

Correspondence.

WHITAKER, York County, S. C.,
July 16th, 1882.

Editor Deseret News:

This being the first conference held in South Carolina, and the circumstances surrounding it of such an interesting character, we thought it would not be amiss to give you a short account of them. You will see from the minutes our conference was held near the King's Mountain battle grounds, so renowned in the history of our country.

Here it was on the 7th day of October, 1780, that the tide of battle turned in favor of the American colonies. This great victory and the death of Col. Patrick Ferguson, as well as the defeat of his troops, brought light and hope into the camps of the colonists, who had been struggling so hard for that freedom which has since been enjoyed by them and their posterity.

While visiting the monument with Pres. Morgan and a number of friends, we could not help but reflect with deep emotions on the desperate struggles and noble sacrifices made by those patriotic men who, through the help of Divine Providence have been the means in the hands of God, of establishing one of the best forms of government that have existed upon the earth—a government wherein, according to the Constitution, it was designed that all might enjoy civil and religious liberty. The monument, which is built of granite, similar to the Temple rock, and marble, stands on the top of the mountain; on the slope of the mountain north east from the monument is where Ferguson fell; still on down to the foot, near a spring, we find the tombstone designating the spot where rests the patriotic dead. How sacred the people of to-day hold in reverence the names of those glorious principles, which, now, they strenuously seek to tear down and trample under foot, like the Christian world who garnish the sepulchres of the Saviors and Apostles, and would put to death, and burn at the stake those who dare believe and practice the principles which they laid down their lives for. We refrain from giving any further details of this important event and place as we understand President Morgan will give you a full description in the near future. We will state, however, that on October 7, 1880, the South Carolinians held a grand centennial celebration at this place, many of its effects, such as lumber, tents and part of the grand stand still remain.

Our Conference was held in an arbor one and a half miles south east of the monument. It certainly was a time of rejoicing for the Elders, Saints and honest hearted people who assembled themselves together.

The Spirit of God was in our midst, and we were greatly blessed in listening to the good instructions given by President Morgan and the Elders. It has not been my lot since leaving home to attend a meeting or conference where all seemed to enjoy themselves so much.

You might call it a camp meeting—not Methodist; for many came in wagons and carriages from a distance; remaining over night near the arbor; their camp fires in the woods making the scene quiet romantic, which was enlivened by them and the saints making the intermission hours melodious, by singing many of the good old songs of Zion.

Long will the Kings Mo. Battle and the names of the brave men who fell on the occasion be remembered by all lovers of true liberty so also will the Saints of God, hold in remembrance the first S. C. conference held on the Kings Mo. Battle Ground.

Yours Respectfully,
W. C. BURTON,
W. H. BATES.

CONGRESS AND UTAH.

The Winsted (Conn.) Press, of August 3d, has the following outspoken article:

We are no advocate of polygamy or any other of the Bible sanctioned enormities for the degradation of women, but when the DESERET NEWS of Utah tells Congress that it has no right to require anything more of Utah than a republican form of government we say the DESERET NEWS is right. If a majority of the people of Utah are in

favor of polygamy they should be privileged to practice polygamy. It is a matter which the general government has no right to meddle with, for we take it that this nation was not established to promote monogamy or to regulate in any way the marriage affairs of the people.

The true policy in all such matters is to let the people of a state decide for themselves. If a system works injury to them they may be trusted to abandon it, and if they do not abandon it, whose business is it but their own? Through freedom to make experiments comes progress and anything that interferes with that freedom should be condemned as contrary to good public policy. It would be well perhaps if the nation or a part of it were divided into small precincts within which social experiments could be tried without the interference of the states or the general government, save such as is necessary to preserve to each precinct a republican form of government, or the right of the majority to the rule.

In one of these let Mormonism demonstrate its superiority if it can. If it is superior the world should know it, and if it is not superior the world will not adopt it. These social questions can only be finally settled by experience, and the great obstacle to social progress is the difficulty of putting proposed reforms in unfettered practice to get that experience, and to demonstrate their superiority or inferiority beside established customs. Give, we say, free lovers a dominion of their own, and let them demonstrate if they can that their theories may be safely put in practice among men and women as they are. Give the communists, the monopolists, and all other "ists," their state and full liberty to put their theories to the test within it as best they may. Let there be some spot in this great country where social experiments may be fairly tried, each on its own territory, without danger of oppression from unbelievers and bigots, and people who think they know it all; without fear of ungenerous majorities outside the territory, and without the abnormal developments and hideous deformities that result from such fear.

