

old men, women and sick persons, must supply the soldiers with all their necessities. Everything that a Moslem possesses, even the mosques, can be taken and used for the furtherance of the war. Even the precepts of Koran can, if necessary, be rendered temporarily void, and the war is not considered ended until the foe is entirely conquered. The soldiers receive as their material reward all the goods of the enemy, and eventually his wives, too.

CEREMONIAL LAW OF ISLAM.

The most important part of the ceremonial code is the precept concerning daily prayers. Five times a day a watchman from the tower proclaims the hour of prayer, and as many times a day the Moslem is expected to give himself up to a devotional exercise. The hours of prayer are: At the dawn of day, noon, two hours before sunset, immediately after sunset, and at night when dark. At all of these hours the watchman calls out: "God is great (three times); I testify that there is no divinity except God (twice); I testify that Mohammed is the messenger of God (twice); come to prayer (twice); come to salvation (twice); and God is great (twice); there is no divinity except God."

When a Moslem prays he takes his shoes off his feet, spreads a carpet or his coat on the ground and turns his face towards Mecca. The prayer consists of a certain set of passages from the Koran, the creed, and salutations to Mahommed and the angels, all repeated in certain positions. A praying Moslem sometimes stands on his feet, sometimes kneels, sometimes touches the ground with his forehead. When he goes to pray he must be clean. There is, therefore, in every mosque water for washing purposes.

The idea of Islam is that the Moslems shall join in prayer whenever possible. In the mosques the prayers are conducted by the Imam who stands before the altar, and the ranks of Moslems are arranged in the strictest order, something like soldiers. Everybody follows the movements of the Imam, and the whole performance makes the impression of the exercises of well drilled soldiers. Amen is by all pronounced loud as the closing word; also in private houses and public offices the Moslems have joint worship under the guidance of improvised Imams. It is prohibited while praying to bend the arms, or to lift eyes or hands towards heaven, to uncover the head, to put one foot before another, and so on. A praying Moslem is therefore in his personal appearance a pattern of personified stagnation, and it is only his frequent change from standing to kneeling that brings relief in the monotony.

FRIDAY PRAYER.

Friday is the Sabbath of the Moslems. It is supposed that Mohammed chose this day as the Sabbath simply in opposition to the Jews and the Christians; and that may be. His mission was to oppose them, as a scourge. On this day the Moslems are expected to

attend an extra service in the mosques. To attend this service is, strangely enough, particularly incumbent upon the Sultan, who is the guardian of the faith. And it is so important that the Sultans, even when sick, try to appear in the mosque at the Friday service. Mahommed I. died on the way from the mosque to the palace after having attended the service. He left his palace sick, drove to the mosque and returned home a corpse.

EATING AND DRINKING.

To eat pork and to drink wine is prohibited very strongly. Against the last mentioned prohibition very many sin, however, particularly since European immigration brought with it some of the concomitants of European civilization. If a Moslem has to undertake a journey he can receive from one of the ecclesiastical authorities a license that entitles him to partake of unclean food without sinning. Sometimes a little logic helps conscientious Moslems out of a dilemma, as was the case with a Turkish officer who in company with some English officers saw them having a nice lunch on eggs and ham. The Turk wanted very much to have some, but could not, as it was pork, to which objection his English friends made the remark that it was not pork, it was ham; and the Turk, being convinced by this undisputable argument that the food was clean, as there was no prohibition in the Koran to eat ham, he partook of it, to the satisfaction of himself and the merriment of his friends.

Once a year the Moslems must fast, and the fast reaches a whole month. This is the ninth month of the year and is called Ramathan. In this month no Moslem is permitted to taste food or drink, not even water, from sunrise to sunset. This is a very hard way of serving the Lord. It is true, during the night any amount can be eaten and drunk, but this turning day to night and night to day is after all a violation of nature, and the consequences always follow in the form of various sicknesses.

The holy night is the 27th of Ramathan. On this night innumerable miracles are performed, and to pray during this night is particularly meritorious. For on this night the Koran was sent from heaven to the prophet Mohammed. That is to say, in this night its contents were so impressed upon his heart and laid there that he could feel it like a book lying on his heart.

When the Ramathan is over a general rejoicing follows, and the first three days of the following month are devoted to festivities. This is the so called Little Festival of the Moslems. J. M. S.

[To be continued.]

ROME.

When I go to Salt Lake City and look at her rapid growth, at her streets thronged with a mixed and strange element, at the new and mammoth buildings

springing up in her midst nearly every day; and when, on the other hand, I contemplate the peace, quietude, and sanctity which once characterized this central city of the Saints, I am reminded of Rome, the famous city of the Emperors and the abode of the Popes, which today seems to undergo the same changes as does our beloved city on the Salt Lake.

It is not the explorers who have destroyed the beauty of Rome. The men who have done the real mischief are the speculating builders and contractors. The sudden influx of inhabitants which followed the revolution of 1870 gave them an opportunity which they were not slow to seize. Since then the numbers of the population have increased enormously, and the price of land is said to have risen from a few centimes to more than a thousand francs a metre. The cupidity of private owners and of public bodies could not resist the temptation thus offered them. They have sacrificed their oldest traditions to fill their pockets, and given up Rome into the hands of speculators. We see the results of their action in the new quarters which have sprung up with such inconceivable rapidity in all parts of the city. Everywhere the same glaring white boulevards are hewing their way, and in their path the winding streets and the old houses with roofs of every shape and color, and corners jutting out in all directions, are fast disappearing from view. *

* * And now, in order to facilitate the construction of formal squares and rectangular streets, the government has introduced a system known as the *piano regolatore*, by which the seven hills are to be leveled and the valleys between them filled up. So the very face of nature is to be changed, and the most renowned feature of the Eternal City is to be done away with.

Go where you will in Rome, there is no escape from these new quarters. You find them in the grass meadows at the back of Castle Santo Angelo, which made so pleasant a walk to St. Peter's; on the quiet slopes of the Coelian and the Aventine, where you could ramble through monastery gardens full of medieval memories, and dream of Gregory and Augustine, of Dominic and the Knights of Malta without ever meeting a soul. They stretch far out into the Campagna, and spoil all the charming districts beyond Porta Nomentana, where Aulo used to wind between willow-fringed banks, and Saint Agnese and Saint Costanza stood out in the lonely plains as you looked across to the faintly-flushed hills of the Sabine range and the blue peaks of Soracte. On the other side it is still worse. If there was a place which should have been sacred in the Roman eyes, it was the Lateran. No church in Rome has more glorious memories. Here is the basilica, founded by Constantine, the place which was for four hundred years the home of the Popes, the centre of medieval Christendom—*Omnium urbis et orbis ecclesiarum mater et caput*. Pil-