

THE SIFTING OF PETER.

A FOLK-SONG.

"Behold, Satan hath desired to have you, that he may sift you as wheat."—St. Luke, xxi, 31.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its center.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.
—[H. W. Longfellow, in Harper's.

HOPS AND THEIR CULTIVATION.

Concluded.

Having said all that is necessary on hop cultivation, let us inquire into the different methods of curing them, as on this depends their keeping qualities. As I before remarked, the Belgian hops have a good reputation, but those of Bavaria are the best of all, the aroma being more perfectly preserved by the method of preparation in practice there. In Belgium, when the hops are mature, the poles are pulled up with the vines hanging to them, and women and children gather the strobiles, which are immediately taken up to the kilns, in which they are dried upon a floor of wire or hair cloth, at a heat not exceeding 180 deg. Fahr. Fumes of burning sulphur are admitted to the hops while drying, by which they are partially bleached. They are then packed tightly in bags or "pockets," with the aid of a press, and the parcels are made so compact that they may be cut with a knife. The Bavarians, when the hops are ripe, cut off the plants close to the ground and leave them on the poles to dry in the sun. This they consider preserves the aroma, and the hops, though packed loosely in bags, have more strength and flavor than the English or Belgian.

The American method of hop curing is somewhat similar to the Belgian. In a drying room over a stove room, it is usual to place joists across the top of the stove room, and wooden slats, one inch by two and a half inches apart. On this open floor is laid a carpet, generally made of flax or hemp, with small threads, twisted hard, and woven loosely, so that the spaces between them are about one-sixteenth of an inch or more, allowing the air to pass through it freely. The carpet should never be made of cotton. At the bottom of the wall of the stove room, there are from four to six air holes according to the size of the building, with doors to close them tight when necessary. The pipes are carried once or twice across the room, as near the heat of the stove as possible, and then enter a chimney on the outside of the building.

The stove room is next to the drying room, but the floor is from three to eight feet lower than the carpet, so as to make plenty of room to store hops in bulk until they are ready to press. It requires but one window which should have a shutter to keep the room dark while the hops are deposited in it, as they will turn brown if exposed to the light by this method of curing them. That is the American method, which is as

follows: At first picking, the hops are put on the kiln not more than twelve inches deep, and the fires started; the air holes are opened, so that there will be a good draft through the hops. When the fire is first made the steam passes off from the hops very fast, with the temperature kept as regular as possible to 180° Fahr. After making the second fire, a pan of live coals is taken from the stove over which is put a quantity of sulphur. If the hops are sound and free from rust or mold, one pound is enough for bleaching a kiln, but when very rusty from two to five pounds are sometimes used. The pan is put in the centre of the room, and the doors closed, the fires must be well made as they cannot be mended for half an hour, with wood fuel. When half the stems will break on bending them, the hops are dry enough. This will be from eight to ten hours in using the common kiln. The doors are thrown open, the fire goes down and the kiln is cooled for two hours, so that a man can enter to shovel off the hops, which he cannot do while it is hot. With a rake, shovel and broom he throws the hops off on the cooling floor of the store room, and sweeps the carpet off clean. He must wear shoes without nails, or he will tear the carpet. By this method of curing, much of the flour or lupuline of the hops falls through the carpet to the store room, sometimes two or three pounds to each kilnful; and what falls on the stoves and pipes must be brushed off, or it will smoke the next charge. Two men have charge of the drying, where the kiln is run all the time, each working half the time. When the hops have been neglected from the dryer going to sleep, or any other cause, they get too dry, which is known by their feeling harsh and by the snapping of most of the stems. When this happens, the plan adopted, is to shut the air holes, and put a quart of salt upon a pan in the store room, which is allowed to stand a short time, when the properties evolved has a tendency to toughen the hops.

