

THE MENDON YARN.

The anti-Mormon organ in this city is so prolific of falsehoods regarding Utah and its people, and especially the Latter-day Saints, that as a rule they are permitted to pass by without any effort at contradiction. Occasionally, however, there are base misrepresentations or distortions 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 vituperations.

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 viciously 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 R. 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 Mendon from Rock Springs. Since emigrating to America he had not actively identified himself with the Church. The allegation was made that last spring he had refused to be rebaptized, and that there had been instituted 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 driven on his farm, destroying the crop, and that when he demanded damages from the Bishop and others he was subjected to still further outrage. On the 24th of September he was placing two 18-months-old colts in the pasture when he received injuries which, it was claimed, were inflicted by a would-be assassin, whom Lamont designated as "a teacher of the Church," and whom he said had threatened his life. He did not give any names, but credited it all to—, or —, etc.

The communication of the Rev. Campbell related how kind he, as a minister, had been to the people, but how they had turned against him when he sought to investigate 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 cow and calf poisoned, while all the other animals in the same herd escaped without harm. He further asserted that on the evening of Saturday, October 14, his house was twice assaulted, the first time with a volley of rocks against the 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 pseudo-Christian minister, who used the notoriously garrulous and simple-minded Lamont as his tool. The facts in the whole case are, briefly, that this fall the herd boys 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 selected 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 demanded damages from every one whose animals he found on his place, and from others. He was paid without complaint, partly because he was poor and his family were sympathized with, and partly because his field 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 back from him. The ground at that place is hard and rocky, and has considerable slope, and it is probable that the animals pulled him down, though he says he does not remember what occurred. In this part of his story he evidently desires to conceal the truth, for during the period in which he can remember nothing 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 grey 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 or by the barbed wire of which the fence around the pasture is constructed. Lamont's face and one hand 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 wife says he told her the colts had done it. Next morning the 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 work up the attempted assassination fake.

As to Mr. Campbell's statement about Lamont's cattle being the only ones poisoned there this fall, it is equally untrue with the other allegations he makes in connection with this affair. Animals belonging to other persons were poisoned and died about the same time. Such incidents occur every fall when the cattle are first turned into the fields. Mrs. Lamont stated on Saturday afternoon that the calf was killed by eating too much lucern which it got on their own premises, and she believed the cow died from a similar cause. As to the assault on the minister's house on the night of October 14, the neighbors are a unit in saying they heard nothing to indicate any such trouble. They did hear the shot,

however, and express the opinion that it was fired by no one more unfriendly to the minister than himself. Campbell lives in the church building, and has gone away and left it vacant for months at a time without having so much as a pane of glass broken. The people of Mendon assert that for every window pane that has been broken in the Presbyterian church there, fifty have been broken in the Mormon meeting house. This work has been done 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 stated 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. Baker who was playing with a number of other boys in the street, carried him into the Presbyterian church, and while he sat astride of the boy on the floor pummeled his head till it was swelled so badly that even his ears were filled and puffed out.

Lamont was visited on Saturday afternoon, and his letter in the *Tribune* shown him. 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 jesting of boys from 12 to 18 years old. He says these told him that Alex. Richards and Harlow Bassett struck him, and he wrote the letter to show to the public that he knew that Richards and Bassett did not strike him, and could not have done so. He cannot remember the name of a single person who told him, or who said anything about any threats against him. He says he did not blame the Mormon people in his letter, but that everything of that nature had been interpolated since the document left his hands. He states that he gave it to Mr. Campbell, who delivered it to the paper in this city. Mrs. Lamont is very much chagrined by what has appeared in the sheet referred to, and denounces as unqualifiedly false every imputation against the Mormon people.

Upon the statement in his letter as published, Lamont said on Saturday afternoon. "They are jests, and not facts. I never refused to be baptized or rebaptized, for 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 copied it after. It is lengthened out and construed differently to what I said."

Continuing, Mr. Lamont said, "There is no true statement in that article. There are no facts in it. The