

A MOHAMMEDAN REVIVAL

RELIGIOUS AWAKENING WHICH MAY RESULT IN A HOLY WAR AGAINST THE CHRISTIANS.

(Special Correspondence of the Deseret News by Frank G. Carpenter.)

Copyright, 1907, by Frank G. Carpenter. KAIROUAN, Tunisia—Northern Africa is now in the throes of a Mohammedan revival. From the Atlantic to the Nile the people are stirred up in behalf of their religion, and there are whispers everywhere favoring the inauguration of a holy war to drive out the Christians. This movement is strongest in the least civilized countries. It exists throughout all parts of Morocco, and especially in the western section of the Desert of Sahara. It is rife in Tunisia and also in Tripoli. I hear mutterings of it from people who have come here from Egypt and the authorities everywhere are alive to its dangers.

KAIROUAN THE HOLY.

The feeling against Christians is especially strong in this place, where I am writing. Kairouan is the Mecca of North Africa, and one of the holiest cities of the Mohammedan world. It was founded by the famous general, Sidi Okba, and for 1,200 years it was uncontaminated by Christians. A half century since it would not have been safe for a foreigner to enter it, and in 1859, when Sir Grenville Temple came here, with an escort of soldiers, by the permission of the bey of Tunis, he was only allowed to go out after sunset, and that in the disguise of an Arab. It was not until its conquest by the French, about 25 years ago, that Kairouan was opened to Christians, and today they are looked on with hatred. The town is now in the charge of French soldiers. It has a French controller to direct the sheikhs who govern; and it is through the card from him that I am able to make my way about and visit the mosques.

A PILGRIMAGE CITY.

Kairouan is so sacred in the minds of the Mohammedans that they make pilgrimages to it just as they do to Mecca and Medina. There are now pilgrims scattered through the various mosques, and one may see them praying in the desert not far away. Many of them come for hundreds of miles and worship at the shrines here. They sleep in the mosques, and during certain seasons they overflow the city, and their tents stretch for miles covering the country outside the walls.

The Kairouan of today has 22 mosques and many tombs of Mohammedan saints. In the middle ages it had 300 mosques, 400 baths and 600 hotels where caravans could stop. Its population then numbered 1,000,000, and it was celebrated all over the world as a seat of religion and learning. Today it has only 25,000 inhabitants and some of the greatest mosques are outside the city.

THE MOSQUE OF THE HOLY HAIRS.

I have gone through the principal mosques. One of the most interesting is that of the barber of the Prophet Mohammed. This saintly man is buried here, and with him three hairs of the prophet's beard, which make the mosque especially holy. These hairs were secured by the barber one day after he had shaved Mohammed, and he carried them about with him for the rest of his life. One he kept under his tongue, another over his heart, and the third pasted on his right arm. The Mohammedans revere anything that comes from the prophet, and especially the hairs of his beard. I remember, when I visited the mosque of Jamma Masjid in Delhi, India, that the greatest curiosity shown me was a hair from Mohammed's mustache. It was kept in a crystal box inside a safe, and I was able to see it only by bribing the officials. The hair was half an inch long and it was bright red in color.

The mosque of the barber of Kairouan is situated outside the city. It is entered through a vestibule lined with tiles and lacelle carvings. The minaret is faced with tiles and the court is surrounded by the Kowm, marble columns. The barber's tomb is covered with black velvet and there are ostrich eggs and other offerings given by the pilgrims hanging above the entrance.

The grand mosque, another Mohammedan shrine, is situated just inside the walls. I visited it yesterday by means of my card. It is one of the largest mosques in North Africa, and is imposing and beautiful. The building is of rectangular shape, with a tall minaret at one side.

This mosque has arcades upheld by marble pillars running around a court of more than an acre, with an immense hall at one end. The latter has a ceiling of many arches, upheld by a forest of columns of marble and porphyry. The walls are decorated with Moorish plaster work, so carved that it looks like lace, and also by mosaics of marble and lapis lazuli. The pulpit is of wood from Bagdad, and its panels are carved with texts from the Koran. Many of the columns of this building were brought here from the ruins of Carthage, which city was taken by Sidi Okba just before he built Kairouan.

