

A TRIBUTE TO GENERAL GRANT.

FROM ONE WHO SERVED UNDER HIS COMMAND.

PANGUITCH, Utah, Aug. 20, 1885.

Editor Deseret News:

Having had the honor of being chosen to deliver the memorial address on the 8th inst., at this place, in memory of General Grant, and through an unavoidable accident being unable to attend, I feel it my duty to pen a few lines in favor of my old commander. I enclose a small article on the life of the departed General, and if congenial to you I would like it published.

TRIBUTE TO THE DEPARTED.

General U. S. Grant is dead. The extinguishment of life often comes as the changing seasons succeed each other in the appointed rounds of nature. Multitudes sink out of existence and vanish leaving scarcely a ripple on the surface where they disappear. But when a man like Grant takes his unbidden departure from the scenes in which he has been the greatest actor, he does not die as common men die. The death of such men is a shock to the order of events.

Side by side with the name of Abraham Lincoln in the gratitude of the American people, is the revered name of Ulysses S. Grant. Together they worked out the great contest of modern times and won the victories that forever cemented this great nation, North and South under the stars and stripes.

The nations of the earth accord him the first place among military leaders. Twice a grateful people placed him in the highest position within the gift of any nation. Twelve years as a leader in war and peace, years in which his wisdom, integrity, honor and character were tested as few men are tested, have served to forever enshrine him in the loving memories of his countrymen. And now this great soldier, the winner of battles and the captor of foes, has encountered the King of Terrors, and is himself a captive to the last universal enemy.

General Grant's example is among the best legacies which he has left to posterity. By its study, the adolescent minds of all civilized lands may learn how to live and how to die. By his career the ambitious may know how greatness is to be achieved and how fame is to be won. The student in war may acquire from his experience the science of victory. The pattern of his true patriotism will invite imitation during all the future of history. His confidence, his probity, his mastery of himself, his steadfastness in friendship, his endearing domestic traits, his fortitude in all extremes of fortune, were among the conspicuous elements of his greatness. Born as he was in a humble home on the very frontier of civilization, and raised to the highest station possible to any man, his life and example enforce and illustrate qualities and principles needed by all who desire to make the most of themselves and their opportunities.

His early life was marked by the qualities of integrity self-control, courage, faithfulness and manliness. The memory of Ulysses S. Grant is enshrined in the hearts of his countrymen and all classes unite in doing honor to his illustrious name.

Respectfully,
JNO. M. DUNNING,
P. M. of Panguitch.

EDUCATION OF DEAF MUTES.

DR. S. B. YOUNG'S LETTER REPLIED TO.

Editor Deseret News:

The question of deaf mute Education has unexpectedly taken rather a more personal turn than I could have wished, since Dr. S. B. Young wrote upon that subject to your paper of the 22nd inst., though my views have been expressed upon general principles, without any invidious reference to individuals, but I understand the feelings of Dr. Young in regard to his deaf child and respect them accordingly. Like many other afflicted parents, he longs with the intensity of affection to hear the voice of his darling child in those tones so dear to him and will spare no pains nor expense to attain that object. In so doing, he blinds himself to the extreme labor and difficulty of one system and the more beneficial advantages of other systems. Upon general principles, it may be said that Dr. Young has a perfect right to have his child educated in whatever method seems to him the best, and such a right I concede to him, but when he assumes to dictate to the public as to what methods should be employed in preference to any other in the education of deaf mute children, he goes a step too far, and when, as will presently be shown, the Doctor, well-meaning no doubt, but grossly mistaken in his views upon the subject in question, demands his own slight knowledge of the merits of each system as a standard for others to follow, he assumes more than he has a right to.