We have considerable faith in the people. We even believe they can be trusted to adopt that social system which after experiment proves best suited to their needs, and to reject that which is unfit for them. It might not be difficult to show the error of this faith. But then we maintain that the majority of the people in every State should be protected in their right to live under such social regulations as they think best suited to their needs, whether they are best suited or not. Who shall judge for them? Who shall be a law to a free people if they cannot be a law to themselves?

If the people of Utah want polygamy, let them have all the polygamy they want. We say, [damn any Congress that interferes one way or another. But the Mormons do not ask recognition by the government, state or national. They do not ask the sanction of law for polygamy. They are willing that their wives shall stand before the law as concubines and their children as bastards. They do not ask for what is plainly their right, and as much their right as if they were Methodists, viz., self government in these things. They simply ask to be allowed to worship according to the dictates of their conscience and the precepts of the old testament. And congress unblushingly makes this the offense for which their lawful representative is shut out of the house and they are prevented from organizing as a state! If this is not an exhibition of depotic bigotry and mean partisanship where shall we find one? We have no respect for Mormon conscience, or of the intelligence or moral worth of any people who try to make the old testament their guide in life, but we wish to have the government be as just to the meanest class of religionists in America as it is to Bob Ingersoll or any other good man. We wish congress would mind its own business and let polygamy alone, banish it from consideration and treat Utah as if the Mormons never existed. And we suppose all the fools will say we are in favor of polygamy because we are not in favor of congress ceasing to be congress for the sole purpose of being mean to the people of Utah.

Justice is pretty much a matter of luck and chance anyway in this country. Men are not equal before the law, the fundamental principles of the government are not ap-

plied to all alike. If a man's politics and religion agree with the politics and religion of the fellow with the legal scourge, he is given a fair show; otherwise not. Legislators seem incapable of applying the general principles of justice to those who disagree with them. They happen to dislike polygamy; therefore the broad principles upon which the government is founded are of no account when polygamists ask for their rights. If members of Congress should take a similar dislike to the Baptists it would be just as bad for the Baptists or for any body of men. There is no impartial tribunal in this fair land, unless it may be the U. S. Supreme Court and that is not above suspicion. It seems to us that gentlemen should take special pride in being just to those who hold opinions differing from their own—and anti-polygamist to the polygamist, for instance—that they would rather stretch a point to give an enemy his rights, if for nothing else than to preserve the grand fundamental principle of equal and exact justice to all and be able to say of our country that here the law is no respecter of persons or creeds. But it is not so and the indefensible conduct of the present Congress toward the helpless people of Utah is a conspicuous illustration that it is not so.

MEETINGS AT BEAR LAKE.

PARIS, August 14th, 1882.

Editor Deseret News:

It was President Taylor's intention, after attending Logan Conference, to have visited Bear Lake Stake, but business of importance requiring his attention, he returned to Salt Lake with some of the party. Apostle F. M. Lyman and Supt. C. O. Card, of Logan, came on to Meadowville, where they were met by President Budge and party from Paris on Tuesday, the 8th inst.

Meeting was held in Meadowville the same evening, and the next day the whole party came to Garden City, where a meeting was held at 10 a.m. Thence they proceeded to Fishhaven for dinner and held meeting there at 2 p.m. They next moved on to St. Charles, where Apostle Lyman and some of the party remained all night, and at 10 a.m. next morning held a meeting, and proceeded to Paris in the evening. On Friday the brethren held a morning meeting at Cottonwood, and at Montpelier at 2 p.m. On Thursday evening President Taylor's sons—William W. and John W.—arrived here from Salt Lake and joined Apostle Lyman's party.

On Saturday the Quarterly Conference convened under the spacious bowery on the Public Square here. The morning meeting was occupied by President William Budge, who spoke of the good condition of the people in this Stake, and the prosperity attending their labors. The Bishops reports were given, substantiating the declarations of President Budge.

