THAT MENDON YARN.

Where the "Tribune" Munchausens Got Their Tale.

THE "FENITS" OF JAMES LAMONT.

Shameful Distortions of Fact by a Presbyterian Minister and the Organ of Slander.

The anti-Mormon organ in this city is as prolific of falsehoods regarding Utah and its people, and especially the Latter-day Saints, that as a rule they are practiced to pass by without any effort at contradiction. Occasionally, however, there are base misrepresentations or allusions of fact that seem to call for special attention, but even in these cases the News feels to apologize to its readers for reference to the libelous sheet and its whispers-too.

One of the instances referred to is a recent publication regarding an occurrence in Mendon, Cache county. The tale was first published in an editorial of the paper referred to on October 11. The assertions therein made were variously untrue. The sheet was not content with that, but on Thursday, October 19, there appeared in it a letter over the signature of James Lamont, purporting to give certain details. This was accompanied by a communication from an alleged minister of the Gospel, of the Presbyterian persuasion, one William H. Campbell.

The tenor of the editorial and the Lamont letter was to the effect that Lamont had come to Utah as a Mormon, and a couple of years ago removed to Sessions from Bear Springs. Since entering in America he had not actively identified himself with the Church. The allegation was made that that spring he had refused to be sanctified, and that there had been instigated against him a series of persecutions because he was "not in harmony with the Priesthood." It was said that cattle, horses and pigs had been purposely thrown on his farm, destroying the crops, and that when he demanded damages from the Bishop and others he was subjected to still further outrage. On the 12th of September he was placing two horses in a pasture with his premises when he was shot in the ankle, it was claimed, were fired by a Mormon assassin, whom Lamont designated as "a teacher of the Church," and whom he said had threatened his life. He did not give any name, but crowded it all in——, or ——, the.

The communication of Rev. Campbell treated how kind he is a minister, but here to the people, and how they had treated him. Then came the usual tirade against Mormons, which he sought to inculcate what he was pleased to term a "horrible tragedy," for which the Church should be held responsible. Mr. Campbell also stated that Lamont had had a son who had died, and that the other animals in the same pasture escaped without harm. He further asserted that on the evening of Saturday, October 14, his house was fired at, assassinated, the first time with a volley of rocks against its building, and the second time by a shot being fired through the window. For all this he engaged in a vicious tirade against the Mormon Church.

The whole story arose from the duplicity and malice of a person Christian in name, who used the unfortunate gullibility and misguided Lamont as a tool. The tools in the whole case are, briefly, that the tale had been by men who took the stock to a common pasture carelessly permitted some of the animals to wander on to the grain fields, Lamont's small patch among the others. Instead of his being singled as a special object of imposition in this direction, others, who were in good standing in the Church, were subjected to much severer loss. Lamont sustained damages from every one whose animals he found on his place. In no instance, the war part without complaint, partly because he was poor and he lonely were sympathized with, and partly because his fields had been invaded. By his own statement he received much more in damages than his entire crop was worth, and it was only partly injured. In only one case was there objection to his claim, because it was regarded as grossly excessive, and even in that he was paid an amount with which he expressed himself as being fully satisfied. On the night of Sunday, Sept. 24th, he took his two colts to the pasture, at the end of a street which runs through the town, and when he was opening the gate the animals suddenly pulled each from him. The pasture at this place is hard and rocky, and has considerable slope, and it is probable that the animals pulled him down, though he says he was not knocked down or injured. In this part of his story he evidently seeks to conceal the truth, for during the period in which he can remember colting he was able to gain control of his colts, take their halters off and place them in the pasture, where they were found next morning. He says that when on the way to the pasture he met a stranger on a gray horse, who inquired for a mare that was lost, and Lamont pointed out a horse that was in the pasture, but it was not the animal desired. The stranger passed on, and Lamont says he was too far off to render assistance when the accident occurred. A short time after the incident at the gate, Lamont made his way home. There was a scalp wound about two inches long over the right ear that could have been made by a sharp stone as by the barbed wire, at which the horse strained the pasture to confinement. Lamont's face was one blood were scratched, as though he had been dragged along the ground by the colts, and when he reached home his face was covered with blood. He will says he told her the colts had run away. Next morning his Presbyterian minister, on whose house he had been working, persuaded him to go to a doctor in Logan, though Mrs. Lamont did not think the injuries were severe enough to require the services of a surgeon. That day the minister began to write up the attempted assassination take.