A better method of hop drying is that invented by Edmund Franc. Wires, like telegraph wires, are put three or four inches apart and used in place of slats; no joints are needed, but the wires are stretched tight by screw nuts on the ends, the carpet placed on it, and the hops spread on the carpet from a moveable walk, consisting of a plank two and a half feet above the carpet suspended from the rafters above by wire suspension rods. When the hops are all on, the plank is turned on edge to admit a free circulation of air. When the hops are dry, the carpet is rolled off by a shat in the store room, so that all the hops are taken off in less than five minutes, and the carpet put back ready for another charge, without losing the heat or letting the fires go down, thus saving the sweeping and the waste of the lupuline; no need to step on the carpet.

From the above description of hop curing, it will be seen, where they are prepared in large quantities for the wholesale market they are subject to many accidents to the deterioration of their quality, and commercial bakers, unless they are conversant with the best methods in the preservation of the hop, cannot arrive at anything like a correct estimate of their market value. At the same time it must be remembered that the hops that may suit the brewer will not in all cases answer the baker. Hops that are intended for stock yeast brewing for bread-making purposes, should not be subjected to any such artificial treatment as above described, but should be as pure as nature grew them. I claim the right of holding on to my own opinions in this matter, and from the little experience I have had in the handling of hops, I do not approve of either the Bavarian or Belgian methods of curing them, at least for bakers' use. There are a great many varieties of our sun-dried fruits, which would be more palatable and better flavored if dried in pure hot or cold air, and I believe hops are in the list. They ripen at a season of the year where in moderate climates there is plenty of time to dry them in the shade. If laid on a clean wooden floor or on a carpet laid on the floor of a room, with a moderate heat, they can be dried fit for sacking in from five to six days, if the room is airy and kept dry. If laid upon the bare floor it must be very close and smooth, so that the flour that falls from the hops in the process of turning them over may be swept clean up. The carpet is the most convenient as it can be rolled from

end to end, turning over the hops without shaking out the lupuline.

Commercial bakers who do a large business and have accommodation for drying their hops in this way, will find it more profitable in years of scarcity, to secure a two years' stock, if they are near enough to a hop yard, even if they have to buy them green direct from the pickers. Those who can adopt this plan and compare the aroma of the hops with that prepared for the wholesale market, would never use any other. The reason I recommend this plan to others, is because, for a number of years back, I have followed the same plan myself, have tested and proved it to be the best and most in accord with nature. What a person merely believes to be correct mounts to but little in comparison to an actual knowledge of the fact. The stock yeast of the bread manufacturer, and the brewer as well, is the foundation upon which all good bread and beer making is based. In the preparation of stock yeast, more especially for bread making, it will admit of no foreign substance or uncleanness of any sort whatever, and if the hops are not pure at the start, the yeast made from it, in any of its succeeding stages (of fermentation) will never produce the desired result. Everything in the universe is governed by fixed laws; and unless those laws are strictly observed, perfection in any branch of science can never be attained. It is from ignorance of, or carelessness in the observance of the laws governing the science of panary fermentation that so many of our bread makers, commercial and domestic, fail in their object, and the chief cause of the introduction of destructive mineral drugs into the staff of life by commercial bakers to supply the deficiencies—the results of false teaching.

To this I will add a little information for the benefit of hop raisers of this Territory and that is, the hop being as a general rule a cash article induces a great many people to pull them before they are ripe, the consequence is, they do not retain their full strength and flavor when a year old. There is abundance of wild hops growing in our canyons, and in years of probable scarcity, they pull them ahead of time for the sake of the dollar. The hop does not reach maturity until the seed is of a light, purple color, instead of a golden yellow, or between that and brown, and bakers in choosing new hops should examine the seeds to see that they are hard and firm before purchasing.

ON THE WAY.

SNOWFLAKE,
Apache Co., Arizona,
September 25, 1880.