Elder John W. Taylor delivered a discourse upon the fulfillment of prophecy and the assurances we have that the prophecies of the servants of God yet unfulfilled will be consummated literally.

At 2 p.m., after the reading of the statistical report, the Conference was addressed by Elders Joseph B. Nobles and W. W. Taylor and Apostle Lyman, who pointed out the duties of the Saints and the Priesthood in a very effective manner. Supt. Card also made some encouraging remarks in reference to Temple building.

After this meeting Apostle Lyman and party met with the Presidency, High Councilors, Bishops and Counselors of the Stake. There was a full attendance, and very much valuable instruction in reference to governing the affairs of the Stake and Wards was imparted.

On Sunday the Saints re-assembled at 10 a.m., and were addressed by president J. H. Hart and George Osmond and Apostle F. M. Lyman, who showed the necessity of treating each other with charity; to unite in suppression of evil and execute strict justice in all the relations we bear toward each other.

President Lyman presented the names John Stock and Samuel A. Wilcox, who had been set apart as Bishops respectively of Fish Haven and Cottonwood Wards, and they were unanimously sustained. Elders Hugh Findley and Henry Margetts were also sustained as members of the High Council in place of Brothers J. U. Stucki and Wm. L.

Rich who have been set apart as Counselors to Bishop Spencer.

In the afternoon the time was occupied in addresses upon the individual responsibilities of the Saints, the education of the young and the necessity of good example, etc., by Elders Eli Bell, C. O. Card, President W. Budge, Elder W. W. Taylor and Apostle F. M. Lyman. The conference was the best attended that has ever been held in Bear Lake Valley. There were from 1800 to 2000 persons present on Sunday.

After conference adjourned President Lyman and party proceeded to Georgetown and purposed holding meetings consecutively at Soda Springs, Gentile Valley, Oxford, Clifton, Franklin, Richmond and Smithfield. It is needless to state that the labors and teachings of our visiting brethren here are greatly appreciated by the Saints, who go to their houses with renewed resolutions to magnify their callings. We have beautiful weather here and an excellent feeling prevails generally.

Yours respectfully,
JOSEPH LEWIN,
Clerk pro tem Bear Lake Conference.

BY TELEGRAPH.

PER WESTERN UNION TELEGRAPH LINE.

FOREIGN.

Port Said, 23.—The natives are now returning and resuming work. It is reported from Ismailia that a force of the enemy numbering about 3,000 troops has taken up a position ten miles distant from there. The disembarkation of troops will be completed to-morrow.

Ismailia, 23.—Since the engagement at Shaluf, the enemy have left every position they held between Suez and Ismailia, and are retreating in disorder toward Zagazig. The Indian cavalry will come here.

Alexandria, 23.—The Austrian gunboat *Nautilus*, bound from Port Said to Alexandria, passed Aboukir on Monday. The commander seeing a white flag flying at the Aboukir forts supposed they were in possession of the British, and sent a boat ashore with an officer and 12 men, who were made prisoners by the Egyptians.

Alexandria, 23.—Fires were observed last evening in the neighborhood of Aboukir and Kafr-El-Dwar. It is believed that part of the Egyptian force is burning the villages, either during, or preparatory to, retreat.

KINGSTON, Ont., 23.—The Inspector, stopped a number of Americans from fishing in Canadian waters. A number of steam yachts and small boats had been operating in the vicinity of Wolfe and Simcoe Islands. The Inspector informed them that they had no right there unless licensed. Some of the tourists declined at first to move, but did so on threat of being made to do so, and that the boats would be seized.

ALEXANDRIA, 23.—During the night the enemy has thrown up entrenchments on the extreme right, across the sands towards Lake Aboukir, probably in consequence of the movement of the Highlanders last Sunday, which threatened to outflank them. It is reported that large bodies of Bedouins crossed the desert of Tripoli, to join Arabi Pasha at Ismailia. According to authentic information, Arabi Pasha has 25,000 men at Kafr-El-Dwar, and a large number of men are constantly entrenching at Fel-El-Kebri. There is little doubt that a big fight may occur there. Prisoners taken at Serapheum last Monday report that many of the enemy's wounded died during the retreat across the desert to Fel-El-Kebri.

