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## THE OLD APPLE TREE.

Here's the old apple tree, where in boyhood I sported,  
When my heart was as light as the blossoms it bore;  
Where my old maiden aunt by the parson was courted,  
In her prim cap and gown such as ladies then wore.  
On this rude oaken bench, 'neath bending boughs seated,  
While the wild bee was humming its song in the tree,  
There we children oft-times by our elders were treated  
To share with their gossip some cakes and weak tea.  
Look! here are the names of the many now sleeping,  
Of dear parents and kindred long gone to the tomb;  
The old apple tree, like a true friend, is heaping  
The oak bench they sat on with beauty and bloom.  
In the glad days of spring, when the spirit rejoices,  
When the old apple tree looks as gay as a bride,  
I could dream that I heard every one of the voices  
Of the friends who sat here on the bench at my side,  
Every rudely carved name has a story to tell me—  
And that true-lover's knot, I remember it well;  
It was carved on the day when my first grief befel me,  
The day of my parting with sweet Isobel.  
Oh! the old apple tree, where in boyhood I sported,  
And the rude oaken bench, they are still in their place;  
But the dear household faces whose welcome I courted,  
They have vanished and left me the last in the race. H. COYLE.  
—Vick's Magazine for May.

## OPEN TO ARGUMENT.

The larger anti-Mormon organ, speaking of the members of its alleged Liberal party, says:

"At the same time they are fair and straight men and are open to any reasonable argument or to a reasonable statement of facts at any time."

Then the organ says in another editorial, referring to the action of a por-

tion of its Liberals who have organized a Democratic campaign:

"They are deceiving themselves or are trying to deceive the people."

Let us see if that editor is "open to any reasonable argument" on this. The avowed purpose of the so-called Liberal party is now, and has been for many years, to disfranchise the Mormon voters of Utah. Many of the Democrats who for long have affiliated with that alleged Liberal party have come to the conclusion that disfranchisement for opinion's sake is a crime; that the people of Utah have made so much progress in spite of their enemies that they are entitled to peace and all the rights of citizenship that the government guarantees to all other sects; that it is time to cease the unholy strife that has made Utah a forbidden land, and open the gates to that influx of modern life and industry that will bring to Utah the prosperity she deserves. Knowing that this cannot be done by or through the alleged Liberal party that never forgets, never forgives, and never advances, the Democrats have taken this new departure with full faith that the hour has come to put an end to the hateful strife of the past. They say all this openly. Where then are they practising deceit? The only question is—Have they a right to act? If not, then are they the serfs and slaves of the gang that runs the so-called Liberal party. But the organ of the said Liberal party, speaking of the recent demonstration towards the President, said it was "the demonstration of a perfectly free people." Such being the case, the Democrats must be free to act as they see fit, and hence in bolting the party with which they have hitherto worked they are exercising the prerogative of liberty which the anti-Mormon organ admits they possess. Since, therefore, they have a right to do what they have done, and have openly proclaimed their purpose and the reasons for their action, they can be neither deceiving themselves nor the people.

Another point to which I wish to call attention is in connection with the following, from the larger anti-Mormon organ. It says:

"When the Mormon Church, through those who have authority to speak in the Mormon Church, announce to their people in an authoritative way their belief that the mission of the People's party is finished; when they tell their people to accept their place in either of the great

political parties that they may choose; that henceforth they will never be subjected to criticism for their acts or their votes; that they are absolutely as free as any other American in the country, then the Liberal party will say: 'Very well, whether this be true or not, we are willing to accept it to be true and to adjust things on that line.'"

Let us suppose that the organ is sincere in making this announcement. If it is sincere then it will be consistent. If it is "willing to accept" such an action of the Mormon church "to be true, and to adjust things on that line" as to the franchise among the Mormon people, it will not stultify itself by proclaiming in the same editorial breath, as it were, that another and more important point, the action of the entire Mormon church, is a lie. In the same editorial from which the above quotation is made is the following:

"We think that many (of the Mormons) are going into polygamy, and that thousands of the old polygamists still keep up their polygamous relations."

If, now, the members of the Liberal party are "fair and straight men and are open to any reasonable argument," they must see that their organ is deceiving them or itself. If the Mormon church leaders could be trusted in case they should say to their people "You must henceforth vote as you please," then they should be trusted when they say to the people "You must no longer practice polygamy." When, in addition, the people respond, "We will accept your advice; we will no longer practice polygamy," there is a double reason why the Liberal party should say "Very well, whether this be true or not, we are willing to accept it to be true and to adjust things on that line."

But if the Liberal party is ready to make this avowal and do this thing, the very first step will be to say: "We give up the old fight; we will sing no more the old songs of hate; our cry for disfranchisement shall no more be heard. Henceforth, we will stand with all the people of Utah for the freedom, peace and prosperity of all Utah!" If, I say, the Liberal party is "open to any reasonable argument," such will be its conclusion. Let it but manfully proclaim the fact that such has become its conclusion, and Utah will rise like a liberated giant, from whose limbs the gyves have been stricken, and bound forward with paces that will astonish the world, and, most of all, that part of it which,