

did not derive a favorable impression in any respect of the people.

Then his provisions began to run out, and his party was placed on reduced rations. Kiang, which they had formerly scorned, an animal somewhat resembling a mule, was now shot for the pot. Finally they met more nomads and obtained some supplies, but it was soon necessary to move southeast toward Lhasa, in the hope of finding food, though it was Bower's wish to travel east, where he would not cross the path of any previous explorer.

As they moved toward Lhasa they met a large party of natives, who asked of them: "Who are you and what do you want here?" In reply Bower said: "We are English. We are going to China and here is our passport. We do not want to go to Lhasa, and have only come south to obtain provisions. Sell us food and give us a guide and we will keep on east." Before he started on his journey the captain had secured a passport from China giving him the right to travel in Tibet. The natives examined this document, but told him that they would be obliged to oppose his purpose, for if they did not they would certainly lose their heads. If he fought and killed them it would be just as well as to be executed in Lhasa. At last, after a long parley, Bower agreed to halt fifteen days in order to permit officials to come from Lhasa and settle the dispute. During the halt he was to be supplied with provisions at market rates and the safety of his party and their equipment was guaranteed.

Bower said he found it almost impossible to obtain the correct names of places or lakes, in Tibet. Every native lies on every occasion when he does not see a valid reason for telling the truth. Sometimes he asked half a dozen men separately the name of a lake, and received as many different answers.

Another interesting fact he observed was that all the Tibetan lakes showed signs of having once been much larger than they are now. Some of them appeared to have dwindled to about half their original size. The entire region seemed to be undergoing a process of desiccation.

At last the high dignitaries from Lhasa arrived. Bower told them his party were English travelers, that they had intended to pass more to the north, but, running short of provisions, had steered toward the southeast, confident that the friendship existing between the British and Lhasa governments would secure for him their assistance.

The authorities sternly answered that Tibet was forbidden ground to all strangers; that the only thing they would permit Bower to do was to return the way he had come; that as for the friendship existing between the two governments, there was no reason why the two nations should not stick to their own countries. The plucky English captain replied that he would not return the way he had come. The dispute lasted for several days, during which the party was very hospitably entertained by the delegation from Lhasa.

It was agreed finally that the party should retrace their steps for eight

marches and that they should then travel east by a more southerly route.

Then follow a period of severe suffering for the party. It was now late in October. They were marching at a height of nearly 19,000 feet; there was considerable snow on the ground and the wind was bitterly cold. The snow, however, relieved them from further danger of a water famine, and, though many of their animals died, they succeeded in making good progress toward the east. Natives now became more numerous, as they approached Eastern Tibet, where they crossed the headwaters of rivers that flow to the sea. Bower found it almost impossible to take scientific observations to ascertain his position and altitude, as the natives objected to the use of instruments. In one comparatively thickly peopled region, however, the natives conceived the idea that the party were Buddhists or followers of their own religion, and here Bower was able to take observations by availing himself of this delusion. All his caravan drivers were Mohammedans, but they were thoroughly familiar with the details of the Buddhist religion. They were sent on the roof of a house and began to chant the proper formula, while at intervals the bell was rung and a fire was stirred. Under cover of these observations Bower manipulated, with the aid of his surveyor, a theodolite and a bullseye lantern, and thus managed to fix his geographical position, while at the same time the performance spread an odor of sanctity about him that lasted for several days.

He says the Buddhist religion as it is seen in Tibet has nothing in common with the pure morality preached by Gautama Buddha. The doctrines of the founder of the Buddhist faith are too abstract for the average Tibetan mind, and this led to innovations which have developed into the greatest superstition, little better than fetishism.

Finally the party approached Ta Chen Lu, near the Chinese frontier, where they met French Catholic missionaries. They were again among Europeans, and received much assistance from them on their way by raft, boat and steamer to Shanghai, which they left on March 29, 1892. They had traveled 8000 miles, and when they returned to Calcutta twelve months and a half had elapsed since they set out on their journey.

UTAH STAKE CONFERENCE.

The quarterly conference of the Utah Stake of Zion was held on Saturday and Sunday. Elders F. M. Lyman and Abraham H. Cannon, of the Apostles, and Elder Andrew Jensen, representing the Church historian, were present.

Elder F. M. Lyman addressed the Saints principally on the financial stringency theme. The heavy indebtedness of the people was referred to, and they were urged to economize and get out of and keep out of debt. He also gave some instructions regarding the Sacrament and other ordinances. It was not necessary, he stated, for all those administering the Sacrament to kneel, but only the one pronouncing the blessing.

Other speakers made remarks in a

similar view. Elder O. A. Smoot, president of the Stake, especially urged the encouragement of home industries instead of importing so much from the East.

Elder Abraham H. Cannon touched upon a number of themes, among them the necessity of exercising a more charitable feeling towards our brethren and sisters who have erred, even as we expect to obtain mercy from God; the advancement of Zion educationally, morally, in political matters, etc.; and also upon the financial condition. He ascribed the present stringency, not to silver or wool or the tariff, but to the fact that home production had been neglected.

Elder Andrew Jensen spoke principally upon the topic of collecting historical data. He urged that all ward and stake records should be kept as completely as possible, and that every individual should have a private journal. Appointments were announced for Elder Jensen to visit the several wards of the Stake in the collection of historical data.

ON SUICIDES.

During the course of a speech made at a Sunday school celebration last Wednesday, Elder Moses Thatcher referred to the suicide mania that has become so prevalent since the influx of hard times. He strongly condemned not only the act itself, but also the practice of those who delivered the funeral sermons, almost invariably attributing the rash act to insanity, and eulogizing the characters of these self-murderers, at the same time failing to speak of the heinous crime of which they had been guilty. This was wrong, he said, in the sight of God, and these speakers would be held responsible for the tendency their words might have to encourage others who entertained thoughts of self-destruction in the belief that the Lord would not hold them responsible. In the opinion of the speaker the suicide should be buried in unconsecrated ground with scant ceremony, instead of being buried by the side of those who had faithfully and valiantly struggled against a fate possibly many times more trying than that to which he had succumbed. The speaker believed the result of such treatment would soon be perceptible in the decrease of suicides, and that the thought of self murder, instead of being the first to suggest itself in the hour of adversity, would be the last.

WE ARE calmly advised that the oldest dress in the world is probably that described by a French traveler in Japan. It is said to have belonged to an empress of Japan who lived in the thirteenth century, and it has been kept all these centuries in a temple near Yokohama, where the priests sometimes exhibit it for a sufficient reward. Now if that kind of thing could only become fashionable!

Col. E. A. Wall reports that business is practically dead at Ophir, Stockton and Dry Canyon, Tooele county, owing to the low price of silver. The Ophir Hill, at Ophir, of which the colonel is manager, is closed down,