Editors Deseret News:

After writing to you from Montezuma, on the San Juan in Utah, we continued our pilgrimage up the river ten miles, passing some desirable spots for settlements where the bottoms widen out somewhat. From this point the road lies in a northeasterly direction, 30 miles to the Navajo Springs, on the Ute Reservation, between the Ute Peaks on the west and the fine bold bluff stretching out from north to south many miles in length on the east in the State of Colorado. I would gladly have cast my vote for our future President, Hancock while in the State if I had found the chance, but as I could not wait for the day when they do that kind of business, he must take the will for the deed, and I can only hope he may have votes plenty and to spare. At these Springs on the 7th inst., Bro. Gillespie and myself parted with the main camp, continuing our journey in a northeast direction to the Upper Mancos and to Parrot City, with the hope of meeting my brothers, Platte D. and Joseph A. Lyman, who were returning from Manassa, as we supposed, but we were disappointed. Our main company turned a short corner from northeast to south, facing the Moro Castle Rock, which stands out as a heavenward pointing finger in the broad plain on the Navajo Reservation in New Mexico, which is perhaps 1,000 feet high from the level of the valley, and was seen by us for 12 days from the Blue Mountains, Sept. 1st, to the crossing of the Navajo Mountains south-east of "Manuleto's" camp. They crossed the Lower Mancos in 12 miles' travel, and then bore a little east of south, 12 miles to the San Juan, and 18 miles up the river brought them to Bowen's ferry, where the military road for Fort Wingate crosses the river, and where they rested until the evening of the

9th, when we joined them again. There is a very good country along the Upper Mancos, six or eight miles in length, all squatted upon, and some very rich farms opened up, cultivated and well fenced. The farmers' houses are generally of hewed logs and clap-board roofs.

Evidences that the country was settled in ancient times are plentiful in the shape of old ruins of stone dwellings all the way along this stream. There are occasional yellow pines along the banks of the Mancos, and forests of them on the hills close by on the north. Crops of small grains, corn and vines, looked very well, and the streams will water 1,500 acres of land, and is all claimed.

The excellent range of mountain grass is pastured by over 15,000 head of cattle. There are no Latter-day Saints located in this region. It is 12 miles over a very heavy uphill grade from the Mancos to the La Platta, both rising in the La Platta mountains, and the "Park" lying between them is one of the most beautiful spots on earth among the hills and pine forests. Parrot is a small wooden mining town on the La Platta, and is a remarkable place for business, as nearly every house has a business sign over the door, either of merchandise or liquor, and even tents are occupied near by for saloons. Many of the Saints from San Juan get work at this camp to earn their needed supplies.

Nearly a mile of very expensive flume has been built south of the town through which water will be conducted to a heavy sheet iron tube, and through it to the placer gold diggings, said to be rich in that region. The road from Parrot to Bowen's ferry on the San Juan, 60 miles, lies along the La Platta, and 15 miles of it through the Ute Reservation, and I could not fail to notice that our magnanimous government has located this reservation across a country that the white man would not have, and it will never be haunted with any kind of game larger than lizards for cotton tail rabbits. Good game country, such as lies around the La Platta mountains, must be reserved for the white man. On the river below the reservation, and in the northeastern part of New Mexico, are some good, unfenced partially cultivated farms, and good land unoccupied, but the stream is said to be treacherous. Although it is larger than the Mancos, it sinks entirely in the latter part of the season. The climate, so cold around the mountains, becomes very desirable 15 miles to the southward. Bros. Snow and Young visited the Stevens boys from Holden, who are settled and doing well, five miles above Bowen's, on the San Juan. There are good crops of corn and vines in this region; a six-foot man can hardly hang his hat on the ears of corn. Corn cost us here 6 cents per pound and oats 10 cents. That grain tastes very strong of silver.

Our course from Bowen's to Fort Wingate lies first a little west of south and then southeast through a timberless country for 80 miles, and but little of very poor water. The springs which are small are wide apart, but we found water in pockets, so that we were not seriously inconvenienced. This parched region is another Indian reservation, and the Navajos raise some corn and vines by planting in the washes and irrigating with the floods that come down in July and August. The first night out with our Navajo friends they sold us green water-melons, and then to try our patience further, they took without leave from our horses, a bell, headstall and one pair of hobbles. They were not greedy or they would have taken more. We were pleased they didn't. We don't hobble, headstall nor bell our stock now. The temptation is too great for poor Lo. They beg only for tobacco and matches and as none of us use the weed we gave them freely of it.

