

Green there; a man of that name might have disappeared without my knowing it. Father had no team of his own, but had one from the Church; I drove it, and he did nothing except that he drove once in a while. I think our wagon was loaded with glass. I followed other wagons into the Tithing Yard. Our family were "Mormons" then. I left the Church three years ago; I was not cut off, but quit the business. I work for myself in the canyon.

To Moyle—A murder might have been committed in the train without my knowledge, but I don't think it possible.

To Dickson—Mr. Malin first spoke to me about this and I told him I knew of none. I asked him for my expenses. He told me I would get my witness fees. I have had my endowments, but left the garments off about three years ago.

Court took recess till 2 p.m.

BERGEN DE MOTT

testified—I live at North Point; know Charles Gilmor; his reputation for truth and veracity is very bad.

To Mr. Dickson—I am a "Mormon;" I am neither an enemy or a friend of Gilmor; have had some trouble with him; he sued me for injuring his stock, but there was no truth in his statement; the jury found in my favor; am not hostile to Gilmor because of his hostility to the "Mormon" Church, never heard anyone in the neighborhood speak well of him.

To Le Grand Young—Gilmor prosecuted me on a charge of malicious mischief, and the jury brought in a verdict of not guilty.

GEORGE SARGENT

testified—I reside at Hoytsville, Summit County; I crossed the plains in Wm. H. Dame's company in 1862; we had 66 wagons, and left the Missouri River in August; Martin Wardell's team followed mine, his son and himself drove his team; never heard of any man of our train being killed; never heard of a man named Green in our train; never heard of Green being killed; there was a woman killed accidentally, by being run over with a wagon; there was no man killed, nor was there any robbery in our train while we were crossing. Never saw or heard of any men dressed in buckskin there, and I was one of the guards and took turns.

To Mr. Dickson—Our train was a goods train; there were not many passengers—probably 100 with the teamsters; Mark Surridge, Solomon Edwards, a man named Bennett, and others whom I could name by thinking over the matter, were there; James Sanders, Reuben McBride, and John R. Young were there; never heard of one named Green; One man died shortly after we left the Missouri River; all but the woman who was killed and the man who died reached this city all right. The train was not divided during the last part of the trip; I am a Mormon.

To LeGrand Young—I do not remember the name of the man who

died. He was sick when we started, and he died in a few days. He had some relatives with him.

WM. A. ROSSITER

testified—I crossed the plains in 1862, in W. H. Dame's company; remember Martin Wardell being there with his family; there was no homicide in our company; no man named Green was killed there; do not remember a man of that name; no one lost his life near Green River; first heard of the alleged killing when I read Mr. Wardell's testimony in the paper; never saw any men there dressed in buckskin. I don't think it possible for a man to have been killed there without my hearing of it. I think Mark Surridge's wife was the lady who was run over and killed; an old man and a child died.

To Mr. Dickson—I am a "Mormon" and a polygamist; if a man had been missed I would have found it out. It would not have been kept quiet, even if Dame had ordered it.

To Baskin—I did duty as night guard; never herded stock.

JOSEPH H. MORGAN

testified—I came to Utah in 1862, in Captain Dame's train; remember Martin Wardell; did not know a man named Green; never heard of such a man being killed; there was no accident west of Green River; while coming up the river, a lady was run over and killed; there was no man killed from our train; never saw the men dressed in buckskin, described by Wardell. I don't think it possible for a man to have been killed and I not have heard it. No team was brought in where the driver had been lost.

To Mr. Dickson—I do not remember the names of all in the train.

MRS. ISABEL WRIGHT

testified—I live at Mill Creek; crossed the plains 28 years ago; Wm. H. Hame was captain of the company; Martin Wardell is my father; do not remember a man named Green; never heard of him or any other man being killed; heard father first tell this story about two years ago; I told him there was no man killed, and he said no more. Father don't mean to tell a story, but he imagines things, and then believes they are true. I know several instances of the kind, where there was no foundation for his statements. He is a dreamer and a visionary man.

To Mr. Dickson—I am not very fond of him; I am a "Mormon;" I understand he is an apostate.

WILLIAM WARDELL

testified—I crossed the plains in 1862; I was eight or nine years old; Martin Wardell is my father; no man was killed in our train; never heard of the man Green; never heard the story told by father till night before last, and I was astonished.

To Mr. Dickson—I was a child but remember some things that occurred; I am a "Mormon," and have been through the Endowment House.

THOS. G. WEBBER

testified—I am superintendent of Z. C. M. I.; I was in the east six or

seven years before I came here; was a civil engineer; was in the United States army from 1857 to 1863; was first lieutenant in the first regiment of cavalry; was with General McLellan; came to Utah in 1863; am a "Mormon;" have been through the Endowment House; never took an oath to avenge the blood of the Prophets on the United States; nothing like that was suggested or intimated; the government was not mentioned; made no covenant about polygamy or obedience to the Priesthood.

To Dickson—Joined the army in 1857; resigned in 1863; I don't know where my papers are; I tendered my resignation to Colonel Merritt, who commanded the corps; I first contemplated coming to Utah in 1860; served my full term of enlistment; have been in the Endowment House twice; hold the office of Seventy; there was nothing said about avenging the blood of the Prophets, that I remember; I decline to say anything about what did occur. It has not been the teachings of the Church to implicitly obey the Priesthood. The Church has not taught that it has the right to control in temporal matters; was never on the People's Territorial Central Committee; the only time I have acted in a political capacity was about six weeks ago, when I was sent as a delegate to a convention; know of no circular sent out by the central committee for a defense fund to defend those charged for breaking the law against plural marriage. I do not remember reading the epistles of John Taylor and Geo. Q. Cannon in 1885 and 1886; never contributed to any defense fund. I decline to state anything about the Endowment House ceremonies.

To Le Grand Young—There was no obligation in the Endowment House for the taking of human life in any way. I know of nothing of the kind having occurred; know lots of apostates.

To Dickson—Blood atonement is not a doctrine of the Church that I know of. Have read some of the teachings of the Church leaders.

To the Court—I am a citizen of the United States; am aware that the objection is that membership in the Church is incompatible with citizenship; I consider that I am bound to the government. If the Church has any doctrines that are treasonable, I would reveal them. I say that none of those teachings are treasonable. I think I am in duty bound to keep religious ceremonies secret, as the Freemasons are.

Court—It is the duty of the court to state what the effects of those ceremonies are, and yet you decline to answer?

Mr. Webber—I know there is nothing in the Endowments that is treasonable to the United States. If there was I would tell it.

To Mr. Dickson—My arm was not anointed to avenge the blood of the Prophets when required. I am connected with Z. C. M. I.; am superintendent now; was secretary and treasurer; in 1885 the flag was at half-mast, and as soon as I learned of it, I went with Mr. Jen-