[F 24]
.000—25-7-96

Financial (1895) Department.

ORDINARY MS.

G.O., No. 108.

DATED 4th Feby 1895

INDEXED. 9/9

[Despatch Abstract.]

PERIODICALS.-

Informing the Manager of the Philanthropist, that this Government does not propose to subscribe to his paper.

C.R.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

First (1895) DEPARTMENT.

241

From C. J. Mac Carthie Esq I.C.S.

THE PRIVATE SECRETARY TO THE

RIGHT HONORABLE THE GOVERNOR,

To

THE CHIEF SECRETARY

TO GOVERNMENT,

DEPARTMENT.

CHIEF SECRETARY'S OFFICE
29 JAN 1895
GOVERNMENT OF MADRAS

Dated 28 } January 1895.
Received 29 }
Repd 30/

ENCLOSURE. /

Subject.

TRANSFERS a ~~petition~~ from the Manager, the "Philanthropist" requesting that his paper may be subscribed for by Government.

108

4 Feby 1895 p 108

The Manager of the Philanthropist will be informed that this ~~Madras~~ Govt does not ~~require~~ propose to subscribe to his paper

C.S. 2/2/95

C.S. 31.1.95

Manager Philanthropist

DESPATCHED
7 FEB 95
M.S

Letter

~~Petition~~ from the Manager, The Philanthropist, Ludhiana.

Dated 20th January 1895.

Transferred to the Chief Secretary to Government for disposal.

(By Order.)

Private Secretary.

Government House,
Simla,
28th January 1895.

The "PHILANTHROPIST"

(An illustrated independent, weekly quasi-religious but unsectarian, liberal, democratic Journal devoted to the cause of Muslim Progress and Reform, Humanity, Truth, Justice, Universal brotherhood, Science, Politics, and Sociology; imparting Instruction to the middle classes in simple language and Ventilating public grievances.)

Guaranteed circulation 1,000 copies.

PUBLISHED EVERY WEDNESDAY EVENING.

VOL. II. | *LUDHIANA:—Wednesday, January 23, 1895.* | No. 11.

Motto, "Let all the ends thou aimest at, be thy country's, thy God's, and Truth's." *Shakespeare.*

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☞ The secret of success is not to be discouraged but to go on advertising. Customers (like goose berries?) are not picked up in *one* advertisement. With reference to advertisements in this paper when applying or ordering what you require of those who advertise in this paper, *please mention our paper* and date of issue, and oblige ☜

MANAGER
"Philanthropist"
LUDHIANA.

NOTICE.

Our present Editor having resigned, applications are invited for the post. None but Journalists and those of the Mahomedan religion need apply, stating terms to the undersigned:—

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MANAGING PROPRIETOR,
"PHILANTHROPIST"
Ludhiana.

* 6

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Suburb of Calcutta, } *Proprietor.*
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"Philanthropist"
LUDHIANA

NOTICE.

THE "ALTRUIST" is a monthly paper, partly in phonetic spelling, and devoted to common property and united labour, mutual assistance and support, and equal rights to all.

It is issued by the Altruist Community, whose members hold all their property in common, and live and work together in a permanent home for their mutual enjoyment, assistance and support. Both men and women have *equal* rights, and decide on its business affairs by their majority vote. *Twenty-five cents a year. Specimen copy free.*

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*

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Season 1895.

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WE guarantee these Rings for appearance, &c., to a genuine Diamond Ring, costing 50 times the money charged for these. The Crystal is of medium size and of such hardness that it will stand the ordinary test of a Diamond. It may be worn by either a Lady or Gentleman, however fastidious in such matters, without fear of detection. The mount is of gothema alloy beautifully finished and a perfect substitute for bright 18 Carat Gold.

We have pleasure in submitting to you a special offer relating to the above descriptive advertisement. *With a view to introducing these Rings, we agree to supply you with* ONE RING *(*FOR EACH COUPON*) as a sample, for the nominal sum of Rs. 4-8, (*POST FREE*). These Rings are not obtainable* ANYWHERE ELSE IN INDIA *at even* FIVE TIMES *the* value—We strongly advise you to take immediate advantage of this offer, *as it will not be repeated again.*

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(Guarnnteed to contain no mercury or acid.)

By simply rubbing the preparation on articles of brass, copper, &c., the colour and lustre of genuine silver is *at once* obtained. Very useful for spoons, forks, &c., also for those who use electro-plated ware, it keeps the articles nice and bright.

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NOTICE.

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NOTICE.

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THESE Special Ointments are prepared and sent with written instructions as to their use, etc., according to the sufferers' ailments. The following can be cured with Stolberg's Special Ointments:—ELEPHANTIASIS (Log Leg), LEPROSY, Chronic Rheumatism with contraction of Joints, Paralysis, EPILEPTIC FITS, HYDROPHOBIA and obstinate Liver that will yield to nothing; but to Stolberg's Special Ointments, &c., it must. Those who suffer from the above should send particulars of their case to the undersigned. Medicines will be sent, and when *Special* the A. B. C. Remedies are used as directed any surprise will be in store. It has never been known that Elephantiasis could be cured, and yet Stolbergs Special No, 1. and No. 1, make it fly. Many will doubt that Log Leg of nine years' standing disappears in nine days with fourteen good rubs, but it is a fact. Month by month new discoveries are made in curing long standing complaints with Stolberg's famous simple A. B. C. Specifics. All those who use them will derive great benefit, as the stomach is unmolested by their use; all the impurities are brought out through the pores of the Skin. This is the Universal PUZZLE.

All cases of Fevers (Typhoid included) can be successfully treated with Stolberg's Stimulating A. B. C. Ointment and Balsam. Use it externally with the usual Fever Mixtures. They are to be used as follows:—Mix well together one tin of Ointment and one Phial of Balsam; get a piece of cloth from 8 in. to 12 in in breadth, the length being the circumference of the waist; spread the Ointment on the whole of the cloth, especially the parts that take the Live, Kidneys and Spleen should be more thickly spread and adjust it around the patient; also the soles of the feet should be well rubbed with the same, as they get dry. The cloth around the waist should not be removed until the skin acts freely; as the cloth dries on the patient apply more Ointment, in few hours after its use, it will be observed the skin will act and the temperature going down, but in cases of Typhus it may take a day longer.

NOTE in cases of Cholera, A. B. C. Elixir and Ointment are the terror to this plague even of worst kind; satisfactory proof to interesting inquiries will be furnished by the undersigned.

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Cabinet sized Hand Photographs of Bro. Hamid Snow. Price *only* annas eight each. *Dozen* rupees five. Half proceeds will be devoted to the American Moslem Institute. Subscribers to our paper, will get a *free* copy. Arrangements are being made to get the photos of Bros. Lant, Hajee Rawson, Prof. Price and Sister Keep of America.

NOTICE.

☞Members of the Church of Islam open to an engagement. For particulars as to qualifications and character apply to the Founder of the Church of Islam, or to the Editor of *this* paper.

No.	Name.	Address.	Nationality.	Age.	Nature of employment required.
1	Khalid Fernandez.	Bombay Madanpora.	Eurasian.	30	As mechanic or clerk, salary not less than Rs. 75.
2	Abdulla Fernandes.	Asst. Indian Army Press, Ludhiana.	do.	45	As Manager to firm, Private Secy. to Nawab &c., salary not less than Rs, 75.
3	Abdur Rahman.	Shingalese convert c/o. Anjumani-Mufidi-Alahi-Islam. Triplicane Madras.	Burgher.	,,	Any thing in the secular line. Salary not less than Rs. 50.
4	Ali Stacey.	Anarkalli Lahore.	European (Military Pensioner.)	40	As Drill instructor to Native Army or Superintendent of State Stud. Salary not less than Rs. 100
5	M'd. E. Entwistle (late a clergyman).	c/o. Post Master Wellington sq., Calcutta.	European.	35	As Lecturer or preacher to Anjuman or College. Salary not less than Rs. 120.
6	Ahmed T. A Douglas. (Military N. C. Officer).	c/o. Editor of this paper	do.	28	As Drill Instructor Native State or Army, Private Secretary to Prince or Nawab or Superintendent of a Jaghir &c., Salary not less than Rs. 120.
7	Omer C. O'. Hare (Military N.C.O.)	do.	do.	25	As Tutor to minor Nawab, Private Secretary, Military Officer Native State, or Supdt., Jaghire &c. Salary not less than Rs. 125.
8	Ibrahim Harvey.	Charles St. Secunderabad (Deccan).	Eurasian.	30	As carpenter *Foreman. Superintendant* of Technical School. Salary not less than Rs. 100.
9	Yusuf Peters *(Military Pensioner Ordnance Department.)*	do.	do.	45	As Instructor of technical trades, Mechanical Engineer &c., to Mahomedan State or school salary not less than Rs. 150.
10	Sister N. K.	do.	European, *in America.*	30	As Private Secretary to Nawab or Governess to princesses, on agreement for 2 years. Salary Rs. 300 and all found & passage paid.
11	Sister C. N.	do.	Eurasian.	25	As midwife, nurse or teacher of sewing and embroidery in Native State salary not less than Rs. 50.

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AND

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☞*For Prices, please send for our printed Catalogue.*

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MANAGER'S NOTICE.

All business communications, advertisements, changes of address, &c. should be addressed to the "Manager" only and all remittances, made payable to him by M. O.

Those not finding in this Journal such information as they desire will kindly communicate with him when he will be not only thankful for suggestions but endeavour to improve the matter and please the general public and subscribers, his interests being virtually blended with that of their's.

☞ *For subscription and advertisement rates*
APPLY TO MANAGER
"*Philanthropist*," *Ludhiana*

TO THE SUBSCRIBERS TO THE "PHILANTHROPIST."

To each and all I have a suggestion to make. It will require some little effort; possibly some trifling self-sacrifice, as much to the writer as to any one.

The New Year has come in. It is suggestive of kindly offices and unselfish deeds. And I am sure each subscriber to the Philanthropist will cordially join me in sending New Year's greetings to Brother Hamid Snow our Editor. This is my plan. With each New Year's greeting from each and every subscriber, there should come one additional subscriber; thus *doubling*, by one united effort, the circulation of the paper. Let all lend a hand. It will be among those little services that are "twice blessed," blessing him who gives, not less than him who takes. If you cannot secure a new subscriber, and collect and remit the 6 Rs, send, if able to do so, this amount for some one who cannot pay.

AHAD SHAW,
MANAGER, "*Philanthropist.*"

☞ **By mistake Subscribers and correspondents worry the Editor with business matter which is rather the concern of the Manager. In future we trust all letters (not for publication) will be addressed to the Manager and *not to the* Editor who is worried enough.**

The "Philanthropist" is obtainable of any of the following:—(Price 4 As. a copy.)

1.	Nackul & Co, Ahmerst St.	CALCUTTA.
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3.	G. M. Munshi & Sons. Kalkadevi,	BOMBAY.
4.	Othman Nina Merican.	PENANG.
5.	K. Saldin, Akbar St. Small Pass.	COLOMBO.
6.	Abdulla Quilliam, Manchester St.	LIVERPOOL.
7.	John Lant, Tarrytown, New York	(U. S. AMERICA.)
8.	Hassan Musa Khan, Adelaide	(S. AUSTRALIA.)
9.	*Alexander MacGregor & Co.*	DELHI.

We beg to acknowledge with thanks the following subscriptions to our paper duly received, and trust the others also will pay up, as our terms are, "strictly in advance.":—

1	Habibulla Sahib, C/o. Hajee Mohamad Shah Sahib Khan Bahadur Amritsar.	One year.	Rs. 8
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3	Sheikh Ghulam Mohammad, Esq., Assistant Surgeon, Fazilka.	One year.	Rs. 8
4.	Faqir Ali Sahib, Extra Assistant Commissioner. Umballa.	One year.	Rs. 8
5	Mohammad Wahajud-din Hussain Sahib, Secretary Islamia Club Kokore, Lucknow.	One year.	Rs. 6

OURSELVES.



NATURE or the great principle of life seems to act in waves, or move in cycles. The tides ebb and flow; *day* is not continuous, but is succeeded by a season of darkness, which continues till light returns. We cannot expect human events and experiences *to continue in one unbroken chain of prosperity and power;* that which is true of *individuals* is true of *nations*, and what is true of nations is true of *worlds*. All have their seasons of progress and of strength, and all, under certain conditions, are subject to weakness and to retrogression. But, an intelligent mind, in order to judge correctly of the status of the race, must not view its condition from only *one* point of observation. He must consider it from *all* quarters. What from one point may seem stagnation, or even retrogression in human activity or thought, from a more *general* standpoint may be acknowledged to be only the stage of preparation for a higher unfoldment and a stronger growth of mental action and power. Sometimes a universal spirit of warfare is abroad, strife and discord fill the air. Viewing the situation from a *personal* standpoint, one might say mankind has degenerated from its former high plane of peace and contentment, and we have descended to the level of contention and conflict. But when from a *broader outlook* we learn that the boasted peace and contentment of former times came from a state of moral apathy and ignorance, resultant from the custom of being led by priestcraft and controlled by the ideas and notions of the past; and that the present state of discord is aroused by the clashing of opinions, the agitations of thought, and the effort to clear the world of accumulated rubbish, showing that men and women are *thinking* for themselves, and that they are not willing to submit to the leading of dictatorship, we find that the very conflicts of the hour are indicative of a healthy state of progress, instead of the reverse. We do not find humanity taking any backward step, other than that which moves back, seemingly, to gather strength that its next forward movement may be a leap of power; *as the athlete steps back a pace and gathers all his force that his onward run may bring him to his goal*, every revolution of the planet is one of progress, every convulsion of nature, *even though it brings destruction and death*, is the mighty throe that evolves some new power, or that frees the planet of some old condition, and is a forward step in its development towards perfection. The incoming tide does not reach its height at *one* wash of the waves shoreward; these waves creep in, and recede again, but *at every forward movement advance is made*, till finally the highest point upon the sands is gained. So with human progress in "Islam"; its height cannot be reached at a single bound, the tide rolls on, receding and advancing, but at each forward sweep new power and hold are gained, until at last the victory is won.

