

and nine were admitted, six were discharged as cured and five remain under treatment.

One hundred coffins have been sent from this city to Toulon, the supply at the latter place being short. Six deaths on an average are daily reported at Salon.

Toulon, 28.—During the past twenty-four hours thirty-four deaths from cholera have been reported in this city.

London, 28.—The French transport *Chateau Yquem* from Pescadores, has passed Singapore with forty cases of cholera on board. Ten deaths had occurred.

PARIS, 28.—*La France* states that all the Spanish officers now on furlough, have been ordered to return to their regiments. The same paper is authority for the statement that several large Spanish mercantile houses have cancelled all their outstanding orders for German goods.

It is stated that Emperor William, of Germany, through a feeling of sympathy with King Alfonso, has made a personal interference in order to obtain a settlement of the Caroline affairs favorable to Spain. Spanish merchants and other consumers of garden products threaten to boycott all German goods. Firms in Wurzburg and Elberfeld have received notices from commercial houses in Spain, severing business connections with them.

Madrid, 28.—It is reported that the Spanish man-of-war has arrived at Yap, the chief island in the Caroline group, and planted the Spanish flag, no German vessels being in sight.

LONDON, 29.—Germans destroyed the boat of an amateur French yachtsman sailing on the Rhine at Cologne yesterday, because the boat was flying French colors.

LONDON, 29.—It is almost certain that peace between England and Russia, on the Afghan question, is now completely assured. The two governments are at present busily engaged in arranging the last details of mutual understanding, and negotiations are proceeding rapidly and harmoniously. The business of conducting these final negotiations to a happy termination is now engrossing all the time of Baron de Staal, Russian Ambassador to England, and in consequence he has been compelled to forego his customary vacation and remain here during the August heat, which long ago drove all resident English statesmen out of town. The Baron, ever since the arrival of Salisbury at his chalet in France, has daily sent to the British foreign office for transmission to him very large telegraphic correspondence, and the same office has already dispatched to the British premier a number of special messengers with important confidential letters. During all this time, the Russian ambassador has also been busy attending to the vast cable correspondence which his government has been carrying on with him concerning the adjustment of Central Asian difficulties from St. Petersburg.

LONDON, 29.—Henderson & Frear, credit and commission merchants, have failed. Liabilities, \$150,000.

MADRID, 29.—There were 3,575 new cases of cholera and 1,190 deaths reported throughout Spain yesterday.

Toulon, 29.—Eleven persons died in this city from cholera yesterday.

LONDON, 29.—A fire which occurred early this morning in the timber yard of Thomas Foreman caused damage to the amount of £250,000.

LONDON, 29.—Sarah Bernhardt has signed a contract for an American tour, guaranteeing her a minimum of 25 performances between May, '86, and May, '87, at \$400 for each, and a percentage of receipts above a certain amount, the tour to embrace both North and South America.

MADRID, 29.—John W. Foster, United States Minister to Spain, bade adieu to King Alfonso, at the royal palace, in Lagranja, to-day. Mr. Foster is about to return to the United States.

EDUCATION OF DEAF MUTES.

BETTER WRITTEN BY A DEAF AND DUMB BOY, AFTER ONLY SEVEN MONTHS SCHOOLING—AN INTERESTING STORY OF THE EARLY EDUCATION OF DEAF MUTES.

SALT LAKE CITY,
August 27, 1885.

Editor Deseret News:

In view of the attention which the education of deaf mutes in this Territory is now receiving, it may interest the public to read the simple but clearly expressed contents of

A LETTER

written at home by a young man of 16 years, who has been but seven months in school at the University. Considering the fact that this time last year the writer had not the slightest idea of written language, much less of the meaning of the words he uses in communicating with his teacher, his progress is a fair sample of what can be done by the aid of signs in a single year. What other system could have taught a congenital mute better?

"LEHI, August 22d, 1885.