The gunboat Condor went to Aboukir this morning, and returned this evening. She reports that H. M. Achilles is the only man-of-war in the Bay, the Sultan having gone to Damietta. Flags of truce are flying from all Aboukir forts which appear almost deserted.

A party of fifty Redouins crept up last night and pillaged two villages in the vicinity of Mekis. They carried off three watchmen.

The transports *California* and *Caspian* have arrived. The Austrian admiral sent the *Nautilus* back to Aboukir.

There are increased signs of Arabi Pasha retiring from Kafr el Dwar.

A system of signals between Arabi Pasha's camp and Alexandria have been discovered.

Ismailia, 23.—Arabi Pasha was

here three days ago and dined with DeLesseps. He reported his troops at Tel El Kebir strongly entrenched.

Seven more of Arabi Pasha's officers surrendered on Tuesday. They allege that many more officers and men wish to surrender, but are afraid, owing to Arabi Pasha's spreading reports that the English shoot all prisoners.

Nefsch forms our advance post, thence a chain of sentries extends around to Ismailia. The nearest camp of the enemy is at Rameses, and the next at Poly, 14 miles distant. Major General Sir Edward Hamley's division has been ordered to come on here at once.

A company of engineers is repairing the railway to Nefsch. They are supplying locomotives with a quantity of coal captured from the enemy.

The household cavalry is now landed.

Some compromising telegram from DeLesseps to Arabi Pasha have been intercepted.

The Egyptians have cut the fresh water canal, but the supply of water will suffice for some time.

The transports *Duke of Cornwall* and *Prince Teck* are ashore.

Gen. Wolseley is pushing into the interior. Tramways are being rapidly laid between the railroad station and the quay.

The troops now at Kefisch, with the addition of three squadrons of Household cavalry, two guns, a detachment of Hussars and a detachment of Infantry, will march in the morning for El Magar, on the fresh water canal, about four miles west of Kefisch, leaving one regiment there to guard the bridge over the canal.

Arabi Pasha has 25,000 men and 60 guns at Tel El Kebir.

The Seventieth native infantry has been ordered to Serapheum from Suez.

Kanharah, 23.—Two officers who have come in report 3,000 Bedouin cavalry in this vicinity.

Port Said, 23.—The British captured Ruehidi Pasha, formerly the Khedive's Minister of Finance, and Suliefar Pasha, of the Khedive's household, who espoused the cause of Arabi Pasha. Military police arrested nineteen Greeks pillaging the Arab quarters of Ismailia. Ten of the prisoners were shot.

The water in the fresh water canal is falling perceptibly at Ismailia, and it is feared that Arabi Pasha has diverted its course. The canal company has issued a note requesting economy in the use of water.

The Arabs have recaptured Fe Ghemli and are erecting entrenchments in the vicinity.

Constantinople, 23.—The *Vais* has been suppressed for publishing articles hostile to the English.

London, 23.—A *News* dispatch says: At Ismailia the landing troops from transports proceeded actively all night and continued today. The orderly behavior and general bearing of the soldiers is an admiration of the entire population.

General Wolseley visited De Lesseps yesterday and explained the action of the British in regard to the Suez Canal. He said everything would be over in a few days, that the English must use the canal. De Lesseps expressed himself as fully satisfied with General Wolseley's explanation, and said he regretted there had been any misunderstanding.

Yesterday afternoon the 72nd Regiment engaged the enemy at Serapheum and repulsed them. Ten of our men were killed and six wounded. The enemy lost 100 men and four guns.

Constantinople, 23.—It is stated the Sultan hesitates to ratify the military convention with England on account of anonymous threatening letters from Syria, Arabia and Egypt.

It is reported that the Porte received unfavorable dispatches from the Syrian governors.

Ahmed Essan Effendi, Sheikh of Islam, in an interview with Lord Dufferin, yesterday, explained the origin of the Egyptian revolt, with a statement showing that the Sultan contributed thereto. He also declared that the Sultan regarded Arabi Pasha as a rebel.

In consequence of representation made by Lord Dufferin, the Porte has authorized the exportation of mules from Smyrna for British service in Egypt.

A Christian is reported assassinated at Beyrout, and several others are said to have been maltreated at that place. The Druses of Lebanon attacked several Maronite villages. The governor of Damascus has asked for strong reinforcements.