☞HERE is in India not less than 55,000,000 of people who believe in Islam. What means have these 55,000,000 of people established for the propagation of their faith?

Have they a great publishing house, thoroughly equipped, and managed by men *consecrated* to the work enlarging the sphere of spiritual knowledge? No.!!! Have they prosperous newspapers, which can afford to pay great thinkers to give to the public the enlightening truths which they have discovered? No.!!! Why does this paucity exist? That question is easily answered. It finds its solution in the fact that the very large majority of Muslims are either ignorant of their duty, or knowing it, *neglect to perform it.* Meet a hundred Muslims and ask the question. "What are you doing to advance the Islamic Faith?" Ninety-nine will answer: "Oh! I attend the Namaz daily and have personal attestation of the truth of my faith. I attend lectures and am blessed with assurance of Paradise. What papers do you take which promulgate the truths of your faith? *Ans.* I am too poor."! *What an abject excuse that is.* A Muslim who cannot pay two annas a week (that is what the Philanthropist costs) is poor indeed! He is worse than poor—*he is pauperized.* But it is *not true* that he cannot afford the expense. If a fellowman were to tell him that he could not save from his earnings two annas a week he would feel insulted. No, there is another reason, and it is this: He looks upon spiritual truths as personal perquisites—developed exclusively for himself, and he cares nothing about the *dissemination* of the great truths of the faith

Let each *true* Muslim who reads thse lines ask himself the question: "Am I doing my duty as a Muslim? Are the Truths which have come to me as a individual worthy of acceptance by other men? If they are, have I sought to secure for those who are in darkness the means which will lead them to the light? How best can I accomplish this object? What is the most potential method of spreading this Faith? Where can not be discussion on that last question? It is the *newspaper—a weekly advent to the home filled with argument, instance, and demonstration.* The potentiality of the *newspaper* is beyond question. It is my duty to use this great instrument—to support it by my patronage—to *induce others to support*, and, thus insure to them the comfort which I, myself, enjoy."

How many Muslims have asked these questions of themselves and answered them as they should? *Very few, indeed.* The time is here now for each believer to ask and answer them. Phenomenal as the growth of Islam has been it has been *slow* compared with what it *should have been*! For weeks have we been impressing on our readers these facts. We have pointed out the paths of duty, we have urged on you a sense of duty, we now ask you to *perform your duty*. Without a proper English literature Islam will continue to *creep*. *With* a literature it will mount as an eagle!

We want subscribers to the Philanthropist. We do not want them as a source of *profit*, but to enable us to make a better paper—to do better work—to employ ablest and freshest thought in our columns—in short, to increase our usefulness and spread the faultless Truths of *our* Faith and *your* Faith. Will you help us to this great end?

During this month our Subscription list should more than *double*. If each person who reads these lines will do his or her duty it will *treble*. This is our earnest cry to you, and those who have ears to hear let them hear and act. We are looking forward for great returns. If they come we will inaugurate the official new year with a paper *such as has never been before published.*' Six can join together and take a paper for the year. If the paper fails before a year we guarantee to return all monies.

A SERMON TO BIGOTED PEDANTS AND CRITICS.

☞DON'T DISCOURAGE EDITORIAL SINCERITY.

Every man has a right to *take* a paper or to *stop* it for any reason or for no reason at all. It's a free country—in *that* respect. But at the same time there is a certain responsibility attaching to all actions, even to so trivial a one as stopping a paper because the editor says something one does not agree with. There is a complaint that most newspaper editors lack fearlessness and honesty; that newspapers are in general mere partisan organs that disregard the claims of truth and justice when political interests are at stake. *There is too much truth in the charge;* but let us ask how it is possible for a fearless, honest, outspoken journal to live if every man is to cry "Stop my paper" whenever he reads something that does not accord with *his* views. The men who insist that the paper they read shall never say anything contrary to their views are the ones who are in a large measure responsible for the craven *cowardliness* and the weather cock propensities of modern journalism. One of two things is absolutely necessary. Either a paper must be a namby-pamby sheet that has no opinions whatever about important events, or else its readers must make up their minds that a difference of opinion is not sufficient reason for stopping the paper. If all the readers insist upon it that everything said must accord with *their* views, then the editor must say nothing except on the one subject on which they all agree, and the public must be left for light on current events to bitter partisan papers. In a community composed entirely of these "stop my paper" people; true independent journalism would be an impossibility. When convinced that a paper is dishonest and deceitful, stop it When convinced that it is unclean, stop it. When it lacks enterprise and fails to give you good varied matter stop it. When some other paper gives you more of value, stop it. But don't stop a paper that you believe to be honest, courageous, enterprising, and clean, simply because its editor has written his own sincere views instead of yours or somebody else's; for if you do, you are putting a premium on insincere journalism and serving notice on an editor that the way to succeed is to write what he thinks will best *please* his readers instead of what he honestly believes to be the *truth*.

TELEGRAMS.

THE INDIA COMPANIES ACT.

BOMBAY.



AT a meeting of the Supreme Legislative Council yesterday, Sir J. Westland moved the introduction of the Indian Companies Act Amendment Bill, the main purpose of which is to provide means by which Companies might be enabled to alter their Memorandum of Association. The amendment closely follows the Companies Act of 1890 of the United Kingdom. As to the variety of proposals recently made to this Government chiefly from Bombay, Sir J. Westland observed that they were unable to adopt these as they would practically mean that Government would have the capacity to take up the entire supervision and management of Companies.

THE NEW GOVERNOR OF BOMBAY.

The Municipal Corporation yesterday resolved on presenting an address of welcome to Lord Sandhurst, the Governor-elect.

THE FINANCIAL CRISIS IN NEWFOUNDLAND.

LONDON,

Owing to the continued threatening attitude of destitute workmen in Newfoundland, detachments of blue jackets have been landed at St. John's, and are patrolling the streets.

THE AUSTRALO-CANADIAN CABLE.

WASHINGTON,

President Cleveland has sent a message to Congress recommending that the permission of America should be given to Hawaii to lease a small Island to Great Britain to serve as a station for the cable between Canada and Australia.

RESIGNATION OF THE VICTORIAN CABINET.

MELBOURNE,

The Victorian Cabinet has resigned owing to the defeat sustained over the question of financial retrenchment caused by the defection of labour representatives, who refused to pass a Bill for the reduction of salaries of members of the Assembly.

MELBOURNE,

Lord Hopetoun has persuaded the Victorian Premier to withdraw the resignation of his Ministry.

THE DEVELOPMENT OF INDIA'S RAILWAY SYSTEM.

LONDON.

Correspondence is published that has passed between the Secretary of State for India and Sir James Kitson on the subject of Indian Railway schemes. Ms. Flower says that he attaches the greatest importance to the development of Indian Railways, and hopes that joint action on the part of the State and private companies will supply the Indian people with the needful facilites for rapid and cheap transport.

LONDON.

Mr. Fowler has favourably received the offer from India to construct the proposed Ahmedabad-Prantej Railway on a Rupee basis. The India Office cordially approves railway extention on capital raised in rupees instead of in gold.

THE AMERICAN CURRENCY BILL.

PHILADELPHIA.

The dissension which has taken place among the Democrats will probably prevent the passing of the Currency Bill during the present session. President Cleveland threatens an extra Session for its passage in that case.

THE WAR BETWEEN CHINA AND JAPAN.

CAPTURE OF HAIPING.

LONDON.

Advices received from Japan state that the Japanese attacked Haiping, which was captured after four hour's severe fighting.

The Chinese fled towards Haishaksa, closely pursued by the victorious troops.

The loss on either side is not yet known.

THE LOSSES AT HAIPING.

Further telegrams received, giving particulars of the capture of Haiping by the Japanese, state that at least two hundred of the Chinese soldiers were killed, while the number wounded is unknown. The loss on the Japanese side is not stated.

OBITUARIES.

The death is announced of Sir Edmund Drummond, also of Generals G. F. S. Call, C. B., and Sir John S. Hawkins, K. C. M. G.

SOCIALIST INCIDENT IN THE FRENCH CHAMBER.

PARIS.

A debate took place in the Chamber of Deputies last night, arising from a motion of the Socialist Party demanding the release of Deputy Richard, who had been imprisoned for an article insulting M. Casimir-Perier as late President of the Republic.

THE PROPOSED CANTONMENT BILL.

A COUNTER-AGITATION IN ENGLAND.

The Secretary of State for India has been made acquainted with the position in India as to the Cantonments Bill, and there is a probability of the Government being defeated.

The British Medical Associaton is also sending a deputation to the Right Honourable Mr. Fowler, to represent the case in its true colours.

A RAID ON THE CHIN FRONTIER.

A report has been received that the Chins have committed a raid on the village of Shawpa, north of Homalin in the Upper Chindwin Valley. Fifteen people are reported to have killed by the raiders, but full details have not yet been received.

THE REVISION OF THE INDIAN PROCEDURE CODES.

The Government of India have decided to revise the Codes of Civil and Criminal Procedure, and the local Governments have been called on for their views on the proposal, which will be considered in Simla.

THE MYSORE STATE.

The Resident of Mysore has been summoned to Calcutta to confer with the Government of India regarding the management of the State during the Maharajah's minority.

USURPATION IN AN AFGHAN STATE.

News has been received that Mehtar Nizam-ul-Mulk of Chitral was killed while out hawking.

Another account says that his brother, Amir-ul-Mulk, killed the Mehtar, and has assumed charge of the State.

The change of rulers has not so far been followed by any internal disturbances.

Lieutenant Gordon, the Political Officer, with a small escort of Sikhs is at Chitral.

It is now unlikely that Chitral will be represented in the camp of the Indo-Afghan Delimitation Commission at Asmar.

THE MYSORE RESIDENCY.

Colonel Henderson will according to present arrangements make over charge of the Mysore Residency to Mr. Lee Warner on the 20th February. Mr. Lee Warner will arrive in Bombay on Monday next by the s.s. Clyde.

UMRA KHAN AND MR. UDNY.

Umra Khan of Jhandoul has announced his intention *of sending a representative to meet Mr. Udny*, but it is doubtful if he will really do so.

EDITORIAL.

NEW REVELATIONS IN SCIENCE AND PHILOSOPHY.

IN the transposittion of needles of corpor from parallel polarity to mixed or transverse positions, are produced all kinds of *colors*. It is an error to say:—Wave of light, or bent ray of light, or that a given number of vibrations or undulations produce different kinds of colors, there is *neither wave nor undulation* in fact. Needles are arbitrary and cannot be bent. Compare a needle to a transparant glass cystal. Place a given number of these end to end, touching, and in a line: To bend this line is impossible, save at angles, for where every two ends join there will be an angle: Be the needles ever so short there will be no bend in fact, but succession of arbitrary lines and elbows.

Such is not, however, in juxtaposition, save when they are in a line direct; otherwise the ends of the needles do not bend like joints, but each one turneth more or less on its own axis. If they all turn, an apparent wave is produced, expressive of a certain color; if part of them turn, *another* color is produced. In proportion to this disturbance so are the apparent vibrations slow or fast, as to mortal observation.

In regions of the earth's atmosphere where they have cyclones, reddish lights appear in the firmament, even before the cyclone manifisteth on the earth.

In the regions of monsoons a similar manifestation occurreth, but generally with pink or bluish lights instead of red, if over the occan; but if over the land a smoky atmosphere resulteth.

These colors, and all others, manifisted in the atmosphere. are not confined to the earth's stratum, but they extend even to the outer extreme of the earth's vortex. And in many instances they are so altitudinous that their manifestations are imperceptible to mortal observation, save that for example the moon of the sun shineth less brightly. When one of these transpositions is dark and is high up in the atmosphere at night, they say the moon is surrounded by a *haze*. And yet, the while, the atmospheric stratum next the earth may be *clear*!

The earth's vortex hath millions of these strata, and of various colors, shades and tint. In taking photographs of the Moon or the Sun, these often interpose, and the picture taken deceiveth the observer, that he hath made a picture of the oxygen or hydrogen of the planet's atmosphere.

The same state of affairs belongeth also in the sun's vortex; so that, with these clouds of color intervening in etherea, the telescope encountereth much travail.

As a vortex groweth older, these disturbances, together with imperfect solutions of corpor become less frequent. So also in the early age of a vortex they are more frequent, and of longer duration. So that, at times, a red light, or blue light, or other color, will overspread the earth for a period of a thousand or more years without interruption. And in some cases, darkness for as long a period. Whatever living thing such as herbs and trees, grasses and so on were quickened into life during darkness were *without eyes*." Nevertheless, in this day even these things turn toward the light; as plants and flowers placed in a window manifest.

Where se'mu (nebulæ) was quickened into life in lighter times, it focalized toward the light, and this focus was called an *eye*. And such as were thus quickened into life, and not attached to the earth by fibres or roots were called *animals*. And the *life* they inherited gave power unto them, to go about from place to place. So great are the powers of the eyes of some animals that they can see and distinguish in the darkest of nights. Such eyes are *absorbents of vortexya*, and they shine in the dark.

Hence the first organs of sense created in any animal were the *eyes*, whereof it hath been said, the "eye is the seed of the tree of knowledge. The sight of the eye is the beginning of *self-creation*, in acquiring *knowledge*; and it doeth by going forth and staying at home at the same time. The sight of the eye is a miniature Sun, sending forth and receiving vortexian power at the sametime. As may be proved by *looking* on the eyelids of a person sleeping, who will *awake* because thereof. Note this please.

Since then, the eye of man can go forth with intellegent power, controlling things, it has been concluded since thousand of years by the wisest philosophers, that an "All seeing Eye" is the Cause and Creator of the whole Universe, which is His Person. In the first quickening of eyes, they partook of the color of the *vortexian lights* at that time and even so at the same period of time were colored the *skies of mortals*, and according, to their surroundings, some light, some dark, and some red, or yellow, or copper-colored.

All of them *propagated* after their own kind, and do *to this day*. And though the blacks might, live for thousands of generations with themselves only, in any country in the world, they would never become whites, and the same rule applieth to whites and blacks, and all the races of man.

Because they can mix, and because that mixture can propagate, all the races of man are one at the same in all their organs and capabilities. Note this please.