"Mr. Harry White:

"I am well. Are you well. When I get through making hay I will go to school. I will go to school in September 14th, 1885, Salt Lake City.

"I like to go to school. I will come with my father in the buggy.

"You write to me.

"JOHN BECK, JR."

By their fruits shall ye know them. Apropos of this subject, I crave the indulgence of the patient editor to relate

A BIT OF HISTORY,

which dates far back to the earliest dawn of deaf mute education in America, and conveys a moral of its own to the present time.

That great man, Peyton Randolph, of Virginia, the President of the first Continental Congress, the same who once said contemptuously in referring to John and Samuel Adams, of Massachusetts, "The northern clodhoppers talk well and write well, but upon a fair field, they will prove poor soldiers in comparison with Southern chivalry"—a boast that was bloodily refuted, less than a century later, upon many a hard-fought battlefield—had

A DEAF MUTE NEPHEW

by the name of St. George Tucker, whom he had destined for the heir of his vast wealth and princely property.

En passant, it may be remarked; that Hon. Randolph Tucker, the present member of Congress, is a lineal descendant of the two families.

The famous statesman of Roanoke was a man of keen intellect but strong prejudices. He employed an ingenious gentleman, Prof. Craidwood, to teach his nephew by means of articulation and lip-reading. St. George, the Deaf Mute, finished his education in due time but unfortunately he fell in love with a hearing young lady of his neighborhood, an heiress and the belle of the county, who rejected his suit, backed though it was by the great influence of his uncle; and the disappointed lover brooded to such an extent over his rejection, his sensitive nature attributing the cause to his want of hearing, that his mind became deranged and he was

A LIFE LONG MANIAC.

There was a rich farmer in the neighborhood with two stalwart sons who were deaf mutes. One day a clockmaker or peddler from Connecticut made his appearance in the same neighborhood, and being acquainted with the use of the finger alphabet, he managed to inform the two deaf mutes in the language of signs, that there was a good school for the deaf in Hartford, Connecticut, upon which they persuaded their indulgent father to send them to that distant school. Before deciding, however, the father consulted

PEYTON RANDOLPH'S OPINION

upon the wisdom of giving his deaf mute sons an education, and the irascible statesman, disappointed over his heir, bluntly advised the old farmer to keep his sons to work upon the farm, like his horses or cattle, upon the principle expressed in those well known lines of the poet Gray:

"Where ignorance is bliss,
'Tis folly to be wise."

For an education would only make them unhappy and drive them insane upon realizing their condition.

The simple old farmer returned home with the determination not to give his unfortunate sons the benefit of any education whatever, but what parental firmness can withstand the

MUTE PLEADING APPEAL,

of a pair of eloquent but voiceless eyes?

The hour came when the father yielded and the two young men set out for school at a somewhat advanced age. They rode on horseback to Richmond, taking the boat thence to New York and then travelled in a stage coach to Hartford, where they were kindly welcomed by Dr. Thomas H. Gallaudet, the pioneer of deaf mute education in America.

Such was the primitive mode of travelling, and after a few years, the two Virginians completed their education, returning home

ASTONISHING THE "NATIVES"

by their perfect command of all their senses but one.

Their father was so much delighted with their intelligence that he presented each of them with a fine farm stocked with horses, cattle and a body of slaves. The two educated deaf mutes were more fortunate than the unhappy St. George Tusker, in securing hearing wives to suit them and they managed their farms with such prudence and wisdom that they left them in a prosperous condition to their children. Some of their sons were killed upon the side of the late rebellion, but others survived and beat their swords into plough-shares, resuming the peaceful occupation of their silent fathers.

The moral of the story is well expressed by the Latin proverb, "Abuse is no argument against proper use"—*Abus non tollit usum.* H. C. W.

MORMONISM IN BELFAST.

[From the Belfast Evening Telegraph, July 21st, 1885.]

