

that the Saints have been heroic in bearing wrongs in a way without a parallel in the history of the world. We do not, however, care much about what men say; our chief concern is, what does God say? We can afford to wait and leave the outcome with Him who "doeth all things well."

The choir sang the anthem:

"Let the mountains shout for joy,"

and the congregation joined in the Doxology.

Benediction by President Charles W. Penrose.

THE "MORMON" SITUATION.

THE *Chicago Times* of Nov. 8th contains a long letter from Salt Lake City in which the "Mormon" situation is carefully and fairly discussed. It embodies the substance of an interview with President Woodruff and is of sufficient interest to our readers to reproduce. Following is the full text, with the exception of such quotations as need not be copied as the discourses from which they are taken have appeared entire in the columns of the *DESERET NEWS*. The *Times* letter is as follows:

Salt Lake City, Utah, Nov. 5.—We have had a month of no polygamy. That is to say, a month has passed since the president of the "Mormon" church proclaimed against the practice which had been indulged for half a century, and since the masses of the church in general conference assembled unanimously indorsed and approved the decree, thereby making it binding upon all members. Your correspondent was here before the inhibition and has been here all the time since, and he can observe no real difference between the conduct of the people now and what it was previous to the forbidding revelation, proclamation, or whatever else it may be called.

As a matter of fact there has been no polygamy here for two or three years past, or if there has been any the parties have been so careful and so successful in their efforts to keep the knowledge of their guilt from the public that nobody has been able to discover the truth. I mean by this not that there have been no polygamists here and not that they have discontinued association with their plural wives, for this would be untrue, as the records of the court will demonstrate and the pleas of guilty establish, but there have been no polygamous marriages within the period named so far as vigilant, eager and active marshals and active prosecutors have been able to discover. And secrets of this kind are more difficult to hide in this community than elsewhere, for outside of two or three cities the people live in small towns and villages or on farms and everybody knows everybody and everybody's affairs. There has been just one arrest for polygamy in three years. In that case the woman went upon the

stand and swore that she was married in the endowment house in this city but by whom the ceremony was performed she did not know. The affair created a sensation in both Gentile and Mormon circles, for all had understood that the endowment house had been closed for years and that no marriages or other ceremonies were performed there. President Woodruff and other Church officials who would ordinarily, and as the public thought necessarily, have known of such an event emphatically denied all knowledge of the marriage and expressed greater astonishment than others. It was evident that if any such marriage had been celebrated the people who were generally supposed to be cognizant of such events, and whose permission was believed to be essential to them, were ignorant of the facts and were annoyed by the circumstance. They did not propose that another illegal union should be celebrated without their knowledge, for they at once caused the endowment house to be demolished, and the old adobe structure which has stood on the corner of the temple square for a third of a century, the object of so much awe to the Saints and so much mystery to the sinners, was razed without ceremony or regret. As remarked, that was the only polygamous marriage which became public during three years or longer, and it warrants the statement that polygamy was practically discontinued long ago. Hence the late decree was simply an official and popular confession and approval of what had already been done so far as the actual fact was concerned.

Today things are moving along as of old. I can observe no change in the conduct or sentiments of the people, except that in conversing with individual Mormons they express a sense of relief. For years they have lived under a strain, and this applies to both polygamists and monogamists, the latter suffering more or less with the former. All now feel that the pressure has been lifted, that the strain has been broken, the Mormons as a community and as individuals standing squarely before their fellows and before the law, with nothing to hide and without a secret incentive to band together in resistance to the whole of mankind. This sense of relief is manifest in the individual members and has shown itself in the community, and it is noted with pleasure by the conservative resident Gentiles who have, for commercial and other reasons, long been wishing for the coming of greater harmony, when the people could live and feel like communities elsewhere; when the Gentile would not feel that he could prove his loyalty only by despising and opposing the Mormons, and the Mormon would not consider it necessary to esteem all who were not his brethren as enemies to him and to his church. The anti-polygamy decree has furnished the non-fanatic Gentiles with a reasonable excuse for softening in their sentiments toward the Saints, and for extending to the latter a hand sug-

gestive of social and political friendship, and the Mormons are manifesting a disposition to meet these advances half-way. It is predicted that in a little while the Utah community will not be so radically unlike all other American communities as it has been, and that while Mormons will cling to their religion, will be pious and prayerful, and will live as they have lived, with the exception of their polygamous practices, they will not be treated as outcasts by other people.

A day or two ago I called upon President Woodruff with the view to an interview on the subject which is uppermost in the minds of all here and is exciting so much comment in the press of the country. The old gentleman received me cordially, and after presenting me to the dignitaries by whom he was surrounded in his cozy office at the Garfield House, the official residence of the President of the Church, inquired what he could do for me. President Woodruff is one of the most agreeable of men. He is in his eighty-fourth year, but the iron constitution which his parents gave him in Connecticut and the out door life which he has led, have stood him in such good hand that he is truly as active as the average man of 60, nor is he older than this in appearance. There is no good reason why he should not round out a hundred years, unless it be that cooping him up in an office, where he cannot get the sweet, pure air and where he must work with his brain instead of his body, will cut his days short. Until late years, when he was called to the church councils, and later, when he assumed the presidency of the organization, he was a farmer, and not a fancy, theoretical, scientific one either. He dug his living from the soil, and men tell me that they have seen him wrestling with the plow day after day, swinging the cradle before the day of reapers and binders, and running his scythe through his splendid meadow just south of this city. They also tell me that in those days he was no more particular and extravagant in the matters of personal appearance and dress than are the Connecticut farmers of this age, who are economists from necessity. But President Woodruff is now well-to-do, if not rich. His city lots and farming land which he used to till and cultivate with varying success have increased wonderfully in value within the last few years, making him independent of physical work. It is also assumed that he receives a fair salary as president of the church, although the church is not in a condition to be generous with its officials since the government confiscated all its productive property to the extent of \$2,000,000 or \$3,000,000, actual value. Today President Woodruff dresses in black, and a tailor instead of his wife fashions his clothes. He is neatly barbered, has red cheeks (showing that the iron continues in his blood), and he gives one the impression of a farmer who realized that he had enough of this world's