Part Three

The Salt Lake Tribune.

Magazine Section

SALT LAKE CITY, UTAH, SUNDAY MORNING, FEBRUARY 19, 1905

President Joseph F. Smith's Testimony

In the edition of The Tribune of the 12th inst. was printed the testimony of Apostle Senator Reed Smoot before the Committee on Privileges and Elections of the United States Senate in the matter of the protests against the right of Hon. Reed Smoot, a Senator from the State of Utah, to hold his seat. This publication was in compliance with a request, as the testimony has not been printed as a public document except in a limited edition. The demand for this testimony as that others before the committee was so heavy that The Tribune decided to print the testimony of Joseph F. Smith, president of the Church of Jesus Christ of Latter-day Saints before the same committee. The first installment of his testimony follows. The remainder will be printed next Sunday. President Smith testified as follows

President Smith's Testimony.

Joseph F. Smith, having duly affirmed, testified as follows:

Mr. Tayler. Where do you live, Mr. Smith?

Mr. Smith. I live in Salt Lake City.

Mr. Tayler. How long have you lived there?

Mr. Smith. Since 1848.

Mr. Tayler. I believe you were born of parents who were members of the Mormon church?

Mr. Smith. Yes, sir.

Mr. Tayler. So that all you life you have been in that church?

Mr. Smith. Yes, sir.

Mr. Tayler. What official position do you now hold in the church?

Mr. Smith. I am now the president of the church.

Mr. Tayler. Is there any other description of your title than mere president?

Mr. Smith. No, sir; not that I know of.

Mr. Tayler. Are you prophet, seer and revelator?

Mr. Smith. I am so sustained and upheld by my people.

Mr. Tayler. Do you get that title by reason of being president or by reason of having been an apostle?

Mr. Smith. By reason of being president.

Mr. Tayler. Are not all the apostles also prophets, seers and revelators?

Mr. Smith. They are sustained as such at our conferences.

Mr. Tayler. They all have that title now, have they not?

Mr. Smith. Well, they are so sustained at the conferences.

Mr. Tayler. I want to know if they do not have that title now.

Mr. Smith. I suppose if they are sustained they must have that title.

Mr. Tayler. Are they sustained as such now?

Mr. Smith. I have said so twice, sir.

Who Predecessors Were.

Mr. Tayler. Who were your predecessors in office as president of the church?

Mr. Smith. My immediate predecessor was Lorenzo Snow.

Mr. Tayler. And his predecessor?

Mr. Smith. Wilford Woodruff.

Mr. Tayler. And his?

Mr. Smith. John Taylor.

Mr. Tayler. Yes; go on back through the line.

Mr. Smith. Brigham Young.

Mr. Tayler. Yes.

Mr. Smith. And Joseph Smith.

Mr. Tayler. You are possessed of the same powers that they were possessed of?

Mr. Smith. Yes. I am supposed to be possessed of the same authority that they were.

Mr. Tayler. You believe yourself to be, do you not?

Mr. Smith.—I think I do believe so.

Mr. Tayler. I do not know that there is any significance in your use of the word "think," Mr. Smith, but one hardly thinks that he has a belief. He either knows or does not know that he has a belief.

Mr. Smith. I think I do.

Mr. Tayler. According to the doctrine of your church, you have become the successor of your several predecessors as the head of the church?

Mr. Smith. Yes, sir.

Mr. Tayler. And are supposed to be endowed with all the powers that they were possessed of?

Mr. Smith. That is my understanding.

His Business Enterprises.

Mr. Tayler. What is your business?

Mr. Smith. My principal business is that of president of the church.

Mr. Tayler. In what other business are you engaged?

Mr. Smith. I am engaged in numerous other businesses.

Mr. Tayler. What?

Mr. Smith. I am president of Zion's Co-operative Mercantile Institution.

Mr. Tayler. What kind of an institution is that?

Mr. Smith. A mercantile institution.

Mr. Tayler. Has it a capital stock?

Mr. Smith. It has.

Mr. Tayler. How large?

Mr. Smith. I think it is a little over a million.

Mr. Tayler. Without having time to go into it, is that corporation, through its directorate, controlled by officers of the church?

Mr. Smith. No, sir; it is controlled by directors.

Mr. Tayler. Yes. I am not speaking of any churchly control of it, but I mean are the directors or a majority of them officers also in the church, just as you are an official and a director?

Mr. Smith. I hardly think a majority of them are officials of the church.

In Other Corporations.

Mr. Tayler. Of what other corporations are you an officer?

Mr. Smith. I am president of the State Bank of Utah, another institution.

Mr. Tayler. What else?

Mr. Smith. Zion Savings Bank and Trust company.

Mr. Tayler. What else?

Mr. Smith. I am president of the Utah Sugar company.

Mr. Tayler. What else?

Mr. Smith. I am president of the Consolidated Wagon and Machine company.

Mr. Tayler. What else?

Mr. Smith. There are several other small institutions with which I am associated.

