

heard Wilford Woodruff do it; it is very common for him to do that.

To Mr. Dickson—I was not present at the dedication of the Manti Temple.

To Mr. Baskin—I have heard the children sing a song in which they designate Brigham as Prophet, Priest and King.

JAMES SPILLETT

testified—I live at Cottonwood. I am registration officer and have been postmaster; came to Utah in 1853; joined the Church in 1851, in England; left the Church 20 years ago. I went through the Endowment House 23 or 24 years ago; 25 to 40 went through the same day. We took an oath that day. It was administered by Edward Stevenson. There was an oath regarding the avenging of the blood of the Prophets and Apostles on this nation, and to teach it to our children to the third and fourth generation. We took an oath of obedience to the Priesthood in all things. There was a penalty attached to each oath, such as suffering our throats to be cut or we would be disemboweled before we would divulge any of the secrets of the Endowment House. Polygamy was taught there, and we made a covenant to sustain all the principles, which of course include that.

To the Court—No oath is administered to any member of the Church before going to the Endowment House. Of course there is the covenant of baptism. It is expected that every member of the Church in good standing will go through the Endowment House to secure his family in the hereafter.

CHARLES GILMOR.

known as the "North Point Terror," testified—I came to Utah in 1866; joined the Church in 1868, and left it early in the '70's; I went through the Endowment House.

Mr. Moyle—Does the Court say the entire proceedings of the Endowment House shall be asked for here?

Court—If it is necessary to determine whether there is anything incompatible with citizenship.

Gilmor—I have suffered great persecution, and if I tell that, my life will be in danger. I ask that you will excuse me.

Mr. Moyle—This is an outrage. This man has been put on here for effect. He has tried this same plan before, that he is afraid to testify, and it's all a sham, a humbug. I say it is an outrage to put such a witness on here, just to effect an injustice.

Court—Do you fear you will be injured?

Gilmor—The obligation is such that it would seal my doom if I was to utter one word.

Court—The United States government is able to protect you. I think there is no danger, but if you really are afraid I will not compel you.

Mr. Baskin—I have known this witness a long time, and I would take his word for truth and veracity as quick as any man's. A man is not bound by such an oath as this man is being asked about, and it is

his highest obligation to come out and expose it. The good of society and his duty to his country call on him to divulge those secrets.

R. W. Young—Myself and my friend, Mr. Moyle, will unite to insure his life for \$10,000 if he is scared.

Mr. Baskin—I could never belong to such an iniquity.

LeGrand Young—It is altogether too righteous for you.

The Court asked Gilmor if he was afraid to testify.

Gilmor—It is for my wife and little ones; for myself I have no fear.

Court—We would like to have the testimony.

Gilmor—We went through a tedious ceremony, and then went into another room and put on a robe. We took an oath to yield unquestioning and unqualified obedience to the Priesthood, and to use every means to avenge the blood of the martyrs on the American nation. I raised my left hand. There was the question, "Are there any traitors here?" A reply came from overhead, "They are all faithful." An arm was pushed through a door, the hand holding a sword. The penalty was dissection of the body. Nothing was said about polygamy, but that was a doctrine of the Church, and of course it was included.

JAMES H. MOYLE

was called as a witness. He said he placed himself under no obligations, for he considered the proceedings unwarranted. He testified—I received my endowments two years ago this month. I took no oath whatever there. I know Gilmor as the "North Point Terror," he is always in trouble, and charges the Church with it. His trouble is with his neighbors, both "Mormon" and non-"Mormon." I never heard him refuse before to testify. I did hear him claim to a jury that the "Mormon" Church were after him. I have made no mistake. He went through the same farce as he has done here. He claimed that he was in danger of his life if he testified. I was through the Endowment House first about twelve years ago. I took no obligation of obedience to the Priesthood.

Mr. Dickson—Was there any penalty for violating your covenants?

Mr. Moyle—I decline to answer. There was no covenant except for chastity, honor and good conduct. There was no reference whatever to the government. That is my explanation to the court for not answering.

To Mr. Dickson—There was nothing said regarding Joseph and Hyrum Smith. The passage of Scripture, in Revelations, regarding the blood of the Prophets, was read in an address, and we were instructed to pray that God would avenge the blood of his martyred Prophets.

Mr. Dickson—Was the penalty of death to be inflicted?

Mr. Moyle—I decline to answer.

Mr. Baskin—Was there anything about cutting the throat or being disemboweled?

Mr. Moyle—Will you specify any oath? If not, I decline to answer. I

will say to the court that this instruction which I have named has nothing whatever to do with the government. It has no reference to it whatever.

Mr. Dickson said there were a number of witnesses whom they had not a chance to confer with, and suggested an adjournment till 9 a.m., and he believed they could finish within an hour.

Mr. Baskin—There is one witness, Joseph Silver, that we can examine.

JOSEPH SILVER

testified—I have lived in Utah since 1862; was a member of the "Mormon" Church five or six years after then; was baptized in 1848; was ordained to the Melchisedec Priesthood, and have been an Elder and a Seventy; went through the Endowment House in 1863; there were oaths administered there. One that made a lasting impression was one about avenging the blood of the Prophets on their enemies; am not certain the nation was referred to. I was to teach it to my children; was also to obey the Priesthood in all things. If I failed I should be disemboweled, the heart cut out, the throat cut, and so on. Dr. Sprague officiated there. I held my right hand to the square and took the oath of obedience to the Priesthood in all things, and the penalty for breaking this was, as I have said, assassination. I was called upon to promise in the presence of God and angels to keep this covenant. The Endowment garments have marks on. (Baskin called them "clouts.") These marks signified the same as the penalties as regards the heart and bowels. There is one on the knees, but I don't remember what it means.

Mr. Moyle made another objection to the unseemly proceeding of exposing any of the sacred rights of an organization simply because that organization was unpopular. The courts had ruled that they should be protected when they were not unlawful. This proceeding is only for the sake of exposure, and the defense here should have some protection.

Mr. Baskin said that an Endowment garment had signs to keep the person in mind of the penalties to be inflicted.

Court—He may answer the questions.

Silver, continuing—The impression I obtained was that if I was unfaithful in disrobing myself there was every probability or possibility of my being sick and dying—that it was unsafe to leave them off. Heber C. Kimball instructed me how to put them on.

To Mr. Moyle—The penalty for disobedience to the Priesthood was that my throat should be cut, etc. That was to be done by some Danite, I suppose. I was not told how. It was not that I would suffer these penalties rather than reveal these things. They were too cunning to use the term assassinate. The word government was not used. The blood of the Prophets was to be avenged by the destruction of the government of the United States. The fact in my mind, is that that