It is a matter of regret that he has brought his little daughter's name in connection with the matter. No doubt parental enthusiasm led him away, but it would have been in better taste not to have cited one's own daughter as an example of what has been done by one system, for there will always be two opinions to that. However, I have no desire to refer to that innocent little

girl particularly, and am willing to believe she is all her father's fondest hopes have pictured her to be. I sincerely trust she will expand under whatever training, into a perfect woman, to be the pride and joy of her parents. Still, Dr. Young is not aware of the custom or practice in all institutions in general, and the Northampton Institute in particular, of correcting all letters sent home by the pupils, yet such is the fact. Dr. Young says his daughter wrote home from school good, common sense letters, spells every word correctly and makes no grammatical errors of any kind, and then asks triumphantly if that was not satisfactory progress. His daughter may be perfectly able to do all that without any assistance, for aught I know to the contrary, but Dr. Young in his naive simplicity is not aware of the fact that the pupils at Northampton are required to write letters on slates once every month or oftener, that these letters are then submitted to the rigid inspection of the teachers and such mistakes as occur in them are corrected for the benefit of the scholars as much as for the better understanding of the parents. These letters are copied as corrected and sent home. All of Dr. Young's arguments have the same unstable foundation, viz., an unfortunate ignorance of the real facts of the case.

Can the blind teach the blind? asks Dr. Young, as if he considered this an argument that clinches the matter. He will be surprised to know that the blind does teach the blind, as there is a blind professor of music in the Institute for the Blind in Boston, to say nothing of the other occupations in which they are engaged in imparting instruction to others. It is the habit for the officers to give a blind little girl into the charge of the older blind scholars for the purpose of instruction in manners, dressing, etc. By inference, Dr. Young seems to consider it absurd and unnatural for a deaf mute to teach a deaf mute. It would be absurd, I grant, for an ignorant person to attempt to teach another, but why is it so absurd for an educated deaf mute to teach an uneducated deaf mute? Is it impossible? Hear what a better authority says upon this point upon a public occasion President E. M. Gallaudet, Ph. D. L. L. D. took an opportunity to testify from his intimate knowledge of our class that "Educated deaf mutes are naturally inquisitive, sagacious and not easily imposed upon. They understand with wonderful intuition the needs of their own class better than any one else and can reach the minds or understanding of their pupils with surprising facility and make good efficient teachers." Here is the testimony of a veteran educator who has made the subject a life-long study, going to the very foundation heads of all systems in London, Paris, Vienna, Brussels and Copenhagen in search of the truth and nothing else, and it is his opinion that after a thorough, careful investigation of all the various institutions from Maine to Florida which he had visited in person by order of Congress, that the combined system is incomparably the best fitted for the vast majority of the class. Dr. Young has visited only one institution in the whole world, yet he insists upon introducing that one limited system into this Territory. The beauty of the combined system is this, one institution will suffice for the needs of the deaf mutes in this Territory, whereas if a single system were introduced, there will have to be another institution for other systems, for the speech system never was designed for the benefit of all but only of a fortunate few. Ask Miss Rogers if it is not so. The speech system being individual and particular in its application, will render a much larger number of teachers necessary in the ratio of one to every ten pupils, while the sign method can be used to advantage with twenty pupils. This is a point that will be fully appreciated by the tax-payers.

Dr. Young has entirely misunderstood my first letter in reference to the use of signs. He seems to take it for granted that the end and aim of the combined system is to teach signs and nothing else. We use the signs merely as a means to an end, or as a method of communicating ideas for the purpose of instructing in reading, writing, arithmetic, etc.

Dr. Young asks sneeringly if it would not be necessary also for the parents or brothers and sisters of the deaf mute pupil to be taught signs in order to communicate with the child. By no means, sir; it is only necessary for the learner to understand the meaning of words or phrases by signs and after that, he or she as the case may be will then be able to write the same words to the folks at home. One instance will suffice. Let the expression "I love my father and mother" be the subject lesson. Then I explain the meaning of each word in signs to the pupil. The personal pronoun "I" is explained by pointing to myself with the index finger and "love" is expressed by folding the hands upon the heart, the seat of all emotions, and so on. Then the idea is clearly obtained. We all know the old axiom "When the under standing is reached, the memory will take care of itself." It is a matter of common remark that it takes but one day for sweet endearing expression by signs while it takes him almost a year to obtain a clear idea of the meaning, simple as it is.