Now as previously stated, white things manufacture a white atmosphere about them; whilst black things do not (being negative). The white give off, or radiat light and power; the black are not radiants. To *white man's* radiating power recoileth upon himself and he sufferes with *heat*. So also with the white bear. The black man and black bear are the revere. The brown man is neutral.

Wherefrom this rule will now be plain to the student of Islamic Pholosophy. When a planet hath attained to a great age she no longer giveth forth light or heat to radiate upon herself, and *she cannot be seen in the heavens*. Of which kinds of planets there are *millions* in the etherean firmament. Some of these move slower than any of the planets man can see. Some of these at times *eclipse* the Sun, and are taken for "sun spots," although perhaps, not even a million miles from the earth!

Like unto these, in darkness, are there, plateau of nebula floating in the firmament, which also produce eclipses of the sun and of the moon. For convenience, let such planets and such nebula be called *dead planets* and dead nebula. And that there are millions of such bodies, sufficient to eclipse the sun, or a star, or the moon, the different periods of darkness on the earth will prove.

In prophesying (*estimating*, Ed) the tendency of a planet's approach to death, refer once more to the moon: Now the moon hath, as to the earth's face, no *axial revolution*. But it must be remembered the moon cannot go around the earth without making an actual axial revolution. *Seventy and one-half revolutions of the moon's vortex complete the travel around the earth's vortex*. Consequently we arrive at the exact speed of the moon's vortex and the strength of light and heat manifested on the moon. The student should make allowance for the moon's ellipse, for the light of the moon is much stronger (as seen from the earth) some times than others.

Place the *Semuan age at ninety-nine* degrees, the time of quickening animal life. It will be found that the moon at such periods must have had an axial motion, facing the earth, of three and four sevenths time faster revolution than the earth. Whilst at the same period of time the earth made its daily revolution in what would now be *twenty-one hour and forty minutes*. This would give a difference in animal heat of *two and a half degrees* of *vortexya* on the earth, as compared to the se'muan age. Consequently large animals, which are now extinct, had a temperature (average) higher of *two and a half degrees than at present*. Wherein we perceive three hours and seventeen minutes loss in axial motion produced a loss of two and a half degrees of vortexian heat. *Note this*. The difference therefore, on the moon, in temperature *below blood-heat* and what it now must be, must correspond exactly with its comparative slowness (*one revolution a month*), as to the loss manifested on the earth.. Now, although the student will discover the moon hath fallen to a temperature far below *zero*, yet it emitteth both light and heat

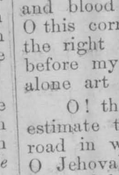
To find the se'muan age (especially of man) place his temperature at ninety-eight (if good health). and one hundred and two at inflammation or death. *Four* below *normal* will, therefore, be the period of man's inhabitation of the earth. After the Vortexian radiation reacheth this period, man *will cease to propagate*, and so become extinct as to this Earth. This is scientifically "the end of the World"

This giveth man eight degrees of vortexya as the sum of his existence. One degree is equivalent to twelve million seven hundred and sixty thousand radic'vorkum. The serpent's coil would be one and one and one-fourth. That is, twenty-four thousand years to the time of completion. This 12,160,000 divided by 260,000 and 1,402 1-2 add 24,009x3—76,750 years, the time of the se'muan age for man. To this should be added one Cycle, of say, three thousand years, which was the beginning of the fall of se'mu.

By reversing these measurements, find the axial decrease of the earth in seventy-eight thousand years, which will be just one hundred minutes, 3-340ths of a second annually, which is the earth's decline in speed. For which reason the first of the race of man on earth began about seventy-eight thousand years ago!.

SUB-LEADER.

Man's despair.—A Waking Dream.



Jehovah what am I that I should supplicate thee! know I mine own weakness, or understood I the way of my thoughts! Thou hast placed before me most wonderful creations. They impress me, and my senses rise up in remembrance of the Almighty. Wherein have I invented one thought but by looking upon thy works! How can I otherwise than remember my Creator, and out of thy creations, O. Jehovah, find rich food for meditations all the days of my life.

And yet, though I have appropriated the earth unto myself, I am not happy nor perfect withal, misery and crime and selfishness are upon my people.

What is my weakness that I cannot overcome it! Or what is my strength that I succumb to the desires of the earth! I build up my belief and courage in Thee; but ere I know the way of my weakness, I stumble and fall. Am I made that I shall be forever a reproof to myself, and a censure to my own behavior?

How shall I say to this man or that: Be thou pure and holy, O man! Are not my flesh and blood proof that man cannot be without sin! O this corruptible self, this tendency to fall from the right way! Thou O my Creator, hast proven before my senses, every day of my life, that Thou alone art mighty in purity and truth.

O! that I had a starting point wherefrom to estimate thy wonderful decrees, or could find a road in which I should never stumble! But yet, O Jehovah, I will not complain because of the way of thy works. Thou hast invented a limit to my understanding, whereby I am reminded of Thee to call upon thy name. I perceive my own vanity, that wereas were knowledge mine, I should become less beholden into thee!

What am I, O! Jehovah, without thee; or wherein shall I find the glory of thy creation but by the light of *thy* coutenance! Thou broughtest me forth out of sin and darkness and clothed me in light. I behold the smallness of myself in thy great works. Thou hast bound me to travel on the earth, to sojourn with beasts and all manner of creeping things: nor given me one attribute wherein I can boast over them save in the power of des-

truction. The high firmament placed thou above me; the stars and moon and sun! I know thou hast been thither, but I am bound down in a little *corner* of thy works! I have not power to rise up to thy distant places, nor to know Thy extended heavens.

Nay, I have not power to shape my own size and stature; but all things take form and dimension whether I will or no. In Thine own way are built the walls of the world by their magnitude am I confounded; by the majesty of Thy hand appalled. Why have I vainly set up myself as the *highest* of Thy works! My failures are worse than any other living creature under the sun. I cannot build my house in perfection like a bird's, my ingenuity cannot fashion a spider's web, nor live in the water like the fish, nor dwell in harmony like the bee. The half of my offspring die in infancy; the multitude of my household are quarrellers, fighters, drunkards and beggars the best of my sons and daughters are less faithful than a dog! I go forth to war, to slay my brother even whilst Thy wide earth hath room for *all*. Yea I accurse the earth with starvation and sin and untimely death. O that I could school myself to boast not of my greatnes; that I should be for ever ashamed in Thy sight O! Jehovah!

Unto Thee I will acknowledge my iniquities; I can hide nothing from the eye of my Creator. Hear me then, O Father!

I took up arms against my brother. With great armies I encompassed him about to despoil him. His *widows and orphans* I multiplied by the stroke of my sword; the cry of anguish that came out of their mouths I answered by the *destruction of my brother's harvests.*

To my Captains and Generals who showed great skill in *killing*, I built monuments in stone and iron. Yea, I inscribed them from top to bottom with their bloody victories.

And in my vanity I called out to the young, saying. Behold the glory of great men! These great monuments I have builded to them!

And the youth of my household were whetted with ambition for spoil. The example of my hand made them train themselves for warfare. To my Colonels and Generals I gave badges of gold. I called to the damsels, saying; Come, a great honor I give to you; ye shall dance with the officer of death!

And they tripped up on tip-toe, elected by the honey of my words! O Jehovah, have I not covered up my wickedness; how have I failed to make the flow of my brother's blood the relish of Satan!

To my destroying Hosts I have given great honor and glory. In the pretence of enforcing peace I hewed my way in flesh and blood.

I made great pretensions in a kingdom. I called out to my people saying: We must have a kingdom. I showed them no reason for it; but I bade them take up arms and follow for patriotism's sake. And yet what was patriotism! Behold, I made it as a something greater than *Thee* and Thy commandment: *Thou shall not kill.*

Yea, by the cunning of my words, I taught them my brother was my enemy; that to fall on him and all people and destroy them was *great patriotism.*!!!

And they ran at the sound of my voice, for of my glory in the greatness of my kingdom, and they committed great havoc.

Yea, I built Colleges for training my young men in warfare. I drew a boundary hither and thither, saying: This is my kingdom! All others are my enemies!

I flattered the young men with the work of death, I said: Ye men of war! *Great shall be your glory!*

And their judgment was *turned away from peace.* I made them think that righteousness was to stand up for me and my countrys, and to destroy my brother and his people.

They built me forts and castles and arsenals without number. I called unto my people, saying Come, behold the glory of my defences which I built for you!

And they gave me money and garrisons, and ships of war, and torpedoes, shouting: Hurrah for our kinglom! We have faith in these things more than in Thee, our Creator!

Thus I led them away from Thee. Their eyes I turned down in the way of death. By the might of my armies, I put away righteousness.

I cowered the earth over with drunkards, and widows and orphans; to beggary I reduced them., but I whetted their pride by saying: Behold what great standing armies we have!

To the man that said: There shall come a time of peace, when war shall be no more for ever I mocked and said: Thou fool!

I know the counts against me, O Father. I cannot hide my iniquity from Thy sight. I have said war was a necessary evil to prevent a too populous world! I turned my back toward the wide unsettled regions of the earth. With falsehood in my mouth I stood up before Thee! Yea, I cried out as if for the righteous, saying: I war for righteousness, and for the protection of the weak! In the destruction of my brethren I stood as a murderer, pleading this excuse. Stubbornly I persisted in not seeing justice on the other side, whilst I cut down those whom Thou hadst created alive. Above the works of Thy hand I raised myself up as a pruning knife in Thy vineyard.

Yea, more than this, I persuaded my sons and daughters that to war for me was to *war for our Father in heaven!*. But by such blasphemy *led I* them into ruin. And when the battle was over for a day I cried out: Behold the glory of them that were slain for the honor of their faith and country! Thus have I added crime to crime before Thee, O Jehovah thus destroyed I Thy beautiful creation. Verily, have I not one word in justification of my deeds before Thee!

O that I had remained faithful with Thee, Jehovah! But I invented Gods unto the glory of the evil one. In one place I called out to my sons and daughters, saying: Be ye Brahmins; Brahma saveth whosoever professeth his name. In another place I said: Be ye Christians; whosoever calleth on his names should be saved! In another place I said; Be ye Mohammadans; whosoever saith: There is but one God and Mohammed is his prophet, shall have indulgence without sin.!

Thus I divided the earth, O Jehovah! Into four great idolateries have I founded them, and into their hands put all manner of weapons of destruction; and they are become more terrible against one another than are the beasts of the forest. O that I could put away these great iniquites which I raised up as everlasting torments to the earth. *Verily there is no salvation in any of those dogmas!*

Their people are forever destroying one another. They quarrel and kill for their respective religions; setting aside Thy commandment, Thou shall not kill. They love their own nation and hate all others. They set aside Thy commandment, Love thy neighbour as thyself.

They preach and pray in sufficient truth; but not one of these people *practiseth* peace, love and virtue, in any degree commensurate with their understanding. These religions have not saved from sin any nation or city on the whole earth. In vain have I searched for a plan of redemption: a plan that would make the earth a paradise, and the life of man a glory unto Thee, and a joy unto himself. But alas, the two extremes, riches and poverty, have made the prospect of a *millennium* a thing of mockery.!

For one man that is rich there are a thousand poor, and their interests are an interminable conflict with one another. *Labor* crieth out in pain; but *capital* smiteth him with a heartless blow.

Nation is against nation; king against king; merchant against merchant; consumer against producer; yea, man against man in all things upon the earth.

Because the State is rotten, the politician feedeth thereon; because Society is rotten, the lawyer and court have riches and sumptuous feasts; because the flesh of my people is rotten, the physician findeth a harvest and comfort.

Now, O Jehovah, I come to Thee! *Thou* alone holdest the secret of peace and harmony and good will amongst mortals. Give me of Thy light, O Father! Show me the way of proceeding, that war and crime and poverty may come to an end. Open Thou, the way of peace and love and virtue and truth, that They children may rejoice in their lives, and glorify Thee and Thy works forever.

Such is the voice of man, O Jehovah! In all the nations of the earth this voice riseth up to Thee! As Thou spakest to Zarathustra, Brahma, Budha, and to Abraham and Moses, Jesus and Mohammed leading them forth out of darkness, O speak Thou, Jehovah!

Man hath faith in *Thee* only; Thou alone wast sufficient in the olden time; Today, Thou alone art sufficient unto Thine own creation.

Speak Thou, O Jehovah.

OBITUARY.

Through an oversight we neglected to announce last week *the death of Sirdar Muhammed Umar Khan*, son of Sirdar Muhammed Sharif Khan late Prime Minister to the fomer Amir of Cabul, which sad event took place here on the night of the 13th Instant. The deceased was an eminent *Rais* of his city and belonged to a distinguished family of Afghans. *Rajas of the Popalzai tribe.* He rendered meritorious service to the British Government for upwards of 34 years having been adjudged valorous and strategetical as a military officer in the different campaigns in which he took part, and at last retired as a Ressaldor Major (of the 17th B. C.) He was very popular among all classes of citizens and amongst all races by his courteous genial and peaceful disposition. He was a staunch and true Mahomedan and lived a life of piety and righteousness and that his death is lamented by a number of people is attested to by the large attendance of mourners at his funeral. Our worthy brother who has departed to the bourne from which no traveller ever returns is *not* dead but gone before. We trust the surviving members of his family will accept our condolence in their bereavement and console themselves with the sublime thought that the chastening Rod of affliction to which they are temporarily submitted has been inflicted by the Great Father. To the deceased's four sons (three of whom are officers in the Native Army, and one, Mr. Muhammed Ishaq is in class F. A. 2 of Mission College Lahore) and to his brothers Muhammed Hayath Khan, Pension Ressaldar; Sirdar Muhammad Siddik Khan Assistant Commissioner Retired and Sirdar Muhammed Khan (late Extra Assistant Commissioner) we offer our sincere sympathy. We trust a generous and compassionate Government would look with a favorable eye on the last named son above mentioned.

CORRESPONDENCE.

☞ EDITOR'S NOTICE.

