

EDITORIALS.

FAILURES IN THE SILK CROP.

REPORTS from across the sea state that the silk crop is rapidly diminishing in quantity. France and Spain, in Europe, and Syria and adjacent places in Asia, used to be vastly productive of the raw material, but of late years their importance in the silk market has greatly decreased, and Italy has taken the lead, yielding annually 80,000 bales, nearly four times as much as France. But it is announced that in consequence of frosts the Italian as well as the French cocoons have been seriously injured, and vegetation has also suffered, making scarce the necessary food for the silk worm. It appears that China does not figure so largely as is generally supposed in the silk interest, contributing to the general market at least 15,000 bales less than Italy.

We refer to these statistics as an incentive to those of our people who have embarked in the business of sericulture, some of them with fear and trembling and doubt as to the result. It is expected that the price of silk will be advanced in consequence of the reduction of the supply, and this will have a tendency to help the industry in America.

Utah will, one day, become a great silk-producing region, as we have shown in previous articles on this subject, and the repeated failures in the old silk raising countries of the world, instead of discouraging those who have started in the business in America should rather encourage them to persevere, because when the eastern hemisphere falls in any needful enterprise, the western hemisphere, with its new conditions, inventive genius and original methods, is all the more likely to succeed.

This country is stepping ahead of the long established leaders in the world's markets in many things, and there is no reason why she should not come to the front as a silk raiser and silk manufacturer. And with all the advantages possessed by the Territory of Utah, we know of nothing to hinder them from figuring as prominently in the labors and profits of sericulture as any portion of the United States. Keep at it.

THE SCRIPTURES "IMPROVED."

NUMEROUS suggestions have been made of "improvements" in the text of that edition of the Holy Scriptures commonly known as King James' translation, and several attempts have been made at correcting and revising the standard version. But the funniest proposition of this kind that we have heard of, was made by Rev. Rodolphus Dickinson, a minister of the Episcopal Church in this country, who, profoundly impressed with the importance of what he considered elegant language, and having been trained in that stilted style which abounds in mannerisms and delights in sonorous words of Latin derivation, made a new translation, destroying the force and simple beauty of Saxon expression, giving the following reasons for the change:

"The lapse of centuries has produced a revolution in the English language, requiring a correspondent change in the version of the Scriptures: and may I add that the errors in grammar and rhetoric, the harsh and indelicate expressions, dispersed through the generally adopted text, demand amendment. The style of that translation, regarding either its propriety, or purity, is, to a great extent, obsolete. There is much inelegance and inaccuracy, in the selection of words, the structure of sentences, and in every compartment of composition. Elementary expressions, individual and complex phrases of various description, pervade it, unknown to the existing advanced state of literature. If they were admissible, at the period of that publication, it is sufficient to aver, that they are now exploded."

As samples of Mr. Dickinson's "improved" style of Biblical phraseology, we quote the following:

"Broods of vipers! who has privately admonished you to fly from the approaching vengeance! Produce, therefore, the appropriate fruit of reformation!"

"When thou art beneficent, let not thy left hand be conscious of what thy right hand performs." "Contemplate the lilies of the field how they advance."

"Seek first the empire of God, and the integrity he requires, and these things shall be superadded to you. Be not, therefore, anxious for to-morrow; since that will claim correspondent attention."

"Then his disciples approaching said to him, Art thou conscious that the Pharisees were offended when they heard this observation? But he answering said, Every plantation which my heavenly Father has not cultivated shall be extirpated. And Peter replying said to him, Elucidate this parable."

"His master said unto him, Well done, good and prudent servant! You was faithful in a limited sphere. I will give you a more extensive superintendence; participate in the happiness of your master."

"Salt is salutary; but if the salt has become vapid, how can it be restored?"

"Moreover there was a Pharisee whose name was Nicodemus a senator of the Jews. He came to Jesus by night and said to him, Teacher, we know that thou art an instructor emanated from God: for no one can achieve these miracles which thou performest unless God be with him. Jesus answered and said to him, Indeed I assure you that except a man be reproduced he cannot realize the reign of God. Nicodemus says to him, How can a man be produced when he is mature? Can he again pass into a state of embryo and be produced? Jesus replied, I most assuredly declare to you that unless a man be produced of water and of the spirit he cannot enter the kingdom of God * * * Be not surprised that I announce to thee, ye must be reproduced."

We presume that these extracts will be sufficient. To the student of the Bible who has become familiar with its grand and striking language, sublime in its simple strength, Dickinson's perversion will sound like a burlesque of the sacred record. We refer to it merely to show the folly into which so-called educated men will fall when "learning" is not governed by common sense.

CROP PROSPECTS.

THE prospects of the grain crop are much brighter than has been anticipated. In consequence of the limited water supply this season, the long interval between rains, and the attacks of the devouring grasshoppers, it was thought that there would be a general failure. But it appears from reports received from different parts of the Territory, that on the average about half a crop will be reaped. In some few places the grain is gone; in others a full harvest will be gathered, and in others still a portion of the crop only will be saved.

