



GEORGE O. CANNON, EDITOR

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BEE CULTURE—BEE CONVENTION.

In our Semi-Weekly edition an advertisement will be found to the effect that Wm. D. Roberts, of Provo City, proposes starting east on the 25th of November, to purchase live stock of all kinds, fowls, etc., on commission. He offers also to deliver swarms of Italian Bees here, in good healthy condition, at a low rate. The introduction of Italian Bees into the Territory is believed by those best acquainted with this variety to be of the greatest importance just now. There are comparatively few swarms of bees in the Territory at the present time, and those are principally the common black kind. If the Italian be a superior species, the swarms which are already here can be readily hybridized, and then there will be no difficulty in keeping them pure, for we are so isolated that all fears of admixture from the common kind will be removed. Italian queens command a high price in the States, and to get them pure is not always easy. We have heard of bee-masters sending to Italy for them. This they do in order to get them pure, for in neighborhoods where the common bee is kept no one can be thoroughly certain of raising pure Italian queens. Brother Roberts has made arrangements by which he can get Italian swarms at reasonable rates, much lower rates we understand than they can be bought by the purchaser of a single swarm or two, and those wanting bees can do better—so we are informed by one of our leading citizens who has made inquiries upon this subject, and who intends to send by him for several swarms—to purchase though him than to send direct themselves.

There is no longer room to question whether bees will do well in this country or not. Their culture is most successful, and with ordinary care they can be made a profitable investment. The hives which are sold by Brother S. Putnam, of Bountiful, Davis county, (Kidder's patent), with their moveable frames, reduce bee-keeping to a business upon which definite calculations can be made. With them the bee can be managed, its swarming regulated and everything connected with it be conducted upon a proper system. We have had some experience with them, and, so far, are perfectly satisfied that they are an excellent hive and one that is well adapted to the culture of bees in this country.

In Utah county those who are interested in the culture of bees have held a convention and effected the organization of a branch society. They called it a branch, thinking that the main or parent society would be organized in this city. As this business is growing into importance, and is likely to be one in which a large number of our citizens will be interested, the necessity for such an organization is easily perceived. In other places, where bees are kept, they are found very useful for the interchange of ideas and the communication of facts which are important that bee-masters should know. Our country is new and comparatively untried, so far as the culture of bees is concerned, the organization, therefore, of an association, at the meetings of which, facts and observations connected with this business could be communicated, would likely prove of great benefit to the entire community. We think the subject worthy of the consideration of all who are interested in bees or who have any desire to see another important branch of production encouraged in our midst.

A LATE number of the Sioux City, (Iowa), Times gives some particulars of the death of an old Indian, named Yellow Hawk, his dog and squaw, which are of a singular and interesting character. Yellow Hawk had abandoned the Indian mode of life, and taken to

farming, and, with a horse and cart, used to go about his district of country peddling the produce of his farm. He invariably hauled a tent along, in which he and his squaw could take shelter in case of bad weather. A terrible storm recently visited the neighborhood of Fort Sully, in which Yellow Hawk, his dog and squaw, happened at the time to be traveling, and the day after, a party of men came upon a small tent pitched upon the river bank. Seeing no signs of life, one of the men entered the tent, and beheld a sight which startled him, and would have startled anybody else. There, at one end of the tent, rigid as statues, and with their eyes wide open, sat old Yellow Hawk, and his wife and dog, all stone dead. One hand of the old man grasped the dog's neck, the dog was standing on his fore legs and sitting partly on his haunches; the squaw was resting her elbow on the ground. All three were staring wildly in the same direction. There were no marks of violence on any of them, and it was supposed they were killed by the lightning the previous day, but neither mark nor scar gave any such indication.

The whole of the party entered the tent and saw the scene, and left without disturbing the position of the dead. They reported what they had seen at Sully, and the next day a party of soldiers were sent to the place. They discovered the inmates of the tent in the same position and buried all three on the spot.

A SINGULAR and most extraordinary surgical operation was recently performed in New York, upon the person of General Kilpatrick, U. S. Minister to Chile, who was obliged to return from his field of labor, having been treated by the most skillful physicians in that country, to seek aid in his native land. The General, for over two years past, has been troubled with a swelling on the neck, near the jugular vein. It had increased until externally it was as large as a hen's egg, larger internally, and was very hard, rendering speaking and eating very painful.