CORRESPONDENTS will be kind enough to note that all literary communications, news letters, books for review, Queries &c. intended for the *Editor* should be specially addressed to him so that they may be seen *only by him.*

Please write briefly and pertinently on *one* side of the paper only, legibly, and giving ample space between each line and duly *authenticated*, though names will not be necessarily published.

CORRESPONDENTS will be responsible for their own views though whenever it is deemed imperatively necessary, the Editor will comment on their views in the interests of Justice and Equity.

NOTICE TO CORRESPONDENTS.

[Bro. Firozudin B. A. of Edwardesabad writes:—Your paper is a very splendid one, and there was a longfelt want, in this country for such a one. Though it is edited and managed by Mohammedens (as you yourself say) yet no *sensible* man can accuse its editor of partiality, sectarianism or unreasonableness. I was highly pleased and fell into a reverie of joy when I read the first issue. "As many men, so many opinions" says an English proverb (which you appreciate better than I) but let not hostile chattering or unfriendly criticism detract any thing from your courage or earnest devotion to your co-religionists and countrymen. Surely the existence of your paper does not depend upon *bigoted* foolish and narrow-minded men. It has a very wide scope in view, and gradually *will* enlist the sympathies of broad-minded, active and earnest men. *Thanks, dear Bro. for your noble sentiments.* Ed. Ph.]

[*Pir Buksh Sufi c/o Mr. Karam Baksh M. T. & B. Depot Lahore.* You have not in the first place conformed to rules *viz.* writing on *one side* of the paper only. 2ndly your complaint is not of sufficient interest to the public inasmuch as a representation was not previously made to the Railway Authorities. Ed. Ph.]

[*S. C. Ludhiana.* Your tirade against the local Police should be first made to Mr. Kelly our popular Superintendent of Police. This is only fair and we have no doubt you would meet with redress. Ed. Ph.]

[*M. A. R. Govt. College Lahore.* Declined with thanks. We honor discipline and find no logic in *your* assertions. Ed. Ph.]

[*K. P. F.* You are unnecessarily and unreasonably hard on Christianity and the present Government. We cannot (in spite of all human defects) be so illiberal and intolerant as to wilfuly wound the feelings of our fellowmen or ridicule our rulers. Ed. Ph.]

MR. EDITOR

SIR



N these days of Party Journalism when Hindus and Mahomedans seek to consolidate their respective interests and expose racial or official *Zulum* and *Zuberdustie*, is is only natural that the Anglo-Indian [*Sycophant*] should defend himself and turn the tables, by abusing *native* Journalists, I do not blame them for this it is fair as every thing in love and war is, but there should also, be "honor amongst theives" I know for a certainty that a certain paper in English which *pretends* to be the organ of the Hindus is nothing more than the branch of an Anglo-Indian Journal whose paid servant is the Editor of the said paper. If this is not duplicity with a vengeance I would like to know what is! To cajole the people into believing that it is the "Voice of the people" and then to say openly that the Englishman and Official is above reproach.! Let the Anglo-Indian Journal say what it likes in favor of the Englishman, to court the favor of Government, but let us not have such mean *sordid* tricks. The native Babu Editor who thus prostitutes himself is a traitor to his country and deserves the punishment meted out to Captain Dreyfus of Paris the other day. One day fawning on the Mahomedan and another day abusing the "Yellowed" reality it is too bad.

Ecce Homo

[*Note:*—Can this be *true*? It is *possible*. Is this at Lahore? Ed. Ph.]

NEWS LETTER.

Church of the Nazarene Muslims Bombay.

BOMBAY,
10*th January* 1895.

DEAR SIR & BRO.

I beg to report that quite a colony of Goanese Christians in a village in Portuguese Indian territory numbering about 70 or 80 strong have been for a long time secretly professing Islam in consequence of their dread of official persecution and Priestly inquisition. These men and women thro' their leader have just desired me the local Head of our Community here to permit them to affiliate with us and asking us to arrange to locate them should they emigrate into Bombay and to find a sale in England or America for their handiwork such as embroidery art pottery, &c. I further learn that in Mazagon there are about 30 Parsees who daily meet privately in a small house and perform their night Namaz in Jammaat after their day's work a man standing sentry at the door!

Numbers of (so-called) low-caste hindus (300) in Islampura belonging to the menial establishment of the conservancy Department of the Municipality tho' repeatedly entreated to embrace Christianity have declined and voluntarily intimated to me that they are willing to renounce hinduism provided the Nazarene Muslims would not be so proud as to refuse permission to their children to attend Islamic Madrassahs and mix along with the others. They say they are willing to contribute themselves and raise a building and keep up a staff of teachers and Moollahs.

Your's fraternally

A. R. Bayles, M. A. L. L. D. *Pastor.*

A correspondent send us the following for reproduction.

Sir,—A correspondent writing from Burdwan under date the 16th October to the "M. O." Calcutta says how the dissension and illfeeling between the Hindu and the Mussulman is kept up by the native newspapers:—The malady of reviling the Government without rhyme or reason and looking at the Mahomedans with a hateful and envious eye is assuming a serious attitude every day and it is high time that Government should direct its attention to devise some means to eradicate this growing malady. [Quite true *Ed. Ph.*] Our local vernacular paper the *Burdwan Sanji bani* of the 2nd October commenting on the recent Government resolution regarding the appointment of the Mahomedans in the Education Department, unfortunately lighted upon to comment on the temporary appointment of Mirza Bedar Bukht as a Munsiff of Tirhoot. The Paper says—"The Mussulmans are now-a-days a *fortunate* race. The favourable looks of the Government has fallen on them. Mirza Bukht B. A., B. L., is a pleader of the Judge's Court of this town. His practice has not still become full three years but recently he has been appointed a Munsiff. There are many M. A. B L's who have been practising here for more than 4 or 5 years and although they have applied for the post of Munsiff they have not been provided with any as yet." The Hindu orators often declaim that the Hindu and the Mohamedan are two brothers, they are children of the same soil—India. True, *but can they deny that the Mahomedan is a weaker brother?* Is that brother endowed with a true brotherly feeling who raises a hue and cry when the common father, the British Government, shows a little kindness to the weaker son? Self-sacrifice is the essential condition of amity and good feeling and it is the stronger party who should at first set example of this noble action. Friendship cannot exist as long as selfishness is the predominant feeling of the two communities. The Mussulmans *deserve* favour or in other words *encouragement*. But here, in the case of Mirza Bedar Bukht there is no favouritism. Here is the case of *rewarding deserts and ability*. The Mirza Saheb has been practising here for over four years, he having joined the Burdwan Bar on September 1890. He has served the public and the Government as a Municipal Commissioner, Vice-Chairman and an Honorary Magistrate. As a Municipal Commissioner he served most creditably and therefore the public elected him as a Vice-Chairman in the last general election. As an Honorary Magistrate he has shewn ample proof of his calibre as a Judicial Officer: with one solitary exception all his decisions have been upheld in the Appellate Court.

No one who knows these can say that Government has shewn favour in the cause of Mirza Bedar Bukht. The *Sanjibani* must have been instigated by some envious pettifogger to throw this false aspersion on the Government and the Mirza Saheb. *It is the writings of these irresponsible* men which are keeping up the ill-feeling *green* in the minds of the Hindus and the Mahomedans. [*We* endorse the latter statement *Ed. Ph.*]

GENERAL NEWS.

WE have received numerous complaints from the students who lately appeared at the Middle School Examination held here. They say that the questions put were too "stiff" and such as should not have been put and never has been even to the Entrance standard boys. For example "sack" is a word which very few Indian *school* students may be expected to know. Then again in the Arithmetic Question papers the figures wereso undeciphera tbe that decimal points were unintelligible and the difference between 4 and 7 was not apparent. The parents of the students indignantly complain of the cruelty *prepense* in a rich Government (?) not providing them with a fire and *light* as it was very cold and dark during the Examination. What more?!!

It attests to the popularity of Mr. Lewis our District Judge (now on transfer) as well as to the spirit of gratitude inherent in the Oriental mind, that the worthy Bar Association of Ludhiana should have given a garden party at the Town Hall on Thursday the 17th Instant at 4-30 P.M. to bid Mr. Lewis farewell. Mr. Ram Ratan the Secretary deserves every credit for the manner in which every thing was conducted.

As the Mehrab (Kiblah) of the English and American Mosques point to the East, some Christian critics have made this a point for comment as we beg to assure them that our Western brethren are not prepared on turn their backs to the "Holy city" in imitati n of the Ritualistic priests who coming out to India still continue to turn to the East (for Jerusalem) simply because they suppose turning to the West is favoring the Mahomedans!!!

Professor A. Loisette whose system of mnemonics, or to be more correct, memory training has a world wide reputation is now in Bombay and will begin a course of lectures at the Novelty Theatre on Monday next, the subject being "Assimilative Memory." The lectures should attract large crowds from our student population, to whom the subject of memory education must be peculiarly fascinating.

It is intended to proceed with the delimitation of the Indo-Afghan frontier as soon as possible from Domandi to the Kurram Valley. Sir William Lockhart's Force will remain in Waziristan until the Mahsuds are rendered powerless for mischief. The First Brigade returns at once to Wana from Kaniguram to form an escort to the delimitation party, should the weather admit of work being begun forthwith. The Second and Third Brigades will will set about the systematic subjugation of the Mahsuds.

Prior to the announcement of the Russian loan the Rothschilds obtained an official assurance that the persecution of the Jews should cease.

Snow is reported to have fallen over all the frontier hills of Amsar, Bajaur and Chitral, blocking many of the passes,

News from Kabul states that the Amir is enjoying excellent health just now.

It is probable that the Cantonments Bill will come on for decision at the next sitting of the Legislative Council.

The sample of Afghan grown opium despatched to the Government of India for testing purposes has been favourably reported upon.

Saivid Ali Khan Sahib, Treasury Deputy Collector, Kistna District Masulipatam is granted furlough from the 15th January 1895, up to 31st December 1896.

The Amir has sent agents to England to buy some English cows and bulls to see how they get on up there, and His Highness is also ordering out several English rams. Prince Habibullah his son has ordered out a carriage and four horses!!!

Sir Henry F. Ponsonby, for many years Private Secretary to Her Majesty the Queen, has had a paralytic stroke and lies in a very critical condition. Lord Randolph Churchill is worse and not expected to live.

The Nawab of Rampur has sent to Ajmere a handsome dome with a spire in chaste work valued at several thousand rupees for the tomb of Khwaja Mohi-ud-Din Chistie. This will replace the old dome which was presented to the durga by Emperor Shahjehan.

☞Through an oversight we passed a cartoon in our issue of the 16th Inst, which ought not to have appeared for it reflected on the character of Christian clergymen as a *body* and was unjust. We herein make amends for the same from a sense of honor *not that we are afraid*. It is possible the artist permitted it as a retaliation on the clergyman who ridiculed the Holy Arabian Prophet! But it behoves *us* as *Muslims* to return good for evil.

Herat is the only city which has been the most often destroyed. Fifty-six times have its walls been laid in ruins, and the same number of times have they been rebuilt.

It is reported that the Czar has announced his intention of ignoring religious distinctions in future when making promotions in the Army and State service.

The approximate gross receipts of the North-Western Railway from 1st April to 15th December 1894 amounted to Rs. 2,23,39,150, being an increase of Rs. 19,66,292 over the receipts for the corresponding period of last year.

The Hon. Maharaja of Durbhunga, the Hon. Prince Jehan Kadir, the Hon. Mohini Mohan Roy, and the Hon. Sir Griffith Evans were added to the Select Committee on the Bill to amend certain sections of the Civil Procedure Code, and to repeal certain sections of the Punjab Laws Act of 1872.

The Crown Prince of Siam, whose death is now reported, was only in his seventeenth year. Prince Maha Vajirunhis was confirmed as heir-apparent in 1887; and was the only child of his royal parents.

Mr. Berrill, a retired Deputy Inspector General of Police, North-Western Provinces, was robbed of a handing from a second class carriage the other day between Batala and Amritsar. He estimates his loss at Rs. 2,500. The Assistant Inspector-General of Railway Police has ordered an inquiry.

A Writer in the *Quarterly Review* enquiring into the subject that if the wealth of England were divided equally among all its inhabitants how much would each man get, calculates thus; Each adult man would get 19 s. 6d. a week, and each adult woman 14s. a week. He is evidently a socialist.

An explosion, followed by a fire, occurred on a pleasure steamer at Port Nictheroy, a town opposite Rio de Janeiro. In endeavouring to escape the flames one hundred and twenty of those on board the ill-fated vessel were drowned.

The tribes on the North-West frontier of Afghanistan are said to be giving considerable trouble. If the reports prove true, it is probable that the Amir will despatch troops against them from Kabul.

Even Zululand is in the van of progress. Money orders may now be obtained at any money order office in the United Kingdom payable at Eshowe, Melmoth, Niqutu, and Nondwent in that country.

The Puducottah State.—The Rajah having asked the High Court for the assistance of some European officer to help him in re-organising the Judicial Department of his State, Mr. Alfred Elliot, Munsiff, and for some time Sub-Judge of Ootacamund, has been nominated for the work which he will carry out as Chief Judge of Puducottah. Mr. E. is an *Eurasian*.

Before her departure from Calcutta Her Highness the Maharani of Mysore made over to Babu Radha Nath Biswas, the Maharaja of Vizianagram's Agent in Calcutta, a sum of money which admitted of the distribution of a blanket and a rupee each to 10,000 beggars on Wednesday morning.

The death of Lady Sassoon, the wife of Sir Albert Sassoon, at the advanced age of 71 years will cause great regret to the Jewish community of Western India of which her husband is the head. Lady Sassoon was generally beloved for her kindness of heart and amiable disposition. *Her private charity was very large, and* many of the poor of Ghetta will long bemoan her loss.

The Office of the Paymaster of Carnatic Stipends, Madras—Mr. Mir Abbas the Manager of this Office, against whom some charges were brought in connection with the distribution of pensions to members of the Carnatic Family, has been exonerated of all blame after a patient enquiry by the Commissioner of Police and subsequently by the Paymaster of Carnatic Stipends himself, and the Government has now passed an order cancelling his suspension and reinstating him to his post with arrears of salary for the period during which he was under suspension.

