

"CHURCH DICTATION."

Mr. Calvin Reasoner writes the following letter to the Salt Lake Times:

LOGAN, August 11.—Editor of the Times: In the *Tribune* of the 6th inst. is a lengthy letter, presented on the editorial page with strong indorsement and commendation of the writer, who signs his name Wm. R. Campbell, of Mendon, Cache county, and who is a Presbyterian minister living at that place, some four or five miles from Logan. As this letter furnishes the most substantial charges that I have noticed against the Mormon priesthood for exerting an improper Church influence over political affairs during the recent campaign, and as the *Tribune* has frequently referred to this letter as a confirmation of its standing indictment against the Mormon Church for bad faith and covert designs in recent political movements, I concluded, inasmuch as I was coming to Logan for business purposes, to remain probably for a week, to investigate the subject matter about which Mr. Campbell writes, to determine for myself how far his statements of fact and accusations should be regarded as trustworthy.

It is worthy of notice that whereas the *Tribune* now speaks in most commendatory terms of Mr. Campbell, if their files of some four years back be searched they will be found to contain some very severe reflections on this same divine, a circumstance that leads us to wonder why it should occur just now that Herod and Pilate should all at once become good friends.

To get at the animus and make-up of Mr. Campbell a little take this sentence of his letter: "The campaign in Cache valley has been a sad disappointment to all true Americans who are not office-seekers." Now as it happens, the Rev. Mr. Green of Logan, the Presbyterian pastor of a reasonably prosperous church here, was a candidate on the Democratic ticket, and Mr. Campbell was Mr. Green's guest at the time to which he refers in his letter, and Mr. Campbell was under obligation to Mr. Green for substantial favors at the time and at previous times, and so far as I can learn, Mr. Green stands well in this community; hence the acrimonious fling in the sentence above quoted looks to me not only unjust and uncalled for, but a somewhat treacherous requital of the friendliness and generosity of a benefactor.

But to come at once to the most material charge of Mr. Campbell, that on the Saturday evening pre-eding the elections the Republicans and Democrats both held meetings, and the Republican meeting closing first, many went over to the Democratic meeting, and that when Apostie Thatcher spoke they tore off their Republican badges as a sign that they renounced their party. His language is, "So effectually did he use apostolic influence in favor of Democracy that the Republicans began to take off their Republican badges and indicate that they were no longer Republicans." Now in response to this, I will say that I have made very extensive inquiry of all parties and classes, and have found not one single confirmation of this statement. All pronounce it false so far as they have any knowledge or informa-

tion. I have asked single individuals, and on three separate occasions interrogated crowds of men on the streets ranging in number from five to fifteen, but on no occasion received any confirmation whatever. The circumstances were very unfavorable for Mr. Campbell to learn by observation what he affirms, as he was during the speaking standing about the middle of an enclosure about sixty feet square, a plank floor surrounded with a board fence all around, about four feet high, the enclosure having but one opening, which was near the stand at one side.

The enclosure was filled with people, mainly Democrats, many of whom were ladies. In the procession which had not previously filled the enclosure there were one hundred and seventy-five ladies marching. When the Republican meeting closed a number of them came over the square to hear the Democrats, and the enclosure being full they stood outside the fence some rods away from where Mr. Campbell stood. One lady, a thorough Liberal, whose testimony I consider unimpeachable, told me that she was standing at the fence when the Republicans came up and that she saw them distinctly at the time and after the Thatcher speech, and that not one of them took off their badges, nor was there any thought or talk of it. I can only suppose that Mr. Campbell, in some way, was misinformed. He can scarcely claim to have been an eye witness to what he testifies.

As to Mr. Thatcher's speech, most people say that he spoke from two to three minutes. Here is a report of just what he said published in the *Logan Journal* the day after the election. It was written by a democratic lawyer and was designed to be an absolute verbatim report. As will be perceived, it would require about three minutes in the delivery:

"I have taken no part whatever in this campaign, as you all well know. No man can say that I have used the slightest influence to change his political convictions. I have told you that you were free, absolutely free, and that I trusted the people. Though the people were to vote me into everlasting oblivion, yet would I trust them. I shall not discuss the question of the hour. I shall not tell you which party has been our friend in the past. Read, read, and you will soon see. But I would not know where to turn to find, in this territory, forty-two men who would stand up in the face of contempt and abuse in defense as did the forty-two who voted against the Edmunds-Tucker act. The people do know who have been their friends. I am done, saying that the man who would advise you to knife a Gentile on any ticket because he was a Gentile is no friend of the people."

It should be noted in this connection, in order to appreciate the last sentence, that there were some Gentiles on both tickets and that some parties were trying to concoct an arrangement whereby the Mormons would be induced to scratch the Gentiles on their own ticket and substitute the Mormon candidates on the other ticket. Thatcher was man enough to denounce all such proposals; and this was what he said the next day in church, that if they were Democrats to vote for their principles, and that if they were Republicans to vote for their principles, and to scratch no man off because he was an outsider. Now in his saying this I

think he showed fairness; and with all the information I can get I am led to believe that he desired the church people to vote fairly whatever ticket they selected. He was absolutely opposed to their discriminating between church people and outsiders.

A glance at the figures throws a great deal of light on the matter. The registration for Logan precinct is 712. The school election two weeks previous to the last election brought out only 344 voters, 175 Republican and 169 Democratic. At the last election there were 537 votes cast, leaving 165 votes that were not out at the polls at all. This shows that notwithstanding all the campaigning and horn blowing and marching, there was still a large undecided, indifferent element. But at this last election the Republicans gained 53 votes over their former vote at the school election, they having 223 and the Democrats 315, and the Liberals 11. All this is perfectly natural and reasonable. The battle was a lively one all election day, and each party was confident until the result was determined.

Mr. Campbell remarks that the result was conceded on all hands to the Republicans. On the contrary, the Democratic committee had a larger count than the Republicans had with the doubtful ones thrown in; so they claim; and they had a standing offer to bet \$250 on the result; and it is not likely that the Republicans could let such a rare opportunity escape them, if they felt sure of victory. He remarks too that none of the leading church people are Republicans. On the contrary, a great many of the officials and leading Mormons here are members of the Republican club and voted the Republican ticket, so that for this avowal there is no foundation whatever.

It would require many columns to properly set out the circumstances concerning which Mr. Campbell makes charges and assertions which I am forced to regard as wide from the truth. I do not say that his misrepresentations are wilful. I am not able to judge in that respect, not being acquainted with the man; but I cannot reconcile his statements with a belief in his integrity, in any other way than to suppose him so bitterly prejudiced that he can not see things as most men of reasonable and moderate temper and fairly good judgment would be likely to do. The fact is the Logan election throughout is a great encouragement. There was freedom, individuality, earnestness, argument, disputation, bunting, fire crackers, crinoline and whatever else goes to make up a first-class blow out; and what is more important than all, the people are all learning and getting into the spirit of it, and before the priests and billious preachers and noisy editors are aware of it they will be running the machine all right; and so may it be. Respectfully,

CALVIN REASONER.

Francis Murphy, the temperance reformer, has been laboring recently in Helena, Mont. He worked night and day for three weeks, and succeeded in getting 3,000 persons to don the blue ribbon, and also sign the temperance pledge.