To the Editor of the Evening Telegraph:

SIR.—As one of the newspaper fraternity, I ask for space in your columns to answer briefly some questions propounded to me in your issue of the 19th inst., as follows: "Mr. C. H. Quinn writes to us as follows: As I see from notices that a Mormon from London is to preach to-morrow at the Custom-house steps, I would respect-

fully ask him to answer the following questions: 1st. Do Mormons believe the Bible to be the inspired word of God? 2nd. Is polygamy taught therein? 3rd. Are their miracles, if any, a proof of their divine mission? And 4th. Do they believe salvation attainable outside their Church? I know they seem to have a decided aversion to controversy on the public streets. This, no doubt, arises from reasons best known to themselves."

I intended (D.V.) to reply on the Custom-house steps yesterday afternoon, but was prevented by a couple of "Christian" gentlemen, who raised a disturbance while I was addressing a very large audience, who were willing to listen and urged me to proceed. Two policemen compelled me to retire, claiming that I was making a disturbance, and allowed the men who made the uproar, in company with a few roughs, to take my place and harangue the audience. This, I think, is a singular way of preserving the peace. I am sorry that a stranger could not speak for a few minutes at a place of general public preaching in Belfast, without noisy interruption on the Sabbath day, and that the police took part with the rioters. I simply preached faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost as the one way of salvation through Jesus Christ.

Now, as to the questions: 1st. "Mormons" accept the Bible as a compilation of books written by inspired men, but translated by human learning, and are willing to have their doctrines tested by those Scriptures as a standard. But they believe in other revelations from the same source, God not being limited to a few Jewish Prophets in former ages, but being the same in all ages and in all nations. His revelations have not been given for a long time because they were not properly sought for.

2nd. Yes. If by the word "polygamy" is meant the rightfulness of some men having more wives than one at the same time. Abraham was in that sense a polygamist. He is "the father of the faithful and the friend" of God. The Almighty said: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." (Gen. xviii, 19.) Christians, when they die, expect to go to Abraham's bosom. Jesus said: "If ye were the children of Abraham ye would do the works of Abraham" (John viii, 39). God gave to David, besides several wives of his own, "all the wives of Saul into his bosom" (2 Sam. xii, 8). David was a polygamist and was "a man after God's own heart;" it was only when he transgressed by taking Uriah's wife that God turned from him, but the Lord declared that David turned not aside from any of His commandments all his days, "save only in the matter of Uriah the Hittite" (1 Kings xv, 5). The commandment of God to Israel for a living brother to marry the deceased brother's wife who had no children, was obligatory upon a married as well as a single man (Deut. xxv, 5-10). A man who had two wives had to make his firstborn the heir, no matter which wife was the mother (Deut. xxi, 15-17). Many other quotations might be given, but these are enough for the purpose. The question is not, "Is this required now?" It is "Does the Bible teach polygamy?"

3rd. "Mormons" do not claim to work miracles. They simply claim that God answers prayer, and faith produces the same results to-day as in former ages. Therefore, every gift enjoyed by ancient Saints may be and is enjoyed by Latter-day Saints, according to their faith. Miracles alone are not proof of any one's divine mission. Miracles are to be wrought by the spirit of devils, and false signs will "deceive if it were possible the very elect." But where the signs Christ promised to believers are not enjoyed, it is evidence of little or no belief (Mark xvi, 17).

4th and 5th. "Mormons" believe that millions will be saved who were never in "their Church." But they believe that all will hear the true Gospel, the one way of life, either in the body or out of the body, and have an opportunity of receiving or rejecting it; that there is only one plan of salvation, and cannot be more, because there is but one God to worship and obey; and "this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." When "every knee shall bow and every tongue confess, that Jesus is the Christ to the glory of God the Father," then all will be in the same Church and Kingdom, having one God, one Lord, one faith, and one baptism.

