

Morse, Justus. His Affidavit, Made in March 23, 1887. He was an Elder, of the Seventy, and a High Priest in the Mormon Church under Joseph Smith. In 1870 became a member of the Reorganized Church. This is a sworn copy of the original. A member of the armed Camp of Zion in . 1834. Danites under Sampson Avard. Smith told them they should get money and means by fair means or file--to "suck the milk of the . . . gentiles". In 1842 was taught the doctrine of having wives sealed to one for time and eternity, and this doctrine was taught secretly for those who could take strong meat. Worked for Smith's candidacy for the Presidency of the U.S. He still viwed Smith as a prophet but thought that he had been unfaithful in some things.

TO WHOM IT MAY CONCERN.

This is to certify that in the year 1833, I was made a member of the Church of Jesus Christ of Latter Day Saints, and have been a member in fellowship since then, uniting with the Reorganized Church of Jesus Christ of Latter Day Saints in the beginning of the year of 1870. Held the offices of an Elder, of Seventy, and of High Priest, in the first Church under Joseph Smith, the founder, and the office of an Elder and of High Priest, which last I now hold in the Reorganization, of which Joseph Smith, the second, is President.

In the year 1834, I was numbered with the "Camp of Zion"-or "Zion's Camp", numbering some 233 men, who were led by the Prophet, Joseph Smith, according to Revelation into the State of Missouri, for the purpose of delivering "Zion", (the lands previously purchased of the Government by members of the Church). I was chosen with nine others out of the "Camp" as sharp shooters. The whole company were armed with guns, pistols and knives, and we expected to deliver said "lands" from the mob who occupied them, and to avenge the Lord on his enemies as provided in the Prophet's revelations— But the latter part of June, (the 22nd day I believe) of the year 1834 aforesaid we were visited by the Sheriff of Clay County, Missouri, we having camped on what is known as Fishing River, who wished to know the object and purpose we had in coming into the State as an armed body of men—whereupon the Prophet receiving another revelation, that we had been "brought thus far as a trial of our faith &c." we disbanded, some settling in Missouri, others returning to their homes in the eastern states.

In the year 1838, at Far West, Caldwell county, Missouri, I was made a Danite, in an organized meeting for that purpose in a school house at that place. Brother Dr. Sampson Averd had charge in organizing this Band, divided into tens, fifties, and hundreds—Joseph Smith, Sydney Rigdon, and Hyrum Smith were present frequently at our meetings and were cognizant of what was going on, being present at our secret meetings when a guard were placed around us admitting none but members, excepting the said Joseph Smith, Sydney Rigdon, and Hyrum Smith— I further ~~state~~^{state} that in company with nine others of the Danites I was taken not far away from Far West, in a deep ravine, in the year 1838, aforesaid, and with a guard around us on the high ground to prevent interruption or of being heard, was there taught and instructed by Joseph Smith, Sydney Rigdon and Hyrum Smith, that the Church could not advance without means, and we must obtain, must get money and means to carry on the work whether right or wrong honest or dishonest—that the Church should "suck the milk of the gentiles", that we had been injured by the mob in Missouri, and to take from the gentiles was no sin, but should we get caught in this work then in that case, we were to stand by each other and help e-

out of trouble at any cost or hazard, and the said Hyrum Smith particularly emphasized, that if we found it necessary in helping each other out of trouble to swear to a lie, to do so, and to do it with such positiveness and assurance that no one would question our testimony. Shortly after these events, the troubles increased between the Saints, and the mob, finishing with the expulsion of the Saints, in 1839, from the State; prior to our expulsion and during our troubles, Joseph Smith, Sydney Rigdon, and other leaders of the Church were incarcerated in Liberty Jail, Clay County, Mo. While there, several epistles were sent by the Prophet to the brethren, in one of which he refers to the organization of "bands or companies, by covenant or oaths, by penalties or secrecies" &c., suggesting their "impropriety"—this news was received with thankfulness by me as it took a great burden off of my mind, for I felt it my duty to obey the heads of the Church in all matters—but to my sorrow this hope proved fallacious, for in the year 1841 or 2, Danite brethren came to my house in McDonough County, Illinois, and asked me to secrete goods which they had taken from a store, one of whom stated to me where and how, they had "sucked the milk of the gentiles" by robbing this store. I refused to accomodate them at this time, and they never forgave me up to the time of their death, dying in full faith. And I further state as I have reason to believe that this and similar practices were continued by members of the Church during the remainder of their stay at Nauvoo.

I further state that in the year 1842, at Nauvoo, Illinois, Elder Amasa Lyman, taught me the doctrine of sealing, or marrying for eternity, called spiritual wifery, and that within one year from that date my own wife and another woman were sealed to me for eternity in Macedonia, by father John Smith, uncle to the Prophet. This woman was the wife of another man, but was to be mine in eternity—and the said father John Smith, also taught me that if an unmarried woman was sealed to me that she was mine for time as well as eternity and that I was not limited as to number.

In the years 1843-4 at Macedonia, Illinois, father John Smith aforesaid, instructed me in the things of the kingdom, and stated that Joseph fearing he would be killed before the mysteries of the Endowment were given, had given Endowments to twenty four of the priesthood, with their wives at Nauvoo Ill. And having been shown the Endowment Garnent, and Robe, by father John Smith, at the time aforesaid, and subsequently at Nauvoo, and in Utah having seen their Endowment Garments & Robes—I testify and say that to all appearance of style they are identical with those shown me by the said father John Smith.

In the years 1843 and 4, Elder Amasa Lyman and father John Smith again taught me the doctrine of spiritual wifery or polygamy, and in the years