



The Crescent.

WEDNESDAY, NOVEMBER 7, 1900.

All Letters intended for the Editor should be addressed—

SHEIKH ABDULLAH QUILLIAM,
Editor of "The Crescent,"
6, MANCHESTER STREET, LIVERPOOL.

EDITORIAL NOTES.

We desire again to call the attention of our subscribers to the following resolution passed at the Annual Meeting of the Liverpool Muslim Institute in June, 1896: "Resolved, that in the future the *Crescent* and *Islamic World* be no longer sent to any person whose subscription is four weeks overdue, and that a notification to this effect be printed in the *Crescent*."

* * *

Kassem Amin Bey, Counsellor of the Court of Appeal in Cairo, has written a book in Arabic, in which he urges freedom for women, and declares that their subjection was not preached by the Koran and the Prophet. This champion would give the Egyptian woman education, independence, freedom in the choice of a husband, restriction in the husband's right of divorce and extension of the wife's right, and the legal suppression of polygamy.

DEATH.

RIDPATH.—On the 4th *Rajab*, 1318, at his residence, 119, Bedford Street, aged 49 years, Thomas Ridpath, of 12, Church Street. The interment took place at Smithdown Road Cemetery at 11 o'clock on Thursday last.

Jumma prayers are celebrated at the Liverpool Mosque every Friday afternoon at 2-30. There is a meeting of members in addition every Friday evening at 8 o'clock.

* * *

The Roumanian representative has handed to the Bulgarian Government the indictment drawn up by the examining magistrate at Bucharest against those persons who are charged with the murders of Filowski and Mihaileano, and with plotting against the Kings of Roumania and Servia. The indictment has been translated into French and printed. It gives a detailed account of the facts establishing the guilt of twenty-two Bulgarians, twelve of whom live in Bulgaria.

* * *

THE LEONID SHOWER.—The most likely time to see a display of meteors this November will probably be about 3 a.m. on the 15th, but watch should be kept throughout the nights of the 13th, 14th and 15th.

* * *

ADVERTISING UP TO DATE.—From Cambridge a correspondent sends a copy of a bill which a local tradesman has lately placed in his window. It runs:—

Our Overcoats

Are guaranteed to keep out
Botha Cold and De Wet.

Who shall say, after this, that war is not good for trade?

* * *

THE USES OF WELSH.—A literary society in Llanelly (so the *Guardian* says) is to discuss at its next meeting, "Is Welsh a good language to swear in?"

.....

Hotel chambermaids are unknown in Mexico. Men make the beds and keep the rooms in order.

"When you get your groceries to-day," said the Methodist butcher to his wife, "don't go to that little grocer next door to my shop." "Why not?" she demanded. "Because he sent in yesterday and borrowed an old pair of my scales."

Death of Sister Fatima Elizabeth Cates.

It is our melancholy duty to announce the somewhat sudden demise of one who took a very prominent position in the early propaganda of the Islamic cause in England, namely, our Sister Fatima Elizabeth Cates. It will probably be within the recollection of those who have studied the rise and progress of Islam in England that the first converts were obtained by means of public lectures, which were delivered by Sheikh Abdullah Quilliam, and it was by this means that our late sister became connected with and converted to the Faith. In the spring of 1887 the Sheikh gave a lecture under the auspices of a Society called the "Liverpool Temperance League," at Vernon Hall, Liverpool, and through that address secured his first convert—Bro. J. Ali Hamilton. On the following Wednesday the Sheikh gave the same discourse, under the auspices of the Birkenhead Workingmen's Temperance Association, in the Queen's Hall, Birkenhead, and among his audience was a young lady who was officially connected with the society named, and also with the Good Templar Order in Cheshire. By a happy fortune Bro. Ali Hamilton was also amongst the audience, and was seated next to the lady in question. During the progress of the lecture the lady evinced the greatest interest in what the speaker was saying, and, whilst the lecturer was being heartily applauded at the conclusion of his address, she happened to turn to Bro. Ali Hamilton and remark, "I never knew that Muhammedans were teetotalers. I should like to know something more about their religion." Bro. Ali Hamilton, with all the ardour of a new convert, commenced to explain Islam to her, and begged of her to speak to the Sheikh at the close of the meeting, and ask him for further particulars. This she did, and, in order to explain Islam fully, the Sheikh lent her his Koran and wrote a short explanatory treatise for her with reference to

the Faith. His letters to her were afterwards extended into a lecture, and subsequently published in book form, and issued under the title of "The Faith of Islam," while the lecture he had delivered, and which secured him his two first converts was also published in book form under the title of "Fanatics and Fanaticism." In the month of June the converts had increased to four, and then the first Muslim society in England was instituted, Mr. Quilliam being chosen president, Mr. Hamilton secretary, and Mrs. Cates treasurer. Meetings were held every Friday for prayers and reading and studying the Koran, and another meeting was arranged for Sunday evenings for public lectures to explain the Faith. At all of these meetings Sister Cates, then Sister Murray, was a constant attendant, and she soon made herself felt as an earnest worker for Islam. It is impossible to describe the manner in which these Islamic converts were derided, the insults and indignities to which they were subjected, and the personal violence that was oftentimes used against them. The windows of the little hall in which they held their meetings were repeatedly broken with stones, and roughs and Christian bigots frequently entered the room and made disturbances therein; while, in the street, the Muslims were stoned and pelted with decayed vegetable matter and rotten eggs, and followed by a crowd shouting after them. On several occasions ruffians, unworthy of the name of men, lifted up horse manure from the road and rubbed it over our late sister's face. She endured it all, despite the fact that at the time every member of her family was bitterly opposed to her attending the meetings, and were horrified at the thought that she should have rejected Christianity. Time rolled on, and by the February of 1889 the little band had increased to 20 members, among other converts being the Rev. David Grundy, formerly of the Primitive Methodist communion; and Sister Cates had induced a young man, to whom she was afterwards married, to also declare himself a Muslim. Her husband, Bro. Hubert Haleem Cates, was a marine chief engineer,

