give up their weapons, signaling their peaceful intentions to the Indians. The suspicious emigrants debated what to do but in the end accepted the terms, seeing no better alternative. They had been pinned down for days with little water, the wounded in their midst were dying, and they did not have enough ammunition to fend off even one more attack. As directed, the youngest children and wounded left the wagon corral first, driven in two wagons, followed by women and children on foot. The men and older boys filed out last, each escorted by an armed militiaman. The procession marched for a mile or so until, at a prearranged signal, each militiaman turned and shot the emigrant next to him, while Indians rushed from their hiding place to attack the terrified women and children. Militiamen with the two front-running wagons murdered the wounded. Despite plans to pin the massacre on the Paiutes and persistent subsequent efforts to do so, Nephi Johnson later maintained that his fellow militiamen did most of the killing. His letter reported recent news that no U. You must not meddle with them. The Indians we expect will do as they please but you should try and preserve good feelings with them. There are no other trains going south that I know of. While we should be on the alert, on hand and always ready we should also possess ourselves in patience, preserving ourselves and property ever remembering that God rules. The massacre snuffed out some lives and immeasurably affected the lives of the

surviving children and other relatives of the victims. A century and a half later, the massacre remains a deeply painful subject for their descendants and other relatives. In they released from their callings stake president Isaac Haight and other prominent Church leaders in Cedar City who had a role in the massacre. In they excommunicated Isaac Haight and John D. Lee from the Church. In a territorial grand jury indicted nine men for their role in the massacre. Most of them were eventually arrested, though only Lee was tried, convicted, and executed for the crime. Other militiamen who carried out the massacre labored the rest of their lives under a horrible sense of guilt and recurring nightmares of what they had done and seen. Families of the men who masterminded the crime suffered as neighbors ostracized them or claimed curses had fallen upon them. These individuals are in an uncommon position because they know how it feels to be both a Church member and a relative of a victim. James Sanders is a great-grandson of Nancy Saphrona Huff, one of the children who survived the massacre. I also feel sorrow that people have blamed the acts of some on an entire group, or on an entire religion. During the past two decades, descendants and other relatives of the emigrants and the perpetrators have at times worked together to memorialize the victims. These efforts have had the support of President Gordon B. Hinckley, officials of the state of Utah, and other institutions and individuals. Among the products of this cooperation have been the construction of two memorials at the massacre site and the placing of plaques commemorating the Arkansas emigrants. Descendant groups, Church leaders and members, and civic officials continue to work toward reconciliation and will participate in various memorial services this month at the Mountain Meadows. Photographs by Christina Smith, except as noted This stone cairn is the centerpiece of the monument updated in by the Church in cooperation with the Mountain Meadows Association. This detail of the plaque at the site of the original stone cairn tells the history of the memorials at the site. In , on a hill in the Mountain Meadows, the state of Utah erected a memorial honoring the Arkansas emigrants.

4: The Mountain Meadows Massacre

*For a more complete, documented account of the event, readers are referred to the forthcoming book *Massacre at Mountain Meadows*. 1. Historical Background. In an army of roughly 1, United States troops was marching toward Utah Territory, with more expected to follow.*

June 12, by J. Stapley On September 11, a band of Mormons in Southern Utah lured a large group of California-bound emigrants from their defensive corral under a white flagged pretense of protection. With local Piutes under their direction, they then slaughtered all but the youngest children. The story of this bitter event has fascinated generations. Turley, and Glen M. Oxford University Press, , pages. This, in some ways, is just the latest in a long line of books many of them quite recent written on the Mountain Meadows Massacre of Historians, journalists, and others have told this story and furnished analysis from a wide variety of angles and perspectives, suggesting a multiplicity of explanations and implications of this devastating tragedy. This is a collaboratively authored work that took the better part of a decade to write. The three authors also relied heavily on collaboration with independent readers, researchers, and editors, so there is a sense in which the finished product is the work of literally hundreds of people. One of them, Richard Turley, is even the Assistant Church Historian and has worked in various capacities for the Church History department for more than a decade. These facts are important and make this book unique for two overarching reasons. First, the authors had unprecedented access to relevant historical materials, as well as the resources to conduct unusually thorough research, a process that extended well beyond the walls of the Church history library. Second, and perhaps more significant or, at least, more attention grabbing , this work has enormous implications for what the future of Mormon scholarship will entail. Just how free and open is the Church prepared to be when it comes to granting access to sensitive materials to professional, scholarly historians? These authors set a task to answer the question: Do they offer more than transparent apologia for the perpetrators of this unthinkable vicious crime or sweeping, knee-jerk indictments of any and all involved and of Mormonism and, perhaps, religion itself? What follows is our take on the issues outlined above, from methodology and source material, to analysis and historical reconstruction, to the larger questions of meaning, culpability, uncritical obedience, and honesty. This is a surprisingly short and very readable book, especially considering the scope of the project. The authors no doubt with the help of good readers and ambitious, heavy editing have put together a gripping narrative, complex yet comprehensible, and brevity has served them well. Last time there was this much anticipation for a Mormon History book, Richard Bushman delivered us just shy of pages. *Massacre at Mountain Meadows* chimes in at a refreshing , plus 4 appendices and endnotes. Upon receiving the volume, I flipped to the end to find the bibliography. While the proofs that we reviewed did not include one something that is hopefully rectified in the formal printing , it did have an interesting table of abbreviations for the most common references that is helpful for a review of commonly cited materials. As the introduction indicates, the researchers found or gained access to some very crucial and previously untapped sources: Further, Ron Walker and Richard Turley are preparing the Jenson papers for publication – a hugely important movement for Mormon historiography. Presumably this communication includes at least some of those missing entries. Moorman with Gene A. Sessions, *Camp Floyd and the Mormons*: University of Utah Press, , see also p. The documents were transferred to the Young Office Files in the late seventies or early eighties and were made publicly available in I think the Jenson materials are enormously important. The authors clearly rely extensively on them to assemble their narrative. There is another significant source in addition to the ones you mention that warrants attention. They revisited all of the minutes from John D. These records also figure prominently in the notes attached to the sections describing the days leading up to the attack on the Fancher party and the massacre itself. Observe the following paragraph, a narrative account found on pages Stewart and White backtracked toward Cedar City and eventually found their quarry. Stewart and White approached the unsuspecting men and struck up a conversation. So did the besieging Indians, who tried unsuccessfully to bring him down. The economy of prose here is impressive. Yet the question remains: How did they put together that story? There is one note at the end of the paragraph. The corresponding endnote mentions the