Mr. Tayler. Are you associated with the Utah Light and Power company?

Mr. Smith. I am.

Mr. Tayler. In what capacity?

Mr. Smith. I am a director and president of the company.

Mr. Tayler. A director and the president?

Mr. Smith. Yes, sir.

Mr. Tayler. Had you that in mind when you classified the others as small concerns?

Mr. Smith. No, sir; I had not that in mind.

Mr. Tayler. That is a large concern?

Mr. Smith. That is a large concern.

Mr. Tayler. Are you an officer of the Salt Lake & Los Angeles Railroad company?

Mr. Smith. I am.

Mr. Tayler. What?

Mr. Smith. President and director.

Mr. Tayler. That is a large concern?

Mr. Smith. No, sir, it is a very small concern.

Mr. Tayler. Of what else are you president?

Mr. Smith. I am president of the Saltair Beach company.

Mr. Tayler. The Saltair Beach company?

Mr. Smith. Yes, sir.

Interested in Light Company.

Mr. Tayler. What else, if you can recall?

Mr. Smith. I do not recall just now.

Mr. Tayler. What relation do you sustain to the Consolidated Light and Power company?

Mr. Smith. That is the same institution that you have mentioned, sir—the Consolidated Light and Power company. That is now consolidated. It is the Utah Light and Railroad company now.

Mr. Tayler. The Utah Light and Railroad company?

Mr. Smith. The Utah Light and Power company is the same thing—

Mr. Tayler. They have consolidated into the Light and Power company?

Mr. Smith. No, sir; the Consolidated Light and Railway company.

Mr. Tayler. The Consolidated Light and Railway company?

Mr. Smith. Yes, sir.

Mr. Tayler. Do those corporations furnish the electric light and urban traction in the city of Salt Lake?

Mr. Smith. Yes, sir.

Mr. Tayler. Altogether?

Mr. Smith. I believe they do.

Mr. Tayler. What relation do you sustain to the Idaho Sugar company?

Mr. Smith. I am a director of that company and also the president of it.

Mr. Tayler. Of the Inland Crystal Salt company?

Mr. Smith. Also the same position there.

In Theatrical Business.

Mr. Tayler. The Salt Lake Dramatic association?

Mr. Smith. I am president of that and also a director.

Mr. Tayler. Are you president of any other corporation there?

Mr. Smith. I do not know. Perhaps you can tell me. I do not remember any more just now.

Mr. Tayler. It would seem that the number has grown so large that it would be an undue tax upon your memory to charge you with naming them all.

Mr. Smith. It is rather sudden and unexpected to me. I perhaps might have prepared myself for it.

Mr. Tayler. What relation do you sustain to the Salt Lake Knitting company? Did I ask you about it?

Mr. Smith. No, sir, you did not.

Mr. Tayler. The Salt Lake Knitting company?

Mr. Smith. I am president of it, and also a director.

Mr. Tayler. What relation do you sustain to the Utah National bank?

Mr. Smith. None whatever.

Mr. Tayler. You are not a director?

Mr. Smith. No, sir.

Mr. Tayler. The State Bank of Utah? You have already testified respecting it?

Mr. Smith. Yes, sir.

Engaged in Mining.

Mr. Tayler. Are you an official of any mining companies?

Mr. Smith. Yes, sir.

Mr. Tayler. What?

Mr. Smith. I am the vice-president of the Bullion, Beck and Champion Mining company.

Mr. Tayler. Any others?

Mr. Smith. No; I think not; not now. I have been in times past, but not now.

Mr. Tayler. What relation, if any, do you sustain to any newspaper or publishing house or company?

Mr. Smith. I am the editor of the Young Men's Mutual Improvement Association, a periodical; the Improvement Era, and also the Juvenile Instructor.

Mr. Tayler. The Deseret News?

Mr. Smith. No, sir.

Mr. Tayler. You have no business relation with that?

Mr. Smith. No, sir.

Mr. Tayler. Now, what other business connections have you, Mr. Smith?

Mr. Smith. Really, I think I should have to go over the list again to see if I have omitted any.

Mr. Tayler. You do not recall any others?

Mr. Smith. I do not recall any others at present.

As to the Co-op.

Mr. Tayler. With respect to the Zion's Co-operative Mercantile Institution, respecting which I inquired of you a moment ago, let me ask you if I correctly read the names of the directors of that concern? Joseph F. Smith, H. J. Grant, J. R. Winder, H. Dinwoodey, P. T. Farnsworth, William H. McIntyre, Reed Smoot and T. G. Webber. They are all directors, are they?

Mr. Smith. Yes, sir; they are all directors.

Mr. Worthington. What is the name of that concern?

Mr. Tayler. Zion's Co-operative Mercantile Institution. There are quite a number of those whose names I have read who are apostles of the church?

Mr. Smith. Yes, sir; there are a few of them; quite a number of them.

Mr. Tayler. Grant, Winder, yourself, John Henry Smith, F. M. Lyman, Anthon H. Lund and Reed Smoot are all either members of the first presidency or of the quorum of the twelve apostles?