In the vicinity of this city the fields make a splendid showing. The grain looks tall and heavy, and promises a rich yield. But in some of the upper valleys, such as Ogden and Weber valleys, grasshoppers and drought combined have made almost a clean sweep. On the sand ridge between Kaysville and Ogden, contrary to general anticipation a great deal of wheat will be gathered. The yield will be far beyond expectation. Harvesting has already commenced, and fields that were thought to be scarcely worth the reaping will yield about twelve bushels to the acre, while some will give more than double that amount.

The showers that fell after the dry period were providential. They were equivalent to many thousands of bushels of grain. Every drop represented a kernel. The comparatively cool weather too, has been favorable to the wheat, and in all human probability Utah will not suffer this season for want of breadstuff. This is very encouraging in view of the many forebodings which some people indulged in during the Spring, and gratitude to the Great Giver of the increase should spring up and abide in the hearts of His people.

THE BETTER WAY WITH THE SAVAGE.

EXPERIENCE has demonstrated that there is a much better way to treat the Indians than to make targets of them. The solution of the Indian problem does not lie hidden in the rifle nor shine out in the glitter of the sword. The policy of extermination is barbaric. Civilization improves rather than destroys. Christianity reforms, not crushes. The usual course pursued towards the primitive inhabitants of this country meets with disapproval, if not with detestation, among humane and thinking people all over the world, and is condemned by the best minds in the United States as well as elsewhere.

Attention has recently been drawn to the English method with the Kaffir, and the success which has attended it in South Africa. It is simply to show the savage how to make a better living than by his own way. Education is popularly recognized as the great civilizer. But the book learning which generally comes under that title is not the sort of education adapted to the improvement of the savage. A knowledge of how to till the soil and engage in the manufacture of articles necessary for human comfort is far more important to him than reading, writing or arithmetic. At any rate, instruction in useful labor should at least go hand in hand with literary learning. A Cape Town paper gives some particulars of the progress made in making the Kaffir, naturally as wild and dangerous as the Cheyenne or the Arapahoe, not only self-supporting, but of value to the country. We clip the following statistics:

"In the Tambookie location, that is the section of the Tambookies nearest the colony, with a population of about 40,000, there were in 1875, 898 plows and 107 wagons. In Fingoland, which adjoins, with a population of 45,000, there were 1,935 plows and 439 wagons. In the Idutywa Reserve, a small district east of Fingoland, with a population of 18,000, there were 501 plows and 46 wagons. These were all in the possession of natives, for throughout the districts mentioned there are no European inhabitants except missionaries, traders and Government officials."

Here are some further figures which are well worthy of attention as showing the effects of "the better way" with the savage:

"In the same returns from which we have quoted, the 1,935 plows in Fingoland are valued at \$4,837, and the 439 wagons at \$3,780. These people possessed at the same time 4,976 horses, valued at \$24,880; 37,298 cattle, valued at \$186,490; 182,869 sheep, valued at \$91,435; and 60,240 goats, valued at \$5,362; the total value of their property being \$321,784, averaging more than \$35 per man of the population. There are 45 trading stations among them, and the annual value of the import and export trade is over \$150,000 per annum. The writer is personally acquainted with natives who are the owners of land valued at from \$5,000 to \$7,500. Not long since, when a desirable farm in the district where the writer resided was offered for sale, three Kaffirs went to treat for it, and when their ability to pay was questioned, they produced 2,000 sovereigns on the spot. We might go on at almost any length to show that there is thus growing up a prosperous native community, who are making much progress towards civilization, and it will be readily understood that this fact has a most important bearing on the future peace as well as prosperity of Cape Colony. All these semi-civilized Kaffirs know perfectly well that they have every thing to lose and nothing to gain by war with the white man."

It is but a few years since these same Kaffirs were as intractable and wandering as the denizens of the American prairies, and quite as dangerous to the white settlers in their neighborhood. In making this beginning of their improvement, a foundation has been laid for instruction in something more intellectual and also in that which concerns the soul.

In Canada also a great deal has been done in this direction, and this English method might be

worthily adopted by the people of the United States. Where a similar course has been pursued in this country it has been attended with very similar results. We can point with satisfaction to the labors of "Mormon" missionaries in converting the roving red men to the ways and industries of civilization. They have worked with the natives and shown them, practically, how to become farmers, stock-raisers, mechanics and useful members of society, and proved to them the benefits of steady toil, while instilling into their untutored minds the principles and doctrines of the higher life. The ordinary sectarian missionary can pray and preach after the fashion of his sect, but in very few instances indeed is himself acquainted with the very things in which the Indians chiefly need instruction. And in most cases the "Christian" agent or missionary is principally anxious to make the best of his time and chances for his own emolument, and to profit pecuniarily by his position. Hence the repeated failures of the miserable pretence of civilizing the Indians, and the frequent outbreaks of the cheated and exasperated savages.