THE MOHAMMEDANS. This is a good place to learn something about the Mohammedans and their religion. In North America and Europe, where one sees only Christians, it is hard to believe that there are millions upon millions who look upon us as heretics and think we are on the straight road to heaven. Every man I see here considers me already damned, and for the past three months I have been traveling among people who in their souls call me a Christian dog and feel that they would have a sure passport to heaven if they could put me out of the way. I have before me the figures which represent the religious divisions of the world, and I observe that more than one-tenth of all the people on earth are Mohammedans. Here is the account in round numbers:

Total world population	1,500,000,000
Mohammedans	175,000,000
Christians	500,000,000
Confucians	300,000,000
Brahmans	214,000,000
Buddhists	121,000,000
Jews	18,000,000
Other religions	188,000,000

This means that if all the people on this big, round globe could be collected together into one place one person in every three would be a Christian, either Protestant Catholic or Greek. One in every five would be a Confucian, a Chinaman with yellow face and almond eyes; and one in every seven or eight would be a Mohammedan. The rest would be a daisy-daisy either Protestant Catholic or Greek. One in every five would be a Mohammedan; and the rest would be made up of pagans, Jews, Taoists, Shintoists and others.

The Mohammedans are scattered all over North Africa. They form the bulk of the population of Morocco, Algeria, Tunisia, Tripoli and Egypt, and there are millions of them in the Sudan. There are about 5,000,000 Mohammedans in India. Arabia is populated by them. They form the predominant influence in Persia, Asia Minor and Turkey, and there are millions of them in China and in the islands of the western Pacific ocean. We have a degraded Mohammed sect in the Sulu Islands and Mindanao, and there are many in Borneo, Java and in other parts of the Dutch East Indies. Jerusalem is now held by these people. Muslims guard the church of the Holy Sepulcher, and the Mosque of Omar stands on the site of Solomon's temple. Mohammedanism as a religion is increasing rather than decreasing, and whole tribes are now converted at one time in this African continent.

THE RELIGION OF THE PROPHET.

There is no doubt but that the Mohammedans believe in their religion. They teach charity and brotherly love. They preach against avarice and the hoarding of money at interest, and they do not drink intoxicating drinks. Their faith is quite as strong as ours, and they practise it more religiously. I see men at the prayer shops or out in the fields; and in going through the bazaars one often observes the merchants studying the Koran. Nearly every turbaned and gowned man I meet carries a rosary on which he counts his prayers, as he goes over his beads; and five times every day I hear the shrill cry of the muezzin or

Immense Extent of Mohammedanism—One-tenth of Mankind Follow the Prophet—Their Religion and How They Practise It—The Lord's Prayer of the Mussulman—His Heaven and Hell—A Visit to Kairouan, The Mecca of North Africa—The Mosque Of Holy Hairs.



A PARTY OF PILGRIMS PRAYING NEAR AN OASIS IN THE DESERT.

Photographed for the "News" by Frank G. Carpenter.

Mohammedan priest as he stands on the minaret of a mosque, high over the city, and calls the people to come to prayers.

The hours of prayer begin at day-break. The second call is at midday, and the third at about 3 o'clock. There is a fourth call at sunset, and a fifth along in the evening. The call is in Arabic, and the words, translated, are somewhat like these: "Allah is great. I testify that there is no God but Allah, and Mohammed is the prophet of Allah. Come to prayer! Come to worship! Allah is great! There is no God but Allah!"

Another call is: "Prayer is better than sleep! Come to prayer! Come to prayer!" As these calls ring out, one sees the Mohammedan men on their way to the mosques. Some of them carry prayer caps under their arms, and others go without them, relying on the matting or carpets which are usually on the mosque floors to protect their clothing. They take off their shoes before they enter the mosque, and generally lay down in front of them as they pray.

In every mosque there is a fountain of washing place; and the Koran requires that one wash himself before he goes in to pray. He cleans his feet, hands, face and other parts of his body, and he goes through the motions of doing so, whether he has water or not. It is often impossible to get water in the Sahara, and at such times the faithful use sand.

