

—some of which still exhibit evidences of indelible staining and glazing—are scattered in all directions.

The motive for building such a stupendous work could have been none other than defense. The same idea prompted the ancestors of the Pueblos, the cliff dwellers, to build their homes so high up on the canyon walls that from the ground the entrance looks like that of a swallow's nest. And in the Pueblo towns of today, like Acoma, the idea is still apparent, for these towns were built when defense against a more warlike or numerous enemy was absolutely necessary to self preservation.

The Pueblo Indians now live in much the same way as did their forefathers when first discovered by the Spaniards 350 years ago. Years ago their lands, which they hold in common, were granted them by Mexico, and at the close of the Mexican war these grants were confirmed by the United States. They are quite self-supporting, and should every human being but themselves be blotted from the earth they would jog along without concern.

The basis of society is not the family, as with us, but the clan. The number of clans in a Pueblo town runs from six to sixteen, every individual belonging to one. A man cannot marry a woman of the same clan; he must go outside.

Still stranger is the law of descent. With civilized people it is from the father; with the Pueblos from the mother. Children take the name of their mother. Furthermore, the house is in charge of the woman exclusively; everything within it, the men's clothing and weapons excepted, belonging to the housekeeper. If once housed, the crops are hers. As long as they are in the field the man may dispose of them; afterward he must consult the woman. Even the proceeds of the common hunts are treated in the same manner. Only when the man kills game when out alone is it his.

The Pueblo woman is an excellent housewife, and her home is a model of neatness. Beds are usually made up of blankets of home make. Bedsteads are not unknown, but oftener the blankets will be neatly folded and laid in a corner in the daytime, and spread upon the floor at night. Nearly every room has its dome-shaped fireplace, in which sticks of wood are placed on end to be burned. Those for heating only are small, and stand in a corner. Those for cooking are much larger, and are frequently placed out of doors.

The cooking fireplaces must not be confounded with the estufas, which are found in every pueblo. The estufa is a circular structure, rising a few feet above the ground, like the upper part of a sunken cylinder. Its flat top is reached by rough steps of stone. In the centre is a square opening, out of which a ladder or notched beam projects, and by which the underground interior is reached. The males of each clan were formerly required to sleep in the estufa, but it is now used only for ceremonial and religious purposes. Estufa, in Spanish, means stove. The name was given by the early Spaniards to these subterranean rooms because they were of so comfortable a temperature in winter.

The Pueblo has nominally adopted the religion of the Roman Catholic church, but in reality he is a true pagan, wrapped in dense clouds of superstition,

full of fanciful legend, and profoundly ceremonious in worship. His gods are without number. Not even the ancient Greeks had more. Gods of peace and war, of the chase, of harvest and famine, of sun and rain and snow, elbow with a thousand others for room. The serpent is an object of adoration, and the annual snake dance of the Moquis, in which hundreds of rattlesnakes are gathered from the desert and handled with impunity, is one of the most profoundly impressive ceremonies ever witnessed.

—*St. Louis Globe-Democrat.*

### SUNDAY SCHOOL MEETING.

The monthly meeting of Sunday school officers and teachers of the Salt Lake Stake was held as usual at the Fourteenth ward assembly hall, on Monday evening, the 17th inst.

Assistant Supt. R. S. Horne presided at the meeting. The musical exercises were rendered by the Taylorsville choir, led by Bro. Archie Frame Jr.

Representatives were present from eighteen of the city and five of the country schools.

The superintendency of the Nineteenth ward Sabbath school, according to previous invitation, furnished the evening's program.

The superintendent of the school, John N. Pike, stated that as a special subject for the anniversary of the birth of President Brigham Young the officers of his school had decided to review the most prominent events in the life of this great man. But as the quarterly conference of the Stake was held on the Sabbath appointed for this review it was postponed; and the officers of the school decided to present the exercises prepared for that occasion this evening. The Nineteenth ward school, Supt. Pike stated, was a new one, as it was only three years since the ward was divided, and since that time many changes had taken place with the teachers.

The first intermediate class of the Nineteenth ward school, under the direction of one of the teachers, Sister Elizabeth Farner, related a number of incidents in the boyhood of President Young.

The second intermediate department in charge of Brother George W. Willes followed with a continuation of the subject, relating further incidents in the early life of President Young. The teacher explained that a number of the incidents the classes related were not recorded in history; that the teachers had obtained them from Elder Lorenzo D. Young, a brother to the late President.

The choir sang an anthem, following which the theological class of the Nineteenth ward school, under the direction of Brother Joseph H. Dean, presented the leading incidents in the life of Brigham Young from the time of his embracing the Gospel to the date of his death. Miss Ethel Pike related the prominent events of his life from the time of his first hearing the Gospel to the time he was ordained an Apostle. Miss Nellie Reynolds related an account of his first mission to England. Brother Fred Derbidge followed with a brief account of the actions of the Utah Pioneers immediately after arriving in the valley. Brother Eddie Pike gave a few of the incidents during the Buchanan war. William T.

Edward concluded with incidents in the latter part of President Young's life, and an account of his death.

Superintendent John Alford, of the Nineteenth ward, related a dream which Brother Lorenzo D. Young had in his youth concerning his brother Brigham and the remainder of his father's family, and added another incident to those already related concerning the early life of the Prophet Brigham Young.

The exercises presented by the three classes gave a good practical illustration of how a subject might be made interesting to the several grades of students, as the incidents related and the questions answered by the several classes were such as could be comprehended by the members of those classes, and were also of such a character as would attract interest in the minds of the pupils.

The Twenty-first Ward school was invited to supply a program for the next meeting, to be held on the third Monday in July.

The Eleventh ward choir was also requested to furnish the musical exercises on that occasion.

The choir sang an anthem and the meeting adjourned. Benediction by Supt. Richard Horne.

E. F. PARRY, Assistant Secretary.

### PECULIAR CHINESE LAWS.

"The home life of the Chinese," said William Russell, of Shanghai, "appears to be but little understood outside of the limits of the Flowery Kingdom. The most powerful institution in China is the family. The most remarkable attribute of the family is its ability to exercise judicial powers upon its members. If a Chinaman commits a minor offense, the law, as we term it, takes no cognizance of the case. The family takes upon itself the punishment of the offender by flogging or imprisonment, and the compensation of the injured party. It is only in the graver offenses, such as murder, that the culprit is handed over to judicial authority. The ability of the Chinese family to sustain its feudal prerogative is owing to its being part and parcel of the land itself. There are no landlords in China. The land is the property of the state, and the occupiers pay a small tax to the former for the use of it. This tax must be paid whether the land is cultivated or not; no family, therefore, makes itself responsible for more land than its members can care for. The state further reserves the right, where the occupiers do not do justice to their holdings, to dispossess them and re-let it. This land tax ranges from 12 to 40 cents per acre, and the average size of each holder is nine acres. Apart from this glebe, each family has the inalienable right to two acres of land, which is strictly entailed upon the family, and furnishes the site of the homestead. The members of the family who, in trying their luck in the adjacent cities, fail to make a success, have always the ancestral home to fall back upon and the accompanying farm to work on and live by. A poor law is unknown in China, and failure is not to be found in the lexicon of the laboring class. Another point which younger nations might incorporate in their code is the respect paid to the aged in China. The old people are assigned the best rooms in