

INTERVIEW WITH PRESIDENT SMITH

Respected Church Leader Makes
Plain Statement of Facts Con-
cerning Smoot Case.

CHURCH IS NOT IN POLITICS.

Pittsburg Times Prints the Matter as
Given, Without Twisting or
Turning

The Pittsburg Times of recent date, contained the following interview with President Joseph F. Smith, had by their special correspondent, Henry Hall, while on a brief visit to this city. The interview is so accurate as to be truly refreshing in these days of anti-Mormon abuse and misrepresentation. It follows:

Salt Lake City, April 8.—"The Church of Jesus Christ of Latter-day Saints does not direct, nor attempt to direct, who shall or shall not be elected to any office, high or low, in the State of Utah. With regard to the charge, continually and persistently made, that Apostle Reed Smoot was the Church candidate, and that by Church dictation and through Church domination in politics, he was elected to the United States senate, I want to say to you, in the presence of these three gentlemen, who had full knowledge of all the circumstances, that I had no more to do with his election, nor had they, than you, living in Pennsylvania, had, except that at the polls I may have voted for members of the Legislature who in turn supported him in the joint legislative convention for that office."

"This positive, unequivocal statement was made to the Times correspondent by President Joseph F. Smith, of the Mormon Church. The three men who were called as witnesses were Presidents John R. Winder and Anthon H. Lund, his colleagues in the highest office of the Church, and Apostle Charles W. Penrose, one of the Twelve, and editor of the "Deseret Evening News," the official organ of Mormonism."

"And if you ordered us to vote for Reed Smoot," said President Winder, with a broad smile, "there are two of us here who flatly disavowed you, for Brother Penrose and I are Democrats, and I certainly didn't vote for Republican candidates for the Legislature who voted for Smoot for senator."

"Neither did I," declared Apostle Penrose. "I voted for the Democratic candidates."

"There, you see how Mormons are divided politically," said President Smith. "Here are four of us together, and two are Democrats, one my counselor and associate in the first presidency, and the other an Apostle of the Church. That ought to show how little there is in the charge that Mormons vote as they are told to vote by the Church officials."

"Mormons are like other citizens of the United States," said President Smith. "They are divided politically. I think the division is about equal one, and those who are Democrats voted against Apostle Smoot."

SMOOT FREE FROM OBLIGATIONS.
"I will say further," continued President Smith, "that Reed Smoot no more represents the First Presidency, the apostolate, nor the Church, in the United States senate than does his colleague, George S. Gardner, who is not of our faith and Church."

"Let me say further than that," said President Smith, growing more and more emphatic, "to you and to the country, that Thomas Kearns, former senator from Utah, and now active in this crusade against the Church, has come to me, time and time again, and urged me to use my influence with Senator Smoot to get him to resign his seat in the Senate, and that I have invariably told him that I had nothing whatever to do with Smoot's election. I did not help to put him in the senate. I am not in politics, and I will not be led nor driven into politics. The Republican party of Utah elected Reed Smoot to the senate, and is responsible for his being there. I am not, nor is the Church. I will also add that, while pleading with me to get Reed Smoot to resign, Kearns also pleaded with me to help him to be elected to succeed himself, and that to both pleas I made the same answer, 'I am not in politics, and will not be led into politics.'"

"This is the answer, made by the highest officers of the 'Mormon' Church, to the charge that Reed Smoot, one of the Twelve Apostles, was elected to the United States senate, and through their influence and dictation, and let me say something on that point," volunteered Apostle George A. Smith, son of Apostle John Henry Smith, a prominent man in the Church—father and son being both members of the apostolate—who had entered the room while the foregoing statements were being made. "When Reed Smoot was a candidate for the senate, the Kearns people right here in the convention in Salt Lake county, united with the Smoot forces to nominate can-

ALL RUN DOWN

Had no Appetite. Mrs. Brandenburg
of Akron, Ohio, writes about what
Rexall Mucic-Tone did for her.

SMITH DRUG CO. PUBLISH LETTER.

"Here is a letter," said Mr. Druehl of the Smith Drug Co., that ought to interest every woman in Salt Lake City. You seldom read anything more sincere or to the point."