Mr. Smith. That is right; that is correct.

Who Started Church.

Mr. Tayler. I want to ask you a few questions, because it will enable us to get along more rapidly, and because you can speak concisely upon the subject, and we will understand where we are so much the better. I do not want to limit you, except that we do not want to take a great deal of time about it. You will understand, therefore, the purpose of the questions as I put them, as separated from the independent character of the question itself. I do not want to put words into your mouth respecting it. As I understand, the Mormon church was started by Joseph Smith, Jr.?

Mr. Smith. Yes, sir.

Mr. Tayler. Was he a relative of yours?

Mr. Smith. He was my uncle.

Mr. Tayler. And it was he who found, or through him that the plates were found, upon which were recorded what was afterward translated and published in the form of the Book of Mormon?

Mr. Smith. Yes, sir.

Mr. Tayler. Now, that occurred about seventy-five years ago, did it not?

Mr. Smith. Yes, sir; or a little more.

Mr. Tayler. Later Joseph Smith, from time to time, received revelations?

Mr. Smith. Yes, sir.

Mr. Tayler. And he himself died in 1844?

Mr. Smith. Yes, sir.

Mr. Tayler. To his power and authority in the church Brigham Young, as you have stated, succeeded?

Mr. Smith. Yes, sir; that is right.

Standard Authorities.

Mr. Tayler. What are the standards of authority in the Mormon church?

Mr. Smith. Do you mean the books?

Mr. Tayler. Yes; the written standards.

Mr. Smith. The Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

Mr. Worthington. What is the last one?

Mr. Smith. The Pearl of Great Price.

The Chairman. Will you repeat that last answer?

Mr. Smith. I am asked what are the standard works of the church?

The Chairman. Yes.

Mr. Smith. I answered: The Bible, King James's translation; the Book of Mormon, the Book of Doctrine and Covenants and the Pearl of Great Price.

Mr. Tayler. Those are all of the written books which are authoritative and controlling upon the body of the church, are they?

Mr. Smith. They are the only books which I know of that have been accepted by the church in general assembly as the standard works of the church.

Mr. Tayler. Are they all considered of equal authority?

Mr. Smith. I presume they are.

Book of Mormon.

Mr. Tayler. The Book of Mormon came into existence in the manner you have already described?

Mr. Smith. Which you have already described.

Mr. Tayler. Well, I did not mean to be unfair about it. I mean it came through Joseph Smith?

Mr. Smith. I think you stated it very correctly, sir.

Mr. Tayler. The Doctrine and Covenants—the book so entitled—is made up chiefly of revelations made through Joseph Smith, Jr., or expositions or declarations, or prophecies made by him, and perhaps one or two revelations there printed made through Brigham Young?

Mr. Smith. One, I think.

Origin Pearl of Great Price.

Mr. Tayler. So much for the origin of those. What is the origin of the Pearl of Great Price?

Mr. Smith. That also contains revelations through Joseph Smith.

Mr. Tayler. And anybody else?

Mr. Smith. No, sir; not that I know of, except that some of it is a translation of ancient manuscript by Joseph Smith.

Mr. Tayler. I see.

Mr. Smith. Joseph Smth is really the author.

Mr. Tayler. Then it is believed by the people of the Mormon church to have the same divine authority that the other three have?

Mr. Smith. Yes, sir.

Mr. Tayler. That the other three documents are supposed to have also?

Mr. Smith. Yes, sir; that is correct.

Mr. Tayler. Now, these various publications containing the inspired word have been, by authority of the church, from time to time construed and discussed, have they not?

Mr. Smith. I do not know, sir, that I understand the nature of your question. They are accepted.

Mr. Tayler. They are accepted?

Mr. Smith. By the church.

Mr. Tayler. By the church?

Mr. Smith. Yes, sir.

Mr. Tayler. Do you mean by that that the exposition of it has been accepted by the church?

Mr. Smith. What exposition?

Mr. Tayler. Any.

Mr. Smith. I do not know of any expositions that you may refer to.

Talmage's Articles of Faith.

Mr. Tayler. Take this work by Dr. James E. Talmage.

Mr. Smith. That is an exposition of the articles of our faith.

Mr. Tayler. Exactly. Issued by what authority?

Mr. Smith. It is issued by James E. Talmage as the author of it.

Mr. Tayler. Yes. And is he alone responsible for the expression of opinion and the construction of the various laws and ordinances of the Mormon church?

Mr. Smith. Oh, no.

Mr. Tayler. I do not think you understand my question.

Mr. Smith. I do not think I do understand it.

Mr. Tayler. I will ask the stenographer to read it.

The reporter read as follows:

And is he alone responsible for the expression of opinion and the construction of the various laws and ordinances of the Mormon church?

Mr. Tayler. As given in that book?

Mr. Smith. I think he is.

