

He showed forth in plainness the great evils which exist in the use of tobacco, liquors and tea; explained briefly how parents indulging in those things bestowed the same upon their children. If they desired to have a portion of the Spirit of God to dwell within them, they must keep their fleshly tabernacles clean and pure always.

Elder Jas. Barrow then spoke through the same interpreter, upon the necessity of the true Church possessing all the offices, keys and gifts that existed in the primitive Church which Christ himself established while upon the earth. He testified that all those callings, keys, etc., could be found in the Church of Jesus Christ of Latter-day Saints, also every principle necessary for the salvation of mankind.

Evening session commenced at 7 p. m. with singing. Prayer by Retini Talmhana.

Elder Bowles occupied the time. He expressed his joy in meeting again, even to stand up before them to declare the principles of truth. The subject which he dwelt upon at first was the Salt Lake Temple (a large size picture of which hung upon the wall in the where karakia and was the admiration of all who gazed upon it,) explaining the grand work which was being performed within its walls, even the work of "salvation for the dead." He quoted from Isaiah second chapter, explaining the same briefly, showing how it was possible for the law to go forth from Zion and the word of the Lord from Jerusalem; it appears impossible for all other churches to unravel and explain that prophesy; but to the Saints of God it is possible. In his latter remarks he exhorted all to be faithful, if any trouble existed to have it settled at once, and not suffer it to grow in their midst. He closed the conference by encouraging the Saints to be up and alive to their duties, that they might ever enjoy the blessings of God. A hymn was then sung, and benediction was offered up by Aporo Kumeoaa.

On the following day all who had gathered had a time of rejoicing, in partaking of many of the bounties of life. Everything that could be desired to gladden the heart of man was there. Too much cannot be said in the bestowal of praise upon those who had the duty devolving upon them of attending to the welfare of those present.

In the evening a Priesthood meeting was held in one house, while our dusky skinned sisters held meeting in another.

Thus closed our semi-annual conference in this portion of the Lord's vineyard. It was a season of rejoicing both temporally and spiritually. The Elders from Zion enjoyed themselves, and I might add we feel well in our labors, and have cause to rejoice from time to time. Ever praying for Zion and her interest, and the welfare of all the Saints in our mountain home.

I remain, hoi,
GEORGE BOWLES.

HIEROGLYPHICS IN ARIZONA.

Arizona is a field for the archaeologist to work in which has been examined but little, writes a Tombstone correspondent of the *St. Louis Globe-Democrat*. On every side there are a great number of mounds and ruins of large buildings, many of which covers

acres in extent, and which have never had a shovelful of earth turned over in them. The hardy prospector, as he climbs the steep rocks bordering the canyons, in his search for gold or silver ledges, sees, far up the sides of inaccessible bluffs, the openings in which are built the ancient cliff dwellers' houses, and which have never been examined by white men. No one can tell what discoveries might be made could access be had to them.

Hieroglyphics marked upon rocks or other lasting substances have been used by nearly all ancient races to perpetuate the history of certain events among them. Especially true is this of the ancient people who lived in Arizona. The remarkable picture rocks and boulders, with strange symbols upon them, left by the prehistoric races of Arizona, have been the cause of much discussion among those who have seen them as to who these ancient hieroglyphic makers were. These rock records may be divided into three different kinds, which, it is thought, were made by two different races. The first, or very ancient race, left records on rocks, in some instances of symbols only, and in other instances of pictures and symbols combined. The later race, which came after the first race had vanished, made only crude representations of animals, birds or reptiles, not using symbols or combinations of lines.

The age of the most ancient pictographs and hieroglyphics can only be conjectured, but all give certain indications that they are many centuries old, and the difference between the ancient and the later race leads the observer to believe that the older hieroglyphics were made by a people far superior to those who came after them, and who left no record in symbols, as we have said, with the exception of crude representations of animals and reptiles.

In many instances it is quite evident that the same rock or cliff has been used by the two different races to put their markings upon, the later or inferior race often making their pictographs over or across the hieroglyphic writings of the first race. Of the superiority of the first people who left their writings on the rocks or boulders found in the ancient mounds, ruins and graves there can be no doubt, for their writings show order and a well defined design in symbols which were evidently intended to convey their history to others, and it is quite probable that those who made the great mounds, houses and canals were the authors of those writings. It may be truthfully asserted that the cliff dwellers of the rock houses in the deep canyons of the mountains were of the same race as the mound builders of the valleys, for exactly the same class of hieroglyphics found on boulders from the ancient ruins of the valleys are found on the rocks near the houses of the cliff dwellers.

If this superior race was so distinctive from all other ancient races of Arizona in their work—being so far advanced as to solve what would be called, even at the present day, difficult engineering problems; to dig great canals many miles in length, the remains of which can be seen at the present time, and to bring

them to such perfection for irrigating purposes; to build such great houses and to live in cities—may it not have been, as many who have studied this subject now contend, that this superior race were white people instead of a copper-colored race, as has generally been supposed?

The hieroglyphics of the more ancient race are often found on sheltered rocks on the slopes of the mountains leading up from the valleys. Generally protected from the elements by overhanging cliffs, the dry climate has kept the writings from wearing away, and being in most instances picked into rocks which have a black, glistening surface, but of a lighter color underneath, the contrast is very noticeable, and when in prominent places these hieroglyphics can be seen several hundred feet away.

As no metal tools have ever been found in the mounds, ruins or cliff dwellings, the hieroglyphics were probably picked into the rock with a sharp-pointed stone much harder than the rock upon which the work was done. It is a singular fact that, although iron, copper, gold and silver abound in the mountains throughout Arizona, no tools, utensils or ornaments of these metals are found in the mounds or ruins. Yet furnace-like structures of ancient origin have been found which appear to have been used for reducing ores, and in and around which can be found great quantities of an unknown kind of slag.

In many instances the hieroglyphic boulders have been found in great heaps of several hundred in number, as if many different persons had contributed a piece of this strange writing to the collection. These etched boulders have been found buried in the ground with oolite containing the charred bones of human beings, and could the writings on the boulders be deciphered we would undoubtedly learn of the virtues of the prehistoric deceased, just as we do of a person who dies in the present day when we read the epitaph on a tombstone of the one who is buried beneath it.

In opening some of the mounds the investigator finds they are made of the fallen walls of great adobe buildings, and as he digs deeper he finds rooms of various dimensions, and which in many instances have cemented walls and floors. In one instance there were found the impressions of a baby's feet and hands, made, presumably, as the child had crawled over the newly laid soft cement. In another mound the cemented walls of a room were found covered with hieroglyphics and rude drawings, which were thought to represent stellar constellations.

To a certain extent some of the pictured rocks left by the superior race tell us of part of the daily life of this ancient people, for in a number of instances the pictures picked into the rocks, although rudely formed, are self-explanatory, and the ancient artist tells plainly by his work what is meant. On the edge of a little valley in the Superstition Mountains there was found a great rock on which had been etched many small animals, apparently representing sheep, and at one side was the figure of a man, as if watching them. It may be the ancient herder himself, sitting in the shadow