"I have used four large bottles of Mucic-Tone and what it has done for me is wonderful. I was all run down, had no appetite, had female trouble and ovarian trouble bad. Since I have taken Mucic-Tone I have not had a doctor, but before I had four doctors and none seemed to give me any relief. I think was a blessing when I received my first bottle of Mucic-Tone. I have had several of my friends try it and it has done them good. My husband says he will not be without it."

"I hope this will help another sufferer like I was. You can use my letter if you wish. Mrs. W. J. Brandenburg, Akron, Ohio."

"Catarrh was the cause of Mrs. Brandenburg's sickness," said Mr. Druehl. "The ailments of womanhood were but the results of catarrhal poisoning. Rexall Mucic-Tone was prepared for just such conditions. It is a germ destroyer, clearing the system of every trace of the catarrhal disease, and at the same time mucous tissues that have been diseased by the catarrhal germs. No other remedy is so admirably designed for the ailments of women."

"The Smith Drug Co. and Druehl & Frankel send a large trial-size bottle of Mucic-Tone at 10 cents on a positive guarantee that if you are not benefited they will hand you back your money."

A MATTER OF HEALTH



ROYAL BAKING POWDER
Absolutely Pure
HAS NO SUBSTITUTE

TWENTY YEARS AGO TODAY.

(DO YOU REMEMBER?)

George H. Miller, a wife murderer, was hanged in Brooklyn.

TEN YEARS AGO TODAY.

United States marshals had a desperate encounter with outlaws in Oklahoma. Two of the latter were killed and a number captured; three escaped. There was a clash between the Republicans and the Democrats in the constitutional convention, over the question of boundaries.

The Cripple Creek-Grassy trail and express was held up and robbed by two men. They secured \$16,000.

FIVE YEARS AGO TODAY.

The final vote in the Puerto Rico bill in the house was 163 yeas; yeas 153. A strike occurred at the Germania smelters; 450 men went out at 3 o'clock.

At a battle fought near Brandfort between British and Boers, it was reported and confirmed that the former lost at the ratio of 100 to 1, or 1,400 to 14.

didates for the Legislature against the Sutherland forces. It was a "Mormon" candidate against a "Mormon" candidate, for the Republicans were divided between the two candidates without regard to church affiliations. I am a Republican and have been since boyhood, and I am a federal officeholder, appointed by President McKinley. I have stumped every corner of Utah for the Republican cause, and no official in the Church has ever hinted to me, let alone dictated, what should be my political course—not even my own father."

CHURCH AND STATE DISTINCT.

"It should be said, in this connection," remarked President Smith, "that this stumping was done by Brother Smith before he became an Apostle. He was only recently appointed to that office."

"While Reed Smoot is an Apostle," said Apostle Penrose, "there is nothing in that fact incompatible with his holding any civil office. Nor, while there has been as much ground for it as there is in his case, has the objection made to him ever since been raised before. He is not the first Apostle elected to Congress. George Q. Cannon, who was an Apostle and counselor to President Taylor, Woodruff and Snow, served several terms in Congress as delegate from the Territory of Utah."

"That is true," said President Smith. "And, more over, there is nothing in the holding of the highest office in the Church which would prevent a man from holding any civil office, nor from engaging in any legitimate business. It is one of the beauties and excellencies of the Church of Jesus Christ of Latter-day Saints that there is no within it a man, high or low, who has not some interest or pursuit from which to produce his own living and that of those dependent upon him. He does not need to take it from the Church, but from the 'passing of the hat.' It is to that, however, that some would reduce us—merely a praying, preaching, singing crowd, getting our living out of the people, and by the Church contribution box. We are charged with 'commercialism' because we follow the principle taught by the Church that every man ought to make his own living if he be able, and that there is nothing in his doing so to prevent his holding the highest offices, provided that his business pursuits do not interfere with his Church duties."

"Our plan is for every man to earn his own living," he continued. "Why, look at President Winder, there. He is my first counselor, and my colleague. He is a farmer, and has been for years, and has raised as much wheat as any other articles of farm produce as any man in Utah. He is a stock raiser, and today, if you want to buy the best Jersey cow in Utah, go to John H. Winder, and he will sell it to you."