Mr. Tayler. I only desire, Mr. Smith, to authenticate, as far as it rightfully may be done, this book and his construction and exposition of the doctrines of the Mormon church. I find in the preface to this book, which was published by the Deseret News in 1901, the following opening sentence:

The lectures are now published by the church, and with them goes the hope of the author that they may prove of service.

Is that correct?

Mr. Smith. That is correct.

Mr. Tayler. And further on:

The author's thanks are due and are heartily rendered to the members of the committee appointed by the first presidency, whose painstaking and efficient examination of the manuscript prior to the delivery of the lectures has inspired some approach to confidence in the prospective value of the book among members of the church. The committee here referred to consisted of Elders Francis M. Lyman, Abraham H. Cannon and Anthon H. Lund of the quorum of the twelve apostles.

And so on, naming others.

The lectures herewith presented have been prepared in accordance with the request and appointment of the first presidency of the church.

And so on.

Church Bought Copyright.

Mr. Smith. The church bought the copyright of the book from Mr. Talmage.

Mr. Tayler. And caused its publication?

Mr. Smith. The Deseret News published it, and the Deseret News, of course, is selling the book.

The Chairman. What is that?

Mr. Smith. It is selling the book—disposing of the book. It is really the property, so far as the expense of publishing is concerned, of the Deseret News. The profits do not go to the church. They go to the Deseret News company, or the Deseret News publishers.

Mr. Tayler. The lectures were delivered by the instruction of the first presidency?

Mr. Smith. No, sir; not by the instruction; by the permission and acquiescence of the first presidency.

Mr. Tayler. Then—

Mr. Smith. Let me say this: By the solicitation of some friends Dr. Talmage consented to deliver a series of lectures on the articles of faith of the church, and before doing so he consulted with the presidency of the church and received their permission and sanction to do it. Those are the facts in the case.

Organ of the Church.

Mr. Tayler. Is the Deseret News the organ of the church?

Mr. Smith. Well, I suppose it is in some sense the organ of the church. It is not opposed to the church, at least.

Mr. Tayler. It is not opposed to it?

Mr. Smith. Yes, sir.

Mr. Tayler. It has for years published, has it not, at the head of its columns, that it is the organ of the church, or the official organ of the church?

Mr. Smith. Not that I know of.

Mr. Tayler. Not that you know of?

Mr. Smith. No, sir. It has been called that. It is styled that.

Mr. Tayler. It is styled that, but you do not recall ever having seen, at the head of any page or on any page, in a conspicuous place in the Deseret News, the statement that it was the organ of the church, or the official organ of the church?

Mr. Smith. I do not recall that I ever saw it.

Mr. Tayler. You read that paper regularly, do you?

Mr. Smith. As much as I have time to read it.

Mr. Tayler. I can appreciate now the significance of that answer. How long have you been reading the Deseret Evening News?

Mr. Smith. I think it was started in 1851 or 1852; somewhere along there. I believe it was established along in the early '50s, and I have read it more or less ever since.

Mr. Tayler. Do you know who owns it?

Mr. Smith. How is that?

Mr. Tayler. Do you know who owns it?

Mr. Smith. I know who owns the building that it is in.

Who Owns News.

Mr. Tayler. Who owns the building in which it is published?

Mr. Smith. The church.

Mr. Tayler. The church?

Mr. Smith. Yes, sir.

Mr. Tayler. Tell us what you know about the owners of that newspaper.

Mr. Smith. It has been for a number of years past owned by a company—an incorporated company.

Mr. Tayler. What is the name of the company?

Mr. Smith. The Deseret News Publishing company.

Mr. Tayler. Do you know who its officers are?

Mr. Smith. Now, it is not owned by that company.

Mr. Tayler. Oh, it is not?

Mr. Smith. No; it is not.

Mr. Tayler. What do you know—

Mr. Smith. But I say for years it was owned by a company of that kind.

Mr. Tayler. What do you know about its present ownership?

Mr. Smith. I presume that the present ownership is in the church.

Mr. Tayler. You suppose the present owner is the church?

Mr. Smith. Yes, sir; the church.

Mr. Tayler. Mr. Smith, we have referred to the work of Doctor Talmage and its origin. Was Orson Pratt—

Chair Asks Question.

The Chairman. Mr. Tayler, before you go to that subject, it was impossible to hear what Mr. Smith said in relation to the ownership of the Deseret News.

Mr. Carlisle. He says the church owns it now.

The Chairman. Was that your answer?

Mr. Beveridge. The paper and the building both.

Mr. Worthington. His exact answer was, "I presume the church owns it.

The Chairman. I wanted to get the answer. Is that your answer, Mr. Smith?

Mr. Smith. Yes, sir.

The Chairman. That you presume—

Mr. Smith. It is the present owner of the Deseret News.

Mr. Tayler. I do not want to have any misconstruction put upon your use of the word "presume." Do you use the word "presume" because you do not know that it is so owned?

Mr. Smith. I really do not know so that I could tell you positively.

Mr. Tayler. Who would know?

Mr. Smith. I presume I could find out.