That the red skins are capable of improvement has been proven in a great many instances. The Cheyennes and Kiowas at the Hampton Institute form an instance of this. Seventy-four criminals of these tribes were sent in irons to St. Augustine Fort in 1875. Capt. R. H. Pratt, U. S. Army, had them in charge. Instead of keeping them in close confinement, to break out on the first opportunity and kill those who might be in the way of their liberty, he drilled them; promoted some for good behavior to be corporals and sergeants; appealed to their moral nature; appointed the best of them to act as guards, and trained them in strict discipline. When they were released by order of the Government, seventeen were placed in Hampton College, where they were instructed in the use of tools, the management of stock and the care of the farm, as well as in more theoretical learning. The success was so great that forty Indian boys and nine girls have been sent to the same place by Government, and ninety per cent. of them have undertaken to teach in the public schools. After a full course they are to be sent back to their tribes, where it is expected they will work as civilizers and educators of their people. One of them is employed as a taxidermist in the Smithsonian Institute, Washington.

If a tenth part of the means that have been squandered in shooting and torturing the red men, retreating with savage vengeance for their barbarities, burning their villages and driving them off their hunting grounds to make way for occupation by white "Christians," had been expended in endeavors to make the Indians self-supporting, thousands of lives as well as millions of dollars might have been saved to the country, and the anger of the Great Father of all races would not have been kindled, as now, against those who profess His name, for their injustice, rapacity and inhumanity.

There is time yet for a radical change in the national policy towards the primal owners of the soil. A remnant is yet left from the swords and bullets of the "superior race," to instruct and elevate instead of smite and exterminate. By a proper course many can be rendered profitable to the country. They will make good stock-raisers, a mode of life more suited to their nature and antecedents than agriculture or mechanical art. But some can be tutored in all the various branches of common industry, and in a few generations may be trained up to all the excellencies of refined Caucasian society. It is worth the trial and is worthy of "Christian" effort. But if the Indian haters can see no hope of success for any better way than the torch and the musket, at least let them keep from interference with those who have faith in the force of kindness and the elevating tendencies of labor and charity, and the spirit of the gospel of the Son of God.

The Mexican Method of Making Hard Lime Floors.

From a paper read by General T. G. Ellis, C. E., at a meeting of the American Society of Civil Engineers:

Some years since the writer has occasion to visit Northern Mexico, to examine and work some silver mines; and, while passing through the Mexican villages, noticed the exceedingly hard and polished lime floors and roofs of the houses.

In the village of Salinas, where our party remained some three weeks, the horses passed daily through the house into the inner court yard over one of those floors without leaving an indentation or injuring it in any way. Sometimes after having occasion to construct some buildings at La Yguales Mines, an attempt was made to imitate these floors and roofs. Attaching the peculiar hardness and smoothness of floors to the inherent good qualities of the lime used, inquiries were made as to the Mexican method of working. A good quality of limestone was selected and calcined in the ordinary way. Shortly after burning it was allowed to a dry powder, and afterwards used as required. A floor was laid with a foundation of about three inches of broken stone, over which was evenly spread about two inches of mortar, formed of two parts of clean sharp sand and one of lime. The lime was "fat," swelled greatly in slacking, and was not at all hydraulic.

The floor, made as above, was total failure. At the end of a few weeks the leg of a chair would dent it. As soon as the surface was damaged it began to crack and soon broke up. It would probably have been about as hard as our ordinary lime mortar if allowed to set a sufficient length of time before being used.

Knowing that the Mexicans use the same materials with better success, their superior skill was called into requisition to lay all remaining floors and roof of the same building. They used the same sort of lime and sand in about the same proportions, and upon the same kind of foundation. The result was a floor as hard as smooth as a piece of polished marble, that a horse could trot upon without injury.

A brief account of the method of making these floors may not be uninteresting.

The limestone used was a hard, compact, blue material, in many places sufficiently hard to strike fire on the drills used in running a drift through it for mining purposes. It often contains iron pyrites in small proportions. This was calcined in kilns cut out of soft lime-stone, that likewise was found in that section of country and which on account of its whiteness and softness, is called "leche." I believe it is never used for making lime by the Mexicans.

After calcination the lime was removed from the kilns, and allowed as soon as cool. Some of it used within a day or two, and some remained a month or more in rels. All the work made was seemed to be equally good.

In making the floors, a large broken limestone, three or four inches thick, was first laid over the surface of the ground, the stone being about the usual size for macadamizing roads. Over this mortar of about two parts of sand to one of lime was carefully evenly spread to the thickness of 1 1/2 to 2 inches; this was allowed to remain for about 24 hours, the surface had become quite dry, and would probably take longer in climate, where the air possesses greater amount of moisture than Mexico.

The floor was then thoroughly pounded all over with a tool composed of a block of wood a foot square and three inches thick, having a handle from the so that a man could stand using it. The whole surface was beaten over with this rammer, was again as soft and moist as first laid. This operation of beating brought the water in the mortar to the surface, so as to form a semi-fluid substance on top.

The floor was again allowed to dry, and again beaten over with the rammer for about a week, when a great amount of moisture to the surface was brought out. Immediately after the last beating the whole surface was covered with a layer of red ochre, sifted on, and then polished with a smooth, nearly flat, water-worn stone, a little larger than the one selected from the bed of the stream which ran through the place, and with this the floor was laboriously gone over, rubbing down and leaving the surface of the lime as smooth as