Dr. Young might say that it would be better for the child to learn to speak those words than to write them. True, but what says the old Latin motto *vita*

brevis, ars longa. Under the combined system, a pupil learns more in a single year than he does in three or four years under the purely oral system.

Dr. Young says the University has made a mistake in employing a deaf mute teacher to teach the deaf. Well, that is more a matter of taste than of actual necessity. Dr. Young is wedded so fast to the purely oral system that, like others of the same idea, he overlooks several important facts in connection with the matter. The mistake, as he calls it, very much in the same desperate effort that Bob Ingersoll has made to find out the mistakes of Moses, is common enough in the East, so as to call for no especial wonder or explanation. There is a deaf mute superintendent of schools in the vast city of Chicago; a deaf mute Principal of the Cincinnati Day School; another at St. Louis and Dakota Territory. The Rome, New York, Institute was originally founded and ruled by Prof. Johnson, a deaf mute. There is another growing institute in northern New York, governed by Prof. Rider, a deaf mute superintendent; until recently, our neighboring State of Colorado was blessed with a deaf mute principal. The list of principals might be longer, but enough has been said to show that the "mistake" is very common, and the University authorities need not want for large, illustrious company in their misery (?). It will interest Dr. Young to know that the position of the University is perfectly analogous and as similar as two peas in a pod to that of the National Deaf Mute College at Washington. The president, Dr. E. M. Gallaudet, is a hearing gentleman, and as an adjunct to the college, there is a primary department for the uneducated deaf mutes of the District of Columbia, under the charge of Prof. Dennison, a deaf mute gentleman of rare ability. The college proper is open only to the admission of the educated deaf mutes of the whole world, and the president has authority over the primary department though he never teaches there. So it is with the Deseret University. Dr. Park who, Dr. Young needs not be informed, can hear and speak, has direct control of the deaf mute department and I act under his authority.

Again, Dr. Young labors under another misapprehension. He seems to think that it is the place of the Principal to teach articulation to the pupils. Such is not the case anywhere. There are trained teachers of speech, usually ladies, who devote a little time each day to lip-reading, and they are always termed *special teachers*, as distinguished from the regular corps of instructors. Dr. Young has overlooked the fact I stated in my first letter that the University does propose to employ a special teacher of articulation whenever the state of its funds will allow or rather when there is a larger number of pupils on hand to warrant it.

Miss Rogers does not teach at all, but leaves the work of instruction to her assistants, while she directs the management of the institute.

If Dr. Young will come and spend half an hour in our school room, he will see enough of the beneficial results of the sign system to modify his harsh opinion of it. Come and be convinced. A cordial invitation is extended to Dr. Young and others interested to witness the success of the popular method in our Deaf Mute Department.

Respectfully,
H. C. WHITE.

THOUGHTS OF A SON OF ZION.

MEADOW CREEK, Millard County,
August 20, 1885.

Editor Deseret News:

Please permit me space in your widely spread columns for a few of my recent thoughts regarding some of Utah's plow-boys in connection with education.

TO THE YOUNG ARMY OF UTAH.

With the best of feelings I wish to mention some creatures stalking through our land. There are two of these animals, one known by the name of "book," and the other by the name of "newspaper." They seem as fierce as lions, and, in fact, we sometimes think we see the shaggy mane of the lion hanging from the monster (book) and his powerful jaws seem widely opened. The cub (paper) wears a coat resembling that of the striped tiger and his fiendish grin dares us to approach. Many of our brethren have summoned courage enough to capture these beasts, and raising the cover have found them to be "sheep in wolves' clothing," and though brave as lions as harmless as doves.

Samson's riddle, in the Bible, tells us that from a cavity in a slain lion came forth sweetness. So it has been proven with regard to these awe-inspiring structures of literature. When the frightening outside is torn away and the depths within are opened to our view we find something far more precious than Samson's nest of honey. But it takes valor. I once saw one of these monsters placed in the hands of a young man who could not be relieved of trembling till the book was removed. Nevertheless let us cautiously advance and slowly, but surely become acquainted with these dreaded "beasts of prey."