Mr. Tayler. Could you find out before you leave Washington?

Mr. Smith. Perhaps so.

Mr. Tayler. Perhaps so?

Mr. Smith. Yes.

Mr. Tayler. Is there anybody in Washington who knows?

Mr. Smith. I do not know of anybody, unless my counsel can tell you.

Pratt and Roberts.

Mr. Tayler. Was Orson Pratt an authoritative writer in the church?

Mr. Smith. He was in some things, and in some things he was not.

Mr. Tayler. Is Brigham H. Roberts an authoritative writer in the church?

Mr. Smith. Well—

Mr. Tayler. Of course, I understand that no man who writes of his own motion, however truly he may write, thereby becomes authority.

Mr. Smith. No.

Mr. Tayler. But has he been constituted, in any work that he has written, authority?

Mr. Smith. No, sir; not that I know of.

Mr. Tayler. Has he written anything which is in terms sanctioned by the church as declaring its doctrine and policy?

Mr. Smith. I have never heard any of B. H. Roberts's writings called in question by the church.

Mr. Tayler. I would not want to intimate that that answer is not candid, Mr. Smith, but I put the question in another form: Whether or not some of his writings have not been, in terms, approved by the Mormon hierarchy, if I may use that expression?

Mr. Smith. I do not think so.

Roberts History Mormonism.

Mr. Tayler. Do you recall a book entitled "Mormonism: Its Origin and History," by B. H. Roberts?

Mr. Smith. I do. That is his own work.

Mr. Tayler. That is his own work?

Mr. Smith. Yes, sir.

Mr. Tayler. By whom was it published?

Mr. Smith. I think by the Deseret News, but I am not sure.

Mr. Tayler. Was it not published by the church?

Mr. Smith. No, sir; not that I know of.

Mr. Tayler. Was it copyrighted by Joseph F. Smith?

Mr. Smith. I think likely it was, because we bought his copyright from him.

Mr. Tayler. Was it not copyrighted by Joseph F. Smith for the Church of Jesus Christ of Latter-day Saints?

Mr. Smith. My recollection is the church bought the copyright of Roberts.

Mr. Tayler. And published the book?

Mr. Smith. The Deseret News published the book.

Mr. Tayler. Did the church publish it? The Deseret News may have printed it; but did not the church publish it?

Mr. Smith. Well, perhaps it did. I am not posted.

Mr. Tayler. Let me read you the title page of this book.

Mr. Smith. All right.

Published by Church.

Mr. Tayler. I will read it:

Mormonism. The relation of the church to Christian sects. Origin and history of Mormonism. Doctrines of the church. Church organization. Present status. By B. H. Roberts. Published by the church. Deseret News print. Salt Lake City.

On the other side of this sheet:

Copyrighted by Joseph F. Smith, for the Church of Jesus Christ of Latter-day Saints.

Both of those inscriptions which I have read correctly recite the facts?

Mr. Smith. So far as I am aware they do.

Mr. Tayler. And, Mr. Smith, the opening sentence of this little work is as follows:

This brochure is issued under authority of the Church of Jesus Christ of Latter-day Saints.

Is that correct?

Mr. Smith. I think it is. If it says so, it is correct.

Mr. Tayler. The next sentence is:

It is therefore an authoritative utterance upon the subject of which it treats—the relation of the church to Christian sects; its origin; its history; its doctrines; its organization; its present status.

That is true, is it not?

Mr. Smith. Yes, sir; I think likely it is.

Don't Know the Date.

Mr. Tayler. Then this work is to be distinguished, is it not, as respects its authority, from all other works that have been written by other persons unless they were such as were written under inspiration or other revelation?

Mr. Smith. Yes, sir.

Mr. Tayler. Do you know when this work was published?

Mr. Smith. I do not.

Mr. Tayler. Well, about how long ago?

Mr. Smith. I could not tell you.

Mr. Tayler. I notice on page 65 the following:

The Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, 1830, with six members. In six months it had increased its membership to about seventy. It now (1902) has a membership in the organized stakes of Zion of several hundred thousand and more than fifty thousand in the various missions.

You have no disposition to dispute the date of that?

Mr. Smith. Not at all. I am not posted in regard to the date of it, that is all.

Senator Hoar. I did not hear the last phrase.

Mr. Smith. I am not posted in regard to the date of the work.

How Church Is Organized.

Mr. Tayler. Mr. Smith, your church organization is composed, as I understand, of the first presidency, consisting of yourself and two councilors, three in all; that is, three in the first presidency, and next to that the twelve apostles.

Mr. Smith. Yes, sir.

Mr. Tayler. And from that on down the line are the various officials in the framework of your church organization?

Mr. Smith. Quite correct.

Mr. Tayler. Are you able to state with any degree of approximate accuracy the number of officials in your church organization?

Mr. Smith. No, sir.

The Chairman. Mr. Tayler, I did not quite understand whether Mr. Smith stated that the twelve apostles were in addition to the first presidency.

