

my particular act was opposing the direction of the Church in temporal or business matters. We opposed the giving of counsel about this, by the President; it was a dispute about financial matters; one of the points was the development of the mines; there was a Church trial; Brigham Young and George Q. Cannon were present; I was also tried by the High Council; because of my position I was charged with disobeying the counsels of the head of the Church. We did not consider that the teachings were to obey the priesthood, but at that trial it was decided contrary to our views, as I understood it; I was in some apprehension for my personal safety for a year or two; Wm. S. Godbe and I were tried; a number of others left the Church or were excommunicated for sympathizing with us; I barricaded my house because I had apprehensions for my personal safety. I thought some violence might be done by over zealous "Mormons;" there were no teachings to cause that result, but there were some violent men; there was a penalty attached for revealing certain mysteries of the Endowment House. I know of no penalty for apostasy. The penalty of death was attached to revealing these Masonic ceremonies. I have heard more of that in later times than I did then; a requisition was made that the blood of the Prophets should be avenged; this was in instructions; no special importance was attached to it. The people covenanted to keep themselves holy and pure. I remember my washings, and there was no importance or sacredness attached to the avenging business. The penalties were applied to the signs, pass-words, etc.

To Le Grand Young—The reason for my excommunication was because I objected to the direction of the Church in temporal matters. There was little talk about, or interest in politics; we started the *Mormon Tribune* which was changed to the *Salt Lake Tribune*, and I was the first editor. There was at our trial a charge that we believed in spiritualism, or receiving revelations for the Church; but that was not the principal charge. The special matter was in what enterprises people should invest their money. The movement we engaged in was called the New Movement; it afterwards drifted into a spiritualistic movement. The people called us Godbeites. There was no charge about spirit revelation, though we believed in it. I was never personally molested after I left the Church; my apprehensions were not from the Church, but I feared some who were "Mormons." I once heard a "Mormon" speak of me in a way that led me to believe he thought I ought to be assaulted.

To Baskin—He said, "There goes a scoundrel that ought to be shot."

To Le Grand Young—In the Endowment House I heard a reference to avenging the blood of the Prophets, and voted on it. We were also required to live pure and holy lives. No persons were mentioned

as Prophets, nor was the Government, or the people of the government, referred to. So little explanation was made of the avenging, and so little attention was attached to it that I did not give special heed to it. I did not understand that I was to do any avenging. I suppose every man interpreted it according to his nature. We claimed to receive revelations at the time of our excommunication. An article which I wrote on spiritual gifts was brought up as evidence of our being wrong. Communications with the dead, which we considered true, were called false doctrine. Brigham Young charged me in public, with receiving spiritual communications. This was before our excommunication. His charge was true. I don't think our spiritualistic communications were not antagonistic to the doctrines of the Church. We claimed that the Church was right, but that Brigham Young was arrogating that which did not belong to him. I understand that the Church does not now approve the claim made by him. I think that no other man claimed it but him.

To P. L. Williams—I think the tendency of the Church is to the view that we took. When we were excommunicated we were denounced publicly as apostates.

To Mr. Moyle—It has always been my understanding that the Church, except this claim of Brigham Young, did not control in temporal affairs. I know nothing to the contrary except under Brigham Young. I believe his views in regard to temporal affairs were not endorsed by the people.

To Baskin—I was tried before the High Council of the Salt Lake Stake, presided over by George B. Wallace. The whole Priesthood, at that date, sustained Brigham Young.

To Moyle—I understood that I was held in great disfavor by the majority, but I had no knowledge that they sustained Brigham Young's claim. We organized a movement that might have antagonized the "Mormons" to us.

To the Court—The names of Joseph and Hyrum Smith were not mentioned in the Endowment House, but I understood they were included among the Prophets. Brigham Young gave no reason for opposing the opening of the mines. We surmised that he did not want people opposed to the "Mormons" to be brought in here. From 1861 to 1869 the people felt that the United States had injured the people, and had persecuted them. I remember of a charge that the court records were burned, but that was not after I came here. The feeling I have referred to was general. It was considered that the officers of the United States who were here did not have good feelings towards the "Mormons." Some of this feeling related to polygamy. The idea of the people was that the government officers did not do them justice. The people thought the government was wrong in opposing plural marriage. Some individuals were very bitter against the representatives of the government in Utah. They held

the idea that these representatives were hostile to the people.

To Baskin—The people regarded all efforts to oppose polygamy as an act of hostility.

To the Court—When the act of 1862 was passed, Brigham Young did not command all the male members of the Church to enter polygamy. They were not advised as a mass to practice it. Those who got special permission were allowed to do so. It was taught that the doctrine was true, and should be obeyed. Those who desired to obey it were not required to pay any money, but to obtain permission of the authorities.

To P. L. Williams—I only met in public meetings, except prayer circles. I was never present, on any occasion when it was proposed to put any one to death. Never heard a proposition or suggestion to that effect. I made no protest against such a thing because their was no occasion.

To Le Grand Young—I would have remembered such a suggestion but there never was anything of the kind.

R. W. Young offered in evidence a part of the record of the House of Representatives, the portion being the deposition of Eli B. Kelsey before the House committee, where testimony was given that a "Liberal" meeting was prevented by "Mormons" filling the hall, where some damage was done, and that next day President Young's clerk, Thomas W. Ellerbeck, went to the *Tribune* and offered to pay it. In the affidavit Eli B. Kelsey states that there is no obligation taken in the Endowment House that partakes in any way of disloyalty. He also states that there is nothing that interferes with the duties of citizenship, and that the people believe in and assume allegiance to the kingdom of God, yet to come.

GEORGE WARDELL

testified—I am the son of Martin D. Wardell; he is in the court room; I came with him, in 1862, in Captain Dame's company. I am not a member of any Church; do not believe in "Mormonism," remember crossing Green River; there was no man killed in our train, father crossed the plains only once. If there had been a man named Green killed I would have known it. I heard of nothing of the kind. I did not drive Green's wagon, nor hear of it. I only drove my father's wagon. The Church gave us the wagon at Florence, Nebraska, for us to come in, and I left the wagon in the Titling office; never heard father relate this story before; we came through late in the fall of 1862; do not remember Billy Williams, or George Snyder. No man from our camp was killed. Never heard of any man being killed on the trip across the plains.

To Mr. Dickson—I was sixteen years old. There was more than one hundred people in the train; there were about thirty families; we started from Florence, near Omaha; Dame was in charge; Mark Surridge, Sargent, Dame and our own family are about all I can remember; I never heard of a man named