

More Outrages by Christians Upon Muslims.

A number of Bulgarian Christians armed with guns and pistols, on Friday last crossed the frontier into Macedonia and attacked a Mahomedan village in the Rhodope districts. Over 300 houses were burnt, and 1,000 Muslims, men, women, and children, killed.

This news comes from a Christian source, through Servia. Of course as the thousand people who were thus butchered in cold blood were "only Mahomedans," Mr. Gladstone and the rest of the gang of Christian shriekers will take no notice of the circumstance. If it had been the other way about we should have had a combined clerical and journalistic howl of indignation throughout the length and breadth of Christendom.

The behaviour of the Turkish troops in Macedonia, it is admitted by the English press, "has been, by general consent, *most forbearing*."

Yet these are the very men whom the atrocity-mongers say behaved like fiends in Armenia! The wolves have suddenly become lambs!

The real solution of this glaring anomaly is that the stories of the misbehaviour of Turkish troops in Armenia are, as we have always contended, either gross exaggerations or wilful falsehoods.

Annual Meeting of the Liverpool Muslim Association.

The Annual Meeting of the Liverpool Muslim Association was held on Monday evening, the 12th inst., in the Mosque, West Derby Road, Liverpool.

Bro. W. H. Abdullah Quilliam, Sheikh ul-Islam of the British Isles, presided, and there was a large attendance of members.

Letters of apology for non-attendance were read from Brothers his Honour Essad Bey, Ottoman Consul-General at Liverpool, J. Omar Jones of Chester, Hughes Quilliam of Fairhaven (uncle of the president), J. H. Duckworth of Accrington, J. Omar Quilliam, and R. Ahmed Quilliam Bey, both of whom were in the Isle of Man, and Professor Wilde, who was away on his holidays, and others.

The Hon. Secretary (Bro. Syed Hadi Hassan), read the notice convening the meeting.

The President congratulated the members on the success which had crowned their efforts during the past year, and the steady increase of membership. He sympathetically alluded to the death of Mahomed Shitta Bey of Lagos, one of the Vice-Presidents of the Society, which occurred on the anniversary of the consecration of the Mosque he had erected at his own expense, and also to the deaths of five of the members of the Liverpool Society which had occurred during the year. In continuation he said:—A brighter chapter in the history of the movement was the visit of his Highness the Shahzada, Prince Nusrullah Khan, second son of the Amir of Afghanistan to Liverpool, his attendance with his entire suite at the Mosque for prayers, his inspection of the Mosque and schools, and his munificent gift of £2,500 to the funds of the Institution, out of which sum we have already purchased our present premises, so that where we now stand is our own property, consecrated to the worship of the One Only True God and the glory of His Holy Prophet in all perpetuity. We shall make a number of alterations and im-

improvements in these premises, so as to better fit them for use as a school and Muslim Institution and thus give permanence to the establishment of Islam in the British Isles, as well as erecting a handsome little Mosque on the site of the buildings within a few yards from this spot which we purchased some years ago, partly with the money sent us from the brethren in Rangoon. As time goes on, if farther funds are entrusted to us, we shall purchase the intervening houses, and thus erect a handsome pile of buildings on this spot, which will be an ornament to the City of Liverpool and a glory to Islam. In conclusion, let me remind you that as Muslims we ought to remember that we are all members of one family. "Verily, the true believers are brethren," are the inspired words of the Koran, and this principle should be acted up to in everyday life by all Muslims. An injury to one Muslim is an injury to all; differences of opinion, honest differences, may arise between us, but we must give each brother and each sister credit for good intentions. Circumstances may arise when the conduct of a person professing Islam may be blameable and not conducive to the welfare of the general community, in such a case the matter must be laid before the governing officers of the body, and they must decide the question, if necessary the decision of the whole united body of the members may be taken, and when that has been given it must be taken as final, and be obeyed. We cannot allow the harmony of the family to be upset by one discordant element. There is no room in Islam for the profligate, the traducer, the slanderer and backbiter, the evil-minded, the unjustly suspicious, and the self-aggrandiser. The place of such an one is not amongst us. Islam condemns in no unmeasured terms such conduct, and the perpetrator thereof cannot be a true Muslim. No amount of mere profession can commit a person a Muslim, there must be the consistent practice of Islamic virtues, "Actions speak louder than words." To the Muslim his

religion is his life, and in his life he must exemplify the faith that is in him, "We live in deeds not words." (Applause).

