

Holy Land, of Mercy, deaconesses, etc., etc. Jerusalem is like an ant hill of clergy, and the whole district is honey-combed with convents and monasteries.

The population of Jerusalem is chiefly Jewish (Ashkenasim and Sephardim). Next in numbers are the Mohammedans (Turks and Arabs), then Christians. The latter, though few in numbers, can muster up a few individuals of every denomination according to all the names of the many daughters of scarlet robed Rome. The people of this town do not live as some of those of other Syrian towns, who seem to subsist by bartering with and robbing each other. Here the victims are tourists, and more frequently pilgrims. Jew, Mohammedan and Christian manufacture holy(?) things for Christians especially. Mohammedan and Jewish pilgrims, however, want a supply of charms, amulets, saphires, tyhillium, sacred shekels, Jewish copper coins, mementoes, souvenirs, etc., from the Holy City, which, as a consequence, are manufactured here, and even antiquities, if the demand exceeds the genuine supply.

The Greeks (Russians), Catholics, Gregorians, Copts, Abyssinians, Nestorians, etc., make pilgrim processions which in many respects are similar. I will give an outline of a Russian pilgrimage: The pilgrims have just come up on foot from the Vale of Ajalon (where the moon was stayed), having slept in the open air. They are all dressed in heavy furs. The women as well as the men wear heavy boots which reach up beyond the knees. Men and women are dressed much alike. With them they carry black bread, onions, garlic, salt fish, brandy in large quantities, bowls, spoons, mugs, and combs made of wood, tea kettles and other things, all hanging around them in front, behind, on the sides from the belt, and shoulders, in the most grotesque style imaginable. Some are drunk, some chant, some pray; all carry candles or wax tapers, visiting chapels; churches, graves and caves.

At what is called the Sepulchre, or grave of Christ, there assemblies once in each year an enormous congregation of Pan-Sclavonians—Greeks, Russians, Servians, Bulgarians, Wallachians, etc. The orthodox patriarch of Jerusalem, after purifications and ablutions, goes into the sepulchre and prays for fire to come down from heaven and light the candle in his hand. He remains excluded awhile; meantime the congregation work one another up into a fervor. Soon the invisible fire comes down (?), the patriarch hands out the candle through a hole in the wall, and then comes a scene hard to depict. Although Mohammedan soldiers and janissaries are posted throughout the whole building to prevent the "Christians" from quarrelling and hurting each other, yet such is the rush made for an early light at the Holy (?) flame, that many faint, fall to the ground and are frequently trampled to death by their ruthless co-religionists, year after year. In the Temple block, now

Moslem property, is the great rock which started to follow Mohammed and his horse to heaven. Gabriel, the archangel stopped the rock. The print of Gabriel's hand is shown! Formerly the rock was suspended in mid-air, but lest some day it might fall and crush the worshippers, masonry and columns have been erected under it. Three and a half rusty nails yet remain of nineteen, each representing a chapter or era, in the world's history. When Satan has knocked out one by one the last three and a half nails then will come the end of time, and Messiah with Mohammed. The praying places of David, Solomon, Zacharias, Christ and others all face Mecca; Mohammed's also; consequently knitter should the faithful face when praying. To see these and other wonders quite as absurd, it costs each person from 50 cents to \$2.00, according to the lucky arrangements one can make.

Jerusalem probably contains the most heterogeneous population of any town of its size on earth. The reader probably understands that in America men shave their faces as they like, or wear their beards untrimmed. One has a mustache and no beard, another a beard and no mustache, a third wears a heavy "goatee," this man has only a diminutive "comma" on his under lip, another carries sumptuous "sideboards" or "chops." Just so much latitude and freedom have the orientals with the shaving of their skulls. One wears a tuft over each ear only, another (Moslem) wears a tourse like the Romish clergy, the next we meet has a long tuft in the middle of the head, and a slender row of hairs at the forehead which are laid down like 'bangs'; others shave the whole head and body, except the eye-brows, while others do not shave at all. It is considered contemptible to take off the head-dress in the Orient; therefore it is only at rare intervals, or at the barber's, that these freaks of taste are noticed. Jews generally wear two curls or long ringlets in front of the ears, so as not to be like the Monbits. The Moslem wears long gowns, wide pantaloons, red sandals and a large turban. The better class of Europeans, Greeks, and native Christians dress *à la Franca*, that is in such clothes as we wear in America and Europe, plus a red woolen cylindrical cap—or more properly of the shape of a truncated cone—with a long black silk tassel. The Bedoins and Fellahin wear a loose cotton undergarment, a camel or goat hair cloak; on the head a "sweat-cloth" and a heavy brown woolen rope or band which goes twice around the head to keep the cloth in its place. C. U. L.

JERUSALEM, Dec. 1, 1889.

#### STAKE CONFERENCES.

##### MARICOPA.

The regular quarterly Conference of Maricopa Stake was held in Lehi, Arizona, Dec. 21 and 22, 1889. As usual the Stake was well represented by its various officers. The reports

showed that a lively interest is maintained in things spiritual as well as temporal.

On the 23rd business was suspended and the people attended meeting *en masse*, after which the universal expression was that never since we have been in the Maricopa Stake, have we had such an enjoyable time. The prayers offered were sincere, the singing inspiring and the short discourses calculated to encourage all not to waver in troublous times.

Geo. PASSEY, Sec'y.

##### PAROWAN.

The quarterly Conference of Parowan Stake was held in the Parowan meeting house Dec. 22nd and 23rd, 1889. There were present of the Stake presidency Morgan Richards, Jr., and Francis Webster. Members of the High Council, and representative men from all the wards in the Stake were also present as well as a large number of Saints, considering the unfavorable weather.

The reports from the ward Priesthood represented the Sabbath schools, improvement associations, primary and relief societies and other local organizations to be in very fair condition.

The general and local authorities, and list of home missionaries were presented and unanimously sustained.

The speakers during the conference were Presidents Morgan Richards, Jr., and Francis Webster, and Elders John Eyre, Wm. E. Jones, Charles Adams, Wm. C. Mitchell, Uriah T. Jones, James Staley, Alfred W. Lund, J. B. Dalley, S. P. Horsley, Wm. C. McGregor, R. W. Heyborne, Wm. Holyoak, Wm. Adams, P. M. Jensen, Jas. S. Hunter, David Matheson and J. P. Jensen.

The leading subjects treated upon were: The necessity of obedience to the counsels of the Lord through his authorized servants; faith, family government, political rights, Word of Wisdom, etc., and many other items of interest to the Latter-day Saints.

Our meetings, though somewhat interfered with by the storm, gave no occasion for murmuring, as the rain in the valleys and rich deposits of snow in the mountains made the prospects for another harvest quite favorable.

The Sunday School Union held their first conference in this Stake on Sunday evening, December 22nd, 1889, being largely attended. Superintendent Joseph H. Armstrong reported the Sabbath schools in the Stake as being in a very good and prosperous condition, and accomplishing a good and great work.

The speakers were Joseph T. Wilkinson, James Ollernton and David Matheson, and the subjects spoken upon were, the best methods of obtaining a general attendance at the Sabbath School, benefits of music in the schools and the best methods of teaching theology in the classes.

The singing throughout the conference was excellent, and a good spirit prevailed.

Wm. H. HOLYOAK, Clerk.