Last. The aversion to controversy in the streets, which "Mormons" seem to have so decidedly, is well grounded, as witness the disgraceful interruptions of Sunday at the Custom-house steps. We have not come to contend and stir up strife and controversy, but to preach the Gospel, as restored to earth by the ministration of angels. Neither have we come to preach polygamy, ancient or modern. At the same time, we do not refuse to answer questions asked for the sake of information. We have a message to deliver, for preaching which we gain no earthly reward, and only ask for fair play and common justice in declaring the truth as we understand it. Prejudice and passion are not arguments, and stirring up a mob to stop free speech is not a Christian method of spreading truth or suppressing error.

Yours respectfully,
CHAS. W. FENROSE.

PROVO POINTS.

Provo, August 25, 1885.

Editor Deseret News:

A visit to Provo can be made both interesting and profitable. Here is located the county seat of Utah County and a Court House that is a credit to the town and county.

The new Stake Tabernacle is looming up and nearing completion, and will be occupied by the Stake Conference next Saturday and Sunday, August 30th and 31st.

The new Opera House is a credit and honor to those who have had the erecting of it, and speaks well for the enterprise of the citizens; it is neat and well proportioned, and is seated in a comfortable manner. Some of the scenery is very well executed by local talent, and the performances of the home company are very satisfactory. The Grace Hawthorne Company hold the boards Wednesday and Thursday, 26th and 27th.

The B. Y. Academy is in full blast, and is fully appreciated by those who realize its beneficial results. It is to be hoped that it will be well patronized by the people, so that its good results may be extended over a greater scope.

The basement walls of the new Academy building are finished, and it is a pity that it cannot be continued to completion, as it is needed, and would lead another attraction to the town.

The Territorial Insane Asylum is located just east of the town, and is pleasantly situated and well arranged and conducted for the comfort and benefit of the unfortunates who find quarters there. There are now thirty-six patients and room for forty more. The erection of the Asylum is a great blessing to those unfortunates who find shelter and treatment here.

The Provo Manufacturing Company are running their factory to its full capacity, and turning out excellent goods, for which they are finding a more ready market than for years past.

Dr. W. R. Pike is experimenting on a drive well for artesian water, which, when I saw it, had attained a depth of 160 feet. A stream of water had been obtained at that point, which it was hoped would prove of sufficient magnitude. This is the deepest drive well I have heard of, and if it proves a success others will be encouraged to follow the doctor's example. R.

EXPRESSIONS FROM THE PEOPLE.

THE "FIFTY-FIVE MILLIONS," AND THE ENFORCEMENT OF THE LAWS.

The anti-"Mormon" press and the opponents of the Latter-day Saints, when called upon to state their

REASONS FOR THE PRESENT CRUSADE

against the Church here, always reply, "It is because the 'Mormons' don't come within the laws. Congress has passed laws, and the 'Mormons' disobey them." This, of course, is a very plausible answer if only superficially considered. It stands to reason that the laws of our country should be obeyed, and all are interested in urging obedience to them.

But there is an inside view of this subject which perhaps has not been observed by all. We often hear that "fifty-five millions of people demand that the laws (meaning the anti-polygamy laws) shall be enforced;" and one would suppose from this statement that every person in America had been consulted on the subject in all its phases, and after due consideration had expressed himself or herself in that severe manner regarding the "Mormon" people.

In the first place I would respectfully differ from this view. I make the declaration, and challenge successful contradiction, that the said

FIFTY-FIVE MILLIONS

don't demand any such thing. The great American public is composed of about one-third each of men, women and children.

It certainly cannot be said that these children are all clamoring for the extirpation of the religious body called Latter-day Saints. Then we must deduct over eighteen millions, which leaves less than thirty-seven millions of adults—male and female.

Will any reflecting person assert that eighteen millions of women are "waiting and watching" for the imprisonment and general legal or illegal persecution of the Saints in these peaceful valleys? Certainly not!