The low range of Navajo mountains lie all along on the west of our road miles away. We passed some scattering villages and saw some frames by the way where the famous waterproof blankets are made from the wool grown upon their flocks of sheep which are numerous all along the way. The flocks range in numbers from 200 up to thousands, and are of an inferior grade. The flocks generally have as many goats as sheep. The Navajos have plenty of scrub horses and some very good looking cattle, long horns and moileys. Their range is closely pastured and I believe they are trying to get our generous Uncle to give them an eastern addition of 9

miles by 90 to their reservation; and from the look of the country east of where we traveled I see no reason why they should not have it, for I am confident Uncle can never give it to any other part of his family. A big dance way to take place somewhere in the region of the Moro Castle Rock soon after we passed and the natives were traveling in that direction on their fast steeds laden with blankets and sweethearts. We were disappointed when we reached the camp of the Navajo chief Manuleto and learned he was not at home. He is said to be a man of fine stature and is rich in sheep, goats, horses and cattle. The day we passed his camp one of our heavy weight hunters charged a large flock of very small ducks and with two shots killed eight of the darlings, but they illy paid us for the calamity that came upon our company immediately after the slaughter. Our hearts were made heavy when we learned that our George, while craning it through the shallow lake with his native leggings below and his shirt up under his arms, running down the broken winged game, carelessly laid down his Salt Lake flipper, never to pick it up again. It was fine sport for the boys running and catching the game in the clay bottomed pool, but a serious time was had when the cleansing process was undertaken. Those ducks manipulated by our champion cooks, were set before us in a stew, for dinner that could not be surpassed by our friend at the "Arcade." Two of the natives piloted us to a water tank as we were crossing the Navajo Mountains on our way to Wingate, and for this kindness we rewarded them with dinner, and much to our delight we learned they would not eat the flesh of ducks. They told us that Navajos never eat the ducks, but do the eggs.

The pass over the mountains is a very good one, and cedar, pitch pine and scrubby yellow pine is in abundance. We found the pastoral Navajo, with their flocks, on the south side of the mountains, also good veins of coal are to be seen in many places on the reservation.

On the 17th inst., we drove to Hopkin's Windmill Ranch, and then in an easterly direction over the hills just on the south side of the very excellent pass down which the Atlantic & Pacific Railroad is to run and the grading on which is now being done by our brethren, under contract of Bro. John W. Young, within 18 miles east of Fort Wingate. We reached Fort Wingate at 11 a. m., and there was considerable stir around Mr. Hopkin's store as we approached. By some it was thought we were the paymaster and his escort, and by two parties Brother Snow was thought to be a deputy United States marshal, and they made themselves scarce till they learned he was a minister of the gospel instead of an executor of the law. One of them told me they did not want any more attention from the deputy marshal.

You will hear from me again soon.
F. M. LYMAN.

Correspondence.

We are permitted to make the following extracts from a letter to Brother Franklin Beers, of Pleasant Grove, written by Elder Andrew Jensen, now on a mission to Denmark:

COPENHAGEN, Denmark,
Sept. 7, 1880.

I have, ever since my arrival here, been laboring more or less at this office, and since the 1st of May I have spent all my time in the publishing department, translating and writing for *Skandinaviens Stjerne*, the Church organ in Scandinavia. It is a periodical published semi-monthly, and is of the same size as the *Millennial Star*, published in England. It was commenced by Erastus Snow about 29 years ago. Since my arrival here we have also commenced the publication of a small monthly periodical in the interest of the Sunday schools, etc., in these lands, called *Ungdommens Raad-giver*, which I am editing. Besides this, we are revising and printing the Book of Mormon, after the last English stereotype edition. This is a very responsible labor and demands all the care and ability that we can command, and then we would still be entirely incompetent if the Lord with his Holy Spirit did not make up for our deficiency. We take great delight in that labor, however, and we hope and trust