As to Mr. Campbell's statement about Lamont's colts being the only ones pastured there this fall, it is equally untrue with the other allegations it makes in connection with this affair. A couple belonging to other persons were pastured and died about the same time. Such incidents occur very fall when the cattle are first turned into the fields. Mrs. Lamont stated on Saturday afternoon that the call was aided by calling the mouth leaves which it got on their own premises, and she believes the cow died from a similar cause. As to the assault on the mill men's house on the night of October 14, the neighbors are a unit in stating they heard nothing to indicate any such trouble. They did have the impression, however, and express the opinion that it was fired by no one more authorized to the attempt than himself. Campbell lives in the church building, and has gone away and left it vacant for months at a time without having as much as a cause of alarm broken. The people of Mendon assert that for every window sash that has been broken in the Presbyterian church there, Rhyhows been broken in the Mormon meeting house. This fact is well known by small boys engaged in mischief.

The minister Campbell has been generally offensive to the people, Mormon and non-Mormon, and they have let him severely alone. They asked on Saturday that they had for some time contemplated sending a petition to the head of the Presbyterian mission here to move Campbell "and send a white man in his place, that they might have a gentleman to represent the denomination." Campbell is the individual who, some time since, seized a fourteen year old son of Geo. Rover who was playing with a number of other boys in the street, carried him into the Presbyterian church, and while he was astride of the boy on the floor pummeled his head till it was swelled so badly that even his ears were filled and pulled out.

Lamont was visited on Saturday afternoon, and he came to the Deseret News office. He said that it was not the letter that he wrote; that it had been greatly lengthened out and construed to mean exactly the opposite of what he had intended. He said that Campbell had asked him to write a letter. He did so, and says that he endeavored to show that the entire talk was the result of the jeering of boys from 12 to 15 years old. Always these lies into that Alex Richards and Harrow Bassett might, and he wrote the letter to show it. He never had the least idea that Richards and Bassett did not strike him, and could not have done so. He cannot be induced for name of a single person who said anything to him about any threat against him. He says he did not blame the Mormon people in his letter, but that everything of that nature had been interpolated after the document left his hands. It does not appear that Lamont told what he delivered it to the paper in this city. Mrs. Lamont is very much aggrieved by what has appeared in the sheet referred to, and denounces as ungentlemanly lies every imputation against the Mormon people.

Upon the statement in his letter as published, Lamont said on Saturday afternoon, "They are lies, and not facts. I never refused to be kept out of anything, or no one asked me to be." "Did you write any of that letter?" he was asked.

"There is something wrong about it. I wrote part of it."

"How much did you write?"

"I wrote most of my letter."

"Did you write it yourself or Mr. Campbell for you?"

"Mr. Campbell only wrote part of it. He may have added it after. It is lengthened and and construed differ out to what I said."

Continuing, Mr. Lamont said, "There is no true statement in that article. There are no facts in it. The first article is only a scam. I would not undertake to prove anything there is in it, or in the letter, because I would not undertake to prove any thing that is not true. It is all a sham from the first. It would be right for me to say that facts are incorrect. If the paper would correct them as I want it, I would make it right."

"Have any of the Mormon people tried to stop you, or drive you out of Mendon?"

"No."

"Have they sought to injure you in any way?"

"No that I know of."

"Did the Priesthood ever oppose, injure, or interfere with you in any way?"

"No, they have not."

"Did any leaders of the Church threaten to kill you?"

"No, not that I know of."

"Did you make any complaint to the officers of the law?"

"No. I knew that no man could do it, so I did not make a complaint."

Lamont further said: "The statement that my animals were the only ones pastured at that time is not true. Joe Harrison had one, and so did Abe Anderson. I know there was no scam at the gate except myself when I was hurt. It was a bright moonlight night, almost as light as day, and I know there was no one there. There was no place for anyone to hide. I do not know how I was hurt. I know the people did not want the stock to go on the grain. The boys let it wander there, on others' grain as well as mine. Bassett lost all of his and Alex Richards lost much of his."

"Did you get damage from the owners of all stock that injured you?"

"Yes, they all paid me when I went to them. Bishop Hughes was one. When I went to him he told me to bring my cattle, and he piled grain in them. He told him to stop. So did others. They all paid me."

"Did you have trouble with anyone?"

"No. Alex Richards did not want to pay what I asked, and said his horses did no damage. He got angry and said he would break the life out of me, but I know he wouldn't. He paid me in full for the damage done."

The affidavits of a number of people were taken regarding the affair, and some are given herewith:

A. H. White being first duly sworn deposes and says that he is a resident of Mendon, Cache county, Utah; that he knows James Lamont and further deposes and says that he, the affiant, was at the gate, Lamont made his way home. There was a scalp wound about two inches long over the right ear that could have been made by a sharp stone as by the barbed wire, at which the horse strained the pasture to confinement. Lamont's face was one blood were scratched, as though he had been dragged along the ground by the colts, and when he reached home his face was covered with blood. He will says he told her the colts had run away. Next morning his Presbyterian minister, on whose house he had been working, persuaded him to go to a doctor in Logan, though Mrs. Lamont did not think the injuries were severe enough to require the services of a surgeon. That day the minister began to write up the attempted assassination take.

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