

tor must make affidavit that he did not belong to any order, organization or association that taught, advised, counseled or encouraged its members or devotees, or any other person to commit the crime of bigamy or polygamy, or any other crime defined by law, or to enter into what is known as plural or celestial marriage. The oath is much longer, but the foregoing is its substance. If it was not taken the elector could not vote. If a recusant Mormon took it and voted the democratic ticket he was indicted for conspiracy in attempting to evade the law, and as none of his creed were allowed to sit upon juries the conviction was quite certain. Those who took such oaths were men who had withdrawn from the church, but no amount of evidence could be adduced to convince the court and jury that the accused was honest in his recantation. The Mormons have always contended that polygamy was no part of their creed, but was only permissible, and that any or all of them could take the prescribed oath, but the courts and juries seemed to know more about such matters than did the Mormons themselves, or at least assumed to know.

In January, 1889, the legislature supplemented the act of 1885 by providing that any person withdrawing from the Mormon Church might appear before a clerk of the district court and subscribe to the test oath, when he might receive his first papers. After the lapse of two years the backslider could again appear and with the aid of two witnesses, who were not Mormons, show to the court that he had kept the provisions of his oath, when the court might make an order permitting the registration of the applicant.

"The act of 1885 has been declared legal by the Supreme Court of the United States, but the latter has not been passed upon. On the 24th day of September President Woodruff, the head of the church, issued a manifesto denying that celestial or plural marriage had been practiced for a series of years or was now being performed within the pale of the church. He also forbade all Mormons from entering into the prescribed relation. The twelve apostles ratified the edict. The act of 1889, passed by the Idaho legislature, relates only to such as have 'withdrawn' from the Mormon church and not to any change of creed. The Mormons are, therefore, at the present time legal voters. As there are but about 600 out of the 50,000 voters of that class in the State who are Republicans, and these were permitted to vote at the last election through the connivance of federal officers, some legislation will be presented by which the Mormons can be kept from the polls in the future. It would be difficult to tell how this can be successfully accomplished without the enactment of an *ex post facto* law, but our Republican friends will be found equal to the occasion. They avow openly that they intend to keep the proscribed sect continually in the Supreme Court and during the interval from the voting places."

The next paragraph alleges something that will be new to most of our readers:

"The Hon. Alexander H. Mayhew has announced his intention of contesting the seat of Willis Sweet in the next Congress. The grounds for such contest will be open bribery practiced and the 600 Mormon votes received by Sweet. It is intended to compel the Republicans to take the ground

that the Mormon vote cast for Sweet was legal or lose their representative in the House from this State."

If six hundred "Mormon" voted in Idaho at the last election it is something that people here know nothing about. We regard the story as mere rumor, but at the same time we know that the very Republicans who were the most violent in denunciation of the "Mormons," would move all earth and the lower regions if possible to gain the votes of those "Mormons" whom they affect to despise.

The Anaconda, Montana, *Standard* gets still further away from the mark and takes it for granted that the "Mormons" voted generally in Idaho, and that they supported the Republican ticket. It says:

"It was the twelve hundred Mormons in Bingham, Bear Lake and Cassia counties, the sixty dagoes on the big ditch in Ada County, and the four hundred colonized voters in Washington, Shoshone and Latah counties that made Mr. Shoup governor and gave a large majority of Idaho's legislature to the republicans. One does not require to look far for convincing proof as to the reliability of these assertions.

"No one denies that the entire Mormon vote in Idaho was cast for the Republican party. The Mormons boast of it, the Republicans admit it, the returns prove it.

"Every man upon that ticket was elected, and the big Mormon vote, cast in direct violation of the law of the State, helped make the 'grand Republican victory.'"

The *Standard* is away off. The "Mormon" vote was not cast at all. A few persons who had been "Mormons" may have deposited their ballots, but no recent seceders, any more than the genuine "Mormons," participated in the Idaho State election. Neither do they appear to be at all anxious at present to engage in politics or use their influence on behalf of any party, for they have been shamefully treated by all.

Still, it is very sure that a people so prosperous and so thoroughly possessed of all the qualities that make good citizens, cannot long be kept under the heel of oppression or be ignored in the midst of a republican commonwealth. They are bound to be free and also to be influential, and though they may be quiescent for years, in the very nature of things it is certain that their time will come.

DEFENSE OF THE REPUBLIC.

The ex-"Liberal" candidate continues to repeat over and over his stale aspersions upon his successful competitor in the late delegate election. Here is one of his oft-repeated stock expressions, dished up:

"The burden of it all is that Mr. Caine's record in Congress shows nothing but devotion to the Church."

The fact is that Mr. Caine's record shows intense "devotion to the Republic," whose interests he has been compelled to defend against the assaults of a gang of traitorous conspirators. The institutions of our country guarantee equal rights and privileges to all citizens before the law, and to the people everywhere a republican form of government. A clique of conspiring politicians have assaulted American institutions by seeking to impel Congress to deprive a class of citizens who have broken no law of the franchise. This is an effort to establish despotism. They have sought to induce the national law-making body to take away from the whole people of Utah the popular right to elect officers to transact the public business, to transfer the prerogative to the hands of one man and thus create an absolutism within the nation. The same schemers have endeavored to procure legislation that would prevent the people who redeemed this once desert region and their children from entering upon or procuring title to the public lands.

These attempts are all to procure innovations upon the glorious principles upon which our splendid system of government is founded. And the same plotters, among whom the ex-candidate and his henchman Hollister have been the most active operators, have favored the legal robbery of the majority of the people of Utah of their property. A part of this latter villainy has come near a consummation. Should it be fully completed what a humiliating position the Gentiles of this Territory would be placed in! Many of them, we are pleased to say, and to their credit be it said, are opposed to it. Such a completion of the plot to rob an honest people will virtually pauperize the non-"Mormons" who send their children to the public schools, whose pupils will be indebted to the Latter-day Saints, to a large extent, for the payment of the expense of their tuition. And the fact will be indisputable that the hard earnings of the majority had to be legally stolen from them for the purpose. Consequently, whatever of advantage is gained by the non-"Mormon" children in equipping them in the public schools for the battle of life, will be largely due to the hard earnings of the "Mormon" people, wrested from them at the in-