following sources: Lee by SL Tribune reporter J. More clear are the times when they quote their sources directly. For example, the execution of the Cedar City plan pg. Working through Higbee, Haight first asked Elliott Willden, Josiah Reeves, and possibly Benjamin Arthur to go to the Mountain Meadows, where the emigrants were expected to camp eventually. Campbell, AJ1; Mary S. Elliott Willden, AJ1 Campbell, AJ2; Mary S. This excerpt highlights the level of detail that the new sources allow, but also in the absence of bibliographic details, makes me question what the differences in the two Jensen collections actually are. He also rearranged information to make it more understandable or omitted details that may have seemed unimportant. Thus to give a complete picture, it is sometimes necessary to cite both the notes and the transcripts. Beyond these new sources, the historiography of this volume is quite similar to Brooks Mountain Meadows Massacre and Bagley Blood of the Prophets: Brigham Young and the Massacre at Mountain Meadows. Just as Bagley adds to Brooks, this volume tries to fill the quiver. Many times that leads to similar conclusions. Other times, and most obviously in the footnotes, there are large differences. That Haight sermon is an excellent example. The authors engage key theoretical strands in sociological literature on group violence. This is an analytical sphere that closely overlaps portions of my own theoretical training, so I was a bit disappointed in the lack of depth of their engagement. In the end, however, their analysis is not primarily sociological or anthropological. The Violent Legacy of Monotheism , M. Based upon this literature they develop a heuristic model for answering one of the driving questions of their analysis: According to this model, there are three separate social factors that set the stage for enabling atrocities of this kind. This approach is critical for getting to the bottom of the questions of How and Why. But, one step at a time. First, the question of Brigham Young. The authors argue, in a nutshell, that while Young does shoulder a fair share of the responsibility for creating the tinderbox conditions within which the massacre could occur, there is no real historical evidence that he in fact set the spark by ordering, directly or cryptically, the massacre of the Fancher party. Smith to Southern Utah in advance of the Fancher party to cryptically order their destruction at the hands of Mormon settlers in cooperation with local Paiutes. Young tells the Southern Utah Indian leaders that they can have all the cattle belonging to California-bound emigrant parties along the southern road. However, I did notice that they seemed quite intent on making everything fit into their heuristic model. This sentence absolves Young only with the presupposition that Young knew nothing of the Mormon involvement in the first Fancher attack. Otherwise, it is simply a tactical instruction that has no moral or strategic prohibition on violence against the emigrants and even gives provisions for it. In my estimation, however, the evidence presented by the authors, virtually all of which is previously unpublished, indicates that Young did not know of the Mormon involvement with the immigrants. Only one moderate paragraph broaches the subject and no effort is given to contextualize or clarify the ramifications of the sermonizing. Is this a systemic perspective in the volume? The blood atonement sermonizing was a surprising omission on the part of these authors. My sense is that Bagley and others correctly assess its overall significance, but misread how it actually figured into the social context for the massacre. Researchers, amateur filmmakers, and historians encounter the sermons in question and envision Mormons chomping at the bit to enact blood-letting vengeance on anyone remotely suspected of having been involved with Mormon persecutions or the murders of the prophets the Smith brothers, Parley Pratt. But blood atonement was more about Mormon apostates than Mormon enemies. It was a rhetorical threat that loomed over those who would disregard the injunctions of Mormon priesthood and the imperatives of Mormon colonizing, a theological dressing-up of religious authority on the frontier, buttressed and enforced by violence “ particularly during the Reformation of This radical and disturbing doctrine ” preached up and down the Utah Territory by Young and other key Mormon leaders “ contributed to the massacre, not by inculcating a murderous obsession for vengeance against imagined enemies in the Fancher party, but by ensuring an unwillingness on the part of the perpetrators to disobey their leaders. The centrality of intensified authoritarianism in war-ready Utah territory is difficult to overstate. The book provides an illuminating example. The strategy that Young had implemented to put the Mormon kingdom on war footing included in addition to a prohibition against selling supplies to traveling emigrants and decision to cease mediation between emigrant parties and local Indian tribes a policy dictating that cattle be sent to Salt Lake for rationing. A group of Mormon settlers in Cedar City brandished guns in

