

GILBERT MORSE.

A Mountain Meadows Witness
Whom the Court Needed Not.

The Doings at Harmony Before
and After the Massacre.

The prosecution in the Lee case made a number of singular movements in preparing for the trial of the prisoner. One was bringing King, a smith, from his hermitage on the dreary banks of the Colorado river, and then, after getting him to court, failing to put him on the stand. Still another mysterious operation was the procurement of Mr. Gilbert Morse as a witness from California, whose testimony was also dispensed with. Morse came with clean hands to tell his story of the massacre, but because the Mormon authorities wanted to convict Lee with a jury composed wholly of Mormons and upon the testimony of Mormon witnesses in good standing in the Church, he was not called.

HE IS AN APOSTATE.

and of course it was in the programme to avoid harrowing up the Prophet's feelings by using the evidence of this man, who had once been bilked by the Letter-day fraud. But he nevertheless thought it hard to leave Zion without telling what he knew of his brother-in-law, John D. Lee; and that apostate Sisset's part in the horror of Mountain Meadows. In an interview with our reporter at Beaver, he said he was a native of Pennsylvania and had emigrated to Utah with the Mormons in 1848. In 1852 he removed to Parowan, and afterwards to Fort Harmony with John D. Lee, where he resided in 1857. He said that when the Mormons first heard of the approach of Johnston's army, they at once felt in

THE TRUE SPIRIT OF THEIR FAITH,

that it was their religious duty, to consider every non-Mormon as an outlaw, and after the visit of George A. Smith, this sentiment grew so strong that it was acted upon in many instances without the least hesitancy. Geo. A. Smith gave the first warning to the people of Southern Utah of the approaching Arkansas emigrant train, and spread the news that among their number there were some three or four men who had boasted of having taken part in

THE KILLING OF OLD JOE SMITH.

Mr. Morse says the Saints who had received their washings and anointing—been through the sink-hole of iniquity—understood perfectly well their duty towards these emigrants, and while he never had any personal knowledge of orders from Brigham, he knew that the general orders given in the Endowment House to every Saint who went through that place, made it imperative upon all the faithful to take part in avenging the blood of the martyrs. Lee, who was presiding elder at Harmony, went to Cedar City to attend a council of the priesthood about the time George A. Smith was there. On his return he called a meeting of the brethren, which was held on Lee's wood pile, within the fort, on the Saturday prior to the first attack upon the emigrants. There were present besides Mr. Morse, Lee, Billy Young, and, in short, all the older heads of the settlement. The subject under discussion was the extermination of the emigrant train, and Lee said, "What will be the best way to get at them?" The question brought on a conversation between Morse and Lee which led to the expulsion of the former from the council, with the admonition that if he did not carry himself straight, he would get

HIS TAIL CUT OFF JUST BELOW THE

KANS.

On the day following, Sunday, the Indians were gathered into the fort by Lee, and all the settlers were compelled to furnish them with about ten days' provisions. When this was done, they were marched around inside the fort three times and as they passed a certain point the settlers, men, women and children, were compelled to give them three cheers. After instructing all the Saints within the fort to pray aloud three times each day in their families for the success of the expedition against the emigrants, Lee, at the head of the Indians with Carlos Schurz as his interpreter, set out on the expedition against the emigrants. A few days after the departure of Lee, he sent for aid and several men left Harmony for the Meadows, to render the assistance demanded.

"AFTER THE MASSACRE"

was finished, Lee returned to his harem with very much the air of a hero. But he came, too, laden with booty; having in his possession, besides wagons and cattle, a large quantity of clothing. His wives soon after appeared in dresses pierced with knife-holes and stained with blood, while Lee himself sported a handsome gold watch and chain, and on one occasion, taking it out, and holding it up to Morse's view, remarked:

"I'VE GOT EIGHT MORE OF THEM

PELLAGS."

Lee was a sort of Indian agent, and he only was allowed to keep a trading store. He prohibited the brethren from selling any ammunition to the Indians. One of the Reds who had taken part in the massacre, and had taken from a dead emigrant's pockets a ten dollar gold piece, offered Mr. Morse this money for ten rifle charges of gunpowder. He was sent to Lee as the proper man to trade with, and this model Mormon jewed him down one half, setting

FIVE LOADS OF POWDER,

at the rate of two dollars a charge. From the time of the massacre Mr. Morse's faith grew cool, and it finally became necessary for him to slide out and leave this beautiful land of Zion, which he did in 1861. Mr. Morse claims that while it may be impossible for a court of law to prove the complicity of the Church authorities in the massacre, every Mormon knows that the responsibility of that awful crime rests morally upon every man who hold the Mormon priesthood. And in the light of Brigham Young's proclamation declaring martial law, his circular letter to Dame, Lee, Farnsworth and all other officers in the militia, accompanying that proclamation, and the Endowment Oath to avenge the martyrs Joe and Hy Smith and Parley P. Pratt, the conclusion that the crime was committed by the priesthood is irresistible.