

long braids, which were pulled around over the ears and hung down over the breast. These braids are often smeared with glue, which makes the hair shine and keeps it in place. The girl was very beautiful, and some of the younger girls are by no means bad looking. They fade soon, however, and the older women whom I saw made me think of our Indian squaws. They have no night clothes, and they sleep in the same garments which they use during the day. They have no such things as stoves. A fire is built inside their tent, and the smoke goes out at the roof. The tents are made of skin and sometimes of cloth. They are circular in shape, and the people huddle up in them and sit and sleep where they can.

BRICK TEA AND POWDERED MUTTON.

The chief business of the Tartars is cattle breeding, and they have large flocks of sheep. These sheep have fat tails, and I saw some tails which weighed, I was told, from thirty to forty pounds. When a sheep is very fat it is sometimes necessary to tie a little sled under his tail in order that it may not impede him in traveling over the ground. This Mongolian mutton is as good as any you will find in the world, and these fat tails are especially delicious. The Mongols use the fat in making brick-tea soup. They mash up little bricks of tea, and when the water is boiling they put in some of this mutton fat and milk and eat the whole as a soup. The bricks of which the tea is made are about ten inches square, seven inches wide and three inches thick. They look like chocolate and are sometimes made in smaller sizes. In addition to this, they eat batter-milk, curds and whey. They are very fond of intoxicating liquors, and they have a beer made of mare's milk upon which they keep themselves about half drunk. Their mutton is frozen at the beginning of winter, and the weather is so cold that it will keep until spring. It is said in Thibet that mutton can be kept for years. The air is very dry and very cold, and after a few days the flesh becomes so dry that it can be powdered with the hand and be stored away like flour. The Thibetans use this mutton without cooking, and it is said not to need salt.

A NATION OF BUDDHISTS.

The Mongols are more religious than the Chinese. They may be called almost a nation of Buddhists, though there are a few Mohammedans among them. They have a number of temples inside of Peking and there are about fifteen hundred of these people who live in the Chinese capital. The biggest monastery in Peking is owned by the Mongols and the Thibetans. It has hundreds of priests, and they are the most intolerant and superstitious of their kind. Foreigners are by no means safe in going through it. They are liable to be mobbed, and it is only by bribing and fighting that one can get his way out. There are three living Buddhas in the world. One of these is in Lhasa, another is some in Mongolia and the other is in Peking. I became indirectly acquainted with the brother of the living Buddha in Peking, and I was told that this Buddha was fond of cigars and liquors, and that he now and then went about incognito, like Haroun Alraschid. There are numerous temples scattered over Mongolia, and Thibet is said to be a country of temples. I was within ninety miles of Thibet during my stay in Darjiling, in

the Himalaya mountains, and the Thibetans whom I saw both here and in Peking were about the same as the Mongols. I am told that the people of both countries do little but swing prayer wheels, drink whisky and keep themselves dirty. I heard great stories about their monasteries and temples. Some of the Thibetan towns are a mere collection of temples, and some of their monasteries have copper roofs plated with gold. Lhasa, the Thibetan capital, has about fifteen thousand people, and most of these are priests. The Chinese bulldoze the Thibetans and the Mongolians, and they bluff them into a sort of dependence upon them. The Thibetans and Mongolian priests whom I saw in Thibet were dressed in bright yellow gowns. They were, as a rule, broad-shouldered, thick-nosed, high-cheek-boned fellows, with small, twinkling, black eyes. They are shrouded in ignorance and superstition and they are intolerant in the extreme.

BUDDHIST BOOK STORES.

There are a number of Buddhist book stores in Peking, and the Chinese capital has one street which is devoted to nothing else but book stores. There are publishing houses there which are devoted to the publishing of Buddhist books. The books are cut out on blocks, and are not set up from type. Some of the editions are costly, and some of the richer priests prefer to have their books written out by hand.