It having been brought to the notice of the Director of Public Instruction Punjab, that it is not an uncommon practice for the Head Masters of Board Schools to send up candidates to the Middle School Examination from classes lower than the Third Middle, it has been ordered that the practice should be peremptorily forbidden, as it is a violation of the regulations. The University might do well to act upon a similar rule being observed by heads of aided and unaided institutions sending up candidates for the Middle School Examination.

The death of Khalifa Syed Muhammad Hussan, Prime Minister of Patiala, is no doubt a great blow to the State. He had many enemies (as a man in his position must have) and they circulated all sorts of stories against him but even they never said that he had not the interests of the State at heart. He had practically been the absolute ruler of the State before the Council Regency, preceding the present *raj*, was formed, but even now there was none in the State equal to him in power and influence. He is a model oriental courtier and diplomat—of fine presence, exquisite manners, and perfect self-command.

The other day a Christian Pathan named Abdul Karim shot a Pathan named Wali Mahomed who had not abjured his faith in Islam. The defence of the accused was that since his conversion to Christianity, the local Pathans had become his enemies and that he was in constant fear of losing his life. ! (O ! Martyr !) He was therefore, obliged to carry a revolver with him to defend himself from any sudden attack. (Are private natives allowed to carry arms?) One evening he was informed by his wife that the deceased had paid a visit to her, while her husband was away from home, and criminally assaulted her. The man again came next morning when the accused shot him dead.! The accused was committed to the Sessions—the committing Magistrate holding that it was a most deliberate and unprovoked murder yet he was only sentenced to 4 months imprisonment as he was defended by a clergyman. The Punjab Chief Court should attend to this.

☞ COMPLIMENTS.

Mr. John Lant late Editor and Proprietor of the Toledo "Sun," Ohio, and the "Record of the Times" New York writes thus to our Editor——"Philanthropist received, it is up to date in information, you are a marvel of industry and intellect ° ° ° ° ° Captain Banon, of Kulu, Kangra writes "I admire your paper".

Professor Hunt of Harrisburg, Pensylvania. U. S. A. in a letter to a friend commenting on the pamphlet "What is Islam"? by Hamid Snow,—says "There *is* such a thing as universal truth and the wise and talented author seems to have found somewhat of this desirable yet rare article of Human research.

NOTES & COMMENTS.

OUR Ceylon agent sends us a Colombo Daily which says in it's columns "The Philanthropist is a Muhammadan paper from far away Ludhiana in India and has no scope here." Of course our reviewer is a Christian Journalist. We may kindly inform our brother of the Quill that there is more "scope" for our paper amongst Truthseekers and Moslems in that tight little Isle, than there is of *his* Journal so dry and useless in point of information, to Indians., and even Europeans domiciled *here*.

There is but one opinion about the importance of moral example. Even the wicked and the Atheist admits this. To equivocate by stating that private character has nothing to do with politics and a National Movement is fraud and abetment of immorality. All *true* Mahomedans join in the cause of the Social Purity Party and assert that the Christian and Hindu Brethren who voted against the appearance of Mr. Norton on the Congress platform; were perfectly right and they deserve credit for their moral courage. Defeat in the cause of Truth is sweet for it consoles and gives the impetus to "try again".

If it is considered *Rifz* (heresy) by those who have a patron Saint or *pir* themselves, for us to be devoted to "him of Nazareth" who was a *Nabi* and *poet* of Islam & inwhose communion we were born while believing nevertheless in him of Arabia (o. w. b. p.); we gladly call ourselves *Rafezis*!

A Christian correspondent writes to ask us to inform him what is meant in those two texts in the Koran viz:—(*a*) "Alexander seeing the Sun set in a pool of Mud" and "allusion to the God of the *two* Easts." Awaiting the replies of more competent Moslem theologians on the subject, we refrain from answering him in this issue.

☞ We urgently solicit articles from the pen of our liberal-minded subscribers or literary correspondents and readers anent the anomalous Christian "Marriage and Divorce Laws" as in force *now*, and the *cruelty* "of Transportation for life, under *any* circumstances, death being preferable, [and even this is it divinely permitted except in self defence or justifiable *war* ?].

In a certain learned lecture duly reported in a Muhammedan paper we note a modification of the Shakespearian *Motto* which happens to be our's also. We admit that *God* and *Truth* should come before "country" but as Truth is God or rather God *is* Truth, and social and political problems should be first grasped ere, "religious truth" can have a fair field; we fail to see the *object of the innendo* !

☞ Raja Siva Prasad of Benares has been made the object nay the butt of a cruel hoax the moral of which turns on the proverb, "Still waters run deep". As the rajah is *against* the Congress and *for* the "Patriotic Association" what are we to think of this?!

☞ An idea is erroneously current among the orthodox (?)Mahomedans that we (though Mahomedans) are against Sir Syed Ahmed, Mr. Shah Din, the Mahomedan Conference, the Patriotic Association, and the Aligarh College.! *This a gross and ridiculous mistake.* As unsectarian Mahomedan Journalists we jot down *our* views (open to honest and temperate criticism) though all the same we respect and admire the above. Men are not *immaculate* be it a Syed Ahmed or a Webb or a Hamid Snow. Prejudice does no good. Bigotry does more evil.

We learn that the Appeal case of Mr. Elahi Baksh (Pleader, land holder and Vice President of the "A. H. Islam" Lahore) for damages against the N. W. Ry, represented by Sir Wm. Rattigan, comes off on the 4th Prox. As the Honorable barrister never takes up a case except in the interests of justice and we know the merits of the case, we trust that "justice" will be done to the appellant.

Monseigneur Achikian, the Armenian Patriarch, through a circular in the Turkish press, invokes the functionaries of the Church under his jurisdiction to acknowledge with gratitude the benevolence of H. I. M. the Sultan, who, in his paternal kindness, grants them so many privileges and advantages. He urges them to give no hearing to the small number of Armenians in revolt, whom he denominates as seekers of individual interests, who should be rebuffed in the interests, of the Armenian population. How does this read in the light of the recent so-called atrocities by Turks on Armenians ? ! ! !

"The Lieutenant-Governor of the Punjab has issued a circular directing Hindus to vote for only Hindu candidates for Municipal honours, and the Mahomedan voters are similarly enjoined to vote for only Mahomedan candidates. We venture to think that this is a most unwise circular as it will only tend to further widen the breach between the Hindus and the Mahomedans. We suggest that this mischievous circular should be withdrawn forthwith.

THE COMING CONSERVATIVE MINISTRY.

The increasingly dubious position of the Rosebery Administration says a London correspondent has stimulated curiosity and speculation regarding the character and composition of the next Ministry. On all hands it is agreed that it will be made up from both wings of the Unionist Confederacy, and it is said to be now decided that Mr. Balfour shall be the Premier, that Lord Salisbury will be Foreign Secretary and leader in the Lords, and the Duke of Devonshire Lord Privy Seal. Mr. Chamberlain's Chancellorship of the Exchequer will be a delicate matter to adjust if Mr. Goschen desires to try again, for the Conservatives would prefer the latter in the office. Mr. Labouchere—in such a matter a shrewd judge—admits the placing of Mr. Balfour in the Premiership would be a good party move. "Lord Salisbury, although a man of great ability, has never been popular. Mr. Balfour, on the other hand, is an interesting personality, and, irrespective of his political opinions, he is popular. The sympathy felt for him and the curiosity to see how he will acquit himself as Premier will, I fear, prove a powerful factor at the General Election all the more as our Marcellus has not come up to expectations, and will be rather a burthen than a support to us."

Replying to the *Times of India*, the official *Turkestan Gazette* asserts that the Russian expedition, under the command of Colonel Yanoff, merely intended to intimidate the Afghans and prevent the harassment and maltreatment of the inhabitants of Shignan; which was being carried on by the Afghans. After the Afghan attack Colonel Yanoff wrote to Kabul demanding that the Afghan troops should withdraw from the left bank of the Punjab. With this request the Amir complied, whereupon Colonel Yanoff returned to Murghabi. The *Turkestan Gazette* hopes that the Indian papers will abstain from making false charges, and will adopt the friendly tone manifested by the statesmen and newspapers of England towards Russia, who must now be looked upon as a *friendly* nation.

A Correspondent writes to enquire whether an Eurasian Muslim who represented himself as an Unitarian and was admitted into the Eurasian Association, could be summarily ejected by the association for obtaining admission under false pretences?! The answer is obvious. The Eurasian Association is a *national* association and amongst its members are Agnostics, and Theists (Brahmos) Nay a good many pure-blooded Asiatics also! What is a Muslim, but an Unitarian, and a *Consistent* Unitarian too! It is bigotry to import religious questions into the Society's Rules nay it would be suicidal for few indeed of the members are Church Christians or in the sense Christ intended them to be. Mr. D. S. White was no Christian tho' the founder of this society. If the party was not an Eurasian it would have been quite right to ask him to resign. We have no doubt it may possibly be tried to eject the Gentleman (who bye the bye aids the Society & is an honor to it and in return receives *nil*) but we would advise the latter if so to enter an action against those concerned in a court of Law simply for the purpose of setting a precedent.

A curious case of bailment. The "Australian Law Times" discusses, in an entertaining manner, the question whether or not a young lady who breaks her leg at a dance can entertain an action against her partner on the ground that it was caused by his clumsiness. The writer intimates the opinion that the man who asks girl to dance does not undertake to return her to her chaperon in as good order as he receives her—"act of God and the Queen's enemies excepted"—but that, at most, his liabilities are those of a gratuitous bailee, not extending beyond gross neligence. Or, looking at the case from another side that there is no implied warranty on his part that he is reasonably fit for the purpose for which he offers himself as a partner for a dance, as there is no sufficient consideration moving from her to him to support such a warranty. A further point raised is, whether or not she did not voluntarily assure the risk of his unfitness.!

A class is shortly to be opened in connection with the D. A. V. College Lahore for preparing students for the several Rurkee Examinations. The Committee has already selected a competent teacher. Offers are invited for gift, or sale on favourable terms of Engineering books and the following instruments required for the class *viz* :—Level Staves, Theodolite Compass, measuring Chain, Instrument Boxes and other Drawing, Surveying and Mathematical Instruments. *This is a right move.* Cannot the Islamia College Lahore copy this?

MR. NORTON AND THE CONGRESS—The *Indian Nation* thus sensibly comments on Mr. Norton being allowed to speak at the "Congress:—

We are afraid the Congress has lowered itself by this step. Men who teach an English Government its duties have here shown that they have a great deal to learn. The other day a medical man of good position was dismissed the service for having asked a lady for a kiss. A Governor felt himself bound to resign, in deference to public opinion, when a lapse of his was brought to light. The uncrowned king of Ireland was exiled from public life and fell a prey to anxieties when his moral fall was announced to world. Sir Charles Dilke was sent to Coventry for his delinquency and even now remains somewhat under a social cloud. Mr. Norton's offence had in it no special extenuating circumstances, and his exclusion from public life, as there is in India would have been to the credit of the people. But our countrymen have [illegible] victims to the fascination of an English name.

"It is brute force that rules the world and the finer qualities are pushed to the wall and crushed. It is the devotees of "the almighty Rupee" who rule their own earth like *to-day*, but they do not and cannot rule *ours*; neither can they crush *us*. Brute force is a weapon, wielded by vices. The "finer qualities" of the senses, *i.e.*, emotional nature, are not always "pushed to the wall" nor "crushed". It rules a weaker mind to its ruin. When man enters the *spiritual* kingdom, though he were surrounded by "devils," he is safe from brute force. He is then in "heaven," and nothing in mortal form can enter there to injure him. It is not necessary to leave the material body to gain this impregnable fortress, for when man has found the *true* God within his own soul he can say truly "The world is mine." We must ever bear in mind natural law, (Islam) which is so simple, it tells us that we cannot be crushed until we go where the crushers are. We cannot be drowned if we keep away from the water. We cannot fall out of a carriage if we do not get into one. He in whom God dwells is content. He can sit on a log and see the whole world hurrying hither and thither, like maggots in a cup, seeking something they know not what and finding it not.

——THE orders of the Secretary of State regarding the ruling as to the word "domicile" in connection with exchange compensation allowances will not be received for some time. There will be a further postponement owing to various technicalities but it has been definately decided, so far as the Government of India is concerned, to introduce the grade system *i. e.* to fix the amount an officer or clerk is entitled to receive according to grade. Act 13 of 1865 will not affect the question in any way.

THE *Indian World*, edited, by Dr. J. Bowles Daly, remarks:—"This is an age of loud profession, empty talk, and small performance. Fancy the eight hundred Medicos in Calcutta could not save the life of the King of Mysore, taken off by a very ordinary complaint. What a satire on the Medical Congress!" What about God? *Ed.Ph.*

Sir Monier William says of Buddha :—" He was the ideal man, the perfection of Humanity. He practised faithfully what he preached effectively. Adherents gathered in crowds around his person, and Gautama himself became the real *god* (ideal) *of* his own popular faith. Everywhere throughout India, thousands were drawn towards his teachings. His doctrines of universal charity, liberty, equality and fraternity were irresistibly attractive. This *is* true.

In the course of a recent lecture on India delivered in London Dr. Pentecost said :— "Hunderds of years ago certain parts of India possessed excellent municipal institutions. In philosophy, culture and arts they were far beyond our own native ancestors, who, with us are simply a younger branch of the great Aryan family from whom we have really inherited our inspirations of literature, civilization and progress.

In the list of Punjab 'celebrities' must be included the name of that distinguished Hindoo traveller and *savant* Mr. Tekoo Ram, F. R. G. S., of Pehawar. This gentleman made a tour round the world, with his whole family, in 1893. and thoroughly did the countries of Europe, America and the island continent of Australia.

It was for his extensive travels that the coveted Fellowship of the Royal Geographical Society was conferred on him during his last visit to England.

The popularity of Cremation still grows. The Annual report of the Manchester Crematorium, Limited, just issued, states that seventy-five bodies have been disposed of by the process during the past twelve months, a considerable increase upon the number for the previous year. A fee of *only two guineas* is charged for a cremation in the case of the poorer classes. Rather expensive!