Upon arriving in New York the General consulted Dr. L. F. Sass, and his associate, Dr. R. P. Lincoln, who pronounced it an erectile tumor. He subsequently consulted Dr. Hammond, ex-Surgeon General of the U. S. Army and, without acquainting him with the results of the previous examination, the opinion as to the nature of the disease was identical. It was eventually decided that Dr. Lincoln should perform an operation, which took place at the Astor House. The following account of the *modus operandi*, is from the New York Evening Mail:

"Gen. Kilpatrick was placed under the influence of ether. Four large sized darning-needles were then inserted in the tumor. Some idea can be formed of the stubbornness of the tumor by the fact that it required all the strength a strong man possessed to force the needles into it. The fact that it was near the jugular vein increased the difficulty. An unusually powerful electric battery was then applied to the needles, the full force of the battery being given.

"Notwithstanding the influence of the ether, the electricity had such an effect upon the patient that two powerful men had as much as they could do to keep him upon the bed. The patient lay quiet under the influence of the ether. In thirty minutes exactly the outside swelling began to go down, and it soon disappeared altogether. The General lay unconscious for nearly two hours.

"As he gradually came to his senses, he began to complain of excruciating pains, and a torturing burning in the throat and neck; but these distressing sensations were quickly mingled with surprise and delight. His windpipe had straightened and resumed its natural position, and the great lump which he had complained of so much for ten months past had disappeared. Of course the General was left in a terribly weak condition, but to-day, although instructed to keep his room and bed, is looking exceedingly well.

"Dr. Lincoln says that the amount of electricity thrown into General Kilpatrick's system by the operation, if concentrated, would transform a piece of the hardest kind of coal of the size of a marble into a coal of fire."

A MEDICAL journal explains (!) how warts come, and does it in the following striking style:

"The papillomata (warts, condylomata, epitheliomas), originate mainly in an active neoplastic process taking place in the rete, which penetrates to a greater or less extent into the likewise hypertrophied connective tissue matrix of the corium. The papillae of the cutis here, too, perform only a passive role, their elongation and dendritic form being occasioned by the hypertrophy of the epidermis, while the elevation of the sur-

face of the sin is due to the hypertrophy of both."

The above may be very plain to a person initiated into the mysteries of medical technicalities, but such an explanation for the general reader is ridiculous!

JUDGE SNOW'S OPINION—OUGHT HAVE GOOD EFFECT.

IN the correspondence which we published yesterday from Judge Snow an excellent argument and legal opinion will be found in relation to the Probate Courts and Naturalization. We were pleased to publish it, as at the present time such an argument is exceedingly timely. There is such a disposition and determination manifested by legal functionaries, who now exercise judicial authority here to strip the Probate Courts of almost all the powers with which they have been clothed, that the opinion of a man of Judge Snow's standing and legal knowledge—the peer in every sense of the word of the men who attempt to make these innovations—is valuable, and will be read with great interest by all the people of the Territory. His arguments respecting naturalization are so liberal and thoroughly republican that they appeal to the good judgment of every patriotic man, and stand out in striking contrast with the narrow, sectarian and anti-republican sentiments which have so recently been enunciated from the Bench in this District.

We recommend the Judge's presentation of the matter of morality, in the questions of a religious and civil character which he asks, to the consideration of our present Chief Justice. They are worthy of his attention. They deal with the question of morality very thoroughly. From them the Chief Justice may gather the idea that a man can be Methodist and believe John Wesley to be the head of the church, and still not necessarily be an immoral man; or he may believe "the revelations of some polygamic prophet," to quote Judge McKean's own words, accept him as the head of the church and reject John Wesley, whom some of his contemporaries called "a canting, old Methodist," and not, therefore, be a man of bad morals. If the Chief Justice is not committed and bound by promise to follow some certain policy, if he is a free and independent officer, who has come here unfettered to administer the laws according to his own sense of justice, then there is broad ground to hope that the discussion of these questions will do him good. If that be his position, he will learn much that will be of great profit to him in his future career, and we know of no reason why he should not make a good, fair, upright Judge, an ornament to the Bench and a credit to the Territory, an officer, in fact, of whom the whole people would be proud.

But if he has got a lariat fastened to him, is curtailed in his liberty, gives decisions in accordance with a pre-arranged policy, or has adopted the views of a certain "ring," then he is beyond the reach of logic, reason and law. His case is hopeless.