Senator Beveridge. He said, "Quite correct."

Mr. Worthington. He said they were next in order.

Mr. Smith. They are the next in order to the first presidency.

Questioned by Committee.

Senator Hoar. Are the three officials whom you named apostles also, or are they in addition?

Mr. Smith. The three officials are three presiding high priests over the church.

Senator Hoar. They are not called apostles?

Mr. Smith. No, sir.

The Chairman. The twelve apostles are in addition to the first presidency?

Senator Dubois. They are not necessarily apostles?

Mr. Smith. They are not necessarily apostles.

Senator Dubois. They may or may not be apostles?

Mr. Smith. They may or may not be apostles.

Mr. Tayler. Are the three constituting the first presidency in fact apostles?

Mr. Smith. No, sir.

Mr. Tayler. You yourself testified that you—

Mr. Smith. Have been.

Mr. Tayler. When did you become an apostle?

Mr. Smith. I think it was in 1887, as near as I can remember.

Mr. Tayler. You continued to be an apostle until you became president?

Mr. Smith. No, sir; I continued to be an apostle until I became the second counselor to John Taylor, president of the church.

Mr. Tayler. And from that did you go to the presidency?

Succeeds President Snow.

Mr. Smith. No, sir; I succeeded in the same position to President Woodruff and also in the same position to President Snow, and after the death of President Snow I succeeded to the presidency.

Mr. Tayler. Let me understand you. You became a counselor—

Mr. Smith. To President Taylor.

Mr. Tayler. President Taylor?

Mr. Smith. Yes, sir.

Mr. Tayler. Then what did you become?

Mr. Smith. The same.

Mr. Tayler. You remained a councilor to the several succeeding presidents?

Mr. Smith. Yes, sir.

Mr. Tayler. Until you became first president?

Mr. Smith. I do not think the word "remained" is correct. I was chosen.

Mr. Tayler. Chosen?

Mr. Smith. By each succeeding president as councilor.

Senator Dubois? Is it not a fact that the president appoints his two councilors?

Mr. Smith. That is correct.

Mr. Tayler. He said that at the close of the sentence.

Senator Dubois. I beg pardon.

Mr. Tayler. He said that he was chosen; that the word "remained" which I had used was inaccurate and that he was chosen by each succeeding president as councilor.

Mr. Smith. Correct.

Mr. Tayler. Perhaps it is proper for me at this point to state, as it incidentally arises as we go along, that I did not intend to pursue the inquiry into the organization, the mere organization of the church, as a machine, any further. If any members of the committee feel that they desire further information upon that point I think this would be a proper time to ask for it. I was going on now to the question as to the power and authority of the president and the apostles.

Beveridge Wants Books.

Senator Beveridge. You have asked a great many preliminary questions concerning those books as authority of the church. I assume by that that you expect to make some point on the contents of the books.

Mr. Tayler. Yes, sir; exactly.

Senator Beveridge. If that is true—I make this by way of suggestion, Mr. Chairman—I think enough of those books ought to be supplied so that we could all have them at hand and intelligently follow you, Mr. Tayler.

Mr. Tayler. I think they can be obtained.

Senator Beveridge. You spent a great deal of time fixing the authority of the books.

Mr. Tayler. All I intended to do was to read a few extracts from the books and, of course, to offer the books in evidence after the testimony has been introduced respecting them. We have here one or two copies, for instance, of Dr. Talmage's work, and I presume the other side have some copies of it. It is referred to in the answer of Mr. Smoot.

Senator Beveridge. Let us get enough copies.

Mr. Worthington. I would suggest that before the direct examination of this witness is closed the parts of these books which counsel intend to rely upon or to use shall be read, or introduced into the record in some way, so that counsel for Senator Smoot can determine whether they care to make any cross-examination about it, and if so, to what extent.

Mr. Tayler. I intend to do so. I want to have appear in the body of the examination of this witness as largely as possible, without taking up too much time, the substance of all our testimony respecting the things that he testifies concerning.

How Apostles Are Chosen.

Senator McComas. I should like to ask one question. You say that the councilors are appointed by the president of the church. How are the apostles selected?

Mr. Smith. In the first place they were chosen by revelation. The council of the apostles have had a voice ever since in the selection of their successors.

Senator McComas. Had a voice?

Mr. Smith. Yes, sir.

Senator McComas. Have they had the election of their successors to perpetuate the body of apostles since the first revelation?

Mr. Smith. I do not know that I understand your question.

Senator McComas. You say the first apostles were selected in accordance with revelations.

Mr. Smith. Yes, sir.

Senator McComas. Revelations to whom?

Mr. Smith. To Joseph Smith.

Senator McComas. And the twelve apostles were then first named?

Mr. Smith. Yes, sir.

Senator McComas. When vacancies occurred thereafter, by what body were the vacancies in the twelve apostles filled?

Mr. Smith. Perhaps I may say in this way: Chosen by the body, the twelve themselves, by and with the consent and approval of the first presidency.

