

"I HAVE FIVE WIVES, MANY CHILDREN AND KNOW I HAVE VIOLATED LAWS"

(Continued From Page 1.)

performed. Records, he said, are kept in the four temples in Utah. He did not, however, have any record of Abraham H. Cannon's marriage.

FULL DETAIL OF THE PROCEEDINGS

WASHINGTON, March 3.—When the Committee on Privileges and Elections was called to order this morning seven Senators were present. Chairman Burrows gave the ruling on the questions asked of President Joseph F. Smith, relating to the polygamous cohabitation of George Teasdale, a Mormon apostle. Objections to such questioning had been made by the defendant. The committee ruled that the testimony taken upon plural marriages of any members of the twelve apostles, of which Mr. Smoot is one, is competent so far as it relates to such polygamous cohabitation since September 24, 1890, the date of President Woodruff's manifesto, withdrawing the order of the church commanding plural marriages.

VOWS CONFLICT WITH LAWS.

"For the first time in fifty years," said Mr. Dubois, "the relations of this organization toward the United States are to be tried."

Senator Pettus made a protest against the debate between members of the commission and Chairman Burrows directed to Mr. Taylor to proceed. Questions were then directed to ascertain Mr. Smith's knowledge of the polygamy marriages of Abraham Cannon and whether Mr. Smith had performed the service uniting Mr. Cannon and Lillian Hamlin, in Los Angeles, in 1892.

Mr. Smith said he had seen newspaper reports saying that he had done so, but he denied the truth of the statements.

Then Mr. Taylor asked a number of questions which brought out a statement from Mr. Smith regarding his own position under the law covering polygamy. He acknowledged that he had violated them continuously since the manifesto of 1890 and is ready now and always has been ready to face the laws of the land.

Mr. Taylor asked: "Is cohabitation with a plural wife contrary to the rules of the church?"

Mr. Smith asked and received permission to make a statement, and then answer the question in his own way. He spoke with great feeling and earnestness, just the reverse of his attitude on the stand at yesterday's hearing, saying:

"In regard to the status of polygamy at the time of the manifesto I want to say that after the hearing before the master of chancery I understood that we should abstain from relations with our plural families, and that rule was observed up to the time the enabling act went into effect admitting Utah as a State. Under that act the only prohibition was that plural marriages should cease. Nothing was said about cohabitation with a plural wife."

LIVING IN POLYGAMY.

"This was the case, and is the case now. But I was placed in this position," said Mr. Smith, "I had a family, a plural family if you please. I married my first wife more than thirty-eight years ago, and my last wife more than twenty years ago. By these wives I have had children, and I have preferred to take my chances with the law and suffer any consequences the law might visit upon me rather than abandon these children and their mothers."

"I have continued to cohabit with them since the manifesto of 1890, and they have borne me children since that date. I was fully aware of what I was doing. I knew I was amenable to the law, but, as I say, I preferred to face that situation rather than to desert them. I have not cohabited with these wives openly or flaunted the fact, but I have acknowledged these wives and children as my family. The people of Utah have regarded the situation as an existing fact. These people as a rule are broad-minded and liberal in their view, and have condoned the offense—if offense it is—rather than to interfere with my situation as they found it. It has been known what I have been doing. I have not been interfered with nor disturbed in any way, if I had been I was there to answer the charges. I was willing to face them and submit to the penalty, whatever it might be."

Mr. Smith paused for a moment, but as Mr. Taylor prepared to ask another question he again proceeded with his statement:

"You must draw a distinction between unlawful cohabitation and plural marriages." He said: "The State law in regard to the latter has been complied with. No marriages have been performed with the sanction, approval, consent, knowledge or connivance of the church or its officials. But the other law is the one I have presumed to disregard and which, as I have said, I am ready to face rather than disgrace myself or degrade my family by turning them off."

ADmits VIOLATION OF LAW.

Mr. Taylor resumed his questioning. You say there is a State law forbidding polygamous cohabitation and you have been continuing to violate it in

utter disregard of the consequences?" he asked.

"I think I have," was the answer. "You have caused your plural wives to bear new children in violation of the law you knew to exist?"

"That is correct," said Mr. Smith. "Why have you done so?" persisted Mr. Taylor.

"For the reason I have told you. I preferred to face the law. I could not disgrace myself. I could not degrade my family."

"Do you consider it an abandonment of your family not to maintain marriage relations?" Mr. Taylor asked.

Mr. Smith faced Mr. Taylor and in a low but penetrating voice said: "I don't like to be pertinent, but I should like you to ask any woman who is a wife."

At that point Mr. Foraker and Mr. Beveridge objected and in discussing the question both expressed the opinion that the witness had stated fully that he had violated the laws and that he had been frank in regard to his reasons and finally that the committee was advised on that subject.

Mr. Foraker said that after such a statement as had been made by Mr. Smith it was unnecessary to ask the witness concerning his opinions on the subject of good morals.

Mr. Hoar moved that such questions be not allowed at this time, but if at a future time it was found that Mr. Smith's statement was not full and complete the committee might question him.

Mr. Dubois then asked Mr. Smith if it was not understood by those in authority that it was the duty of the polygamist to continue to provide for and support his plural family after the manifesto of 1890.

Mr. Smith answered that it was "generally so understood."

Resuming the inquiry concerning Mr. Smith's personal polygamous relations Mr. Taylor asked:

"How many children have you had since the manifesto of 1890?"

FIVE MRS. SMITHS.
Mr. Worthington objected on the part of the defense and both Senators Beveridge and Foraker again said that they thought as the witness said his wives had borne children since the law was made, he should state how many such children had been born to him.

