tor, and farmer, fortune did not favor him, and accidents, hardships, and financial reverses beset him most of his life.

Solomon Mack was not outwardly religious, though he was a God-fearing and good-hearted man. He showed little inclination toward scripture reading or churchgoing until 1810, when rheumatism forced him to reassess his values. "After this I determined to follow phantoms no longer, but devote the rest of my life to the service of God and my family" (quoted in Smith, pp. 7–8). That winter, he read the Bible and prayed earnestly, eventually finding peace of soul and mind. From then on until his death in 1820, Solomon spent much of his time telling others of his conversion and admonishing them to serve the Lord. He wrote an autobiography in the hope that others would not become enamored with the desire for material gain as he had. He enthusiastically shared his religious conviction with his grandchildren, among whom was young Joseph Smith, Jr. Solomon Mack died in 1820, three weeks before his eighty-eighth birthday and shortly after his grandson's remarkable First Vision of the Father and the Son.

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A. GARY ANDERSON

SMOOTH HEARINGS

Before seating senator-elect Reed Smoot, a member of the Quorum of the Twelve Apostles, the U.S. Senate conducted lengthy hearings into his alleged involvement in plural marriage and into the policy and government of the Church. Few events have had greater impact on the Church and its public image than the highly publicized Smoot Hearings of 1903–1907.

The 1890s had seen the Church pass through some of its most challenging times, including the tumultuous political fight for Utah statehood following the Manifesto of 1890 (officially curtailing new plural marriages) and presidential amnesty for Church officers who had practiced polygamy, initiating the process of accommodation and acculturation to mainstream America. Euphoria, however, was short-lived.

The election to the U.S. Senate of Reed Smoot, a highly visible Church leader, unleashed intense anti-Mormon sentiment, which had subsided after statehood. Within a year of his election, more than 3,100 petitions arrived in Washington, D.C., protesting his seating and creating a furor that forced the Senate to examine the case. The prosecution focused on two issues: Smoot’s alleged polygamy and his expected allegiance to the Church and its ruling hierarchy, which, it was claimed, would make it impossible for him to execute his oath as a United States senator. Although the proceedings focused on senator-elect Smoot, it soon became apparent that it was the Church that was on trial.

The case opened with Church leaders subpoenaed to testify as to the power the Church exerted over its members in general and over General Authorities in particular. Investigators probed into past and present polygamous relationships of leaders and lay members alike. They raised questions on points of doctrine that affected how Church members and their leaders interacted with American society at large.

Some of the testimony revealed situations and circumstances that put the Church in an unfavorable light. President Joseph F. Smith received especially harsh treatment in cross-examination. Some members of the Quorum of the Twelve refused to testify, which increased the hostility of senators already concerned about the Church’s motives and conduct. Faced with intense pressure, Church leaders accepted the resignations of apostles Matthias Cowley and John W. Taylor, who were rumored to have performed plural marriages after the Manifesto. To further evidence good faith, in the annual April conference of 1904 President Smith issued a “Second Manifesto” that added ecclesiastical teeth to the Manifesto of 1890. Excommunication would now follow for those who refused to relinquish the practice of plural marriage.

Despite some damaging testimony, Senator Smoot gradually won support for three reasons. First, his character was found to be above re-
proach, and charges against him and the Church proved groundless. Second, U.S. President Theodore Roosevelt was sympathetic to Smoot's position; his motivation was partly personal but also political, as Senator Smoot and a Republican Utah were important to him. Third, the defense convinced a majority of senators that Smoot's apostleship would not impair his ability to put the oath of the senator first in executing his responsibilities.

The victory for Elder-Senator Smoot was a victory for the Church, providing the political legitimacy it had been seeking since 1850. It also launched a thirty-year career in the Senate that saw Senator Smoot reach the pinnacle of political success as one of the two or three most powerful senators in America during the 1920s. Perhaps more than any other individual, Reed Smoot molded and shaped the positive national image the Church was to enjoy throughout the twentieth century.

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HARVARD S. HEATH

SNOW, ELIZA R.

Dubbed "Zion's poetess" by Joseph Smith, Eliza Roxcy Snow (1804–1887) is still noted widely for her hymn-texts, ten of which are included in the 1985 LDS Hymnal (see HYMNS AND HYMNODY). Of those, "O My Father," written in Nauvoo in 1845 and sung to various tunes since its first publication, is one of Mormondom's favorites. Her poems "How Great the Wisdom and the Love" and "Though Deepening Trials" are also sung frequently. Her most significant legacy, however, was not her poetry but her 1867 assignment to organize RELIEF SOCIETIES throughout the Church, and her involvement in the organization of the Young Ladies Mutual Improvement Association (later YOUNG WOMEN), the PRIMARY Association, and other economic and ecclesiastical movements. She was unchallenged in her position as "captain of Utah's woman-host."

She is described by her contemporaries as being of average height, and delicate in appearance. In her sixties she seemed to observers to be as young as forty, despite the fact that her dark brown hair was silvered with gray. She had dark eyes and a high forehead, and she habitually wore a cap over her center-parted hair and dangling earrings. Her manner was quiet and dignified. She was simple in her attire, calm, ladylike, and rather cold, observed several of her contemporaries. At age seventy, her now wrinkled face appeared to many to be stern. Most remarkable are the descriptions of her in her eighties, however, revealing a woman with mental faculty in full vigor, industrious beyond her physical strength, and

Eliza Roxcy Snow (1804–1887), second general president of the Relief Society (1866–1887), was one of the most influential women in Utah in the nineteenth century. She was sealed to Joseph Smith and a wife to Brigham Young. Known as "Zion's poetess," she wrote many poems and hymns. She presided over ordinances for women in the Endowment House and served on the boards of the Deseret Hospital and civic organizations. Courtesy Rare Books and Manuscripts, Brigham Young University.