MAHOMEDAN SCHOLARSHIPS.—The money sanctioned for the maintenance of a Persian School at Rajahmundry having elapsed by the death of the last holder on the 31st December 1888, and no competent person having come forward to receive it on the condition of maintaining the school, Government has decided on the recommendation of the Director of Public Instruction and the Collector of Godavery that the allowance shall be utilized for two Scholarships for Mahomedans in the Rajahmundry College under certain conditions, each Scholarship being Rs. 45—10 in value per annum.

"Among the recent arrivals in Calcutta was M. Chassagnon, "*Le Subjuguer*," as he calls himself, a professor of mesmerism, and a necromancer of some celebrity. M. Chassagnon has toured with great success in many parts of the world, and is now visiting India for *the first time* [?] He proposes to give a series of hypnotic seances in Calcutta, and the first of them will be arranged for an early date, of which due notice will be given. So much interest has been excited recently with regard to hypnotism, that the entertainment is sure to prove attractive."*(Sotto voce).* We know this gentleman *personally* too well; all his methods are open to doubt. He had been to Calcutta in 1883.—Ed. Ph.

EXTRACTS.

☞ Interesting to Muslims.

(FROM CINCINNATI GAZETTE 1-12-94.)

Interesting Story About the Illness That Befell Mohammed (?) Alexander Russell Webb on the Night of the Unity Club Lecture.

THERE was a tide in the affairs of *Mohammed* (?) Alexander Russell Webb, the Musulman Missionary, when "his soul was out of harmony with his body," (*as he said*) and thereby hangs a tale which will take up about two thousand words in the telling.

There is something in the Koran to the effect that the (true) Believer must not, under any condition, look upon the *wine* when it is red headed. Mr. Webb, being not only a believer, but an expounder of the Islamic faith, could not possibly have violated *this* commandment.! It must have been Benedictine, or Maraschino, mayhap Curacoa, or perhaps it was only every-day copper distilled, triple X booze.! It does not affect the story.

Mr. Webb left the city of New York on the Monday preceding the election, and cannot, therefore, take upon himself any credit such as is now burdening Father Ducey, Dr. Parkhurst and other exponents of faiths other than his own. He arrived in Cincinnati on election night, Tuesday, Nov. 6, at 7 o'clock, and was made comfortable at the Grand Hotel. An hour later he received a committee of the Unity Club under [illegible] auspices he was to lecture, composed of Rev. E. A. Coll [illegible] Mr. D. S. Olliver, the well known attorney.

A number of newspaper men also paid their respects, and for a time an animated conversation was carried on of great interest to those who had no previous intimate knowledge with the Mussalman's tenets of belief. The American Mussulman (?) acted in a manner, however, that struck some of the callers as *queer, but they didn't know him well enough to analyze the queerness. The reporters left,* and Mr. Webb was left alone *with Messrs Coll and Olliver. In the course of his* interview *with them* he expressed a desire to make the acquaintance of Prof Hensoldt, the Theosophist, who had arrived in the city. "I would like to meet him," he said, "because he evidently has not a correct understanding of all matters persining to Theosophy. I want to correct these errors."

BUT WEBB CHANGED HIS MIND. !!!

Mr. Olliver volunteered to arrange for a meeting between the two gentlemen, but Mr. Webb changed his mind. He concluded that by this time Mr. Hensoldt must be pretty well "sot" in his ways, and that efforts to convince him of his errors might prove futile.!!! ?

The lecture in which Mr. Webb was to appear as principal was set for Wednesday evening and Mr. Oliver called at the proper time on the day in question, and made things pleasant for the gentleman, who was considered a guest of the club. Mr. Webb *didn't appear any more rational on this day that he had the day* before. A carriage was procured, and Mr. Oliver escorted him to College Hall. The lecturer at that time appeared in the conventional American costume, but his contract called for a better firework in the shape of the Oriental habit. Webb was taken into the office of Attorney McGuffey, adjoining the lecture hall, and was given an opportunity to make the required change. He complained that he was feeling ill; he was so sick as to be unable to dress. Dr. Coll was called to assist him in his toilet, and after getting the hang of the Turkish hooks and eyes and other mysteries of the Mussulman make-up, proved quite a useful valet. Mr. Webb appeared grateful, and recovered strength and fortitude sufficient to be able to go to the platform. The heat of the hall had the unfortunate effect of aggravating his illness, as it will in cases of that kind if expert testimony is to be believed.!!! He put his hand over his bread basket, evidently the seat of his trouble, ran his fist frantically through his hair, and finally volunteered the information that he could not possibly proceed with his lecture, since he found himself unable to stand [SHAME.*Ed. Ph.*]

SO HE SAT DOWN.

He was advised to proceed sitting down, and he did a short time, but his success was worse than indifferent. (?) A young lady sitting in front of Rev. U. S. Milburn, whose lecture was to follow that of the Mussalman, turned about to a noted Christian divine, and in a stage whisper expressed a hope that he would not be in such a fix when it came to his turn to speak. Dr. Milburn knows a spade when he sees one, and is able to discriminate between Mohammedan malaria and an Oriental orgie, and gave the young lady assurance that there was no danger whatever.

After a number of perfunctory efforts on the part of Webb to read his notes and deliver the lecture he was compelled to give up.! Dr. Coll interpreted the memoranda that the audience might not be too severely disappointed, and Mr. Oliver escorted the *sick* lecturer to Mr. McGuffey's room. Webb stretched himself out on the sofa, groaned like a dying man and tried to tell how miserable he was. His woes seemed so genuine, *notwithstanding the peculiar odor* that was borne with every groan, that Mr. Oliver returned to the hall and called out his brother, Dr. J. C. Oliver, of Mt. Auburn. The Doctor felt the patient's pulse, made him put his tongue and went through all the other duties of a physician who is called in to see a patient whose ailment he is not quite clear on. "Pardon me," said the physician to the Musselman, "*but do you ever partake of stimulants!*" The reply was couched in terms of *indignation* !!! "The Mohammedan faith prohibits that," he said, "I take neither liquor nor tobacco." (Ah! Ah! Ah! *Ed. Ph.*)

"What's the matter with him?" asked the brother of Dr Oliver, sotto voce.

"*The darned fool is drunk*' came the response from his brother,

Webb's illness seemed to increase, and finally he found little relief in violent retching. A cab was called and Mr Oliver took him back to the Grand Hotel. He didn't tell him anything about his conversation with the Doctor. He only asked him what was the matter with him. Here is the way in which Webb explained it :

THE SOUL OUT OF HARMONY. !!! [D—D *bosh*, Ed. Ph.]

"I can not explain it to you Western people exactly," said the *learned* (?) American Turk. 'If you were a Mohammedan you might be able to understand it. [!!! ??? *Ed.Ph.*] There is a certain dual relation between the soul and the body, Just as present my soul is out of harmony with my body, and I can not bring them into the proper relations." [Because you are *drunk* Ed. Ph.]

Mr. Oliver didn't even *smile*. He is too courteous a gentleman for anything like that. When he reached the hotel lobby the clerks were naturally anxious to know what troubled their *distinguished* guest. "He is just now engaged in getting a double Nelson on his soul, with but indifferent success," replied Mr. Oliver, as grave as Judge Wilson when he tells a funny story. Then he stalked out, leaving behind a clerk whose expression of intelligence could not have aroused the envy of any confirmed imbecile "across the white bridge."

Mr. Oliver, before departing, had a little business to look after, however. After the elucidation volunteered by Mr. Webb he looked about him in his room. On the mantelpiece he found a bill for services rendered by the Grand Hotel people. One of the items thereon was for "bar and cigars," 83. Besides this bill was another, of the same *aggregate* amount, but the item referring to the bar was eliminated. In its stead appeared "extra fires," to the same amount.

"What is this paper?" asked Mr. Oliver.

"Just a scrap," was the rejoinder.

"Isn't it a bill?" Mr. Oliver pursued the inquiry.

"I believe it is," was the reply "but they have made a mistake and I have had to have it corrected. They put an item for bar and cigars, and you know I neither drink nor smoke."

THE BAR ITEM INSERTED.

Mr. Oliver took the duplicate bill and went down into the office to settle.

"You have made this out without the amount of the bar bill,"! (*testing* ?) said Mr. Oliver to the clerk, "perhaps you had better correct that."

The correction was made and the bill paid, Mr. Oliver retaining the receipt, hotel, *bar*, cigars and all.! Then he returned to Mr. Webb's room, paid the lecturer, who hadn't lectured, $25 took his receipt also, and departed. He didnt care to look after his comfort beyond that, assuring himself by another whiff that it wasn't unadulterated whisky which had the astounding effect upon the Mussulman who doesn't drink.! *It may have been absinthe.* [We think so too. Ed. Ph.]

From this city Mr. Webb went to Toledo, where he was *to lecture.* Word was received there also, and scatterers broadcast throughout the land that the *celebrated* Alexander Russel Webb had been taken sick, so sick that he was removed to a hospital which, perhaps, he might never leave alive. Mr. Oliver communicated with the gentleman who managed the affairs in the city on the Maumee. He was given an assurance that his illness, there, was merely an aggravation of his ailment here: in other words, he was suffering from a genuine Turkish *Jag*.! They had no objection to allowing the information to go out, because they deemed it wise to expose the gentleman's peculiarities and let the public know to just what extent his soul is out of harmony with his body.! [We desire to inform our Yankee brethren that provided expenses are paid we can furnish such true English speaking Moslems who could rivet the American. Men like Webb are only made for circuses and pantomonies, but for mutual benefit. Will you accept the *challenge*? Ed. Ph.]

Why the Chinese Have Been Defeated.!

Under the caption "Advice to China" the following letter recently appeared in the columns of that influential (*and bigoted* ?) newspaper the *Ceylon Independent*:—

DEAR SIR,—When I read the news that appears in your journal anent the present war between Japan and the Chinese, I felt very uncomfortable to hear of the Chinese loss. But as one who has had considerable experience of the Chinese character, and being a lineal descendant of a Chinese officer who served in the late Kandyan War as a Malay, I am well aware that if the officers of the Celestial Empire had acted wisely and bravely during the present engagement they would have succeeded in nipping Japanese covetous designs on Corea in the bud without the assistance of Foreign Powers.

Unfortunately for China they did not officially choose a true Faith. Had they embraced Islam, as my great grandfather Captain Lye did, or had they been relatives and brethren of their neighbouring friends, the Malays, by this time they the

Malays,) might have joined shoulder to shoulder with China against Japan.—Yours truly.

A CHINESE DESCENDANT.

THE VANITY OF GREAT MEN.

Buffon's vanity was so very great that when, asked how many great men there were, he replied. "Five—Newton, Bacon, Leibnitz, Montesquieu, and *myself*." He was always in full dress when at work, and when walking in the garden was accompanied by a valet carrying powder and curlingtongs.

After the death of Gibbon his diary was found containing his private opinion and history of himself, in which he says: "I am the greatest historian that ever lived. No one can equal me in this direction," etc.

Ruskin's letter to Alexander Mitchell, printed in "Arrows of the Chase," 1881, is rather impressive: "What, in the devil's name, have you to do with either Mr. Disraeli or Mr. Gladstone You are students at the University, and have no more business with politics than you have with ratcatching. Had you ever read ten words of mine (with understanding) you would have known that I care no more (either for Mr. Disraeli or Mr. Gladstone than for two old bagpipes with the drones going by steem) but I hate all liberalism as I do Beelzebub, and that, with Carlyle, I stand, we two alone now being in England, for God and the Queen.

Possibly you remember the old bishop in "Gil Blas," who said to his nephew "I'm getting old, and my sermons are not what they used to be," to which the boy (very foolishly) frankly admitted that there had been a falling off, where upon the old bishop flow into a rage, exclaiming, "You lie, you dog; you know I write as well as I ever did." !!!

Among the French there is no lack of vanity. Who was more vain than Voltaire? In Victor Hugo's letter to Prince Bismarck he says. "The giant greets the giant; the foe, the foe; I hate thee furiously because thou hast humbled France. I love the because I am greater than thou art. Thou wert silent when the bell in the tower of my fame struck my eightieth year. I speak when the stolen clock on thy writing-table unwillingly announces to thee that thou hast entered the seventies. I am eighty. Nay, I am eight and thou art seven, and mankind is the cipher behined each of us. Were we allied as one man, history would cease. Thou art the body, I am the soul; thou art the cloud, I am the lightning; though art the might, I am the fame. Who is greater, victor or vanquished? Neither. The poet is greater than either, for he celebrates both.,"

Balzac's vanity is revealed constantly in his letters. He used to say. "There are only three writers of the French language—Victor Hugo, Theophile Gantier, and myself."

Wordsworth never read any poetry but his own, and talked constantly to himself because he enjoyed talking to a man of sense.

The egotism of Dickens is particularly prominent in his letters. He said: "I should not write at all if I were not the vainest man in the world," a truth which he did not believe himself.

What is the burden in Carlyle's letter. but "I," "I," "I,?

[FROM THE MESNEVI]

Each night Thou settest free the soul from trap of flesh,
To scan and learn the hidden records of Thy wish.
Each night the soul is like a bird from cage set free,
To *wander*, Judge and Judgement, then, it does not see.
By night the pris'ner loses sense of bars, of chains;
By night the monarch knows no state, no pomp retains.
The merchant counts no more, in sleep, his gains and loss;
The prince and peasant, equal, on their couches toss.

The Gnostic is so e'en by day, when wide awake;
For God hath said: "Let quietude care of him take."
Asleep to all the things of earth by night, by day,
As pen in writer'shand he doth his guide obey.
Whoever sees not in the lines the writers' hand,
May fancy 'tis the pen alone has all command.
Of this ,the Gnostic's privilege, a trace'd suffice,
To rob of sleep and reason vulgar souls of ice.
His *spirit wanders in the groves* of the Absolute.
His soul is easy; body, still, calm, quiet, mute.
The two absolved from greed, lust, sense, care, fear also;
Each *like a bird uncaged, is free;* roams to and fro.
Should he, *bird*—like be whistled back to trap of sense,
Again he sinks, the slave of every vile pretence.