"I won't sell him the best Jersey cow in Utah," said President Winder, "because I want to keep her myself, but I will sell him a good one."

"Our Church differs from other churches," President Smith went on, "in that it looks after the temporal as well as the spiritual welfare of its people. It not only aims to fit and prepare them for a home in a better world, but to aid them to be happy here, while here on earth."

COMPOUND OF EARTH AND HEAVEN.

"A man was made from the dust of the earth, and into his body God breathed the breath of life, and he became a living soul. He is a compound of earth and heaven. While on the earth, he must get his living from it, and the Church teaches him to make the best use of his opportunities and his abilities of body and mind. The Church does everything possible in that direction. We are charged with commercialism, because we are engaged in various industrial enterprises. From the very nature of the conditions under which the Church was established in Utah, that was imperatively necessary. When the 'Mormons' came here to make new homes for themselves, 1,000 miles in any direction from civilization, they were in poverty and distress. They had been driven from their former habitations, and were practically destitute. It was absolutely necessary that the Church and the Church authorities should take hold and help the people to make homes and minister as far as possible to their own wants. All the temporal power the Church has ever exerted in Utah was in the direction of helping the poor make homes for themselves, to develop industries, and thereby tend to the establishment of independence and comfort."

"President Brigham Young led the way in this. He established many industries, among them woolen mills, tanneries, nail factories, even iron works, and many others. We make our own clothing here. I wear a home-made suit of clothes now, and have worn nothing else for many years, believing in patronizing home industries. Remember that every article of manufacture, and everything which we could not produce or make here, had to be hauled 1,000 miles across the plains. The merchants charged from 100 to 500 per cent profit on these goods. It was a

drain that a poor and struggling community could not stand. Why, we paid \$200 per 100 weight for nails, and then we started a nail factory and made nails out of old wagon tires. As far back as 1832 the Church attempted to start the sugar industry by raising the sugar beet for merchandising sugar. The Church invested in it, and got the people to join it. Large sums were expended, but the experiment was a failure. The machinery was sold, and the sugar beet was abandoned. That discouraged the people, and for a long time it was impossible to get them and the business men and bankers to put capital into the scheme. The Church was appealed to, and it went security for certain bonds to put the industry on its feet. For years it paid no dividends, but at last it became a success, the stability of the enterprise is assured, and the bonds could be paid off, and the holders will not part with them until legally redeemable."

FOR PEOPLE NOT CHURCH.

"President Young, in order to prevent the people from paying the exorbitant rates charged for merchandise brought here, started the Zion's Co-operative Mercantile Institution—the Z. C. M. I., as it is generally called—not to make money for the Church, but to save money for the people. I was sent out through the settlements to get the people interested, and to get them to take stock. They were slow to go into the enterprise, having been discouraged by the failure of the sugar beet. In every instance where I started a branch, I had to head the stock subscription list myself."

"But, if it was a church enterprise," was asked, "the people obey orders and take the stock?"

"The 'Mormon' people aren't built that way," replied President Smith. "No, indeed," chimed in President Winder, "they would know where their money is going, and what is likely to be the return, before they let it out of their hands."

"These co-operative institutions have been very successful," resumed President Smith. "While the Church at first took stock in it to show good faith and to encourage the people, it has very little of it at present. Gentiles hold from 25 to 30 per cent of the stock now. In fact, the Church has but little interest in any corporations. It owns a majority of the stock in the Salt Lake pavilion at the lake, and the railroad between it and the city. That enterprise was gone into by the Church in order to provide a place where the people could have proper and reasonable amusements, under Church control, so that they might be protected from improper influences and be free from association with vice and profligacy. It also owns 51 per cent of the Salt Lake theater, which was built by President Young for the same reasons given with regard to the Salt Lake pavilion."

"I am charged with being connected with all sorts of corporations and business interests, and with using my position for the monopolization of trade. Some of these connections I have inherited with my office, as in the case of those I have just named. But the Church, in the early days, had to take the lead in the work of development, in order to make this a self-sustaining community."

