

either reward, punishment or forgiveness of sin.

Great preparations are made for this day, and for the whole week which precedes "Yom Kippur" the synagogues are open at midnight and crowded with praying and fasting multitudes till daybreak, preparing themselves to receive worthily the day of both judgement and atonement.

Among many other peculiarities connected with the celebration of "Yom Kippur" there is one which will be of great interest to your readers, and which I sincerely wish my Jewish brethren would think more deeply over than they do. On the day preceding "Yom Kippur" the head of every Jewish family gathers his flock around him, and every member belonging to his household receives a live chicken, which is taken in the right hand and turned seven times round the head while the following prayer, in Hebrew, is uttered with great reverence:

"Creator of the world, accept, I humbly pray, this my offering; may this chicken's blood, which will soon be shed, wash away my sins; for it is blood that cleanses us from our sins."

Truly it is blood that washes away the sins of the world; but not the blood of a chicken.

After this ceremony is over, a specially appointed man kills the chickens according to Jewish custom, and the blood is covered with ashes and dedicated with a prayer, in which it is said: "As this blood is covered, so may the Lord God cover the sins of those for whom it has been shed."

By sunset "Yom Kippur" begins. The synagogues are crowded with both males and females, old and young, rich and poor, everyone clothed in white garments and deeply engaged in long prayers, composed mostly in the Syriac language by the ancient Rabbis, the meaning of which is understood only by a very few of them. These prayers, most of which bear the name of the author, begin with a letter at the commencement of each verse and are truly beautiful, and those who understand the meaning of the words generally weep when they arrive at the prayer over the destruction of their Temple and the city of Jerusalem.

To have a look into a synagogue upon a "Yom Kippur" evening is a grand sight. The interior is lighted up by hundreds of wax candles—for everyone brings a candle to burn in remembrance of his or her dead relatives. These candles are placed at every available point in the house, and thus surround the congregation in a great array of flames.

In the more orthodox synagogues the floor carpets are removed and replaced by straw, upon which the congregation kneel, laying their heads upon the floor while certain prayers are offered. In this attitude many stay in the synagogue all night, while others go home only to return at daybreak and remain praying all day till the sun goes down, when the congregation arise in a body, and the Rabbi blows in a horn, to which the peo-

ple with one accord respond three times thus:

"A year from today we will be in Jerusalem."

I have given a synopsis of a "Yom Kippur" in as few words as I can, but to give a fuller account it would take much more space than I could ask for in your valuable columns. I cannot express the feelings with which my heart is filled at this moment while thinking of the time when, three years ago, I celebrated "Yom Kippur" in the synagogue over which my father presides. Never since my happy lot has been cast with the Latter-day Saints in Zion has my heart been drawn out toward my father's house to such an extent as it is today, while reflecting about "Yom Kippur." I can see the venerable figure of my father, clothed in the white silk garments of his ecclesiastical office, ascending the pulpit in his synagogue to explain to his flock the holiness of "Yom Kippur." I can see him weep when explaining: "When shall Israel, scattered all over the earth, driven from nation to nation, without a home, without a Temple, without a king—persecuted by all the world—when shall my people return in peace to the land of their inheritance?" I would that I could have then answered him as I could today: "Father, Jesus, the Son of David, is willing to return you from captivity, and to restore your inheritance. He is waiting and stretches out His arms to receive you. Embrace Him; for it is his blood that washes away your sins."

When the sun sets and "Yom Kippur" will again pass, Israel, all over the world, will again exclaim: "A year from today we will be in Jerusalem." God grant that this prayer may be heard and speedily answered, for in this prayer the Latter-day Saints join with ancient Israel.

DR. ED. ISAACSON.

AMERICAN FORK, Sept. 25, 1889.

THE TRAIN ROBBERS.

The last account given by the News was that the youngest of the two men arrested in Ogden had been sent to Provo, while the older man remained in the cells in Ogden heavily ironed. These men gave their names as Edward E. and Joseph Dayton, and said that they were brothers. Since Joseph was taken to Provo he has appeared before the grand jury there and made a full confession in which he says that his real name is Joseph May, and that he was born in southern Utah and has relatives still living there. His mind was poisoned by reading dime novels, and he determined to turn road agent. After this he met the older man, whom he knew as "Wild Cat Johnny" and as E. K. Fisher. "Wild Cat Johnny" induced him to join in robbing the D. & R. G. W. train. He agreed to this and when the train was stopped he did all the shooting while the "Wild Cat" went through the cars with the engineer and bag.

On Friday morning Sheriff Bel-

knap went to Provo and there met Sheriff Fowler and Marshal Pratt. Accompanied by the prisoner they went first to Thompson's Springs, where they took a wagon and proceeded to Court House Rocks. There May showed the officers where he and his fellow robber lay all day and counted the plunder. All they got from the train was \$125. There they found the two shirts which the robbers wore at the time of the robbery and an iron used in cleaning their guns. Their masks had been burned or destroyed in some way.

Afterwards Marshal Pratt went to Montrose, Colo., where he found their guns and also got possession of a bill of sale for three horses which they had stolen. In this they gave the names of Edward and Joseph Dayton, just the same as they gave in Ogden.

May says that the train robbery was his first crime, and that he was led into it by the "Wild Cat." He further alleges that he alone did the robbery at Maden's, which he is rather proud of, as he considers holding up a man on a public stair, with scores of men close by or passing every minute, and taking from him a bag containing \$348.50 in silver, was a daring act. It is believed that he had an uncle who was convicted for a C. P. robbery some time ago. The officers believe his confession to be genuine.

CONFERENCE IN VIRGINIA.

Our annual conference took place at Haran, Roanoke Co., Va., on the 7th and 8th inst. Two meetings were held on each day. There were present among others, President William Spry, of the Southern States Mission, Ammon Mercer, President of the Conference, Maroni Dunford, Maroni Gerber, B. S. Dudley, Justus P. Jordan, Peter Peterson, Seth H. Thomas, Elias W. Crane, and Elias A. Terry.

The subjects spoken upon during the conference were the setting up of the Kingdom of God in the last days and the duties of the Saints.

Owing to the weather being rather unfavorable the attendance was not so large as could have been expected. A good spirit prevailed throughout. The Elders held several council meetings, which were greatly enjoyed, and the instructions given had a tendency to encourage them in the vigorous prosecution of their labors.

The conference itself was much enjoyed by all present, and the visitors were most hospitably entertained by the residents.

The Elders met at the house of Brother W. G. Ferguson on the 9th inst. They were there thoroughly instructed in regard to their labors, and assigned to their several fields by Presidents Spry and Mercer.

SETH H. THOMAS,

Clerk of Conference.

NORTONSVILLE, Greene Co., Va., Sept. 13th, 1889.

America has 181,000 miles of railroad of the 342,000 miles in the world.