ECHOES OF SCIENCE.

A SCIENTIFIC DISCOVERY FROM JAPAN.



Japanese *savant* Jokichi Takamine, who has studied at Glasgow and Tokio Universities, has discovered a novel method of preparing diastase and some other sub-tances, of which we recently received specimens. He has been cultivating *Eurotium Oryzæ*, a mycelial plant of *Aspergillus* family, on wheat-bran, and has found that at an early stage of its growth it bears upon its roots minute crystals of diastase while the unripe spores contains a very powerful ferment. By washing the bran in percolaters and crystallising the solution, he claims to be able to obtain diastase of considerable purity as a commercial product. Diastase is, of course, a familiar enough substance, though our chemical knowledge respecting it is at present far from complete. Its property, however, of transforming starch into sugars is made use of every day by brewers and distillers, whose object in performing the troublesome operation os malting is the prodution of diastase. But it has never hitherto been produced in such a form as the present. Takamine claims that a mixture of equal parts of this diastase (or "Taka-koji" as he calls it) and crude wheat-bran, when added in the proportion of 10 per cent. to the quantity of grain mashed, will effect a more perfect conversion than the use of 10 per cent. of the best malt. The ferment is a very remarkable substance. It is said to be three times as powerful as yeast—that is, it will continue to produce fermentation in a sugar solution till there is 20 per cent. of alcohol present, whereas the action of ordinary yeast stops when the percentage of alcohol reaches 7. This one fungus' therefore, appears to produce in itself the converting agents reqired in two of the most important processes in the manufacture of beer and spirits. Besides this the wheat-bran, after two or three cultivations have been grown upon it, is said to form a good food for cattle, containing some 20 per cent. of *protein*, or flesh-forming substances.

Mr. Bazin a French naval engineer, has been eexhibiting before experts a model of an ocean steamer, which he calls a *batoau roudeur*. It is a long raft-like construction on eight wheels, and is intended not to plongh the stormy billows in the old-fashioned style, but to roll over them. A steamer of this kind is in course of construction in the shipbuilding yards at Saint Denis, and will then finished make a trip from Havre to Newhaven, and thence to the Thames. So far as can at present be ascertained, the advantages claimed by the inventor for his new steamship are that it will roll less and be more swift than existing packet-boats. It will also be worked more economically than the present ocean or Chanuel steamships.

THE SECRET OF LONG LIFE—Mr. Barthelemy Saint Hilaire, the famous French scholar and politician, who recently entered on his ninetieth year full of physical and intellectual vigour, has been telling the inevitable interviewer how it is his day have been so long in the hand. It is, we are told, the effect of strict adherence to the old precept 'early to bed and early to rise,' with steady work during waking hours. Every grand old man seems to have a secret of his own. Mr. Gladstone, we believe, attributes his longevity to his habit of taking a daily walk in all weathers, and to his giving thirty two bites to every morsel of food. Oliver Wendell Holmes pinned his faith on equability of temperature. The late Major Knox Holmes swore by the tricycle, which, in the end, was the cause of his death. Dr. P. H. Vander Weyde, an American, not long ago, offered himself, 'as an example of the benign influence of the study and practice of music.' Some aged persons give the credit of their long lives to abstinence from tobacco, alcohol, meat, or what not; others to their indulgence in all these things. One old lady of whom we read not long ago as having reached the age of 120 or thereabouts maintained, that single blessedness is the real elixir vitæ, and she ascribed the death of a brother at the tender age of ninety to the fact that he had committed matrimony in early life. M. Ferdinand de Lesseps believed in horse riding. Mr. James Payn complains that in his boyhood he 'got a little bored with too much horse.' The Grand Francais seemed to think that one can hardly have 'too much hors.' In a letter recently published, M. de Lesseps delivered himself on the subject as follows:—'I shall always feel deeply grateful to Larine, my riding-master who from my earlist years made me share his keen passion for horses, and I am still conviced that daily horse exercise has in a large measure been the means of enabling me to reach my eighty fourth year in perfect health.' Carlyle was also a great rider almost to the end of his long life, and he not only rode, but, we believe, gromed his horse himself. On the whole, it must be concluded that the real secret of longevity is a sound constitution prudently husbanded.

GEMS OF PHILOSOHPY AND ACTS.

ISLAMIC THEOSOPHY

(A council of the unseen on true philosophy)

THE seed of the tree of light had been planted many times, but the rankness destroyed it.
Emblems, signs and symbols were the letters of man's alphabet to lead him upward in wisdom.
Wisdom cometh not suddenly but as *darkness* goeth away, *light* cometh.
Great knowledge is all around about and to make man receive it, is the labor of God,
Man said: I have looked in corpor, but found not knowledge.
Corpor said:—Doth thy flesh know! Have thy bones knowledge? Is it in the blood!
Jehovah said: I am Knowledge; come thou to me.
I am the Unseen. Behold thyself, O,man! Canst thou put the finger on the place, and say, Here is knowledge! Hath wisdom bulk, and a place?
He (*Jehovah*) *said:—who knoweth the boundary of my small corner compared with the All Light of etherea!*
Jehovah:—Think not that the vault of the firmament is *nothing*; or thither have I created etherean worlds; of sizes equal to the corporeal worlds, but they are independent of them. These are my kingdoms, prepared for the spirits of men and woman and children, whom I bring forth into light on corpor. Nor are My etherean worlds alike in density or matter, but of different consistencies, that they may be suitable for the varied advancement of my children.
Man said: O world, give me light. Give me substantial knowledge, that I can put my finger on it and say; Here is the real! *Uz* (*vapor*) said: O man! Behold thy folly! All things thou seest and hearest and touchest are my abode.
Man said: How sayest thou! art *Thou* vanishment! All things perish; thou art that *that* without foundation
God said: Thou art both a flesh man and an es-man [spirit]. How hopest thou for thy flesh-talents to acquire substantial knowledge! All substance is evaniscent. The real is the All Light, which thou canst not comprehend.
Man said: Why, then, this craving in my soul for all wisdom! Was my creation in vain!
Jehovah said: Because I created thee craving for light, thou goest forth searching. Thou art on a long road; to the summit of All Light, even *prophets* have not attained.
Man inquired: Why, then, was death created!
Uz said: Behold, even stones mulder into dust. Wouldst thou have had a separate law for man!
Es (*spirit*) said: I am within thy corpor; when thy corpor mulderth into dust, behold I am the es-man, thy real self. I am thy spirit; and, like a seed planted, I dwell *within* thy corpor.
Jehovah said: The corpor of man I created of a womb for the *spirit* of man. By death, behold, the es is born Note this. *Around* about My coporeal worlds I placed atmospherea; for as the earth and other corporeal worlds provide a womb for the spirit of man, so have I made of atmospherea the substance for a womb for the *souls* of men.
Man said: If, when I am dead, I shall see the place is not the germ of that light already in me! How am I made that I see, but see not *this*! Hear, but hear no *this*! I am now dead to that which is to be, will I no then he dead to what now is! Give me light, O Fathe

WIT AND HUMOUR.

(VERSIFIED)

Numbers Chap XVI, according to a Venetian Jew's explanation.

Old ballads sing of Chevy chase beneath whose rueful shade,
Full many a valiant man was slain and many a widow made.
But I will tell of one much worse that hap' in days of yore.
All in the barren wilderness beside the Jordan's shore!
Where-led the children forth called chosen tribes of God
And fed them forty years with quails and ruled them with a rod,
A dreadful fray once rose among these self-named tribes of "I Am"!
Where Korah fell and by his side fell Dathan & Abiram.
An earthquake swallowed thousands up and fire came down like stones.
Which slew their sons and daughters all, their wives and little ones.
It was all about old Aaron's tithes this murdering quarrel rose;
For tithes are worldly things of old whieh lead from words to blows.
There was a widow old and poor who scarce herself could keep.
Her stock of goods was very small her flock one single sheep.
And when her time of shearing came she counted much her gains.
For now said she I shall be blest with plenty for my pains.
When Aaron heard the sheep was sheared and gave a good increase.
He straightway sent his tithing man and took away the fleece.
When lambing time was come again this sheep became a dam.
And blest the widow's mournful heart by bringing forth a lamb.
When Aaron heard the sheep had young he staid till it was grown.
And then he sent his tithing man and took it for his own.
For in the holy law it's writ that while'st thou keep the stock
Thou shall present unto the Lord the firstling of the flock.
The widow then in deep distress and having nought to eat,
Against her will she killed the sheep to feed upon the meat!
When Aaron heard the sheep was slain he sent and took a limb,
Which by the holy law he said pertained unto him!
For in the holy law ti's writ that when thou kill'st a beast.
Thou shalt a shoulder and a breast *present* unto the PRIEST.
The widow then worn out with grief sat down to mourn and weep!
And in a fit of passion said "the devil take the sheep"
Then Aaron took the *whole* away and said the Law record.
That all and each devoted thing belongs unto the *Lord*!

MISCELLANEOUS.

THE PRIZE DISTRIBUTION AT THE MARADHANA MOHAMEDAN BOYS' SCHOOL COLOMBO (CEYLON).



The prize distribution in connection with the Mohamedan Boys' School at Maradhana took place on the 30th December, 1894, at about 10 A. M. under the presidency of Ahmed Arabi Pasha. There were also present Mr. M. C. Siddi Lebbe, Proctor, and several leading members of the Mohamedan Community of Colombo. The building was tastefully decorated and every thing had been done to make the occasion a pleasant one.

Mr. I. L. M. Abdul Azeez read the report of the Society which was to the following effect:—That in the past year the pupils of the institution had made considerable progress. There were 202 boys on the roll with an average daily attendance of 107. Those boys, about 64 in number, who had been taught English and Tamil were examined by the Government Inspector of Schools on the 22nd November last, and besides the fact that all of them except two passed in all the subjects they were examined in, the inspector has remarked in the reports forwarded by him to the Director of Public Instruction that the works of the boys presented in tamil were "exceedingly good" and the boys presented in English "had been carefully taught and acted creditably during the examination all passing in Arithmetic." Arabic and the Koran were taught to all the boys who were examined in those subjects by Alia Marikar Alim who reported them as making progress. It was stated in the last report of the Society that they would get a sum of Rs. 270 as grant for the boys who passed the Government examination last year, but that money was not paid by the Government, because, as the D. P. I. informed the Manager of the school, the money voted by them that year was not sufficient for paying grants to the newly established schools also. The Society expected that a grant of about Rs. 260 would be paid for their school for the current year. The only gentleman who paid his subscription to the Society in the present year was Mr. A. M. Waapche Marikar, while thanking whom the Society implored every Moslem to help them in their laudable movement. To secure the permanency of the school fetablished by the Society it was expedient to ensure the income for its maintenance. Because subscriptions were not corthcoming as expected the Society decided to construct certain buildings in the Mosque ground, Maradhana, and form a fund out of their revenue for the benefit of the school. After the views of the Mohamedan community had been ascertained with regard to that scheme and the permission of the Trustee of the Mosque and of His Excellency the Governor taken,

three houses were constructed as designed b the Society. The cost of them about Rs. 5,000, was borne by .. M. Waapche Marikar.—[*All praise to him* Ed. Ph.]

This was the *third* annual prize distribution a the *Madrasathul Sahira* The hall was crowded to its fullest extent and amongst the principle persons present wee H. E. Arabi Pasha and his two sons, Mr. Proctor Siddi Lebb, Mr. Notari Y. H. Aliph and Messrs S. T. Abdul Ally, Carmjee Jefferjee. Adamjee, Seyd Sali Seyd Abbas, S L. Cassie Lebbe Marikar, A. M. Wappachi Marikar, Syed Abdul Rahamen, J. L Sinne Lebbe Marikar Hadjiar, Uduma Lebbe Marikar Alia Marikar, Alein Saibo Ismail Lebbe, O. L. M. Slema Jebbe Marikar, S. L. Abdul Aziz, A. M. Abdul Rahamen, O Saldin, J. L. Omer, S. L. Mahamood Hajie, B. Deen Lye, Cassie Lebbe Marikar, Abdul Cader Marikar, I. L. M. Abdul Aziz etc.

The reading of the Report over the Prizes were given away, consisting of money and books. Speeches followed and refreshments wound up the proceedings.

☞ "A NOBLE AND BROADMINDED ARYAN PRESS. REVIEW, REPRODUCED."

"We owe an apology to our contemporary the *Philanthropist* for not having noticed it earlier. It is a weekly newspaper published at Ludhiana. The paper is nice, the printing is neat and the whole get up is all that it should be. But the praise of a newspaper a does not consist in its externals. This is a paper published in the interests of the *Mahomedan* community. We had doubts that narrow-minded sectarian views would be propounded by its exponent; but we are glad to observe that perfectly "catholic" views are expressed by it. It has taken up the right position of defending the Mahomedans and their religion from the unjust attacks of their opponents *while it carefully avoids offending the susceptibilities of the votaries of other religions.* Such a paper was a necessity. We therefore welcome it with open arms and shall always pray for its success and long life. From what we have seen of the paper from its several issues we can boldly say that *there is one at the helm who is a thoroughly religious and pious individual.* Purity of thought, ideas and language is instinctive with him and we have every hope that our Mahomedan brethren will be greatly benefited by the perusal of such a newspaper. *It will be a pity if Mahomedans allow it to languish for want of support.* But for this we trust our contemporary has made ample provision and is *throughly prepared to meet the taunts and ridicule of the party whose cause it so dearly wants to serve.* If anything is at present consuming the vitality of the Mahomedan community it is their indifference to their own good. Infidelity, intemperance and immorality are the three great evils condemned in the strongest terms by their Prophet and their sacred Scripture: but unfortunately this trinity of evils has taken hold of a large number of men who *contaminate* the name of Islam." ("Purity Servant" 15-1-95.) Our worthy contemporary has rightly guaged the state of things. Those who are cosmopolitans and humanitarians of *any creed* or *race* will find the "P. S." a weekly beacon to their homes.—Ed. Ph.]

AMERICAN MUSLIMS REPUDIATE WEBB.

His Actions While West Not in Accord with Mohammedan Faith.

