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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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 Mormonism’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
tireless as a woman half her age. Throughout her life she was perceived as neat and orderly, with “old school” manners. Where her detractors saw her as outrageously bigoted, her friends admired her precision and enthusiasm in defense of her faith.

Born in Becket, Berkshire County, Massachusetts, on January 21, 1804, Eliza Roxey (most often Eliza R. or misspelled Roxey) Snow was raised from her second year in Mantua, Portage County, Ohio. Her father, Oliver Snow, of Becket, and mother, Rosetta Pettibone, of Simsbury, Connecticut, along with daughters Leonora and Eliza, and family members on both sides, were 1806 pioneers to Connecticut’s “Western Reserve” in northeastern Ohio. They cleared a good farm and in 1814 built one of Mantua’s first permanent homes. Oliver was a town and county official, and Eliza, as she matured, served often as his secretary.

A precocious child, Eliza was gifted in language, reading, and writing beyond her years. Her earliest publications, odes in the neoclassical style of the century past, indicate wide knowledge of the literary masters, Shakespeare, Milton, and the ancients. “Trained to the kitchen,” as she later wrote in her autobiography, she was skilled in domestic arts as well. She completed an education in the local grammar school; unlike her younger brother Lorenzo Snow, however, she did not attend secondary schools.

Eliza claimed to have had suitors as a young woman, yet did not marry in Ohio. A member of the Reformed Baptist congregation of Sidney Rigdon, she was, with her family, introduced to Joseph Smith within a year of his arrival in Ohio. Not until 1835 did she follow her mother and older sister into the new faith, she having had first to “prove all things.” Shortly after her baptism she moved to Kirtland, where she lived in the household of Joseph and Emma Smith. There she taught a school for their children and others. She witnessed and recorded the dedication of the Kirtland Temple, purchased land, and brought her family to Kirtland, but was, with them, compelled to move with the Saints to Missouri.

Settling in Adam-Ondi-Ahman, north of Far West, the Snows stayed only nine months before they were forced to leave with the migration to Illinois. There the family was split three ways: Lorenzo had gone on a mission through the southern states; the parents and younger boys moved to LaHarpe; and Eliza with Leonora and her two daughters stayed in Quincy. The local newspaper, the Quincy Whig, published several of Eliza’s verses in defense of the Saints.

On invitation from Sidney Rigdon, Eliza moved to what would become Nauvoo, again to teach a school. Though Father Snow eventually came to Nauvoo, he soon became disaffected from the Church and took his remaining family to settle in Walnut Grove, Illinois, where he and Rosetta died.

Left alone in Nauvoo, Eliza continued to publish verses in the several Latter-day Saint newspapers. When in March 1842 the women’s Relief Society was organized, she was invited first to draft its bylaws, and then to be its secretary. At the discontinuance of that organization in 1844, she was custodian of the minute book. That record would prove invaluable as a guide to the reorganization of the Relief Society in Utah in the 1860s, containing as it did reports of the Prophet Joseph Smith’s instructions to the women.

Less than ten weeks after the founding of the Nauvoo Relief Society, on June 29, 1842, Eliza Snow was sealed as a plural wife to Joseph Smith, and lived for six months in the Smith home (see PLURAL MARRIAGE). Again she taught a school, which included the Smith children. Following the death of Joseph, by which time she was living in the attic room of the Stephen Markham home, she was married “for time” to President Brigham Young. She never took President Young’s name, however, and at his death claimed the name—and was buried as—Eliza Roxey Snow Smith.

With the Markhams, and later with the Robert Peirce family, she made her way across the plains in the pioneer migration to the Great Basin. The winter that divided the two seasons of travel she spent at Winter Quarters, Nebraska, much of it in ill health. Recovering, she found a place in the network of “leading sisters,” those wives and daughters of the leaders of the Church who would, in years to come, direct the activities of LDS women in the Utah settlements. Traveling with the “big company,” she arrived in the Salt Lake Valley on October 9, 1847.

Little is known of her activities in her first decade in Utah. Susa Young Gates, who knew her later, wrote that she was ill with tuberculosis, from which she recovered in the late 1850s; other indications suggest something less severe. During the first two decades in Utah she wrote and compiled poetry until she had enough for two volumes. The
first, Poems: Religious, Historical, and Political, was published in Liverpool in 1856. Eliza Snow’s reputation as poet and thinker made her the center of a female intelligentsia in Utah society. In 1854, she and her brother Lorenzo founded a Polysophical Society, where a select group of friends met regularly to perform for and address one another. Some of her most thoughtful writings were composed for those occasions. The assembly displeased some Church authorities, and so was discontinued in 1856.

The same year as the founding of the Polysophical Society, Relief Societies sprang up in various Salt Lake City wards, later to be encouraged by Brigham Young. Eliza Snow was herself only peripherally involved in the movement, and only in her own Eighteenth Ward. The reborn societies were interrupted by the Utah War (see UTAH EXPEDITION), however, and few survived.

In December 1866, following the Civil War, President Young once more saw need for the women to be organized, and called Eliza R. Snow to “head up” the movement, this time on an all-Church basis. Thus began the Relief Society as it has continued to the present: a central board setting directions to be followed by stake and ward officers wherever the Church has members. Loosely organized at first, the movement took advantage of existing networks of women until lines of responsibility were firmly established. Always at the center was “Sister Snow,” or “Aunt Eliza,” visiting or sending envoys to the various settlements to instruct, aid, and encourage. The Cooperative Junior and Senior Retrenchment Association, established in 1869 to promote frugality and HOME INDUSTRY, served as an early central meeting place for the sisters, meeting semimonthly in the Fourteenth Ward meetinghouse. It was replaced gradually by more directed organizations.