defense of their refusal to send their livestock North. Significantly, the men who carried out the attack, in addition to being Mormons, were members of the militia, and the conspiring orchestrators of the massacre, in addition to being their ecclesiastical leaders, were also their military commanders. Of course, the fact that no evidence has been discovered directly implicating Young in the conspiracy or the refutation of existing claims of such evidence does not in itself constitute evidence that Young was not involved. Yet we should be careful not to ride that logic too far. Part of the appeal of the conspiratorial view of history “ in addition to furnishing simple, often satisfying explanations for otherwise complicated and difficult-to-comprehend phenomenon ” is that is governed by a circular logic that self-reinforces. The logic is not just circular; it entails a reversal of evidentiary standards. The fact that actual evidence cannot be discovered, rather than leading to a revised theory of what happened, actually reinforces the theory for which evidence is elusive. To what extent, for example, does Young bear responsibility for what happened even if he did not order the attack on the Fancher party or the massacre to cover it up? How do intensely hierarchical social structures become self-reinforcing and to what extent can the effects of panopticism account for what happened? If the massacre was perpetrated by good Mormons, many if not most of whom retained their good standing in the Church and their communities despite widespread knowledge of what happened, what does that mean for those of us who claim that religious and historical heritage? All of which was carried out by believably human, conflicted actors.

5: Massacre Falls, Arizona – Hiking

The victims, most of them from Arkansas, were on their way to California with dreams of a bright future" (Richard E. Turley Jr., "The Mountain Meadows Massacre," Ensign, Sept.).

Baker's Fancher party In early , the several groups of emigrants from the northwestern Arkansas region started their trek to California , when they later joined all together to form a group known as the Baker's Fancher party. This group was initially referred to as both the Baker train and the Perkins train, but after being joined by other Arkansas trains and making its way west, was soon called the Baker's Fancher train or party. It was named for "Colonel" Alexander Fancher who, having already made the journey to California twice before, had become its main leader. The party reached Salt Lake City with about members. Interactions with Mormon settlers[edit] See also: President James Buchanan had recently issued an order to send troops to Utah. Rumors spread in the territory about the motives for the federal troop movement. Young issued various orders, urging the local population to prepare for the arrival of the troops. Eventually Young issued a declaration of martial law. In August , the Mormon apostle George A. Smith , of Parowan , traveled throughout southern Utah, instructing the settlers to stockpile grain. Christopher Kit Fancher survivor of the Mountain Meadows Massacre While many witnesses said that the Fanchers were in general a peaceful party whose members behaved well along the trail, rumors spread about aggressive and threatening behavior and other misdeeds. Brevet Major James Henry Carleton led the first federal investigation of the murders, published in Carleton interviewed the father of a child who allegedly died from this poisoned spring, and accepted the sincerity of the grieving father. But, he also included a statement from an investigator who did not believe the Fancher party was capable of poisoning the spring, given its size. Dame and Isaac C. Haight and Dame were, in addition, the senior regional military leaders of the Mormon militia. Haight decided to send a messenger south to John D. Seven emigrants were killed during the opening attack and were buried somewhere within the wagon encirclement. Sixteen more were wounded. This resulted in an order to kill all the emigrants, with the exception of small children. Haight's Battalion Commander died Arizona Maj. Higbee, said to have shouted the command to begin the killings. He claimed that he reluctantly participated in the massacre and only to bury the dead who he thought were victims of an "Indian attack. Lee , constable, judge, and Indian Agent. Having conspired in advance with his immediate commander, Isaac C. Haight , Lee led the initial assault, and falsely offered emigrants safe passage prior to their mile-long march to the field where they were ultimately massacred. He was the only participant convicted. Philip Klingensmith, a Bishop in the church and a private in the militia. Killings and aftermath of the massacre[edit] Main article: Killings and aftermath of the Mountain Meadows massacre On Friday, September 11, , two militiamen approached the Baker's Fancher party wagons with a white flag and were soon followed by Indian Agent and militia officer John D. The adult men were separated from the women and children. The men were paired with a militia escort. When a signal was given, the militiamen turned and shot the male members of the Baker's Fancher party standing by their side. The women and children were then ambushed and killed by more militia that were hiding in nearby bushes and ravines. Members of the militia were sworn to secrecy. A plan was set to blame the massacre on the Native Americans. The militia did not kill at least seventeen children who were under the age of 7 and deemed too young to relate the story. These children were taken in by local Mormon families; seventeen of the children were later reclaimed through the efforts of the U. Army and returned to relatives in Arkansas. Some of the cattle were taken to Salt Lake City and sold or traded. The remaining personal property of the Baker's Fancher party was taken to the tithing house at Cedar City and auctioned off to local Mormons. Investigations and prosecutions relating to the Mountain Meadows massacre An early investigation was conducted by Brigham Young, [12] who interviewed John D. Lee on September 29, In , Young sent a report to the Commissioner of Indian Affairs stating that the massacre was the work of Native Americans. The Utah War delayed any investigation by the U. Carleton interviewed a few local Mormon settlers and Paiute Native American chiefs, and concluded that there was Mormon involvement in the massacre. He issued a report in May , addressed to the U. Assistant Adjutant-General, setting forth his

