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HEARD IN HEAVEN.

I paced the platform—body, and mind and brain,
Dulled by the deadly cold—what time the train,
Too tardy, came not.

'Twas a darkening noon
In bleak December. Low 't the east red Mars
Rose large and lurid; and a slender moon
Lay, like a finger, on the lip of Night,
Commanding silence.

'Neath the silent star
(Perched on a bench, with wistful face and white,

With limbs a-tremble, bare legs red and raw,
And hands blue-nipt) a tiny child I saw,
Who, thinly clad, sat blithe, and brave and bright,
Crooning some baby lay.

What song she sang,
That little maid, the while her wee voice rang
So shy and low,—
Whether some childish chime,
Odden and quaint,
Of fairy and fay; a snatch of nursery rhyme,
Or hymn, or prayer—I knew not, nor shall know;

But long ago
One spake this word:
"No sparrow falls, its dying cry unheard,
Though feeble and faint,"
And I am sure that He who hears the bird,
Heard that sweet plaint. O. K.

AN IMPORTANT INTERVIEW.

The following account of an interview with Presidents Wilford Woodruff and George Q. Cannon is taken from the Salt Lake *Times* of Tuesday evening, June 23rd:

The only argument put forward in opposition to the organization of parties on national lines in Utah is that the People's party is not sincere in the dissolution that has been effected and that a plot has been laid by which the Liberals are to be divided and the political control of Utah placed in the hands of the Mormon people for purposes adverse to the interests of the Gentile element. It has been urged that the movement, so far as the Mormons are concerned, is being engineered by the Church; and the demand has been made that the heads of the Church should define their position in connection with the subject before the Gentiles should be asked to believe that the members of the organization are sincere.

In brief, it has been claimed that it is the purpose of the Church to secure

statehood for Utah, and through the alleged political control of its members, seize all the offices and carry on the government in the interest of Mormons and against the interests of non-Mormons. It is held that the Church claims the right to exercise absolute authority over its members in all matters and that this extends to direct dictation as to whom they should vote for at all times. We are told that those who have joined the Democratic and Republican parties have done so at the direction of the heads of the Church, that the People's party was dissolved at their dictation, and that its members will be subject at all times in the future to their absolute control. We are told further that polygamy has simply been suspended, to be re-established in the future under the protection of State laws enacted by Mormon legislatures; and that these legislatures, elected by the decree of the Church, will pass other laws intended to oppress Gentiles and work virtual confiscation of their property.

There are thousands of earnest Gentiles who do not believe one word of the charges of bad faith that are put forward in connection with this matter, but there are others who are frightened by the pictures painted before their imaginations and who are honestly looking for further evidences of good faith on the part of the Mormons before joining the present movement. The entire controversy turns upon this question of good faith, as was shown by the organ of the extremists when it declared in its issue of June 12th that it would yield to party division if any evidence could be adduced that would be received in a court of law that the People's party was sincere.

The *Times* has held that the evidence of sincerity on the part of the Mormons is abundant and satisfactory, but it has desired to satisfy all sincere doubters, and for that reason it determined if possible to secure expressions from President Woodruff and President George Q. Cannon upon the disputed point. Such expressions have been secured. They appear in connection herewith and they must clear away the last vestige of doubt from the mind of every man who is willing to yield to incontrovertible evidence.

It is not often that these highest dignitaries of the Church consent to undergo the modern process of interviewing, but when the *Times* conveyed its desire to them and represented the

public importance of the subject which it wished to cover, they consented to receive its representative. When the latter called at Church headquarters in company with a gentleman who had consented to introduce him, President Cannon stepped into the reception room to greet his visitors. The newspaper man was invited to take a seat in the office and state his business. President Woodruff was absent at the time, but President Cannon suggested that the points which it was desired to cover might be put in the form of interrogatories which could be taken up and answered in detail. This was done and the questions which appear in the following interview were propounded. The first counselor expressed his personal opinion that there was no reason why the queries could not all be answered and undertook to lay them before President Woodruff when that gentleman should be able to again appear at the office. The talk at that time ran on for half an hour and the *Times* representative was impressed by the manifest earnestness and sincerity of President Cannon. It was evident that he was deeply interested in securing the establishment of conditions that would forever remove his Church from the contention of politics and that would leave its people free to ally themselves with the national parties. He told the story of the agitation within the Church that led up to the renunciation of polygamy, and it was made apparent that the renunciation could not be otherwise than absolute and final.

President Cannon promised to have the matter taken up at the earliest possible moment and to notify the *Times* when the answers to the questions should be ready.

The queries were laid before President Woodruff and he and President Cannon jointly gave the *Times* the following as their deliberately expressed views on every question touched upon:

"It is asserted that the People's party was dissolved by direction of the Church. Is there any foundation for that charge?"

"The People's party was dissolved, as we understand, by the action of its leading members. They have stated to us their convictions that the time had come for a division on national party lines. There has been a growing feeling in this direction for a long time, and the dissolution of the People's party is the result of that sentiment, and not the fiat or instruction of the Church. The first intimation