We speak thus freely regarding our Chief Justice because we have felt interested in him. The impression which he made upon us was, that if he could keep clear of the entanglements, machinations and prejudices of the "ring," and be independent enough to look with his own eyes, decide with his senses and act as the Judge of the people, without making invidious distinctions because of religion, he would be an officer who would be liked and respected. Aside from any personal consideration, or any favor to the people, but solely for the Judge's own good, we should like to see him realize our impressions. It would afford us pleasure to see him, and every other officer sent here, take a course that would enable him to maintain his self-respect, so that his future life might not be embittered by the reflection that right and justice had been sacrificed to prejudice and party favor. We knew one Chief Justice of this Territory, who through bad counselors, was led to take a course opposed to the rights of the people, with the expectation that he would gain the applause of the government and nation. He was grievously disappointed, as such men generally are, and when we heard him acknowledge his folly, we thought the lesson his words conveyed might be profitably listened to by some of his successors.

BURYING the tomahawk, the sign of the cessation of hostilities between con-

tending Indian tribes, is no doubt a very pacific affair, and very satisfactory to the parties interested; but like everything else connected with Indian life, it needs to be read about in the beautiful and romantic word tracery of a Cooper, or it is very apt to be divested of half its romance and charm. A somewhat thrilling account of a recent operation of this kind between the Sioux and Chippewas, which took place at Fort Abercrombie, appeared in a late number of the St. Paul Press.

It appears that a council of the chief men of the Sioux and Chippewas was being held for the purpose of settling peace between the two nations. Among those present were two relatives of some Sioux murdered by the Chippewas in 1859. Part of the peace ceremonies consisted of beating drums and dancing round the two Sioux referred to, and throwing to them precious Indian ornaments as a compensation for their loss. While this part of the formula was being gone through by the Chippewas, the greatest satisfaction was manifested by all witnessing the scene. The propitiatory exercises were closed by the chief Chippewa soldier making a speech, in which the strongest disapproval of the murders was expressed, and then giving to the two mourners all the beautiful bead ornaments with which they were loaded. Instead of this having a palliative effect, as was expected, the two Sioux arose, and, in a contemptuous manner, threw from them all the presents and walked out of the assembly, creating an impression that immediate hostility was their intention.

And now comes the romantic part of the story, which makes it smack strongly of the stories published so often by the religious tract societies, about the wonderfully soothing power of the cross. The narrator of the circumstances, evidently a missionary, says religion was the only thing to be resorted to to settle the difficulty. The ceremonies had been conducted round a mission flag, which had a white ground, adorned with a large red cross; and, says the narrator:

"Speaking to the two Sioux, I made them understand how beautiful was the example of Christ, forgiving on the cross, to his persecutors, and even praying to His Father for them, and how that same example ought to encourage us in the practice of the precept which requires us to forgive our offenders, whatever may be the offense.

"When showing to them the flag they had wished me to let them have when they first asked to become Christians, and which was now floating over the camp, in order to bid them remember to act as Christians, they rose, came to shake hands with me, ranged themselves on each side of me to go to see the Chippewas again. The whole assembly was silent to receive and listen to us.

"The two Sioux made a speech, in which they expressed their earnest wish to be excused for having at first refused the presents offered by the Chippewas in the intention of making peace. They said they now wished to make peace with the Chippewas and with every human being, and that in the name of religion they were sincerely forgiving the murderers of their parents and relations."

Immediately after this the preliminaries of peace were agreed upon, and on the following day a treaty was signed to the satisfaction of all concerned.

The above episode of Indian life, if not equal to Cooper, is probably as near the truth as his descriptions were, for the increased intercourse between the red and white men since his day has not tended to improve the former very much. If, however, this story be authentic it shows that converted Indians are superior to converted whites. The latter preach and make a deal of fuss about the cross, but its power over them is exceedingly limited, for, except in rare cases, it would fail to bring about reconciliation where no more than a few cents were at issue, let alone the lives of friends. After all "Poor Lo" is not such a bad fellow, and if this little story of "burying the hatchet" be not made by the religious folks, he can set an example worthy the imitation of his civilized, white Christian brother.

The irrepressible and unchangeable, George Francis Train arrived at Yokohama, Japan, on the 26th of August. We received a letter from him posted at that place on Sept. 23rd. He refused to be interviewed when he arrived, saying that he was off for Yedo to see the Mikado. His object in going to China, as published by the Japan Gazette, is to get out of the way of the politicians (as the election is two years off) and to accomplish a few other labors, which to an ordinary man would be sufficient to occupy years, but which he is to accomplish in a few weeks.