findings. Jacob Forney, Superintendent of Indian Affairs for Utah, also conducted an investigation that included visiting the region in the summer of and retrieved many of the surviving children of massacre victims who had been housed with Mormon families, and gathered them in preparation of transporting them to their relatives in Arkansas. Congress called the mass killings a "heinous crime", [6] blaming both local and senior church leaders for the massacre. A federal judge brought into the territory after the Utah War, Judge John Cradlebaugh, in March convened a grand jury in Provo concerning the massacre, but the jury declined any indictments. Lee, Isaac Haight, and John Higbee, but these men fled before they could be found. Lee is seated, next to his coffin. Further investigations, cut short by the American Civil War in , [25] again proceeded in when prosecutors obtained the affidavit of militia member Philip Klingensmith. Klingensmith had been a bishop and blacksmith from Cedar City; by the s, however, he had left the church and moved to Nevada. Stewart and Samuel Jukes who had gone into hiding. Klingensmith escaped prosecution by agreeing to testify. Human skeletons, disjointed bones, ghastly skulls and the hair of women were scattered in frightful profusion over a distance of two miles. The first published report on the incident was made in by Carleton, who had been tasked by the U. Army to investigate the incident and bury the still exposed corpses at Mountain Meadows. In , Mark Twain commented on the massacre through the lens of contemporary American public opinion in an appendix to his semi-autobiographical travel book *Roughing It*. In , the massacre was a prominent feature of a history by T. Stenhouse , *The Rocky Mountain Saints*. Smith was sent to southern Utah by Brigham Young to direct the massacre and stating that the local church and city leaders had prayed together in a circle and told him it was their duty to kill the emigrants. Gibbs, who also attributed responsibility for the massacre to Young and Smith. The first detailed and comprehensive work using modern historical methods was *The Mountain Meadows Massacre* in by Juanita Brooks , a Mormon scholar who lived near the area in southern Utah. Brooks found no evidence of direct involvement by Brigham Young, but charged him with obstructing the investigation and provoking the attack through his rhetoric. In , it excommunicated some of the participants for their role in the massacre, [43] and from that point the LDS Church has condemned the massacre and acknowledged involvement by local Mormon leaders. Church officials discouraged historian Juanita Brooks from investigating the matter. During the mids, Young instituted a Mormon Reformation , intending to "lay the axe at the root of the tree of sin and iniquity". In addition, during the prior decades, the religion had undergone a period of intense persecution in the American Midwest, and faithful Mormons moved west to escape persecution in midwestern towns. In particular, they were officially expelled from the state of Missouri during the Mormon War , during which prominent Mormon apostle David W. Patten was killed in battle. Just months before the Mountain Meadows Massacre, Mormons received word that yet another apostle had been killed: Smith Apostle who met the Bakerâ€™Fancher party before touring Parowan and neighboring settlements before the massacre Main article: War hysteria preceding the Mountain Meadows massacre The Mountain Meadows Massacre was caused in part by events relating to the Utah War , an deployment toward the Utah Territory of the United States Army , whose arrival was peaceful. In the summer of , however, the Mormons expected an all-out invasion of apocalyptic significance. From July to September , Mormon leaders and their followers prepared for a siege. Mormons were required to stockpile grain, and were enjoined against selling grain to emigrants for use as cattle feed. As far-off Mormon colonies retreated, Parowan and Cedar City became isolated and vulnerable outposts. It has been reported that Brigham Young sought to enlist the help of Native American tribes in fighting the "Americans", encouraging them to steal cattle from emigrant trains, and to join Mormons in fighting the approaching army. He met with many of the eventual participants in the massacre, including W. Dame, Isaac Haight, John D. Lee and Chief Jackson, leader of a band of Paiutes. When Smith returned to Salt Lake, Brigham Young met with these leaders on September 1, , and encouraged them to fight against the Americans in the anticipated clash with the U. They were also offered all of the livestock then on the road to California, which included that belonging to the Bakerâ€™Fancher party. Young was theocratic leader of the Utah Territory at the time of the massacre. There is a consensus among historians that Brigham Young played a role in provoking the massacre, at least unwittingly, and in concealing its evidence after the fact; however, they debate whether Young knew about the planned massacre ahead of time and whether he initially condoned it before later taking a strong public stand against it. Following the

massacre, Young stated in public forums that God had taken vengeance on the Bakerâ€™Fancher party. In regard to emigration trains passing through our settlements, we must not interfere with them until they are first notified to keep away. You must not meddle with them. The Indians we expect will do as they please but you should try and preserve good feelings with them. There are no other trains going south that I know of]. President James Buchanan implied that face-to-face communications with Brigham Young might have averted the conflict, and Young argued that a north-south telegraph line in Utah could have prevented the Mountain Meadows Massacre. The Utah State Historical Society, who maintains the document in its archives, acknowledges a possible connection to Mark Hofmann , a convicted forger and extortionist, via go-between Lyn Jacobs who provided the society with the document. Remembrances of the Mountain Meadows massacre The first monument for the victims was built two years after the massacre, by Major Carleton and the U. This monument was a simple cairn built over the gravesite of 34 victims, and was topped by a large cedar cross. Wilford Woodruff, who later became President of the Church, claimed that upon reading the inscription on the cross, which read, "Vengeance is mine, thus saith the Lord.

6: Mountain Meadows Massacre

While not in the highest elevation category of Lost River peaks, Massacre is one of the best and hardest hikes in the state. The peak has a long summit ridge that encompasses this, the highest point and North Massacre Peak, both of which are prized goals for Lost River climbers.