The American Institute of Islam was reorganized last night at the rooms, 30 East Twenty-third street. Besides the recitation of the Call to Prayer, accompanied by the solemn rights of the Mohammedan faith, a verbal resolution was adopted repudiating the alleged Mohammed Alexander Russell Webb. John A. Lant of Tarrytown presided, and Mrs. Nafeesah Keep read the new byelaws. She also read a lengthy article published in a Cincinnati paper recently depicting Webb's actions while in that city and Toledo.

Aside from dozens of the followers of Islam, there were two policemen present, they having been called in in anticipation of trouble from the opposing forces. Their presence, however, was unnecessary, as everything passed off quietly.

The following officers were selected for the ensuing year: President, John A. Lant, Tarrytown, N. Y.; Vice President, Theodore F. Price, New York; Treasurer, Mrs. E. A. Arnold New York; Librarian, Mrs. Anna M. Lant. Tarrytown, N. Y.; Recording Secretary, Miss Janet E. Lant, Tarrytown, N. Y.; Muezzin, Emin L. Nabokoff, New York; Secretary, Nafeesa M. T. Keep.

STRAITS SETTLEMENT NEWS

Mr. Justice Collier and the Hon'ble A. Huttenbach returned from Penang on Saturday. Mr. Huttenbach is against the policy of resignaton as protest against the military contribution. He will only resign on proven necessity. The Hon'ble Dr. Lim will arrive here today.

Mr. Gentle is again nominated as President of the Singapore Municipality. *Mr. W. Nanson is also again nominated a* member.

In the Inter-Settlement Cricket match between Singapore and Perak the former won by an innings and 45 runs.

The result of the golf match between the four representatives of Singapore and four of Penang has been received. The Penang Team won by two holds up.

(OPINIONS OF EMINENT MEN AND SCRIPTURES OF ALL AGES ON VIRTUE AND PHILANTHROPY AS BEING THE MAIN OBJECTS OF EDUCATION.)

(1) *Sankarachariyar* (*Hindu*)—"He alone is a *learned* man who can destinguish between *right* and *wrong*."

(2) *The Vedas*—"The best kind of Education is the education of the *Soul* to realize the *fact* that there is but one Supreme Spirit (Parabrahma)."

(3) *Lord Beaconsfield* (a Jew)—Religion is the highest point of civilization, a Divine reclamation from inherent *savagery*."

(4) *Pope Leo XIIIth* (*R. C. Christian*)—"In the present condition of the World threatened with manifold dangers to souls, the union of literary instruction with sound teaching in *faith* and *morals* is a 'desideratum'."

(5) *Prof. Huxley* (*materialist and scientist*)—"The mere intellectual phase of instruction is a delusion unless backed by the theory that morality is wisdom and truth is education."!

(6) *Lord Dufferin* (*politician*)—"The education of a people ought to be on moral philosophy, general literature, and technical arts."

(7) *Bacon* (*philosopher*)—"It is heaven on Earth, when man's mind *moves* on charity *rests* on Providence, and *turns* on the poles of TRUTH."

(8) *Lord Chesterfield* (*philanthropist*)—"*Manners* must adorn knowledge and smoothen it's way thro' the world."

Hannah More (*A Woman!*)—"I call education, not *that* which smothers a woman with accomplishments, but *that* which leads to consolidate a regular character and makes one a *kind* mother, a *good* daughter and a *true* wife."

(10) *Dryden* (*a poet*)—"Bid him besides his daily pains employ, to form the *gentle* manners of a *boy*,"!

(11) *Mr. Boysen of New York* (*educationist*)—"A man's dignity depends upon his character for usefulness to his fellow men. *Patriotism* is a very good *sentiment*, but *Universal love* is a nobler *feeling*."

(12) *H. B. Grigg Esqr.* (*Dir. of Pub. Instn. Madras*)—I heartily Sympathise with the *Muhammadans* in their wish to introduce moral and religious instruction in their curriculum and I recommend it to the notice of Government for sanction."

(14) *The Ta Hio* (*Chinese Bible*)—"To Judge other religions in comparison with the precepts of our own and to act with them as we would they should do to us is *superior* to all other virtues."

(15) *The Christian Gospel*—"As ye would that men should do to you do we even so to them."

(16) *The Zendavesta* (*Zoroastrian or Parsee Bible*)—"Be good not base and love *all* men."

(17) *Jewish Taurat*—"What doth Jehovah require of thee O! Israel, but to do justly, love *mercy*, and *walk humbly* in HIS sight."

(18) *The Koran-i-Sheriff* (*The Mahomedan Bible*)—"Ye shall not worship any other except GOD; show kindness to your parents, elders, kindred, orphans, and the poor, speak what is *right*, and be constant also in prayers and *alms*."

(19) *Paine* (*The atheist of America*)—"Religion consists in doing good."

(20) *Sir Humphrey Davey* (*Scientist*)—"A revealed Religion's influence becomes *stronger*, as the organs decay, and the frame dissolves. It is the 'evening Star' in the horizon of *life*, soon to become the *Morning* Star' in another sphere."

BIOGRAPHY.

☞ The following is a sketch of the life of Syed Kalifa Mohammadi Hussaan Khan Bahadur C.I.E., the late Prime Minister of Patiala State whose melancholy death we regret we had to report in our last issue. His Excellency was the eldest son of Syed Saadat Ali the Mir Munshi to His Highness Maharaja Narender Singh Sovereign of the Patiala State. In 1856 he was appointed State Vakil by the Lieutenant-Governor of N. W. P., and in that capacity he discharged his duty to the entire satisfaction of Government and the Maharaja. He was the one, who earnestly entreated the Maharajah to give all assistance possible to the British Government during the Mutiny of 1857. Soon after, he was promoted to a Judgeship, and he made himself so prominent, by his zeal energy, integrity perseverance, and honesty; and especially by his virtuous and amiable qualities, that he was then promoted to be the "Foreign Minister," in the year 1860. The same year at his special recommendation the Imperial Post office was opened, and the Laws of Civil and Criminal Courts and Constitution of Jail Reform was introduced, the Indian Penal Code Laws and rules for Octroi duty were thoroughly revised by him and in a very short time he thoroughly reformed the State. In 1859, he was made the Prime Minister and on 22nd November 1870 when the present Sovereign ascended the gaddi, H. H. made him a present of a village (Jaghire) and also bestowed on him the title of Khan Bahadur. In 1874 at his recommendation a Hospital was opened, and vaccination was introduced. *In 1876 when Maharaja Narender Singh died, the Administration of the State was entrusted to him by the British Government.* On 14th August 1876 when the Regency Council was formed a Government officer was present at the time and in his elaborate speech he thanked him for his able administration and testified that he was one of the most enlightened and learned men in the State. He was the author of several works, of which we mention two:—"History of India" and "Ajazut-tanzil" from which the public can judge as to his qualifications. He was most just and upright in all matters pertaining to the State, and was thereby esteemed and loved by all who came in contact with him. For his unparalleled virtues H. H. the Maharaja conferred on him the title of Wazir-ud-dowlah and Modabbir-ul-mulk and so did also the British Government give him the honor of C. I. E., and made him a Fellow of the Punjab University. He served the State faithfully for about 40 years and was generally respected and liked both by Hindus and Mohamedans. At the time of Kokas disturbance he and most of the members of his family did their best to protect the State *at the sacrifice of their lives.*

We fully hope that H. H. the Maharaja will have the same regard for his surviving brother and family as he had for the deceased, and that his brother Mashaud Dowlah the Mir Munshi would be made Wazir (Prime Minister) because there is no one in the State who has a better right and claim to the appointment and in fact this appointment has been hereditary and the services of the family are efficient to satisfy H. H. the Maharajah as to qualifications for the post. When the Maharajah Narender Sing took charge of the administration of his state, his subjects did not much like it and fears were entertained but the deceased with skill managed to prevent all unpleasantness and in fact whenever Government had an occasion to enquire on any matter concerning the State the deceased was always first consulted and his opinion taken and acted upon. He always acted for the interests of the State

SIDE LIGHTS.

(FROM "GOLDEN AGE" AND "COOLGARDIE MINER" 22-12-94)

THE AFGHAN QUESTION IN AUSTRALIA.

PRO & CON.

Con.—After reading your leader on the Afghans and the insensate reply extracted from Captain (by-the-way, how comes a captain in the service of the Afghans? Perhaps he is a late captain, as he was a late bobby!) Douglas Saunders, of the B. L. H. and R. M.,(whatever they may be), I am *impelled* (*sic* ?) to the following lines, confident that though mediocre in quality, they are immeasurably superior to the bow-down-and-worship-Afghan-cum-Queen drivel of the very learned linguist(?), who breaks forth with, amongst other startling facts (?), the news that the Koran is a proper translation of the Christian's Bible? Hoopla!—

WENTWORTH HIGGINBOTHAM.

Coolgardie, Dec. 21.

Hark! What pigmy voice is piping, in weak accents wildly griping,
Prying with an idiot's fancy to usurp our right,
Posing as a learned critic of the Ameer's act politic,
And his vengeance madly waiting to assert his might
Upon The Miner, who has spoken sentiments of hearts nigh broken
At the wily Afghan's cunning and his presence here,
Of his danger to our nation by his grasp upon the ration,
Which is needed for our own ones in the battle rear,
Is this warrior (?) of shindies, but a *bastard* of the Indies?
For he argues from the standpoint of an *alien* mind—
Alien to his blood and country, alien grained with rude effront'ry,
Alien to our millions struggling in eternal grind,
Grinding for a bare existence, thousands finding no subsistence,
Crowded out by these same aliens, these same loathsome duns,(?)
Who came here as Saunders tells us, with a very wheezy bellows,
To absorb our wealth and wages, and displace our sons.
And this same didactic(?) writer, who was once as good a fighter!
Would establish us but equals to his dirty crew
Of sable nigs and viler Hottentot, Chinie, Jap and Malay Polyglot,
And divers other British subjects dashed with blood *Hindoo*,
By the beard of Faiz Mahomet whom this scribbler seems to vomit,
As a pattern to be followed by a decent man.
Not for us such base co-mingling, for it sets our blood a-tingling,
With the sense which thought begets us to enforce our ban.
Sons of Austral, to the meeting! where in sympathetic greeting,
We will prove with logic's reason Afghans *do* menace,
And by voice and vote affirming we will stop the cursed squirming
Of the plutocratic enemies of all our kin and race.
And such parasites as Saunders, troubled with the yellow jaunders,(?)
May return to climes best suited to their ways and tastes,
Taking back, a late edition of The Miner's bold sedition,
And its patriotic mission 'gainst Afghans and their *castes*. (?)

[Very grand intolerant rubbish!. Ed. Ph.]

(*Pro*) Allow me to correct a few wrong assertions made in a local paper of the 18th inst. As a leading article it is a lamentable exhibition of ignorance emanating from a stunted mind, and now that we are in the days of cheap literature it is a wonder the writer has not purchased and perused a history which would do so much to explain India, its people, castes, &c., besides enlightening him as to Afghanistan, and its importance to England as a friend, and consequently the terrible result which may ensue if such nonsense as this *gentleman's* splutterings finds its way into the Durbar of Ameer Abdoor Rahman, at Cabul.

Some time ago Sir Henry Mortimer Durand was the mouth-piece of a wise mission, eventually putting the Queen of England and the Ameer of Afghanistan on a very friendly footing. Surely, then, if the Ameer hears of such treatment to any of his people, what will be the result—a *very terrible war with the Ameer*, possibly as an ally of Russia instead of as an enemy combined with India and England to protect mutual interests.

Has the glib champion of West Australia so enterely lost all respect for himself and ourselves as a community to be jealous of Indian British subjects making wages, and even competing for daily bread, and for the support of their family, residents in India proper. "Live and let live" should be our motto, and charity is not misplaced on one another. Faiz and Taigh Mahomed and Sultan Raz Mahomed have each rendered valuable assistance to diggers. Where water was difficult to get, whose camels brought it up from Boorabbin? Who came here first? Who also came here 22 years ago with £30,000 of capital, and has lived ever since in Australia? Who but the gentleman who is now outraged by such calumnies and scandalous remarks *as* those in the publication alluded to.

Faiz Mahomed is a personal friend of mine, and he is a shrewd business man—no blame to him. He would do anything to help the poor; he has contributed to hospitals and other institutions, and is always ready to do so. He has given employment to many *white men*, and I may here mention that his so-called Afghans are natives of India proper and not wild Afghan traders and aliens and non-believers, (*sic*) such as represented by the gentleman whose ignorance is only equalled by his *impudence*.

The Mahomedan's "Koran" is our Bible properly translated, and they worship God, [our God,] consequently are fit associates for us—some of whom are, alas, worse than non-believers.[*Very true. Ed. Ph.*]

"Aliens," then, is a wrong term, and a very rude and discourteous one to use to a community. The alleged Afghans alluded to, in ninety-nine cases out of a hundred, are *not* Afghans.

Faiz Mahomed pays his men say £4 per month and as much rations as they can eat and many extras. What white man would refuse that? And what white man gets a larger salary? Very few, I fear.

This therefore, should be the end of all this *humbug*. Let Indian gentlemen and their servants work here as *we* do in India, and let us also help to make a better feeling towards Her Majesty's British subjects. Mahommedans of Karrachee and fellow workers in this great colony of West Australia.

Only allow British subjects here is the fervent desire of

Yours, &c.,

C. Douglas Saunders.

Capt. P. L. H. and R. M.

[The latter is decidedly the feelings of a *christian* and a *gentleman* the former of a *Pagan and a Savage*. Ed. Ph.]



H. E. KALIPHA SYAD MUHAMMAD HUSSAN

Khan Bahadur C. I. E.

PRIME MINISTER OF PATIALA

(Died 10th January 1895)

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QUETTA.

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Encls. No. 1
O. No. 241

LETTERS TO BE ADDRESSED TO THE MANAGER.

THE INDIAN ARMY PRESS,
and office of
THE PHILANTHROPIST

LUDHIANA, (INDIA) 20TH JANUARY 1895.

May it please your Excellency the Governor
Madras.

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Your obedient servant,

A. Shaw,

Manager.

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