

and untruthfulness of some men who have been connected with an organization, especially a religious one, and have turned against it. All their former sweetness turns to vinegar and gall. The Catholic and other churches have had much to contend with in that line. If it were not a serious subject, the position of such men would be amusing, it is so ridiculous. After they have been fighting the Church for from fifteen to twenty-five years, they are living witnesses to the falsity of their own statements. The investigation in progress shows that no such penalty has ever been inflicted. Many ex-"Mormons" are too honorable to make such horrible and unwarranted assertions. It is unjust to judge a church from the statements of its relentless enemies.

Reporter—Why do "Mormons" when on the stand decline to disclose the formula of the endowments?

President Woodruff—Because secret religious rites and ceremonies are the property of the individual citizen, and do not belong to the State. You might as well ask why a Mason, if he were placed on the witness stand, should refuse to reveal the rites and signs of that order. I myself am a Master Mason and have been informed that many Masons as well as people not connected with that fraternity, have been indignant at the attempt that has been made during the last few days to extort secret personal information from "Mormons." Members of other benevolent societies can see that their rights and organizations would be in danger should such proceedings carry. While Mormons have refused to divulge the rites to the court they have uniformly sworn that there is nothing in the endowment ceremonies inconsistent with good citizenship. Several prominent ex-Mormons testified to the same effect.

Reporter—What is the exciting cause of the present agitation here?

President Woodruff—As I before stated, it is purely political. There are two local parties. The People's Party is composed largely of our people, although a number of non-Mormons sympathize with it. The self-styled Liberal party is composed almost entirely of anti-Mormons, and they are but a small minority in the Territory. There will be a municipal election next February. The present proceedings have been instituted by the anti-Mormons as a means to enable them to carry that election. A man named Moore, a Mormon, applied to the court for naturalization. Some of the anti-Mormon whips objected on the ground of his membership in the Church. Hence the alleged investigation conducted by prominent anti-Mormons and designed to obstruct, if not prevent, the naturalization of Mormons on account of their religion. Doubtless the agitators have also in view the approaching session of Congress. If they intend applying for more special legislation they are gathering a mass of anti-Mormon sensational material to aid them in their proposed work.

THE TRUTH TOLD.

Just at this moment when the enemies of the "Mormon" people are endeavoring to represent them as murderers and everything that is vile, especially with reference to apostates or those who for any cause withdraw from "Mormonism," I beg you will favor me with a little space to relate my experience when out of the Church. In September, 1884, I resigned my membership by writing a letter to President Taylor to that effect. I then left the Territory and was absent some three months, returning in January, 1885.

Finding that I was willing to speak against "Mormonism," I was engaged by Rev. T. C. Iliff to deliver a number of lectures throughout the Territory. After leaving Salt Lake City, I went to Ogden, where I met Rev. Mr. Carroll. I spoke in his church on Sunday evening and lectured in the Opera House on Monday. I had been acquainted with a number of Ogden "Mormons," and wondered how they would treat me. I met most of them in passing along the streets, and without a single exception I was not only greeted kindly but even cordially, and was so pressed by one—a leading "Mormon"—that I accepted his invitation to take supper at his house on the same evening that I delivered my lecture.

After the lecture I noticed that Mr. Carroll seemed very anxious to get away from me; not that I had said anything to offend him—on the contrary I have now in my possession a letter of his written to Mr. Iliff, praising my lecture very highly—but he was a stranger in Utah and believed somewhat in the tales of horror that he had heard. Next morning, on calling at his house, I found that his wife (a pleasant lady) had been so terrified for her husband, simply because he was in my company, that she was unable to leave her bed.

So far as I was concerned I had to walk to my lodgings through the dark streets alone—but I had no fear and received no molestation of any kind.

From Ogden I went to Provo, lecturing against "Mormonism" in the Methodist Church there. I stayed with the minister who, however, could not find me sleeping accommodations, so I had to sleep in the vestry of the church all alone. The church stood by itself and was not near any house, but nothing molested me.

From Provo I went to Mount Pleasant where I met the Rev. P. I. H. Franklin. In Mount Pleasant I spoke fourteen times, having a large number of "Mormons" at every meeting. I walked about Mount Pleasant at all hours, was over and over again accosted by "Mormons," singly and in groups, who asked me numerous questions, but I never received even an unkind look.

During my stay with Mr. Franklin we together visited several places, Ephraim, Spring City, etc., having in some cases to take a lonely journey over the mountains. We never took any precautions nor carried any

weapons, although we were both ex-"Mormons" and had heard all the tales of horror got up to tickle the ears of eastern people and cause them to donate liberally for missionary purposes.

I want to close my letter by giving my experience in Spring City. Two young ladies, teachers in a Presbyterian school there, having heard me speak in Mount Pleasant, were very anxious for me to come and talk in Spring City. But there was only one hall there suitable for the purpose and it was used by the "Mormons" for their meeting house on Sundays and during the week it was used as a court house under the control of the mayor, who was a "Mormon." These two young ladies induced the postmaster, an ex-"Mormon," to apply to the mayor for the use of the hall. It was granted readily, and Mr. Franklin and myself duly attended to deliver the lecture, but to our surprise we found it occupied by Bro. B. H. Roberts, who had been invited by the bishop to come and lecture on that evening. The postmaster was furious and wanted to go to the mayor in a great passion. I reasoned with him and said that very likely the bishop did not know anything about the arrangement with the Mayor and that we would go away and come again the next evening. This circumstance made my lecture widely known and when Mr. Franklin and I again came to the city we found the hall prepared and everything in readiness. The building was filled by "Mormons." Not a gentile was present except Mr. Franklin, the Postmaster, his wife, the two Presbyterian girls, and myself. I spoke for over ninety minutes and received the best of attention. Not a hand or a foot or a sound of any kind marred the harmony of the meeting. At the close I gathered up my books and, together with my companions, made for the door. As we were going out we found what appeared to us to be the whole congregation gathered around the door in a body. As we approached they respectfully divided and allowed us to pass. And here again there was not the slightest movement or attempt at rudeness. We accompanied the young ladies to their home, a one-story cottage. A bed had been prepared for Mr. Franklin and myself in one of the parlors. We slept with the window open and during the night I got up and found the front door open, with the key on the outside.

I would not have troubled you with this letter if the facts contained in it could not be corroborated by other witnesses besides myself, and did it not prove beyond all question that there is not on the face of the earth another form of worship besides "Mormonism" that either has or could tolerate so many cruel and false accusations and show so little resentment.

As for the statement that "Mormons" are not loyal to the American Government: why, in England many of the Elders (all of whom have gone through the Endowment