Now, then, how about the other eighteen millions which are supposed—if the sexes are about equal—to be men. These include all the male thinkers, readers, philosophers, statesmen, lawyers, judges, authors, philanthropists and general lovers of the race with which this great country abounds.

How many of them have been consulted, and what number have expressed their desire for the

INAUGURATION AND PERPETUATION OF A CRUSADE,

that shall sever all family ties, and imprison veterans whose only crime is that of loving their families too well to desert them?

How many endorse the incarceration of delicate women and girls because they will not reveal the secrets of the marriage chamber in an open court room?

How many favor the hunting down of men and women because of a re-

ligious idea or belief, and casting them under color of law, and after an unjust trial, into perhaps the most loathsome den called a penitentiary, in the United States?

How many sanction the thrusting of refined gentlemen for a religious and Biblical practice, among horse-thieves, murderers, burglars and cowboys, to sleep with them in the same bed, and suffer the same restrictions and prison rules?

A man

IMPRISONED FOR AN IDEA,

a belief, a conviction is dragged from his loving family of perhaps two faithful wives, and a little flock of beautiful bright children, and is not allowed to see them any oftener than the villain who has taken a life for money, or made the mountains unsafe by skillful robbery or bloody crime.

I have too much respect for the American people, and too high an opinion of their virtues to believe that they universally, or in any extended degree, endorse, much less demand such proceedings.

But there is another matter connected with this subject that should receive consideration, and which may add still further to the true presentation of the case. We find that the aid of religious ministers has been sought by those interested in the crusade, and in many instances has been obtained in stirring up the public mind against the "Mormons." That some ministers have used their clerical influence to accomplish the passage of the cruel anti-religious laws which politicians so much desired, is not to the credit of themselves or the Christian churches they represent. In many cases they have been deceived by the misrepresentations of interested parties. In some cases, no doubt, they felt that it was their duty to attack a powerful religious rival, one which they were unable to cope with in the field of argument. But as a general thing few, if any, of the parties who signed the petitions to Congress, or voted for the crusade, understood the real condition of the people here. They did not search into the depths of the situation, or learn of the deceit practiced by local political demagogues. In their own honesty they lost sight of the trickery which was being played upon them. And in signing a petition for moralizing laws to be enacted, they were not perhaps aware that these laws were to be applied only to one class, while another set were to go entirely free. They did not by their signatures endorse a ruling by the Utah Courts, that the laws so passed were

NOT DIRECTED AGAINST SEXUAL SINS,

or perhaps they might have withheld the potent signatures which called the laws into existence.

Many people would be horrified if their attention were called to the results of their favoring such an undertaking, as that which has been devastating homes and distressing families during the last few months in Utah. They would be still further annoyed if they knew that special pains were taken to avoid the punishing of parties guilty of

SEXUAL SINS,

who were not members of the "Mormon" Church. And still more would they be chagrined if they knew that in signing said petitions they were playing into the hands of a political ring, many of whom ridicule religion as a superstition, and never use the sacred name of Deity only in derision or anger. That they were thus unwittingly the means of aiding infidelity to fight a warfare upon religion was possibly farthest from their thoughts; yet such is the case.

Now taken from the remaining eighteen millions those who never have favored these things, and those who being awakened to the facts now regret such action, and the fifty-five millions of people dwindle down to a comparative few, against whom the majority of the said fifty-five millions are really arraigned on general principles in behalf of right, justice and religious liberty.

JEAN VALJEAN.

As to Mrs. Grundy.

This potent personage has been allowed to rule too despotically in the feminine world, and the ladies say that it is time her tyranny received a check. But not even Mrs. Grundy has dared to speak against the value of Brown's Iron Bitters as a strengthening tonic for ladies who suffer from debility. It enriches the blood completely restores failing health. Miss Sallie L. Pauls, Wrightsville, Pa., was cured by Brown's Iron Bitters of back-ache, kidney trouble, and liver complaint.

FOR

Man and Beast.

Mustang Liniment is older than most men, and used more and more every year.