Senator Hoar. Was there a revelation in regard to each of them?

Mr. Smith. No, sir; not in regard to each of them. Do you mean in the beginning?

Senator Hoar. I understand you to say that the original twelve apostles were selected by revelation?

Mr. Smith. Yes, sir.

Senator Hoar. Through Joseph Smith?

Mr. Smith. Yes, sir; that is right.

Senator Hoar. Is there any revelation in regard to the subsequent ones?

Mr. Smith. No, sir; it has been the choice of the body.

Senator McComas. Then the apostles are perpetuated in succession by their own act and the approval of the first presidency?

Mr. Smith. That is right.

Mr. Tayler. Mr. Smith, will you state—

Could Prevent Election.

Senator Bailey. Mr. Tayler, before you proceed I should like to ask the witness a question.

Mr. Tayler. Certainly.

Senator Bailey. Could the first president prevent a selection which had been made by the apostles to fill a vacancy in their number?

Mr. Smith. I think the twelve would be very reluctant to insist upon the election of a man to whom the president was opposed.

Senator Bailey. I would understand that as a matter looking to harmonious relations between the first president and the apostles. But it is not a question of that. It is a question of power. If the apostles chose to do so, could they elect a man over the protest of the president?

Mr. Smith. I presume they could; but I do not think they would.

Senator Bailey. But they have the power?

Mr. Smith. They have the power if they chose to do it; but I do not think they would do it.

Senator Bailey. Who selects the first president?

Mr. Smith. The first presidency was chosen in the same way. They are elected—

Senator Bailey. I believe the presidency consists of the president and two councilors.

Mr. Smith. That is right.

Who Chooses President.

Senator Bailey. I do not refer to the councilors. You have already said that the president chooses or designates them. Who chooses or elects the president? For instance, who elected you to your present position?

Mr. Smith. I was nominated by the twelve apostles and submitted to the whole church and sustained by the whole church.

Mr. Worthington. Explain what you mean by the word "sustained" in that technical sense.

Mr. Smith. That is, voted upon.

Senator Bailey. I understand that. As a matter of fact, the apostles nominate the president and the church elects him. Do I understand that to be the case?

Mr. Smith. Well, yes, sir; that has been the case. And then, again, the senior apostle, through custom of the church since the death of Joseph Smith, has been recognized on the death of the president as the legitimate successor to the president.

Senator Bailey. It is a question of succession rather than of election?

Mr. Smith. Yes, sir.

Senator Bailey. Has that the force of law?

Mr. Smith. Still, he is elected, just the same.

Senator Bailey. Has that the force of law or has it merely the persuasion of custom?

Mr. Smith. Merely a custom. There is no law in relation to it. It does not of necessity follow that the senior apostle would be or should be chosen as the president of the church.

Senator Bailey. And if they did not elect him it would do no violence to the church or the organization?

Mr. Smith. No, sir; not in the least.

Senator McComas. You say the church elects the president?

Mr. Smith. Yes, sir.

Senator McComas. At that election there is but one nomination for the election?

Mr. Smith. There is only one. There has been only one. There never has been more than one that I know of.

Senator Dubois. The name of the president is presented to the conference, and they are asked if they desire to sustain the selection to hold up their hands. I believe that is the custom?

Mr. Smith. Yes, sir.

Senator Dubois. That is all there is of it.

In Accord With Presidency.

Mr. Chairman. I wish to ask if, within your knowledge, a vacancy in the list of the twelve apostles has ever been filled in opposition to the wishes of the first presidency?

Mr. Smith. I do not think such a case has ever occurred.

Mr. Tayler. Has anyone of the first presidents after Joseph Smith been appointed to his place in consequence of revelation?

Mr. Smith. I was not present on the selection or choice of President Young to succeed Joseph Smith, but I have been led to understand by the history of the church that it was by the spirit of revelation that he was chosen to be president of the church.

Mr. Tayler. Now, was any successor of his in like manner chosen?

Mr. Smith. We believe that there is inspiration in all those things.

Mr. Tayler. And you believe therefore that all of the first presidents from Joseph Smith down have been chosen through inspiration or revelation?

Mr. Smith. Yes, sir.

Mr. Tayler. That there has been actual divine interposition in that choice?

Mr. Smith. Yes, sir; I believe that.

Mr. Tayler. Affecting that particular circumstance as such?

Mr. Smith. Yes, sir.

Mr. Tayler. The church teaches that, does it not?

Mr. Smith. That is held as a principle by the church.

Mr. Tayler. By the church?

Mr. Smith. Yes, sir.

Chosen by Revelation.

Mr. Tayler. Mr. Smith, we have somewhat touched upon the next point which I wished to cover in the later questions and answers. Joseph Smith was chosen head of the church by revelation, as you have stated?

Mr. Smith. Yes, sir.

Mr. Tayler. Will you state briefly with what powers and authority Joseph Smith and all of the first presidents succeeding him are endowed?

