

A.—I believe I know, as far as a human being can know, from a divine source, that that revelation is from God; but circumstances have arisen of such a character as to compel us to no longer obey it.

Q.—To suspend its operation?

A.—Not to suspend, but to cease its practice.

Q.—To suspend the operation of what is still a divine principle?

A.—Yes, the truth is unchangeable.

Q.—Then you do not understand that God has changed that principle?

A.—Not in the least.

Q.—But that He has given permission to cease the practice—is that the idea?

A.—Circumstances have been such surrounding us for so many years, that I could not, of course, help seeing in the position I occupied—having had to pass through pretty severe ordeals on this question—that unless there was some wonderful interposition of Providence, the force of public opinion, becoming intensified as the years roll by, would eventually compel us either to cease its practice, or we would be crushed. That seemed to me an inevitable consequence. I hoped for years that there would be some such interposition of God—that the nation would give us credit for our sincerity, and that it would see in this practice that we were animated by the sincerest and best of motives. I believe God inspired President Woodruff to say unto us that we had gone far enough.

Q.—This manifesto is the advice of President Woodruff personally?

A.—Yes, sir.

Q.—It is not a command, is it?

A.—President Woodruff is a very modest man. It would have been a command if some men had issued it, and it was a command in his case. He was fully persuaded that the Church at large, like himself, received a testimony that this manifesto was issued by inspiration from God.

President Joseph F. Smith was next called. He said, in reply to Mr. Richards, that he had resided here since 1848. Since 1885 he had been absent from the Territory most of the time. He was second Counselor to President Woodruff, which position he had occupied since 1889. The manifesto issued by President Woodruff in September, 1890, was handed to the witness, who said it met with his approval. He had heard of but one person opposed to it as a member of the Church.

Mr. Richards—What do you understand to be the intention of President Woodruff in issuing the manifesto?

A.—I understand it to be to stop the practice of polygamy in the Church.

Q.—Do you believe that President Woodruff was inspired by Almighty God to issue it?

A. (emphatically)—Yes, I do.

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

A.—Well, I do not know that I am prepared to say; but I believe it would be entirely contrary to the rules of the Church for any man to do so.

Q.—What would be the penalty for such violation?

A.—Well, I think any person doing such a thing would be called in question

as to his fellowship and be liable to be excommunicated from the Church. To his knowledge no such marriage had been consummated since the issuance of the manifesto, neither had he himself counseled or advised such a step. His advice had been quite to the contrary.

Q.—Have you any expectation or hope that the practice of bigamy or plural marriage will be re-established in the Church?

A.—Well, from my present knowledge I do not see how it could be possible. I think that so long as the circumstances continued to exist which have brought about these results it would be impossible and inconsistent to suppose any such thing could be.

Q.—Then you do not expect any such thing will be?

A.—No.

Mr. Varian—Do you believe that the principal of plural marriage came through a revelation from God to Joseph Smith to this people?

A. (emphatically)—Yes, sir, I do.

Q.—Do you believe that God has revoked it—changed it as a true principle?

A.—I believe that he has suffered it to be revoked, that is so far as the practice of it is concerned.

Q.—I am speaking of the principle of plural marriage?

A.—I do not think He has revoked the principle.

Q.—Do you understand that the revelation and law concerning it is to be eliminated from the Church books and doctrine?

A.—I do not know that I do.

Q.—Do you understand that the manifesto applies to the cohabitation of men and women in plural marriage where it already exists?

A.—I cannot say whether it does or not. I think, however, that the effect of it is so. I do not see how it can be otherwise.

Q.—Do you understand that this manifesto is the result of direct revelation?

A.—I understand it to be the result of divine inspiration. I consider it to be a permanent stopping of the practice of polygamy. The present condition of things having brought this about, I do not see how it is possible to re-establish the principle.

Mr. Dickson—You think that if an attempt were made to re-establish it, though there might be no law on the subject, public sentiment would bring about the same result as now?

Witness answered yes.

The court adjourned at this stage until 2 p.m.

The examination of witnesses in the Church case was resumed Tuesday Oct. 20th, before Master in Chancery Loofbrow. When the court re-assembled

#### APOSTLE LORENZO SNOW

was called to the stand. Examined by Mr. F. S. Richards he said he was seventy-seven years of age on the 3rd of April last, he resided in Brigham City, and had been living in this Territory since 1848. He was president of the quorum of the Twelve, which position he had held about two years and a half. Looking at President Woodruff's manifesto, handed to him by counsel, witness said it met with his approval.

He was present at the Conference when the manifesto was unanimously adopted. Probably from nine to eleven thousand persons were there as members of the Church, from all parts of the Territory. He had never heard of any opposition to or dissent from the manifesto on the part of any members of the Church. He distinctly understood the object of that manifesto was to stop plural marriage; and certainly he believed that President Woodruff was inspired of God to issue it. He believed it would be very displeasing to God for any member to act contrary thereto. It would be contrary also to the rules of the Church, and the penalty would be excommunication. He knew of no plural marriage having taken place since the issuance of the manifesto. Since then he had not in any way counseled members of the Church to contract plural marriage.

Cross-examined by Mr. Varian he stated that the revelation on plural marriage was partly permissive and partly mandatory, and that the manifesto repealed the law in the same way that God gave the law of Moses to Israel in the place of the Gospel which He first revealed to them.

Q.—Do you expect that plural marriage will ever be re-established in the Church?

A.—As to that matter I could not pretend to know the designs of God; but I will answer the question as you have asked me my opinion. Under the present condition of affairs I do not see how it could ever be changed, so that the practice of polygamy could be again introduced.

Q.—Do you believe or expect now that it will ever be re-established?

A.—I have no expectation that it will. I believe the revelation communicated to President Woodruff was for the purpose of stopping its practice entirely.

Q.—Do you believe that the association in plural marriage of those already in it is forbidden by this manifesto?

A.—Well, I cannot say what was in the mind of President Woodruff when he issued the manifesto touching that matter; but I believe from the general scope of that manifesto that it certainly embraces it, because it is clearly the intention as indicated in the manifesto that the law should be observed touching matters in relation to plural marriage.

Q.—Does it say anything except as to the future entering into plural marriage—into new relations?

A.—It expresses his intention, and then gives his counsel to all the people to follow the direction given—to obey the law touching everything pertaining to the marriage relation.

Q.—But does it say so?

A.—No.

Q.—Then it does not express its full meaning?

A.—Perhaps not.

Q.—Is there anything else you understand as expressed but not stated in terms in that manifesto?

A.—I do not remember particularly.

Q.—Do you understand that there is a prohibition against those who have already entered into polygamy as well as the prohibition against the contracting of future plural marriages?

A.—I thought I had explained that. The intention of that manifesto, or the intention in President Woodruff's mind