

It was understood that it was right for a man who had violated any of his oaths; a man would be saved if the penalty was inflicted. That doctrine has been taught in public. I don't remember the wording of these oaths. After being in the Church forty years, I came to the conclusion that a man could not be a good citizen and a faithful member of the Church.

To Mr. Young—Potter was a noted outlaw; I don't know that he ever was a Mormon; he was in custody when killed; as to Nigger Tom, he never went through the Endowment House; I never was a Freemason; I paid the initiation fee, but backed out; I heard a man who was a Freemason say the Endowment ceremony was very similar to that of the Masons; the penalties of the Endowment were to be literal; the Kingdom of God was to be a literal affair.

To Mr. Young—I know of men who have apostatized. It took some courage years ago to do it. Now most of the apostates are in the Church. I knew a man named Mills.

At this point recess was taken until 2 p.m.

This afternoon

JAMES MCGUFFIE

was the first witness called. He testified—I live at 425 east Seventh South Street; have been in Salt Lake 15 years; lived in Parowan six months before then; came to Utah in 1850, and went to Iron County; with George A. Smith and others established Parowan Jan. 13, 1851, and remained till 1874; Parowan is near the scene of the Mountain Meadow massacre; the Bishop would not let those people pass through the town, and would not let us deal with them.

Mr. Moyle objected to this testimony.

Judge Anderson—Let it go in; he may answer the questions.

McGuffie, continuing—The emigrants had to go outside of the town. Col. W. H. Dame and Bishop Lewis would not let them come in. I joined the Church in April, 1840, in Liverpool; went through the Endowment House Nov. 10, 1856; Brigham Young, Heber C. Kimball and Samuel W. Richards were there; I went through only once; that was enough for me. There was a party of ten to fourteen came up from Parowan; after our washings and anointings we presented our tithing receipts. They then required us to take an oath, and to teach our children and our children's children to do all we could to uproot the American government, because they had not punished the murderers of Joseph Smith. We took an oath that we would obey the Priesthood in all things; we were citizens of the Kingdom of God, and were to be enemies of the government of the United States, because they did not avenge the blood of Joseph and Hyrum. The penalties were to have our throats cut, and our hearts and bowels torn out. The penalty was death. That was

told to us, and we believed it would be done. I was acquainted with Porter Rockwell, Bill Hickman and Lot Huntington. They were the leaders of three gangs of murderers, the blood atoners, the Danites and the avenging angels. They executed the commands of Brigham Young, who was god on earth. I knew John D. Lee, W. H. Dame and others. John D. Lee was a member of the legislature, and married two wives after the Mountain Meadow massacre. He was on good terms with Brigham Young. Isaac Haight was with Lee in 1857. There were no other penalties except as I have mentioned, and these were for disobedience to the Priesthood and revealing the secrets of the Endowment House. Win. Laney entertained one of the members of the company killed at the Mountain Meadows. The young man asked for some onions, and Laney gave them to him. Dame sent Barney Carter, a destroying angel, and he hit Laney with a picket, and he has never been of sound mind since.

To Mr. Moyle—I was not present when the young man was at Laney's, but Laney told me, that's all I know about it; in the Endowment House I covenanted that I would have my throat cut and my bowels cut out if I rebelled against the Priesthood or revealed the secrets there; that was if I broke the covenants to do all I could to break up the government of the United States. This was not said to me personally, but it was in instructions given to us; it was "Do as you are told and ask no questions." One thing is a law one day and another another day. The authorities make the law. I've as good a head as any man in this country. John D. Lee told me he was only a tool, and he said he had been made a scapegoat. The people all turned against him, and he was treated as an outcast by all the brethren and sisters in Parowan, except me and my wife. We were his only friends after the Mountain Meadows affair. All the other people shunned him. Fifteen years ago I was at Edward Callister's house. I don't remember telling these things there. My wife did not tell me that I was lying. I call that a slander on my character. I did not confess that I lied. The Mormon people respect me, and I have no enmity toward them. I believe the heads of the Church are the greatest scoundrels that ever lived. I don't feel vindictive to anyone but Angus M. Cannon. I don't hate the heads of the Church. I am friendly to them; they never injured me. I have no malice towards them. I think they are under a great delusion and I pity them. I have friendly feelings toward them, but if I wanted a favor I would not go to them: I regard them as scoundrels. I know there were three bands of murderers, because it was in everybody's mouth. I only know what I was told about it. Everybody knew it just as I do. I know as much as anybody, by report. They were all Saints in those days. There were no sinners then. Brigham was god on earth. Heber said he was god to this people as

Moses was god to Israel. He was my god. He was every Saint's god. That was the doctrine of the Church, and I preached it. All the leading Elders of the Church preached it. They're all dead but me and Woodruff. I don't know any man living but myself who preached this. Barney Carter was Dame's destroying angel, because he sent him after me. Barney afterwards told me that he was appointed to murder. He got tired of "Mormonism," and went to San Bernardino. He is living there now.

To Mr. Dickson—I have no animosity to any but Angus M. Cannon, because he owes me \$100 for wheat. I know the leaders of the Church led me astray. It was in 1868 and 1869 when none of the people would fellowship John D. Lee. Bishop Dame treated Lee and Haight as outcasts. Dame was not there at the time of the massacre, but came next day, and when he saw the dead bodies he cried like a child. He said he would send word to Brigham Young. I was not there but somebody told me. My wife is living, and went through the Endowment House with me. She is not a member of the Church.

ANDREW CAHOON

was recalled and testified—I was a Bishop at the time I withdrew from the Church. I have never heard of any change in the Endowment House oath.

Court—What was the tendency of the teachings in the Endowment House toward promoting a friendly feeling for the government?

Cahoon—It was to alienate the people.

Court—Did it alienate them?

Cahoon—It did.

Court—What was the expression of feeling—was it unfriendly?

Cahoon—It was very unfriendly.

To Baskin—The teachings of the leaders of the Church brought about the Utah rebellion.

To R. W. Young—I got my endowments in 1845 or 1846, shortly after the death of Joseph and Hyrum. The people believed the governor of Illinois was responsible. Mobs came against the people. In Missouri the "Mormons" tried to vote, and they were driven out with considerable hardship and loss of property and life. I got my endowments after that. I think the unfriendly feeling was not altogether the result of this treatment. The leaders taught the people to sustain the Kingdom of God on earth. The head of the Church was the king. I did not understand that the Savior was the king. Brigham Young proclaimed himself king to the pioneers. I did not hear him, for I was not in Utah. I am acquainted with the Lord's prayer. It asks that the Kingdom of God should come. I regard that as a spiritual affair, not temporal. Some Christians believe the Savior will come to earth as King. I regard it as treasonable to pray for the overthrow of the government. I have heard the leaders of the Church do this. It is so common that every child knows it. I