We can commence by reading for amusement, and if we are thoughtful in selecting our books we can expand our minds and prepare ourselves for future usefulness while we are in the highest degree of enjoyment.

There is an association in the land

called the Y. M. I. A. that keeps a few of these wonderful beasts already tamed. If we don't wish to handle them at once we may go to this association and notice the enjoyable advancement of others. The said Y. M. I. A. is anxiously waiting with outstretched arms and crying "Come, youths of Zion and partake of my bounties. I will teach you of God and your duty to Him, and put you on the road leading to eternal happiness in His presence."

But books and papers are not the greatest influencing power given by God to His people. There is an inward star that shines only when turned toward the great central sun, the eternal God of all. When this vital speck within us receives a ray of light from Him from whom alone it issues we are reminded of the words of Jesus when he said let your light so shine that others seeing your good works may be led to glorify God. As we diligently search for knowledge we must not forget that the scriptures tell us that the letter killeth, but the spirit giveth life.

In the Territory of Utah there are hundreds of young men and I may say young women also in whose souls are deeply planted gems of manhood and honor, but who, not having received the necessary training, are afraid to come before their God and ask Him for assistance in their struggles for the great reward, thinking themselves too insignificant for His attention.

Let such of my brethren and sisters cease to say, "Father can read enough for all," and let them strike out on their own integrity and manfully fill the measure of their creation. Let those of our Y. M. I. A. never cease their labors so long as there is a sheep out of the fold. At present there are many hundreds of young men who have not as yet joined our association. This "holds out" labor for all; and as the field is white and ready to harvest the Y. M. I. A. Associations throughout the Territory may, by energetic labor, receive rich remuneration for their toil during the coming season. The young men of Utah have an extremely great mission to perform in putting their shoulders to the wheel of right and thus forwarding the cause of God.

A MEMBER OF THE Y. M. I. A.

LETTER FROM A MARTYR.

ELDER C. I. KEMPE, IMPRISONED IN DETROIT, EXPRESSES THE FEELINGS OF HIMSELF AND BRETHREN IN BONDS—NINE MONTHS UNJUST IMPRISONMENT, AND NO PROSPECTS OF RELEASE.

HOUSE OF CORRECTION,
Detroit, Mich., Aug. 23, 1885.

Editor Deseret News:

As my brethren here desire me once more to write and make known to our friends our condition and how we feel, I shall try to do so. I must say, however, the prospect before us

LOOKS VERY DARK

and we cannot write with much courage. Over nine months are now past since we left home. Our friends have greatly encouraged us with the hope of a speedy deliverance, and even our enemies predicted that six months would be the longest we could be kept here, but week after week and month after month pass, yet our deliverance seems further off than ever. We are informed now that it is most likely that the court will do nothing before its next session in February, when they may take our cases under advisement for another year.

Brothers Tenney and Christophersen have both been sick quite a while, but are better now. I have been able to do my work all the time, but I am not well. The continual worry of mind, together with our unfavorable circumstances can scarcely be expected to promote health.

We have now received the counsel to employ an able lawyer in Detroit to bring our cases up under

A WRIT OF HABEAS CORPUS

before the Circuit Court, when one of the Supreme Judges of the U. S. is here; but what can we do? We owe yet \$600 on our trial, and have neither means nor chance to do anything, and as our brethren have not been able to defray the expense already incurred, it would be unjust during the present pressure of the crusade against the Saints to ask for anything more. For my own part, I am perfectly satisfied if the Lord so desires it, to spend the last days of my life as a martyr for the Gospel's sake, yet I feel once more to ask your indulgence in referring to the cruel, inhuman and outrageous injustice that has been perpetrated upon us, the three victims now here in Detroit.