ONE WIFE, FOUR HUSBANDS.

The Mongols have but one wife, though the richer of them often have concubines. It is far different in Thibet, as I learned from the famous traveler, Mrs. Isabella Bird Bishop. Mrs. Bishop went out to Asia in the same ship with me last year. She expected to travel in Corea, and she had just returned from a trip among the Thibetans. I talked with her for some time about the custom of polyandry. It seems that there is a scarcity of women, and the average female has from four to six husbands. If a man marries, his wife becomes the common property of his brothers, and, though he is the chief husband, she is the wife of the whole lot. The woman rules the family. She takes charge of the money, and she is practically the governor of the establishment. It is only a very rich man who is able to have a wife to himself, and fathers sell their daughters to the highest bidders. The children are regarded as belonging to the woman, and the fathers can lay no claim to them. Mrs. Bishop said that the women seem to be satisfied with the situation, and that they rather pity their sisters in other parts of the world who can have only one husband.

HOW MONGOLIA IS GOVERNED.

The Mongolians are divided up into tribes, and they are governed from Peking. The emperor appoints governors general, and all of the tributary provinces of China have military governors, and there are Chinese soldiers to enforce their edicts. As a rule, however, the people are oppressed in every possible way. The government is corrupt, and the man who can pay the most can do as he pleases. Manchuria is ruled by military boards. Some parts of Mongolia have their own officials, under the government at Peking. The province of Ili is ruled by a military governor, and in outer Mongolia there is a great lama, much like the one at Thibet, who is a

sort of a living Buddha, and who rules the country. He is said to be very rich. His capital is known as Urga, and it is the biggest city in Mongolia. It contains about thirty thousand people, and the most of these are priests; the big llama or living Buddha is said to have a hundred and fifty thousand slaves, and he has quite an imposing palace. The people reverence him, and the Chinese rule this part of the country through him. It is much the same in Thibet, and the government is a combination of religious corruption and Chinese despotism. Inner Mongolia has a different government; and, in fact, the whole of these tributary provinces of China are managed in a way which is practically unknown to the world. The settlement of this present trouble will probably lead to their exploration, and the world will, for the first time in its history, have the whole of Asia open to scientific investigation.

and G. Carpenter

BEAR LAKE STAKE CONFERENCE.

LAKE TOWN, Rich County, Utah,
February 17th 1895.

Pursuant to appointment, Elder Wm. Budge, our Stake President, accompanied by his counselors, Elder James H. Hart and Wm. L. Rich, were here on Saturday morning to attend the district conference. The district comprises Garden City, Meadowville, Round Valley and Lake Town Wards, ten miles intervening between the northern and southern wards. Several families were present from Round Valley, and a few from Meadowville, the rest of the congregation were from the Lake Town ward and the meeting house was well filled. Previous to the conference we had had a week of very severe, old time, Bear Lake winter, but the past two days were nice and mild, and the more appreciated in contrast with the recent blizzards.

On Saturday morning Elder Budge first spoke upon the objects of and benefits accruing from these district meetings, circumstances and other causes precluding the possibility of the Saints attending the general and stake conferences, admonished the Saints to the exercise of faith and prayers for the inspired, direction of the remarks of the speakers, and to prepare to receive such counsels in good and honest hearts; that the fruits may be seen in gradual and effective reformation of our lives. While it is very commendable in all to strive to improve our earthly estate, our homes, our cattle, lands, etc., etc., and enhance our capacity to provide for our families, this ought not to be our main object, but rather we should seek first the kingdom of heaven and its interests and all these things would be added to us.

Responding to Elder Budge's request, the bishops present reported their respective wards; in all of them much improvement in matters religious was apparent, Lake Town reporting that people were feeling better than for many years past; some sickness, such as colds, but nothing of a serious nature. Three recent deaths were reported, the people generally were striving to live their religion, paying a little stricter regard for tithing, attending meetings more promptly and observing much