On the same day, up to Yazidi men were reportedly executed for refusing conversion in a Tal Afar prison. American-led intervention in Iraq – President Obama meeting with his national security advisors on 7 August 2014, or more Yazidis were trapped in the Sinjar Mountains and mostly surrounded by ISIL forces [43] who were firing on them. Majid Abdul Salam Ashour, crashed in the mountains while delivering aid and rescuing stranded Yazidi refugees. President, Barack Obama, stated that the U.S. The world is confronted by many challenges. And while America has never been able to right every wrong, America has made the world a more secure and prosperous place. And our leadership is necessary to underwrite the global security and prosperity that our children and our grandchildren will depend upon. We do so by adhering to a set of core principles. We do whatever is necessary to protect our people. We lead coalitions of countries to uphold international norms. And we strive to stay true to the fundamental values – the desire to live with basic freedom and dignity – that is common to human beings wherever they are. Marines and special forces servicemen landed on Mount Sinjar from V aircraft to assess options for a potential rescue of Yazidi refugees joining British SAS already in the area. This was reportedly done by U.S. Western military response [edit] See also: American-led intervention in Iraq – present On 7 August, U.S. President Obama ordered targeted airstrikes on IS militants and emergency air relief for the Yazidis. Airstrikes began on 8 August. On 8 August, the US asserted that the systematic destruction of the Yazidi people by the Islamic State was genocide. President Obama gave an assurance that no troops would be deployed for combat. Following these actions, the United Kingdom and France stated that they also would begin airdrops. ET, the US carried out five additional airstrikes on armed vehicles and a mortar position, enabling 20, – 30, Yazidi Iraqis to flee into Syria and later be rescued by Kurdish forces. The Kurdish forces then provided shelter for the Yazidis in Dohuk. One hundred and twenty-nine additional US military personnel were deployed to Irbil to assess and provide a report to President Obama. Estimates also stated that 4, to 5, people remained on the mountain, with nearly half of them being Yazidi herders who lived there before the siege.

7: Mountain Meadows Massacre | HistoryNet

The Mountain Meadows Massacre occurred on Friday, September 11, in Mountain Meadows, Utah, several miles south of Enterprise in Washington County along the Old Spanish Trail. The victims of the massacre were from Arkansas and were members of the Fancher wagon train.

This company of emigrants were no sooner camped at Cane Springs than they were attacked by a band of Indians, who subsequently proved to be a band of painted Mormons maneuvering under command of John D. Their repulse was quick and decisive. The emigrants threw up embankments, but they were not in a position to protect themselves, because they were camped between two knolls, from whose tops the Mormons poured in a cross-fire. It was the place selected for them by the apostle, and they had fallen into the trap. The attempt to commit this massacre while posing as Indians proved futile. Lee resorted to strategy. The besiegers were called off, and in a short time the emigrants saw a company of soldiers approaching bearing the Stars and Stripes. Men heaved a sigh of relief, women wept for joy, and the old pastor of the flock knelt down and thanked God for deliverance. Lee is said to have shed tears when he saw the plight and awful suffering of the people. He had come to their rescue! First he must talk to the Indians and appease their supposed wrath. Retiring for a pretended consultation, he returned, stating that the Indians had promised to stop the siege, but the emigrants must give up their arms to him, as he was the accredited military authority under Governor Brigham Young, otherwise he could not protect them. When they reached the point of the hill, Bishop Dame cried out, " Israel , do your duty! When night came stealing down the mountain side it hid from vulgar gaze the nude and mangled bodies. The murderers had stripped the bodies and left them to become carrion. That area contains the bones of the women and children killed by Mormons led by Nauvoo Legion Lieutenant, Nephi Johnson. Hwy 18 can be seen on the right. See Map The land has recently been purchased by the Church of Jesus Christ of Latter Saints Corporation so that they can have complete control over the bodies of the victims murdered in cold blood by their Mormon members and Cult President Brigham Young. They gave the Indians the grim task of finishing off the victims that were still alive. They then gathered together while washing off Indian war paint and blood stained hands vowing themselves to secrecy. The rancher that owns the property now owned by the LDS Corporation related that his dad covered up the bones years ago using a team of mules and a Fresno Scraper. Indians marked the spot by marking an arrow pointing to the bones on a rock. The Churches quorum of 12 and Council of 50 basically were his rubber stamps. He chose Desert or what is commonly know as the Utah Territory to keep out the gentiles because of the problems the Mormon had in practicing their cult religion at the time.

8: What is the "Mountain Meadows Massacre" - Mountain Meadows Massacre

GT: So as I understand it from what I understand what the Mountain Meadows Massacre, there's a lot of tensions going on. John D. Lee kind of spurs the Indians to attack, says it's going to be an easy target, but it's not an easy target.