Over twenty years ago I came to this free (?) land of America. I then thoroughly believed in the Bible and had great esteem for Abraham, Jacob, Moses, David, etc., who were the honored ancestors of our Lord and Savior Jesus Christ. I considered them pure, noble and honest men and I took them for a pattern and married two wives. Since then we have lived as one family, trying to support and educate our thirteen children who are now living. Twenty years after our marriage and while I was living sixty miles apart from my second wife I was indicted on a charge of having married her in 1853, and though our oldest child is married and the youngest over four years of age,

I WAS CONVICTED

by a packed jury of our bitterest enemies, and dragged away at midnight from my lawful wife and seven innocent children, who are now living in the Mogollon Mountains alone and unprotected. I had removed to that place after three years' failure of crops in St. Johns, and had partly made a home, when the frost took my fourth year's crop and Judge Howard my liberty and robbed my family of the last hope of support from me. I was hurried away like a Russian traitor some 2,000 miles from my home for the solitary crime (?) of having, twenty years previously, married my second wife, instead of following the modern "Christian" example and keeping her as my mistress, in which case the Edmunds law would not have turned her and her children into the public street in dishonor and disgrace.

Now, dear brethren, let us just for one moment consider the case from

A DIFFERENT POINT OF VIEW.

Suppose I had been an honored member of that great and fashionable Methodist Church of Prescott, and Judge Howard and the jury "Mormons," can you imagine language that would be strong enough to condemn judge, jury and the whole "Mormon" people for allowing an act so outrageous to be done in this land of religious liberty? Is there an editor who would not fill his columns with the strongest invectives against the bigoted and fanatical community? Is there a minister who would not pronounce the most fearful anathemas and call on heaven and hell to revenge such unheard of cruelty in the 19th century? Would President Cleveland and the leading men of this nation have a minute's peace before the last remnant of the "Mormons" was destroyed with fire and sword?

But as it is myself and my brethren who are the "Mormons," the whole nation says: "Down with them; persecute them; persecute them; keep them imprisoned; let their blood come upon us and our children."

SOME CLAIM

it is not the whole nation. Then I ask where is the non-"Mormon" paper that has ever mentioned a word in defense of three innocent men who have, in the most inhuman manner been dragged away from their families some 2,000 miles and placed in a prison among criminals? Who outside of the community to which we belong has ever dared to say one word in our defense or that of other similar victims who are suffering in Utah, Idaho and Arizona, or has ever uttered a word in defense of our innocent suffering families? Has ever one minister of what is called "Christianity" given one word of counsel in favor of letting a "Mormon" have a fair trial? Is there one lawyer in this nation that has done anything for our deliverance outside of our own people? No; we are "Mormons," and no injustice, no perversion of law is too cruel for us to suffer under.

Well do I remember

PRESIDENT BRIGHAM YOUNG'S WORDS

uttered some fifteen years ago: "You will all have trials as hard to bear as those of Nauvoo," etc.; but I must conclude, with hearty thanks to all who write to us and favor us and our families. Though my letters are not few I appreciate kind words better than if they were grains of gold. May God bless our friends for every kind word they send your unworthy, suffering brother in the Gospel of Christ,

CHRISTOPHER I. KEMPE.

THE APPROACHING DESOLATIONS.

PREDICTIONS ANCIENT AND MODERN ABOUT JUDGMENTS OF THE LAST DAYS—THE VARIOUS SCOURGES ENUMERATED AND COMMENTED UPON.

"The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance and broken the everlasting covenant."

"Therefore hath the curse devoured the earth and they that dwell therein are desolate, therefore the inhabitants of the earth are burned and few men left."

Such was the declaration of the Prophet Isaiah many centuries ago, when viewing in vision the dispensation in which we live. The Prophet Enoch who lived in the days of Father Adam records a similar vision, and said he heard a voice from the bowels of the earth, saying, "Woe, woe is me, the mother of men! I am pained, I am weary, because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my creator sanctify me that I may rest, and righteousness for a season abide upon my face?" Enoch, upon hearing the earth so lament, asked the Lord

WHEN IT SHOULD BE,

and received for answer that it should be in the last days, and then for the space of one thousand years the earth should rest.

Preceding this event, however, nation was to rise against nation, there was to be famine, pestilence, etc. But the people were to be unconcerned, eating and drinking, marrying and giving in marriage as in the days of Noah, paying no attention whatever to the