"I contend that it does make a difference," said Mr. Taylor. "It makes a difference how well the fact was advertised that he was violating the law. It makes a difference whether it was two or twenty-two in the effect his example might have upon others in the church."

Mr. Burrows asked Mr. Smith if he had married any wives between the first and the last he had mentioned during his statement to the committee.

"I have," said Mr. Smith. "How many?"

"Then you have five wives now?" said Mr. Burrows.

"That is correct," was the response. Mr. Burrows ruled that the question directed to was in order and directed the stenographer to read the question: "How many children have you had since the manifesto of 1890?"

"Eleven since 1890," said Mr. Smith. Continuing he said: "Each of my five wives has borne me children since then."

"Since that time?" asked Mr. Burrows.

"I rather think," he added, "that one of them has had three children—I could tell you a little later."

He said in reply to Mr. Taylor that he had attended the dedication exercises at the St. Louis exposition and had been accompanied by his plural wife, Edna Smoot, by name.

Senator Smoot had been with them on that occasion when they had been photographed in a group.

In reply to a question by Senator Smoot, he said:

SMOOT KNEW OF IT.

"Each of my families has a home of its own in Salt Lake City, and comparatively near to each other. Since the manifesto my custom has been to live with my first wife at her home, but I have visited my other families."

He also said, replying to Mr. Taylor, that he had been present at the reception to the President at Senator Keams' residence at Salt Lake City and that he had had one of his plural wives with him, but that she was not the one whom he took to St. Louis.

"My attitude toward my wives was of general knowledge," he said.

Senator Smoot's counsel objected, however, to the assumption that Senator Smoot knew all the circumstances connected with Smith's wives.

"We prefer to put Senator Smoot on the stand and let him tell what he knows," remarked Mr. Van Cott.

Being asked whether he had taken the test oath in 1895 before voting, Mr. Smith assented and his counsel asked that he be confronted with the oath. The question was temporarily withdrawn.

Senator Overman—Did Senator Smoot ever advise you to persist in your polygamous cohabitation?

Mr. Smith—I think not. I have never so far as I remember discussed my private affairs with him.

"Are the apostles your advisers?"

"I receive advice from all good men, but no more from them than other elders of the church."

"Did they ever advise you to desist from the practice?"

"Not that I know of."

"Has Mr. Smoot visited you at your residences?"

"He has been to my first wife's house. We I make you may be called my official residence."

AS TO OTHER APOSTLES.
Asked about Teasdale, one of the apostles, Mr. Smith said he knew nothing of his present domestic relations. He thought, however, that until two or three years ago Mr. Teasdale had two wives. Mr. Smith also was asked about an Apostle John Taylor, and he said he is reputed to be a polygamist.

"I could not say of my own knowledge."

"Have you the slightest doubt of it?"

"I have not much doubt of it."

Asked where Mr. Taylor now is, Mr. Smith said he did not know; that some weeks ago Taylor had been sent to investigate a tract of land offered the Mormons, and he had not heard from him since. He had been in Mr. Taylor's home in Salt Lake City only once.

"Could an apostle be a polygamist without your knowledge?" asked Senator Dubois.

"No, not unless he violated the rules of the church, and I don't think any of them would do that."

"Then why say 'I think' and 'I suppose'?"

"Because," replied the witness, "I

never saw any of them married to any woman."

Mr. Smith said that Apostle Merrill and Heber J. Grant are reputed to be polygamists; he had seen two women who were pointed out as Mr. Grant's wives. Mr. Grant is now in Europe in the interest of the church. He has with him his second wife.

"John Henry Smith is," the witness stated, "the husband of two wives."

"He is a kinsman of mine," he said, "and I know positively about him."

"Did you ever advise him to desist from the polygamous practice?"

"I never did; I could not consistently do so while I myself was practicing the system."

Mr. Smith was asked about other apostles.

Mr. Cowley is, he said, a reputed polygamist. Budget Clawson is not. He was especially explicit concerning F. M. Lyman, president of the apostles and in the line of succession to himself. Mr. Smith said that Mr. Lyman being present should answer for himself, but the committee insisted and he replied that Mr. Lyman was reputed to have two wives.

"Have any of these men taken plural wives since the manifesto of 1890?" asked Senator Beveridge.

WITNESS SHOWS ANGER.
"I repeat," said Mr. Smith, bringing his fist down on the table with some emphasis, "that since the manifesto of 1890, no man has entered into plural marriage with the knowledge or approval of the church."

He was asked by Mr. Taylor about Marian Scoles Teasdale, deceased, who it was stated had never met Mr. Teasdale until 1903.

Mr. Smith replied that he had not known the lady, but that he had understood that Mr. Teasdale had not known when he married her that he had another wife.

"When your deacons go out and make converts in other lands do they not represent the righteousness of polygamy as a religious virtue?"

This question was put by Senator Hoar and was answered in the negative. "They never discuss polygamy," Mr. Smith said, "unless compelled to do so to meet attacks. They do not advocate polygamy in any way. Indeed, the elders are instructed not to advocate plural marriages at all; it is a thing of the past."

Mr. Taylor then asked concerning instructions given to missionaries as to the teaching of polygamy.

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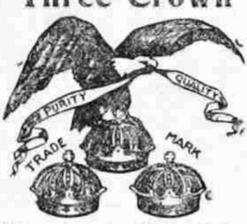
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(Continued on Page 8.)

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There were some samples left from last week's sale, and a few heavier suits from our winter stock, which we are offering at ONE-THIRD OFF. Eatons, Blouse, and Hip Length Coats, materials, tweeds, chevots and camel's hair. Colors, blue, brown, purple, black and mixed. Every suit is good style, and worth more to you than we ask for them. Sizes 32, 34, 36 and 38. Prices, \$18.75 to \$50.00.

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