The following article, which will appear in the September issue of the Ensign — an official publication of The Church of Jesus Christ of Latter-day Saints — is being published in advance on Church Web sites because of significant public interest. On September 11, , some 50 to 60 local militiamen in southern Utah, aided by American Indian allies, massacred about emigrants who were traveling by wagon to California. The horrific crime, which spared only 17 children age six and under, occurred in a highland valley called the Mountain Meadows, roughly 35 miles southwest of Cedar City. The victims, most of them from Arkansas, were on their way to California with dreams of a bright future. For a century and a half the Mountain Meadows Massacre has shocked and distressed those who have learned of it. How could this have happened? How could members of the Church have participated in such a crime? Two facts make the case even more difficult to fathom. First, nothing that any of the emigrants purportedly did or said, even if all of it were true, came close to justifying their deaths. Second, the large majority of perpetrators led decent, nonviolent lives before and after the massacre. As is true with any historical episode, comprehending the events of September 11, , requires understanding the conditions of the time, only a brief summary of which can be shared in this article. For a more complete, documented account of the event, readers are referred to the forthcoming book *Massacre at Mountain Meadows*. Over the preceding years, disagreements, miscommunication, prejudices, and political wrangling on both sides had created a growing divide between the territory and the federal government. In retrospect it is easy to see that both groups overreacted — the government sent an army to put down perceived treason in Utah, and the Saints believed the army was coming to oppress, drive, or even destroy them. In this conflict — later called the Utah War — was resolved through a peace conference and negotiation. As the troops were making their way west in the summer of , so were thousands of overland emigrants. Some of these emigrants were Latter-day Saint converts en route to Utah, but most westbound emigrants were headed for California, many with large herds of cattle. The emigration season brought many wagon companies to Utah just as Latter-day Saints were preparing for what they believed would be a hostile military invasion. The Saints had been violently driven from Missouri and Illinois in the prior two decades, and they feared history might repeat itself. Church president and territorial governor Brigham Young and his advisers formed policies based on that perception. They instructed the people to save their grain and prepare to cache it in the mountains in case they needed to flee there when the troops arrived. Not a kernel of grain was to be wasted or sold to merchants or passing emigrants. These orders and instructions were shared with leaders throughout the territory. Smith of the Quorum of the Twelve Apostles carried them to southern Utah. He, Brigham Young, and other leaders preached with fiery rhetoric against the enemy they perceived in the approaching army and sought the alliance of Indians in resisting the troops. Emigrants became frustrated when they were unable to resupply in the territory as they had expected to do. Some traditional Utah histories of what occurred at Mountain Meadows have accepted the claim that poisoning also contributed to conflict — that the Arkansas emigrants deliberately poisoned a spring and an ox carcass near the central Utah town of Fillmore, causing illness and death among local Indians. According to this story, the Indians became enraged and followed the emigrants to the Mountain Meadows, where they either committed the atrocities on their own or forced fearful Latter-day Saint settlers to join them in the attack. Historical research shows that these stories are not accurate. Humans contracted the disease from infected animals through cuts or sores or through eating the contaminated meat. Without this modern understanding, people suspected the problem was caused by poisoning. Escalating Tensions The plan to attack the emigrant company originated with local Church leaders in Cedar City, who had recently been alerted that U. Cedar City was the last place on the route to California for grinding grain and buying supplies, but here again the emigrants were stymied. Weeks of frustration boiled over, and in the rising tension one emigrant man reportedly claimed he had a gun that killed Joseph Smith. Others threatened to join the incoming federal troops against the Saints. Alexander Fancher, captain of the

emigrant train, rebuked these men on the spot. The town marshal tried to arrest some of the emigrants on charges of public intoxication and blasphemy but was forced to back down. The wagon company made its way out of town after only about an hour, but the agitated Cedar City leaders were not willing to let the matter go. Instead they planned to call out the local militia to pursue and arrest the offending men and probably fine them some cattle. Beef and grain were foods the Saints planned to survive on if they had to flee into the mountains when the troops arrived. Cedar City mayor, militia major, and stake president Isaac Haight described the grievances against the emigrant men and requested permission to call out the militia in an express dispatch to the district militia commander, William Dame, who lived in nearby Parowan. Dame was also the stake president of Parowan. After convening a council to discuss the matter, Dame denied the request. These areas fell under the jurisdiction of Fort Harmony militia major John D. Lee, who was pulled into the planning. The generally peaceful Paiutes were reluctant when first told of the plan. On Sunday, September 6, Haight presented the plan to a council of local leaders who held Church, civic, and military positions. The plan was met with stunned resistance by those hearing it for the first time, sparking heated debate. Finally, council members asked Haight if he had consulted with President Young about the matter. A Five-Day Siege But the next day, shortly before Haight sent the letter to Brigham Young, Lee and the Indians made a premature attack on the emigrant camp at the Mountain Meadows, rather than at the planned location in the Santa Clara canyon. Several of the emigrants were killed, but the remainder fought off their attackers, forcing a retreat. The emigrants quickly pulled their wagons into a tight circle, holing up inside the defensive corral. Two other attacks followed over the next two days of a five-day siege. After the initial attack, two Cedar City militiamen, thinking it necessary to contain the volatile situation, fired on two emigrant horsemen discovered a few miles outside the corral. The conspirators were now caught in their web of deception. Their attack on the emigrants had faltered. Their military commander would soon know they had blatantly disobeyed his orders. A witness of white involvement had now shared the news within the emigrant corral. If the surviving emigrants were freed and continued on to California, word would quickly spread that Mormons had been involved in the attack. An army was already approaching the territory, and if news of their role in the attack got out, the conspirators believed, it would result in retaliatory military action that would threaten their lives and the lives of their people. In addition, other California-bound emigrant trains were expected to arrive at Cedar City and then the Mountain Meadows any day. They also told Dame that most of the emigrants had already been killed in these attacks. This information caused Dame, now isolated from the tempering consensus of his council, to rethink his earlier decision. Tragically, he gave in, and when the conversation ended, Haight left feeling he had permission to use the militia. On arriving at Cedar City, Haight immediately called out some two dozen militiamen, most of them officers, to join others already waiting near the emigrant corral at the Mountain Meadows. Those who had deplored vigilante violence against their own people in Missouri and Illinois were now about to follow virtually the same pattern of violence against others, but on a deadlier scale. The Massacre On Friday, September 11, Lee entered the emigrant wagon fort under a white flag and somehow convinced the besieged emigrants to accept desperate terms. He said the militia would safely escort them past the Indians and back to Cedar City, but they must leave their possessions behind and give up their weapons, signaling their peaceful intentions to the Indians. The suspicious emigrants debated what to do but in the end accepted the terms, seeing no better alternative. They had been pinned down for days with little water, the wounded in their midst were dying, and they did not have enough ammunition to fend off even one more attack. As directed, the youngest children and wounded left the wagon corral first, driven in two wagons, followed by women and children on foot. The men and older boys filed out last, each escorted by an armed militiaman. The procession marched for a mile or so until, at a prearranged signal, each militiaman turned and shot the emigrant next to him, while Indians rushed from their hiding place to attack the terrified women and children. Militiamen with the two front-running wagons murdered the wounded. Despite plans to pin the massacre on the Paiutes and persistent subsequent efforts to do so” Nephi Johnson later maintained that his fellow militiamen did most of the killing. His letter reported recent news that no U. You must not meddle with them. The Indians we expect will do as they please but you should try and preserve good feelings with them. There are no other trains going south that I know of[. While we should be on the alert, on hand and

