

had anything to say. After a few moments he proceeded:

"I wonder how our Puritan ancestors would have dealt with this serious question. They came to America for conscience' sake and religious liberty. Perhaps they would have done no better than we are doing. Evarts, you know, says that when the Pilgrims landed in Rhode Island, first they fell on their knees and then they fell on the aborigines."

"Gentlemen, I tell you that if it wasn't for polygamy the work that was done at Salt Lake in the early years would stand as the brightest page in our pioneer history. Think from what material the Mormon Church was recruited, and think what it accomplished there in the wilderness and the desert. Not even Brigham Young left an immense fortune. It is true he ruled his followers absolutely. But there are some people who need to be told to go to bed, when to get up and how much work to do. The average of wealth and comfort is better sustained in those Mormon communities than anywhere else. There are fewer millionaires and fewer paupers than among us. Yet the Church was recruited from the most credulous and power-stricken classes. Coming up through the Cache Valley the other day I got off the cars at a depot, and, picking out an intelligent-looking man on the platform, I entered into conversation with him. I found that the valley was divided up into small farms, with an average of forty acres. The people lived on these farms in summer and spent the rest of the time in town, where they had their schools and society and various modes of entertainment. They were combining all of the advantages of town and country life. There was no concentration of wealth. There was no pauper class. All were moderately well to do. The economic problems which are giving us so much trouble in our country had no existence in this valley. Here was the ideal community. The people were moderately prosperous and seemingly happy. But they were Mormons."

Just then the little locomotive drawing the passengers over the narrow-gauge through the mountains from Ogden tooted sharply in the pass to the eastward. The porter stuck his head out of the door of the depot and shouted:

"The chippy's comin'."

The Senator talked no more of Mormonism and its suppression.

W. B. S.

#### PERJURY TRIAL IN IDAHO.

The following narration of the trial of Mr. David L. Evans, a respected citizen of Oneida County, Idaho, is compiled from the Salt Lake *Herald*, which, with commendable enterprise, detailed a special correspondent to write up the particulars:

Idaho placed upon her statute books what is well known as the "test oath." This section of law

was passed for the purpose of preventing members of the Mormon Church from voting at all elections held in the Territory. Before any man could have his name entered upon the registration books prior to any election this oath compelled him to swear (or affirm) that he was not a member of any order, organization or association which teaches, advises, counsels or encourages its members, devotees or any other person to commit the crimes of bigamy or polygamy, or any other crime defined by law, as a duty arising from membership in such order, organization or association; or which practices bigamy or polygamy or plural marriage as a doctrinal rite of such association." As the members of the above named church or organization declare that they no longer practice these so-called crimes, nor does the church teach, advise, counsel or encourage its members to do such things, a large number of persons last October declared they did not belong to any such an organization, and were placed upon the registration lists. The result was they were arrested for perjury, and the first case was placed on trial at Malad last Tuesday morning.

We are enabled to give below the gist and most important testimony which was offered at the trial. Wednesday and nearly the entire day of Thursday was taken up in procuring a jury. This matter was finally accomplished at about 3 o'clock in the afternoon, and after the examination of one or two witnesses, court adjourned until Friday morning.

Following are the names of those who composed the jury:

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| John Hurst,      | James Thomas,    |
| E. F. Munn,      | John Vanderwood, |
| Benjamin Curtis, | C. J. Godsmann,  |
| W. A. Bennett,   | O. P. Anderseu,  |
| Eli Richards,    | F. S. Bailey,    |
| W. D. Evans,     | James Willis.    |

At the opening of court on Friday morning, Judge Berry announced that all was in readiness to proceed with the case of David L. Evans, indicted for perjury in that he swore he was not a member of the Mormon Church and in taking the elector's oath, registering and voting at the election held last fall.

L. M. EARL,

was the first witness called. He testified that he was acting registrar of Malad precinct on the 27th day of October, 1888, and the defendant took the elector's oath and registered before the said registrar on that day.

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was called on behalf of the prosecution. He said he was somewhat acquainted with what is commonly known in this country as the Mormon Church. He recognized the book in hand as a volume of the Doctrine and Covenants.

Certain parts of the book were asked to be introduced in evidence.

Mr. Rawlins, on the part of the defendant, objected to the admission of the evidence. After considerable discussion the objection was overruled.

BISHOP GEORGE STUART.

I am Bishop of Malad. The excommunication paper of D. L. Evans was in his handwriting. The paper was presented to him on the evening of the 27th of October, 1888. There were a number of others presented to him on the same day. He attended a meeting on that day. Mr. Evans was then a member of the church. He remembered that Judge Berry had rendered a decision. He never said anything publicly or privately regarding the cutting off of members. He did not say that the Mormons would vote if he was obliged to cut off every member in the Church with the exception of himself and his two counselors. There were between thirty and forty resignation papers presented to him on the 27th. There were four others presented to him about ten days before the 27th. Witness has been Bishop about ten or twelve years. He had accepted between fifteen and twenty resignations during that time, prior to October 27. He could not remember more than two—A. W. Vanderwood and one other. The defendant was superintendent of the Co-op. store on the 27th.

Cross-examined—Defendant's papers were the last presented to him on that day. Defendant has not affiliated as a member of the Church since October 27th, 1888. He has not paid any tithing. He had never held any office in the Church. Had known the defendant about fifteen years. Defendant, to the knowledge of witness, had never held any office or belonged to the Seventies. Did not know that defendant held out any inducements to have people vote prior to the election. The President of the Stake was the officer above the Bishop of the Church. The Bishop reported to the higher authorities, in writing, twice a year. The report contained the names of those excommunicated. The clerk of the Church now has the book containing them.

Re direct examination—Asked as to whether he had the tithing records of his ward, the bishop said that he had them with him. He closed his tithing accounts on the last of December. The Co-op. store did not pay any tithing. D. L. Evans did not pay any. He paid tithing two years ago. Did not pay one cent last year. The Church owed the Co-op. store between five and six hundred dollars. L. L. and C. R. Evans, two brothers of the defendant, paid their own tithing. There was not a single man who withdrew from the Church on the 27th that has paid any tithing since. Not one of them has been recognized as a member of the Church since that time.

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was recalled. To the best of his recollection Bishop Stuart overtook him on the street one Sunday morning prior to the last day of registration. Bishop Stuart told him they would get around that decision if they were compelled to cut off every member of the Church except the bishop and his counselors; could not recall the day of