Mr. Smith. My understanding is that they are endowed with the authority of the holy priesthood.

The Chairman. The authority of what?

Mr. Smith. The holy priesthood, which gives them authority to preach the gospel and administer in all the ordinances of the gospel by authority from God, the gospel being a gospel of repentance of sin, faith in God and in Jesus Christ, his son, and in the Holy Ghost, and baptism by immersion for the remission of sins, by one holding authority from God to baptize and the gift of the Holy Ghost by the laying on of hands. This is the authority that is exercised and held by the president of the church, as we believe.

Mr. Tayler. "As we believe." You have stated that as your understanding. That is the church doctrine and belief?

Mr. Smith. Yes, sir; that is the church doctrine.

Senator Hoar. I do not quite understand one kind of phrase which recently appears in Mr. Smith's answers. He says "I presume," "My understanding is," "I believe," "Not that I know of," "So far as I am aware," "I think likely." Now, I wish to understand if in regard to these matters of faith as to which you have been asked you mean to express yourself doubtfully, as an ordinary man might, or whether they are things which you yourself know to be true by divine revelation.

Speaks With Certainty.

Mr. Smith. If you please, when I speak in reference to defined principles and doctrines of the church I speak from my heart, without any uncertainty on my part.

Senator Hoar. As of knowledge?

Mr. Smith. But when I speak of things that I may be at fault about in memory, that I may not be thoroughly posted about, I may be excused, perhaps, if I use the words "I presume," etc. But on principles of the doctrines of the church I think—now I say I think—I do think I can speak positively.

Senator Hoar. You know?

Mr. Smith. I know as well as any man can know; at least as well as I can know. I do not wish—

Senator Hoar. For instance, on being asked whether one of the presidents, perhaps the second president, was appointed by a divine revelation, you replied that you were not present, but you thought so. Is that one of the things of which you have an ordinary, human knowledge, or is it a thing of which you have an inspired knowledge—that the president of the body was chosen by revelation?

Mr. Smith. To me it is a matter of certainty. I believe it with all my heart.

Says Knowledge Is Inspired.

Senator Hoar. I do not wish to interfere in the examination, but this has been said so often that I desire to understand whether Mr. Smith's form of language meant to imply doubt. I do not mean doubt in the Mormon sense, for there are a great many things that we all feel confident of in our religious faith, whatsoever it is, or in our political faith, or any other faiths. But I want to understand if, in regard to what you have told us or are about to tell us is the religious faith of your church, you mean to express doubt in the sense that you may possibly be mistaken and that other men are likely to be as right as you are, or if you mean to have us understand that you know from divine inspiration? I understand you now that in all matters in regard to the faith of your church you, its president, speak from an inspired knowledge?

Mr. Smith. I believe—yes, sir; I do.

Mr. Tayler. With reference to your power as president of the church, let me ask you if you believe that it is stated as it is in verse 4, section 68, of the Doctrine and Covenants? Let me paraphrase it to apply to you.

Mr. Worthington. What page is that?

Mr. Tayler. Page 248.

That whatsoever you shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Application of Doctrine.

Mr. Smith. Yes, sir; I believe that doctrine, and it does not apply only to me, but it applies to every elder in the church with equal force.

Mr. Tayler. With equal force?

Mr. Smith. Yes, sir.

Mr. Tayler. That applies only when moved upon by the Holy Ghost?

Mr. Smith. That is correct.

Mr. Tayler. Do you understand that that is intended to cover the case of inspiration or revelation?

Mr. Smith. Yes, sir.

Mr. Tayler. Is every elder of the church, according to the belief and practice of your organization, likely to receive revelations directly from God?

Mr. Smith. When he is inspired by the Holy Ghost, yes.

Mr. Tayler. I am coming to the subject of revelation in a moment. But does anybody, except the head of the church, have what you call revelations binding upon the church?

Mr. Smith. Yes, sir; everybody is entitled to revelations.

When Revelations Are Binding.

Mr. Tayler. Has any person, except a first president of the church, ever received a revelation which was proclaimed and became binding upon the church?

Mr. Smith. No, sir.

Mr. Tayler. No?

Mr. Smith. No, sir. The revelations for the government and guidance of the church come only through the head. But every elder of the church and every member of the church is entitled to the spirit of revelation.

Mr. Tayler—I suppose—

Senator Overman. Do you mean entitled from God or through the presidency?

Mr. Smith. From God.

Senator Overman. To receive it direct from God?

Mr. Smith. From God.

Senator Overman. Has any revelation ever been received from God to the members or elders of the church except through the president?

Mr. Smith. Yes, sir. Let me say that we hold that every member of the church receives a witness of the spirit of God of the truth of the doctrine that he embraces and he receives it because of the testimony of the spirit to him, which is the spirit of revelation.

Smoot Can Receive Revelation.

Mr. Tayler. Then any elder in the church may receive a revelation?

Mr. Smith. For his own guidance.

Mr. Tayler. For his own guidance?

Mr. Smith. For his own guidance.