The meeting then proceeded to the election of officers, the following being unanimously chosen:—President, Bro. Sheikh Abdullah Quilliam (re-elected for the eighth year in continuous succession); hon. vice-presidents, his Excellency Emin Bey, his Excellency Zokki Pasha, his Excellency I. Hakki Bey, his Honour Col. Ahmed Bey, all of Constantinople, his Honour Mahmud Essad, Judge of the tribunal at Smyrna, his Honour Mahmud Salem, Judge of the Mixed Tribunal at Egypt, Professor Mir Aulad Ali, Mustapha Karsa (Manchester), Ali Mokaiesh (Manchester), his Highness the Nawab Hassan Sarwar Jung Bahadur of Hyderabad, Syed Mahomed Ali (Fategarh), Peer Mahomed Allarakhia (Bombay), his Honour Sir Syed Ameer Ali, Judge of the High Court (Calcutta), A. H. Moolah Dawood (Rangoon, Burmah), A. H. Musa Khan (Perth, Australia), J. M. H. Gool (Cape Colony), Hajee J. Omar Chamberlain (Transvaal), Mahomed Sanussi (Sierra Leone), Yusuff Shitta Bey (Lagos), his Excellency Sidi Mahomed Torres (Morocco), his Honour Essad Kenan Bey (Ottoman Consul at Liverpool), his Honour J. Loutfy Bey (Barcelona), and his Excellency Djavid Bey (Caimacan de Cos); hon. secretary, Bro. T. Omar Bryne; treasurer, Bro. W. Abdur-Rahman Holohouse (re-elected); librarian, Bro. Professor H. Nasrullah Warren; assistant librarian, Sister Lilian Ayesha Cartwright (re-elected); committee, Bros. Syed Hadi Hassan, A. Hassan Radford (re-elected), Alfred Quilliam, and Sister Mrs. Mariam Lewis. Ladies committee—President, Sister Mrs. Kadijah Holohouse (re-elected); secretary, Sister I. Hanifa Jones (re-elected); committee, Sister Mrs. Fatima E. Cates (re-elected), Sister Mrs. Mariam Quilliam, Sister Miss E. Amina Thomas (re-elected), Sister Miss M. Gibson, and Sister Miss Rose Warren. Auditors, Bros. Professor H. Haschem Wilde, Monvic Mahomed Barakat-Ullah, and G.

Solim Evans. Muczzins, Bros. A. H. ASBARI Radford, R. Ahmed Quilliam Boy, and Billal Quilliam. Trustees of the Zucat funds, Shoikh Quilliam, W. A. R. Holehouse, Professors Warren, Wilde, and Barakat-Ullah. Keeper of the building, J. Nixon.

It was unanimously resolved to request his Majesty Abdur-Rahman Khan, Amoor of Afghanistan, and his Highness Prince Nasrullah Khan, the Shahzada, to become patrons of the Institution.

Votes of thanks to the officers of the previous year for their services during their term of office, and to the Sheikh-ul-Islam for presiding, terminated the extremely harmonious proceedings.

The Philosophy of Aristotle.

If there were men whose habitations had been always underground, in great and commodious houses, adorned with statues and pictures, furnished with everything which they who are reputed happy abound with; and if, without stirring from thence, they should be informed of a certain divine power and majesty, and, after some time, the earth should open, and they should quit their dark abode to come to us; where they should immediately behold the earth, the seas, the heavens; should consider the vast extent of the clouds and force of the winds; should see the sun and observe his grandeur and beauty, and also his creative power, inasmuch as day is occasioned by the diffusion of his light through the sky; and when night has obscured the earth, they should contemplate stars; the surprising variety of the moon, in her increase and wane; the rising and setting of all the stars, and the inviolable regularity of their courses; when, says he, they should see those things, they would undoubtedly conclude that there is a God and that these are His mighty works.

Devil Worshippers.

A Strange and Dreaded Sect.

Some seventeen miles or so north-east of Mosul, in Asiatic Turkey, is a delightful high-land glen, known far and wide throughout the country as the Valley of Sheikh Adi. There is but one building to be seen in the valley—a rectangular structure, perfectly plain and unpretending, some 40ft. long and 30ft. broad in the centre, with a dome or cupola surmounting it. The glen is an ideal spot, a paradisaical retreat; but, notwithstanding this, it is dreaded and feared by the people of the surrounding country. Moslem, Christian, and Jew all alike avoid it, for the valley is the home, or meeting-place, of the hated "Yezidis," the devil-worshippers of Kurdistan, a strange tribe which for centuries has made Satan the object of its adorations, while the white building in the midst of the glen is the tomb of their reputed founder and saint, the Sheikh Adi.

THE SACRED PROCESSION.

An American newspaper correspondent who has recently visited this strange sect writes:— "The ceremonies of the sect do not commence until midnight, so there is time for all to rest in the interval and prepare for the solemnity. As the position of the constellations overhead indicates the approach of midnight, the door of the tomb in the centre of the valley is opened wide, the 'Farash,' or sacristan, in charge emerges, and is followed by two 'Koshaks,' or subordinates, each carrying in his hand a lamp, which he hangs just above the entry. This is the signal that the ceremony of the night is about to commence. From the interior of the white-domed edifice emerge first four dervishes of the sect, attired in deepest black from head to foot. They carry lighted torches in their hands. Then follow eight musicians, attired wholly in white, four playing the flute, four the cymbals and