As they pray, the Mohammedans always face Mecca. They have their fixed motions of praying. They begin by raising their hands to the lobes of the ears; they next hold them a little below the girdle, and then bow their heads over. After this they get down on their knees, and bump their heads on the floor, and then sit up and pray, muttering the words laid down in the Koran. They have numerous prayers, but one of the shortest and most common, which takes much the place of the Lord's Prayer with us, is as follows:

"In the name of God, merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment. We serve Thee, and we pray Thee for help! Lead us in the right way of those to

whom Thou hast shown mercy, and who go not astray. Amen."

WHAT THE MOHAMMEDANS BELIEVE.

The Mohammedans believe in one God and in an infinite number of prophets. They have altogether more than 200,000 prophets, and the greatest of them all are Adam, Noah, Abraham, Jesus and Mohammed. It rather surprised me to know that they believed in Jesus, but I am told that they consider Him one of the best of their prophets, although the greatest of all is Mohammed, who is to die in his bed in the judgment day there will be a wire rope as fine as a hair running across from Solomon's temple in Jerusalem, to the Mount of Olives. Upon that hair all mankind will have to walk. The good will be upheld by angels, and will go on to paradise; while the wicked will drop into hell.

GOOD AND BAD ANGELS.

The Mohammedans believe in angels. They have their Gabriel, who writes down the decrees of God; their Michael, who fights the battles of the faith, and their Israel, who will sound the trumpet on resurrection day. There are a multitude of secondary angels whose business it is to watch over mankind. Every man has one of these angels on his right hand and another on his left, and they keep a record of his every word and action. At the close of each day they fly up to heaven and put this report in the great ledgers there to be kept for the time when man comes up for judgment. At the end of every prayer the Mohammedan always turns his face to the right and then to the left, greeting the recording angels, who are supposed to be watching him, and by his motions suggesting that they do not forget to put the prayer to his credit.

These people have also their Lucifer and great hordes of bad angels. The latter are always trying to pry into the secrets of heaven and to prevent their learning them; they are pelted with falling stars by the good angels when they try to enter heaven. Predestination is belief of the Mo-

hammedans. They think that every event which will take place was written down by God at the beginning of the world, and that no man can change his destiny. For this reason they are strong in war, the soldier knowing that he cannot be killed until his time comes, and that it is already determined whether he is to die in his bed or on the field of battle. Besides, he believes that if he dies fighting for the faith he will go straight to heaven.

HEAVEN AND HELL.

The Koran is full of descriptions of heaven and hell. According to it Mohammed went to heaven during his lifetime, and when he came back he gave the full story of his adventures there and how things looked. He was called up by Gabriel, who brought him a white steed with a human face and a body resplendent with gems and precious stones. It had wings and, when Mohammed mounted it, it soared with him through the skies with the rapidity of lightning. By and by the gate of the first heaven was reached. This was of pure silver with a sky in which the stars were suspended by chains of gold. It contained a mighty rooster, so tall that his comb reached to the second heaven. This bird crows every morning, and all mankind is awakened by him, the cock below beginning to crow when he opens his mouth.

Mohammed met Adam in the first heaven, Noah in the second and Moses and Aaron in the fifth. Noah hailed him as the greatest of the prophets and Moses shed tears at the sight of him. In the seventh heaven Mohammed was received by Abraham and there he met the Delly himself. At this time many of the doctrines of the Koran were given to him, and among others a requirement that fifty prayers should be made daily by all true believers. As Mohammed dropped down from the seventh heaven he met Moses and Moses asked him what the Lord had required. The prophet replied that God wanted mankind to make 50 prayers a day. Moses told Mohammed that this was impossible, as he knew from his own experience with the children of Israel, and that he had better return and ask the Lord to reduce the number. The number was cut down to 40. Moses sent him back again, and again, until it was at last made only five.

Moses thought this was too many; but Mohammed replied that he had already asked the Lord's indulgence until he was ashamed, and so the prayers made by Mohammedans are five every day.

SOME FEATURES OF PARADISE.

In the Mohammedan heaven the ground is of the finest wheat flour, strewn with pearls and hyacinths instead of sand and pebbles. The air is fragrant with perfume, and it is cooled by sparkling fountains. Some of the streams are pure water, running between green banks enamelled with flowers while others are of milk and honey flowing over beds of musk. Among the trees is one whose boughs are laden with every variety of fruit, and whose shade is so great that a horse might run for a hundred years and not cross it.

