

MISCELLANEOUS.

Written for this Paper.

ROSH HASHONA.



WITH the opening of October, 1894, there also opens the month of Tishri, according to the Jewish computation. Therefore, on Monday, the first day of October of this year, there begins the 5655th year of the creation of the world, reckoned by the Hebrew chronology. The Jewish year is irregular in its computation, therefore it is with some difficulty that it is followed until the intercalation of the embolismic year and other additions are understood. For instance, the year 5655 will contain 353 days; the year 5654, which closes with September, 1894, had 385 days. This was due to the intercalary month Veadar, which was introduced into the last year, which was embolismic—which occurs six times in the present cycle of nineteen years from 5654 to 5662. The ordinary years vary from 353 to 355 days each.

Rosh Hashona is the first day of the month Tishri, or the Jewish New Year. As such it is religiously observed by that branch of the house of Israel. The festival commences on the evening of Sunday, September 30, and by the orthodox Hebrew it will be recognized till the evening of Tuesday, October 2. By the reformed congregations, however, it will be observed only one day, from Sunday until Monday evening. During that time all good Jews will close their stores and offices, and the day will receive as great attention from them as does the New Year of the Gregorian calendar throughout the civilized world.

White, the symbol of purity, is the prevailing color of the appurtenances of the synagogues during Rosh Hashona. The perches, or mantle of the Ark of the Covenant, usually is of white satin, while the covers of the reading desk and the pulpit will be white, and ministers in orthodox places of worship will wear white gowns and hats. The day is observed by sermons in the various synagogues; and a feature is that of following the biblical ordinance, when the shofar, or a cornet, will be blown thirty times, with different intonations. The shofar is fashioned out of a ram's horn, such as it was when the walls of Jericho went down before the hosts of Israel. In this city, Mr. A. Stiefel has been the hornblower for many years past.

The eight days following the new year are days of penitence, when the orthodox Jew attends his synagogue at 6 a. m., going in his bare feet, and facing the east in the building, while he offers special prayers for divine forgiveness. Then comes Yom Kippur, or the Day of Atonement—a day strictly observed by Hebrews throughout the world, without regard to the different shades of opinion on matters communal.

From sunset on the 9th of October till sunset of the 10th, the Jew is prohibited from eating a morsel of food; nor may water even be tasted. That is the greatest fast day of the Jewish calendar, the others being held on the 13th of Nisan (called the Fast of the First Born), the 17th of Tamuz, the 9th of Ab, and the 10th of Tebet, which latter commemorate the fall and seizure of Jerusalem.

The eve of Yom Kippur is called Kol Nidre, from the two opening words of the evening prayer used on the occasion. This is the Memorial Night of the Hebrews. A considerable portion of the evening service is devoted to the memory of the dead, and is most beautiful. Then it is usual on the morning of Yom Kippur to proceed with the shachrich, or morning service, and to continue with the services of musaph, mincha, and neilah. Sermons are delivered as may be suitable, and then with a single blast of the shofar the termination of the fast is announced.

The Day of Atonement past, five days later, on October 15, the festival of succoth, or booths, also called the Feast of the Tabernacle, will be held. By some this is regarded as the prettiest festival of the Jewish calendar, and it is celebrated with many quaint and ancient ceremonies. Its name is derived from the fact that while the Israelites wandered in the wilderness, on the journey from Egypt to the promised land, their only dwellings were booths or tents. In commemoration of this fact, the orthodox Jew, when occasion permits, will erect for himself a temporary structure called a succoth, built of light wood and roofed with green boughs. In this he will take his meals for seven days. During this period the synagogal ceremonies are of an unusually interesting nature. The processions of the orthodox, held in their places of worship, when the participants chant joyful hymns as they walk gently along, make quite a pleasing scene. The ministers carry lulovim, or palm branches, and esrogim, or the fruit of the citron tree. Hoshana Rabba, "The Great Hosanna," is the seventh day of succoth, and in orthodox congregations all visitors to the synagogues on the early morning of the day are presented with small handfuls of willow leaves, which they strew on the ground, in observance of an old priestly custom. In this day the use of the succoth ceases. The next, or eighth day, is the feast of Shmini Azereth, observed by services of prayer.

The next day is the festival of Simchas Torah, "The Rejoicing of the Law"—a day of general merrymaking, observed only by the orthodox. Its name is derived from the fact that the conservative synagogues finish the fifty-two portions into which the reading of the Pentateuch is divided, and recommence at once with the first chapter of Genesis. The reformed Hebrews take three years to accomplish this reading. Thus are the festivals connected with the Hebrew new year which will be all observed during the month of October now at hand.

GRÆME.

Mayor Moberg, of Karlstad, has resigned as a member of the Swedish senate.

IN EARLY DAYS.

On June 21st, 1858, soon after arriving within the Salt Lake City limits, I learned it had been vacated and only a few watchmen left, with instructions to burn and destroy everything in case the United States army did not keep its pledge "to let everything belonging to the citizens alone;" their families having removed to other settlements while the army passed through and camped on the west side of the Jordan.

My family had been moved with others, part of them to Parowan, Iron county, and part to Provo, Utah county; the Presidency of the Church making the latter place their present headquarters.

I obtained a horse I had left with Bishop Thomas Callister, of the Seventeenth ward, and rode to Provo and reported at the President's office the arrival of the company of returning missionaries at Salt Lake City from the East, they having passed the United States army on a side track at Yellow creek, a few miles east of Echo canyon. I was warmly welcomed by the Presidency, and instructed to rest a few days before proceeding to Parowan to bring those of my family that were there back to our home in Salt Lake City. They stated that President Buchanan's pardon had been granted, allowing the Mormons to live a little longer, and all would soon return to their homes which had been vacated. The returning missionary train arrived and camped in the tithing office yard on the 24th of June, 1858. I spent some days visiting among family and friends, also receiving instruction from the Presidency with regard to business to be done in the South, and on the 27th started with some others who were going for their families, and arrived at Parowan on the 1st of July at 10 o'clock p. m. I found my family in good health and spirits. A son, John L. Smith, jun., born six months after my departure for Europe, October 22nd, 1855, now nearly three years of age, was as much pleased and as well satisfied with my arrival as any of the rest.

I spent the time visiting with old friends, holding meetings, and doing what was required as per instructions, and started on my return for Salt Lake City on the 10th of July, preaching at nearly every place to large congregations, and arrived at home at 11 o'clock p. m. of the 21st. On the 22nd I visited President Young at his office, and reported my return and success in accomplishing all I had been required to do, to the best of my ability. President Young replied, "You have done well. Now go home, and see if you can arrange your finances and make things comfortable and get a few days rest. For," said he, "you are wanted in the Historian office, with your brother George A."

I spent the rest of the month fixing up at home, trimming trees and garden of surplus limbs and weeds. In August, 1858, I was much engaged in cutting and drawing hay and wood, with an occasional visit to the different wards of the city and some of the nearer settlements, preaching to full congregations, being thankful to be at home in the enjoyment of excellent health, and a goodly portion of the Spirit that only comes from our Heavenly Father.

In September, 1858, I was called to