

answered by President Woodruff. He understood him to state, in reply to one of Mr. Richard's questions, that he had no such expectation. That ground was therefore already covered.

Mr. Dickson—Then if you so understand I am satisfied.

Mr. Richards (to the witness)—Do you believe that the principle of celestial or plural marriage was revealed to the Church through Joseph Smith, from the Almighty?

A.—I do.

Q.—Do you believe that the Almighty has revealed to the Church, through you, that that practice should be discontinued, and abandoned?

A.—I do.

Mr. Varian—If that is the case, why didn't you declare it to your Church as a revelation, and not by way of your personal advice and counsel?

A.—Well, men differ with regard to the principle of revelation. Of course my view is that inspiration is revelation; it is from the same source. A man is not always required to say "Thus saith the Lord" in counsel or advice which he gives on certain matters.

Q.—Did you indicate, or intend to indicate, in any way to your congregation that what you said in this behalf, in this particular, was a revelation changing the divine law, as it had stood with you for years?

A.—As I before said, what I intended was to give counsel stopping the practice of the patriarchal order of marriage in the Church. As many words may not have been used, perhaps, in this matter as some might suppose should have been, but what I said to the people of our Church I said by inspiration, as I view it—by the mind and will of the Lord. I intended to give them to understand that we should stop the practice of plural marriage.

Q.—Because of the misery and trouble arising from its practice, owing to the laws of the land against it? Wasn't that it?

A.—Well, it was, of course, involving the affliction of hundreds and thousands of people who were not in the same position, who did not obey the same law with us. I considered myself that it was involving many thousands of people who were not accounted as guilty, it might be said, of the same things as we were by the nation.

Q.—Is it not true that your people received it in that sense, and that alone, and that the belief, the faith in the truth of that principle, as a divine one, has not departed at all?

A.—Well, I would say this: I am satisfied myself the Lord requires, and has required many times, His people to perform a work which they could not carry out where under certain circumstances they were hindered from doing it. It is upon that ground—if I can be understood—that I view the position we are in today.

Mr. Richards—At the time this manifesto was presented to the Conference, on the 6th of October, 1890, state whether or not it was then announced by President George Q. Cannon, and perhaps other officials in the Church, that you had been inspired from the Lord to issue it, and that it was the expression of the will of God to the people?

A.—Yes, he stated that.

Q.—And have you not since, in public congregations of the people, stated the same, in effect?

A.—Yes, that is true.

It being now 5:15, the court adjourned until Tuesday morning.

TUESDAY'S INVESTIGATION.

The inquiry was resumed before Examiner Loebowrow at 10 o'clock Tuesday morning; the same counsel appearing on either side as yesterday.

President George Q. Cannon was recalled and

Mr. Richards asked—Are you prepared to state now how many persons are drawing support from the Church?

A.—I am; there are 6818, but the great bulk of them draw only partial support.

Answering other questions, he said the entire membership of the Church in the Territory of Utah and surrounding cities and Territories is upwards of 200,000. He approved entirely of the manifesto issued by President Woodruff and he had never heard any one dissent from it.

Q.—State what you understand to be the object of President Woodruff in issuing that manifesto?

A.—It was that the world should know that the practice of plural marriage had ceased and also that the members of the Church should know it was forbidden.

Q.—State whether you believe that manifesto was given by inspiration to President Woodruff?

A.—I believed it then and I am still of that opinion that he was inspired to issue it and I so stated to the Conference.

Q.—Do you believe it would be pleasing or displeasing in the sight of the Almighty for any member of the Church to enter into polygamous marriage?

A.—I think it would be displeasing in His sight.

Q.—State whether or not it would be a violation of the Church rules for any of its members to contract a plural marriage?

A.—It would, and a member so violating would be in danger of being severed from the Church. To his knowledge no member had entered into plural marriage since the issuance of the manifesto. Since that date he himself had not advised, assented to or encouraged bigamy, polygamy or unlawful cohabitation, and he knew of no other officer of the Council having done so.

Q.—State whether or not you have any hope or expectation that the practice of polygamy or plural marriage will be re-established by the Church?

A.—I have not.

Cross-examined by Mr. Varian; witness said the Church had for years been engaged in proselyting and bringing people from foreign lands. Many of them were in "impoverished" circumstances, and required assistance when they arrived here. They received relief, "but," added President Cannon, "I would not have the impression go out—in fact, it would be a false impression—that the bulk of the emigrants are mainly dependent. The proportion requiring direct assistance on arrival here would not be one out of ten, further than guidance. From the Church funds none received

aid to emigrate to Utah; it came out of means provided by friends, and sent out to them. Neither directly nor indirectly did the Church now aid in the emigration of the people; nor had it done so for some years. There was formerly a fund for such purposes under the control of the Church, but what remained of it was now in the hands of the Receiver. By request of Mr. Varian, President Cannon next read from a tabulated statement the number of poor persons residing in the various States and Territories receiving support out of the funds of the Church, and the amounts devoted to each locality. None of these allowances, he said, were for emigration purposes, the construction of canals, dams, etc., but simply for the relief of the needy. The general fund surrendered by the Church to the Receiver did not belong to the several States, but to the general organization of the Church.

Mr. Varian—What became of the surplus money and produce gathered in the local States from the people after meeting the local demands upon it for Church purposes and charitable purposes; did it go into the general fund?

A.—Yes.

Q.—Is it not true that the charitable purposes of the Church are almost entirely carried out through the medium of these State associations from the local funds before any of them have passed into the general fund?

A.—Not all; as far as they go of course they are used.

Q.—What has been the average annual receipts and contributions of the people from the whole Church, yearly, during the past seven or eight years?

Witness replied that it had varied between one half and three quarters of a million. The year 1890 was a hard one and the contributions fell rather short. Their receipts depended upon the prosperity or otherwise of the community. The seizure of the Church property had had a very marked effect upon the income, very many members of the Church fearing to give what they otherwise would lest further seizures might take place. The Church was borrowing money today to meet current expenses. They had expended for the building of meeting houses during the year in this Territory about \$20,000; but they had been unable to meet all the requests made in this regard. About \$10,000 or \$15,000 of the funds, during the past year went to poor Indians.

The witness was next questioned as to the establishment of Church schools. The Church, he said, had not yet been able to accomplish what was desired in this direction. He was very much in favor of the Bible being used as a text book in the schools. They had hoped in the establishment of Church schools, that a great many liberal-minded people would bequeath sums of money to endow such schools. There are instances where they have done so.

To another question President Cannon answered that he believed the original law of the Church as to polygamy was derived through revelation given to the Prophet Joseph Smith.

Q.—Do you understand that that principle, as announced through that revelation, is no longer a true principle as a tenet of the faith of the Church?