Included under her direction as “presidentess” of the women’s organizations were, by 1884, the Relief Society, Young Ladies Mutual Improvement Association, and Primary Association, all of which she helped found. She also held responsibility for the women’s work of the ENDOWMENT HOUSE, and sat on an advisory board of the WOMAN’S EXPOSITORY, the semimonthly newspaper edited for Mormon women by Lula Greene [Richards] and Emmeline B. Wells.

Various ad hoc projects came under Eliza Snow’s direction: the encouragement of women to attend medical schools and then to offer classes in practical nursing and midwifery (see Maternity and Child Health Care); the celebration of the United States Centennial by the preparation of handicrafts, later sold in the Ladies’ Commission Store; the preparation, with Edward Tullidge, of a manuscript later published in New York as Women of Mormondom; and the establishment of the DESERET HOSPITAL, the first to be founded by the Latter-day Saints.

In addition to all of her public efforts, Eliza Snow carried on her private projects. She wrote, or edited, and published nine books, including her two poetry volumes, a biography of her brother Lorenzo, a collection of letters from her 1872–1873 tour of Europe and the Holy Land, and five instructional books for children.

Revered in her own time, she was honored during her many visits to the settlements of the Saints by feasts, celebrations of her birthday, odes in her praise, and invitations to address meetings of both men and women. Accounts of her healings, blessings, and prophesies are extant; her instructions to the women were accepted as binding.

There was no intended exaggeration in the Kanab Relief Society’s 1881 acknowledgment of her position as president “of all the feminine portion of the human race” and as “leading Priestess of this dispensation” (Woman’s Exponent 9 [Apr. 1, 1881]:165), and Primary children two decades after her death in 1887 were encouraged in reverence for “the prophet, the priesthood, and Eliza R. Snow.”

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MAUREEN URSENBACK BEECHER

SNOW, LORENZO

Lorenzo Snow (1814–1901) was the fifth President of The Church of Jesus Christ of Latter-day Saints, from 1895 to 1901. A well-educated and refined man, he served many missions for the Church, traveling to England, Italy, and the Pacific, as well as in the southern and northwestern United States. Coming to the presidency when the Church suffered under a crushing weight of debt, President Snow reinvigorated the paying among the Saints and put the Church on the road to financial solvency.

Born on April 3, 1814, the oldest son of Oliver and Rosetta Pettibone Snow, Lorenzo was the fifth of seven children. He grew to manhood in Mantua, Portage County, Ohio, where his parents had established themselves as leaders in the community. His father’s public duties often took him from home, so the responsibility of the farm fell to Lorenzo and his younger brothers. Bookish by nature, Lorenzo pursued his education beyond the common schools in Mantua to the high school in nearby Ravenna, and completed one term at newly founded Oberlin College.

The family were Baptists with broad religious interests. While Lorenzo was in his teens, the Prophet Joseph Smith took up residence in Hiram, four miles from the Snow farm. Although Lorenzo’s sister Eliza, in her biography of him, claims to have whetted his interest in Mormonism while he was at Oberlin, his own account tells of hearing the Book of Mormon being read in his home in Mantua and of later meeting with the Prophet at Hiram in 1831. Contrary to the common accusations that Joseph Smith was a “false prophet,” Lorenzo judged him to be “honest and sincere.” He later said that that time “a light arose in my understanding which has never been extinguished” (IE 40 [Feb. 1937]:82–83; Lorenzo Snow journal, Church Archives).

Lorenzo’s mother, his two oldest sisters, and probably his father were soon baptized into the Church, but Lorenzo left for Oberlin uncommitted. A chance meeting with David W. Patten, an apostle, provided further information on the new Church, and as the young scholar began his work at Oberlin, he lost favor among the students and faculty by arguing in defense of Mormonism. Seeing an opportunity to continue his studies in Kirtland, he joined his two sisters there and on June 19, 1836, was baptized. He soon after received a manifestation that confirmed for him “a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fullness of the Gospel” (Smith, pp. 7–8). That conviction directed his actions for the remainder of his life.

Giving up his plans for further formal education, Lorenzo set out on a series of missions for the Church in early spring 1837, first to the Mantua area, where he baptized some of his friends and relatives, and then to other Ohio counties before returning to Kirtland. In 1838 the Snows joined the Saints in Missouri, and Lorenzo left for another mission, this time to Illinois and Kentucky. While the Saints settled Nauvoo and his parents moved farther on, to Walnut Grove, Illinois, Lorenzo went as a missionary to England.

Elder Snow taught in and around Birmingham for three months, during which time he taught people in Greet’s Green and organized a branch in Wolverhampton. In February 1841 the twenty-six-year-old missionary was called to preside over the ten established branches in London. He returned to Nauvoo in 1843 as leader of a shipload of 250 converts. En route, Elder Snow’s quiet confidence, his healing of a dying steward, and the faith of his company of Saints led to the baptism of the ship’s first mate and several of the crew. The party arrived in Nauvoo on April 12, 1843.