always ready we should also possess ourselves in patience, preserving ourselves and property ever remembering that God rules. The massacre snuffed out some lives and immeasurably affected the lives of the surviving children and other relatives of the victims. A century and a half later, the massacre remains a deeply painful subject for their descendants and other relatives. In they released from their callings stake president Isaac Haight and other prominent Church leaders in Cedar City who had a role in the massacre. In they excommunicated Isaac Haight and John D. Lee from the Church. In a territorial grand jury indicted nine men for their role in the massacre. Most of them were eventually arrested, though only Lee was tried, convicted, and executed for the crime. Other militiamen who carried out the massacre labored the rest of their lives under a horrible sense of guilt and recurring nightmares of what they had done and seen. Families of the men who masterminded the crime suffered as neighbors ostracized them or claimed curses had fallen upon them. These individuals are in an uncommon position because they know how it feels to be both a Church member and a relative of a victim. James Sanders is the great-grandson of Nancy Saphrona Huff, one of the children who survived the massacre. I also feel sorrow that people have blamed the acts of some on an entire group, or on an entire religion. During the past two decades, descendants and other relatives of the emigrants and the perpetrators have at times worked together to memorialize the victims. These efforts have had the support of President Gordon B. Hinckley, officials of the state of Utah, and other institutions and individuals. Among the products of this cooperation have been the construction of two memorials at the massacre site and the placing of plaques commemorating the Arkansas emigrants. Descendant groups, Church leaders and members, and civic officials continue to work toward reconciliation and will participate in various memorial services this September at the Mountain Meadows. Leonard, will soon be published by Oxford University Press. Lee ,

9: Mountain Meadows Massacre - Wikipedia

The Mountain Meadows Massacre summary: A series of attacks was staged on the Baker-Fancher wagon train around Mountain Meadows in Utah. This massive slaughter claimed nearly everyone in the party from Arkansas and is the event referred to as the Mountain Meadows Massacre.

On September 11, 1857, some 50 to 60 local militiamen in southern Utah, aided by American Indian allies, massacred about emigrants who were traveling by wagon to California. The horrific crime, which spared only 17 children age six and under, occurred in a highland valley called the Mountain Meadows, roughly 35 miles southwest of Cedar City. The victims, most of them from Arkansas, were on their way to California with dreams of a bright future. For a century and a half the Mountain Meadows Massacre has shocked and distressed those who have learned of it. How could this have happened? How could members of the Church have participated in such a crime? Two facts make the case even more difficult to fathom. First, nothing that any of the emigrants purportedly did or said, even if all of it were true, came close to justifying their deaths. Second, the large majority of perpetrators led decent, nonviolent lives before and after the massacre. As is true with any historical episode, comprehending the events of September 11, 1857, requires understanding the conditions of the time, only a brief summary of which can be shared in the few pages of this article. For a more complete, documented account of the event, readers are referred to the other materials referenced on this website.

Santa Clara Narrows near the planned massacre site. Historical Background In an army of roughly 1,000 United States troops was marching toward Utah Territory, with more expected to follow. Over the preceding years, disagreements, miscommunication, prejudices, and political wrangling on both sides had created a growing divide between the territory and the federal government. In retrospect it is easy to see that both groups overreacted—the government sent an army to put down perceived treason in Utah, and the Saints believed the army was coming to oppress, drive, or even destroy them. In this conflict—later called the Utah War—was resolved through a peace conference and negotiation. As the troops were making their way west in the summer of 1857, so were thousands of overland emigrants. Some of these emigrants were Latter-day Saint converts en route to Utah, but most westbound emigrants were headed for California, many with large herds of cattle. The emigration season brought many wagon companies to Utah just as Latter-day Saints were preparing for what they believed would be a hostile military invasion. The Saints had been violently driven from Missouri and Illinois in the prior two decades, and they feared history might repeat itself. Church President and territorial governor Brigham Young and his advisers formed policies based on that perception. They instructed the people to save their grain and prepare to cache it in the mountains in case they needed to flee there when the troops arrived. Not a kernel of grain was to be wasted or sold to merchants or passing emigrants. These orders and instructions were shared with leaders throughout the territory. Smith of the Quorum of the Twelve Apostles carried them to southern Utah. He, Brigham Young, and other leaders preached with fiery rhetoric against the enemy they perceived in the approaching army and sought the alliance of Indians in resisting the troops. Emigrants became frustrated when they were unable to resupply in the territory as they had expected to do. Some traditional Utah histories of what occurred at Mountain Meadows have accepted the claim that poisoning also contributed to conflict—that the Arkansas emigrants deliberately poisoned a spring and an ox carcass near the central Utah town of Fillmore, causing illness and death among local Indians. According to this story, the Indians became enraged and followed the emigrants to the Mountain Meadows, where they either committed the atrocities on their own or forced fearful Latter-day Saint settlers to join them in the attack. Historical research shows that these stories are not accurate. Humans contracted the disease from infected animals through cuts or sores or through eating the contaminated meat. Without this modern understanding, people suspected the problem was caused by poisoning. Wagon train with westbound emigrants. Brigham Young, church president and territorial governor. Escalating Tensions The plan to attack the emigrant company originated with local Church leaders in Cedar City, who had recently been alerted that U. Cedar City was the last place on the route to California for grinding grain and buying supplies, but here again the emigrants were stymied. Weeks of frustration boiled over, and in the rising tension one emigrant