GENTILES NOT ABUSED.

"In the same direction, if officials, but not the Church itself, now encourage and help new and worthy enterprises. The corporations with which I am connected are not dominated by the Church any more than are similar organizations here carried on by those who are not of our membership. Their stock is on the market, quoted in the market reports, and those who may wish to buy it. One reason why I am president or director in many

GROWING UP

There's something the matter with the child that fails to grow up. A child that grows up too much, however, without proper filling out of flesh, is almost as badly off. Nothing will help these pale, thin "weedy" children like Scott's Emulsion. It supplies the rounding out of flesh and the rich inward nourishment of blood and vital organs which insures rapid growth a healthy and uniform development.

is that I am a stockholder in them. I have put my money in them, and I believe I may say, the people have confidence in me and in my business judgment. My position as president of the Church does not weaken that confidence. We are not trying to crush out Gentile competition, nor any other competition. There is no desire to drive the Gentiles out of business."

"If you will just walk down our main business streets," said President Land, "you will see that the boot is on the other foot. The Gentiles are rapidly getting control of the business in Salt Lake City."

"That is not, nor ever was, any disposition to keep out or drive out the Gentiles, and make Utah a Mormon state, pure and simple," said President Smith. "The Mormon people never dreamed of such a thing."

"Take the tithing fund," continued the head of the Church, taking up a subject of which much is being made just now by the opposition to him and his rule. "I do not want one cent of that fund, and I want to say here and now that I have never taken one cent of it in all my life. I can't handle that fund. Here are my two counselors, and my first counselor, and who must consent to any use of that fund. Then there is the presiding bishop of the Church, which manages its temporal affairs, receives the tithing and has it put in the treasury. The Twelve Apostles. All these must be consulted, and must agree and consent, before one cent of that money can be expended. It is not exacted from the people, it is voluntarily offered. Many do not pay it at all. Some only pay it in part. Nevertheless, I assert that no man has been excommunicated for non-payment of tithes. There are many who do not pay it, but it is only one of the care of the people. Over \$50,000 a year is expended for that purpose. But in our efforts to care for the welfare of the people, that is not all that we do. We are looking after the people until they can be provided with employment, if able to work at all. If unable to work, they are cared for. On the first Sunday of every month, we send out a householder is expected to give the money thus saved for the use of the poor."

THE MORMON DENT.

"We go hungry that day," said Apostle Penrose, "so that we may know how it feels to go without food."

"Yes," said President Smith, "that is the Mormon way of keeping Lent—fasting. We have our Women's Relief Society, which works in conjunction with the Church authorities in caring for the poor and the needy. In every way we endeavor to look after our own people. If there have been a very few Mormons who have been in the county poor house, we are all taxed and these institutions are helped to be maintained by our money."

President Smith then entered into considerable detail concerning the aid which the Church, out of the tithing fund, had extended to colonies in Utah, Colorado, Arizona, and Canada, in the way of furnishing funds for irrigation purposes, buying seed for future crops, and, in short, helping the people to help themselves. The purposes for which the tithing fund is used are: (1) To help the poor, (2) to help the needy, (3) to help the sick, (4) to help the orphaned, (5) to help the widowed, (6) to help the aged, (7) to help the infirm, (8) to help the disabled, (9) to help the blind, (10) to help the deaf, (11) to help the dumb, (12) to help the insane, (13) to help the idiotic, (14) to help the feeble-minded, (15) to help the criminal, (16) to help the vagrant, (17) to help the pauper, (18) to help the beggar, (19) to help the leper, (20) to help the scrofulous, (21) to help the syphilitic, (22) to help the gonorrheal, (23) to help the venereal, (24) to help the tubercular, (25) to help the cancerous, (26) to help the sarcomatous, (27) to help the melanotic, (28) to help the epithelioid, (29) to help the adenoid, (30) to help the fibroid, (31) to help the myxomatous, (32) to help the chondroid, (33) to help the osteoid, (34) to help the cartilaginous, (35) to help the bony, (36) to help the 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