The inhabitants of heaven are clothed in raiment sparkling with jewels. They have sumptuous palaces and voluptuous couches. Every believer will have hundreds of servants, who will bring him the most delicious of foods and drinks in dishes and goblets of gold, and he will eat as long as he wishes without being full and drink without growing drunk.

As to his society, he will have the learned of mankind to talk with him, and the great of all time to amuse him. He will have the wives that he had upon earth in their full beauty when they were brides, and he will also be allotted 72 black-eyed hours by whom he may have children or not as he wishes. The Mohammedans are fond of children, and this is an important part of their heavenly dreams.

Another curious idea is as to the age of men when they reach heaven. As they rise from the graves they will regain the prime of their manhood. Every one will be 30, and he will have the statue of Adam, who, according to their belief, was over 50 feet high and perfect in form.

The Mohammedan hell is as horrible as his heaven is beautiful. It is composed of seven layers of fire, and the intensity of their torments. The first will be devoted to

atheists, the second to the idolaters of the time of Mohammed, and the third to the Brahmans. The Jews will have their quarters in the fourth hell, and we Christians are confined to the fifth, while in the seventh and lowest of all are those hypocrites who profess religion but practise it not.

THE MOHAMMEDAN SUNDAY.

The Mohammedan Sabbath is on Friday at which time every good believer attends mosque. On that day the bazaars are nearly all closed. There is a solemn by the innman or priest, and the people go out during the day to the cemetery and pray at the graves. The Mohammedans have their Lent, which is known as Ramadan. This has taken place during my stay in North Africa. It lasts for a month, and for that time a strict fast is observed. The Mohammedans then eat nothing at all from daylight until it is so dark that they cannot distinguish a white thread from a black one. They will not drink nor smoke, and the most salutary of herbs will not even swallow their spittle. I had a dragoman at Constantine who was keeping Ramadan. Some of our days were full of hard work and he spoke again and again of how tired and hungry he was and how glad he would be when the night came. At the end of Ramadan is Bairam, or the time of rejoicing. This is a great festive occasion, corresponding somewhat to our Christmas or New Year. Parents then give presents to their children and friends make calls upon one another. Every one comes out in new clothes, and the whole Mohammedan world gives itself up to holiday feasting.

FRANK G. CARPENTER.

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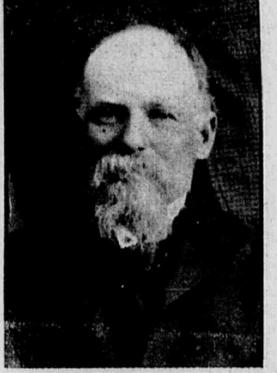
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ELDER CHARLES SMITH.



The funeral services over the remains of Charles Smith were held on Tuesday, June 11, at 1 p. m., in the Fairview, Onida county, Idaho, meetinghouse, and were very largely attended, being presided over by bishop's counselor, Lyman Lake. The invocation was offered by Elder Joshua Rollinson, and the benediction was pronounced by Elder William Bodily. The speakers in their successive order were as follows: Patriarch Wm. L. Skidmore of Richmond, Elder George J. Dent of Lewiston and Elders Joseph Cole, James McNew, Willard Larsen and James Bodily of Fairview, Idaho. The singing exercises were conducted by Elder Frank Bodily, and were as follows: First, "Hark From Afar a Funeral Knell;" second, hymn, "I Have Read of a Beautiful City," sung as a solo and chorus by members of the choir; third, solo by Dr. G. W. States, "We'll Never Say Good-bye in Heaven;" fourth, "Thou Dost Not Weep to Weep Alone." The speakers all bore testimony to the faithfulness and good character of the deceased. He leaves a wife and 9 children and 12 grandchildren. One of his sons is now laboring in the mission field in Great Britain. Deceased was born June 28, 1831, in Burdage, Whitshire, England, and died Saturday, June 8, 1907, at 11:40 p. m., lacking 20 days to his 76th year of age. The grave was dedicated by Elder Thomas Warricks. The grave was completely covered with the floral offerings. GEORGE J. DENT.

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