man reportedly claimed he had a gun that killed Joseph Smith. Others threatened to join the incoming federal troops against the Saints. Alexander Fancher, captain of the emigrant train, rebuked these men on the spot. The town marshal tried to arrest some of the emigrants on charges of public intoxication and blasphemy but was forced to back down. The wagon company made its way out of town after only about an hour, but the agitated Cedar City leaders were not willing to let the matter go. Instead they planned to call out the local militia to pursue and arrest the offending men and probably fine them some cattle. Beef and grain were foods the Saints planned to survive on if they had to flee into the mountains when the troops arrived. Cedar City mayor, militia major, and stake president Isaac Haight described the grievances against the emigrant men and requested permission to call out the militia in an express dispatch to the district militia commander, William Dame, who lived in nearby Parowan. Dame was also the stake president of Parowan. After convening a council to discuss the matter, Dame denied the request. These areas fell under the jurisdiction of Fort Harmony militia major John D. Lee, who was pulled into the planning. The generally peaceful Paiutes were reluctant when first told of the plan. On Sunday, September 6, Haight presented the plan to a council of local leaders who held Church, civic, and military positions. The plan was met with stunned resistance by those hearing it for the first time, sparking heated debate. Finally, council members asked Haight if he had consulted with President Young about the matter. Haight, militia leader in Cedar City. A Five-Day Siege But the next day, shortly before Haight sent the letter to Brigham Young, Lee and the Indians made a premature attack on the emigrant camp at the Mountain Meadows, rather than at the planned location in the Santa Clara canyon. Several of the emigrants were killed, but the remainder fought off their attackers, forcing a retreat. The emigrants quickly pulled their wagons into a tight circle, holing up inside the defensive corral. Two other attacks followed over the next two days of a five-day siege. After the initial attack, two Cedar City militiamen, thinking it necessary to contain the volatile situation, fired on two emigrant horsemen discovered a few miles outside the corral. The conspirators were now caught in their web of deception. Their attack on the emigrants had faltered. Their military commander would soon know they had blatantly disobeyed his orders. A witness of white involvement had now shared the news within the emigrant corral. 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On arriving at Cedar City, Haight immediately called out some two dozen militiamen, most of them officers, to join others already waiting near the emigrant corral at the Mountain Meadows. Those who had deplored vigilante violence against their own people in Missouri and Illinois were now about to follow virtually the same pattern of violence against others, but on a deadlier scale. The Massacre On Friday, September 11, Lee entered the emigrant wagon fort under a white flag and somehow convinced the besieged emigrants to accept desperate terms. He said the militia would safely escort them past the Indians and back to Cedar City, but they must leave their possessions behind and give up their weapons, signaling their peaceful intentions to the Indians. The suspicious emigrants debated what to do but in the end accepted the terms, seeing no better alternative. They had been pinned down for days with little water, the wounded in their midst were dying, and they did not have enough ammunition to fend off even one more attack. As directed, the youngest children and wounded left the wagon corral first, driven in two wagons, followed by women and children on foot. The men and older boys filed out last, each escorted by an armed militiaman. The procession marched for a mile or so until, at a prearranged signal, each militiaman turned and shot the emigrant next to him, while Indians rushed from their hiding place to attack the terrified women and children. Militiamen with the two front-running wagons murdered the wounded. Despite plans to pin the massacre on the Paiutes and persistent subsequent efforts to do so, Nephi Johnson later maintained that his fellow militiamen did most of the killing. His letter reported recent news that no U. You must not meddle

with them. The Indians we expect will do as they please but you should try and preserve good feelings with them. There are no other trains going south that I know of[. While we should be on the alert, on hand and always ready we should also possess ourselves in patience, preserving ourselves and property ever remembering that God rules. The massacre snuffed out some lives and immeasurably affected the lives of the surviving children and other relatives of the victims. A century and a half later, the massacre remains a deeply painful subject for their descendants and other relatives. In they released from their callings stake president Isaac Haight and other prominent Church leaders in Cedar City who had a role in the massacre. In they excommunicated Isaac Haight and John D. Lee from the Church. In a territorial grand jury indicted nine men for their role in the massacre. Most of them were eventually arrested, though only Lee was tried, convicted, and executed for the crime. Other militiamen who carried out the massacre labored the rest of their lives under a horrible sense of guilt and recurring nightmares of what they had done and seen. Families of the men who masterminded the crime suffered as neighbors ostracized them or claimed curses had fallen upon them. These individuals are in an uncommon position because they know how it feels to be both a Church member and a relative of a victim. James Sanders is a great-grandson of Nancy Saphrona Huff, one of the children who survived the massacre. I also feel sorrow that people have blamed the acts of some on an entire group, or on an entire religion. During the past two decades, descendants and other relatives of the emigrants and the perpetrators have at times worked together to memorialize the victims. These efforts have had the support of President Gordon B. Hinckley, officials of the state of Utah, and other institutions and individuals.

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