

a balmy breeze of Southern hospitality welcomes you. People size us up and take mutual notes, and if we can meet them in public and elog, pray and preach for them, and give them the Gospel, they leave the meeting feeling well and prejudice is swept away. By holding many meetings the number of "refused entertainments" is materially cut down, because every time a spirited meeting is held a number of friends are made. Then when an Elder holds a number of meetings a week he gets more confidence in himself and can appear at a better advantage than he can when he does not hold many meetings. Therefore he will have a much better impression on the minds of the people. A great number of meetings will undoubtedly make splendid missionaries and preaching the word will finally bring many souls to Christ.

Epistolary letters have not been written regularly by the brethren. What their value would be we cannot say, as we have not revisited where they have been, but we believe they do much good. We will attend to this matter better in the future than we have in the past.

Nearly our entire conference went into the new fields fasting and praying and this has given strength.

When we have found a pair of Elders excelling in any particular line, as Elders Higginson and Elder in the book line, we have requested them to write a letter, showing how they accomplish their work, and this letter is sent to every pair of Elders in the conference. This, we believe, will do much good.

In our travels we sometimes meet three pairs of Elders at once. In such a case we meet in a council meeting and hear our testimonies. Good comes of it.

Our experience is that the brethren are much encouraged to renewed effort by the visiting and meeting-holding by the president. When occasion required we have changed companions, which has had good effect already noticeable. We present here meetings held and average of the brethren where we have been, three weeks previous to our visit and the last three weeks, to show how they have been encouraged to greater exertion.

Meetings held three weeks previous to my visit:

Elders.	No. of Meetings.	Average.
Cluff	4	1½
Woodruff	3	1
Hindley	4	1½
Olsen	8	2½
Glade		
Warnick		
Beers		
Casper		

Meetings held three weeks just past:

Elders.	No. of Meetings.	Average.
Cluff	2	¾
Woodruff	12	4
Hindley	14	4½
Olsen	18	6
Glade		
Warnick		
Beers		
Casper		

This is only approximate of Hindley and Olsen, as Elder Hindley was with Elder Mansell, who was sick. Elders Cluff and Woodruff have been holding few meetings because they were doing city work. It will be seen from this table that much more work is now being done.

Our opinion in regard to the present

mode of operation in reaching the people is that it is most excellent, and that many will be brought into the fold by the same.

We will now give the reason of the success of our conference. It indeed we can claim any. You promised us last fall that if we would be humble we would be able to hold five times as many meetings as ever before. We have tried to be humble and our record is before you. Our conference is united. We have aimed to put into practice all your counsels, not only the word but the spirit thereof. I tried to grasp every aim you put forth at our conference in Mercer county last November. When I went to work I made it my whole object to do as you desired. Today our conference is prospering because we have accepted and put into practice the counsel of our president.

Each pair of Elders is working along the lines you have laid down, and with a will. As soon as I get through my canvass I can give you exactly what each pair is doing.

W. E. RYDALCH.

### CRITCHLOW'S HOBGOBLIN.

In a letter to the Tribune Sunday morning E. B. Critchlow, a member of the late Legislature who is known to be considerably soured because certain pet schemes of his did not get through, took up the old bowl of Church interference in matters of legislation. Of course he does not pay much of a compliment to the intelligence and independence of the executive and legislators in intimating that they were coerced to doing something against their will—which they were not; but that makes no difference. He alleges that the leaders of the Church attempted "to control legislative action," and goes on:

"In at least five several and distinct cases was such attempt made during the session of the legislature just closed. Nor do I refer to such 'advice' and 'counsel' as might properly be given by individuals as such, enforced by arguments and reasons, but to that kind of advice and counsel which is enforced by threats or church discipline, entailing the obedience due to a spiritual superior.

"The existence of a committee or junta of five individuals appointed and set apart by the leaders of the church to pass upon all proposed legislation, to approve or veto pending measures, not upon considerations affecting the state, but affecting the persons under whose direction they are acting, is an anomaly—a monstrosity, in this land of free government. It is to my mind as wicked as it is presumptuous. The fact that a majority of these men so appointed and set apart to control a Republican executive and legislature were Democrats is but the least of the objectionable features. The question at once arises, if the authority is anywhere lodged to appoint such a junta, or star chamber council, to control and improperly influence the executive and legislative branch of the government, does it not equally exist for the purpose of controlling judicial actions? The departments are but co-ordinate. And have we, in the last analysis, any guaranty that in the end this or some similar committee will not be appointed to supervise the work of courts and juries?"

Governor Wells responds in vigorous language to Mr. Critchlow's action, declaring that "the statement is unqualifiedly false that I either sought,

listened to or accepted advice or counsel from any committee, junta, kitchen cabinet or whatnot appointed by the Mormon church, or that I knew anything of the existence of any such an affair."

"I not only expressly deny the statements with respect to myself," says the Governor, "but I distinctly disavow that the church to which I belong has sought to dictate, counsel, advise, cajole, threaten, urge, influence or interfere in any manner whatsoever with any official act of mine, since my election or before or of any official act of the Legislature of which I have any knowledge. I am totally at a loss to understand the purpose of Mr. Critchlow in giving publicity to such a letter. It has been suggested to me that it grew out of a feeling of resentment or disgruntlement because of the inability to encompass the defeat of certain vetoes, and that he takes as a means of revenge this effort to discredit and belittle me in the eyes of the people; but I acquit him voluntarily of any such unworthy and unmanly motive. Whether my acts are entitled to commendation or censure, I now assert without fear of contradiction that in every instance they were the result of independent thought and research, and that they will continue to be so long as I shall have the honor to be a servant of the people."

The Governor further suggested, in response to the charge of bad faith that there was another side to the question, and that "the Mormon people could complain at times of bad faith on the part of the Gentiles," but no great noise was made about it.

The names of the committee were given as F. S. Richards, C. W. Penrose, W. W. Riter, J. M. Tanner, W. H. King and James Sharp.

Mr. Richards declined to enter into any discussion of the subject. He had not figured on a Church committee to control legislation, but had been asked and had given his opinion on certain bills.

Judge King had not had any communication with the Church authorities on the subject, nor with the Governor. The only bill he had anything to say about was the college bill, which failed.

James Sharp made this statement: "I am not aware that any committee was appointed by the Church authorities. I have read the statement in the Argus and Mr. Critchlow's letter, but there is no foundation, in fact, to either of these when the statement is made that the Church exerted undue influence over the Mormon members of the Legislature for or against any proposition. As an old resident and for many years a member of former legislatures, I was consulted on several measures, but gave my opinion and lobbied as a private citizen; no more, no less. There was no committee appointed by the Church—at least, not that I know of. I lobbied in favor of a certain bill, but as it failed, that 'influence' of the 'committee' did not count for anything."

W. W. Riter went to Logan today, but Mr. Sharp said he had heard Mr. Riter interviewed and their statement agreed on the main propositions.

J. M. Tanner knew nothing of the appointment of a committee; knew he was not appointed. He had