making fortnightly trips between Liverpool and Lisbon, in Portugal, and he manifested a lively interest in Islamic work, and Muslim visitors to Liverpool were often entertained at their house. The first Indian students who came to England boarded with her. In process of time a younger sister of Mrs. Cates became a convert to Islam, and was, later on, married to a young Indian Muslim gentleman named Syed Abdul Haleem, and she is at present residing with her husband in India, and we believe their union has been most happy and been blessed with three children. Another sister of Mrs. Cates also married an Indian gentleman, a barrister-at-law, and she has one child. Up to the time of his death, which occurred in the month of January, 1896, Bro. Cates always attended the services at the Mosque throughout the periods he was on shore, and he read several papers before the Literary and Debating Society, his wife taking a deep interest in the work. The union was only blessed with one child, a boy, who was born about five months after his father's death, and who is now, therefore, left parentless. After her husband's death Mrs. Cates removed to West Kirby, where she supported herself and her son by keeping a boarding house and letting furnished apartments. For the last two years she did not enjoy good health, and in consequence of the distance she lived out of town, and the necessity of attending to her household duties, she did not visit the Mosque regularly, but her interest in the same never flagged, and she painted a very beautiful vase, ornamenting it with flowers and a text from the Koran, and presented it to the Institution. This gift stands at present on the platform in the lecture hall.

Some ten days prior to her demise she contracted a severe cold, and on Wednesday, October 24, was too ill to leave her bedroom. At the time it was not contemplated anything was seriously the matter with her beyond an attack of influenza. On Saturday, the 27th ultimo, she was very much worse, and medical aid was called in, but next day she appeared

to be much better. On the Monday morning, however, acute pneumonia supervened, and at three o'clock the doctor pronounced that there was no hope. Telephonic message was at once sent to the Sheikh-ul-Islam, who proceeded to the house. Sister Cates was perfectly conscious, and expressed to him her wish to be buried as a Muslim, as she would die in the Faith she had embraced, and further desired him to conduct the funeral service over her grave, and to be guardian to her little boy. Half an hour later she expired.

A few moments before she died our sister raised the index finger of her right hand, and slowly, but clearly, repeated the *Kaleema* in Arabic, then, putting her hand in that of the Sheikh, she smiled a sweet smile, and said, "Good-bye; it is all over," and without a struggle peacefully yielded up her breath.

H. MUSTAPHA LEON.

The Funeral.

IMPRESSIVE CEREMONY.

The funeral of Mrs. Cates took place at Anfield Cemetery, Liverpool, on October 31, and as this was the first interment of a Muslim in those grounds, a not inconsiderable number of Christians assembled to witness the proceedings. The story of the deceased's unostentatiously useful and devout life did not seem to be unknown, and on every hand there were manifestations of pungent grief and unrestrained sympathy. Conventionalities were conspicuous by their absence. There was no long procession of expensive broughams drawn by silver-bedecked horses; no clamouring crowd anxious to advertise their presence; no carriage laden with a wealth of flowers intended to convey feelings of condolence. Everything was simple, quiet, but beautifully imposing and impressive, and the *tout ensemble* acted upon non-Muslims as had nothing previously in their recollection. The obsequies were performed just within the Mosque portals and at the graveside in Arabic and English by the Sheikh (Abdullah Quilliam

Effendi), and the prayers offered before the committal service were repeated by a company of little fellows from the Medina Home, who were in charge of Captain J. Omar Lester.

It is impossible to depict the scene as it presented itself. The Sheikh was in attendance in what may be coldly described as his official capacity. He was also there as the man who received the deceased lady into the Faith, who throughout his valiant struggle for Islam was ever loyally aided by the woman whose soul had returned to its Maker, and who grasped the kind hand and comforted the pure and holy mind of the beloved creature in the awful moments of transition. Mrs. Cates's husband was one of the warmest friends of the Sheikh, who watched the career of her child with all the affection and pride of a loving guardian.

Stern winter had lain her relentless hand on the charming flowers and shrubs, and as the *cortege* made its way slowly along the cemetery path the grounds seemed encompassed with a misty halo as though harmonising with the sorrow of relatives and friends, who found words inadequate to express their feelings. The inspiring, pathetic, yet hopeful recitation by the tomb held the group spellbound, and as the Sheikh plaintively uttered the closing syllables his voice became almost inaudible, and the atmosphere was filled with a reverent solemnity that overcame the sensations. The Sheikh gazed down on the thin, plain coffin which encased the remains of a pious woman, a true wife, an adoring mother—remains of a woman who had fulfilled, if ever one did, God's mission on earth; the tiny, parentless boy stood awed by the brink of the grave; the fond and aged mother sobbed and trembled as the daughter's corpse disappeared—there were a few dry eyes, but only a few.

The chief mourners included Mrs. Murray (mother of the deceased), Master Haleem Cates (son), Mr. C. and Mrs. Duckett (brother-in-law and sister), the Misses Polly and Aggie Murray (sisters), Mrs. Ghooosh (sister) and Miss Enid

Ghooosh (niece), Mr. and Mrs. W. Ismail Winter, Master and Miss Winter, Mrs. Bertha Amina Smith, Dr. H. Mustapha Léon and Professor H. Nasrullah Warren, F.S.O.

GEO. HENRY GREEN.

The Sheikh's Tribute to the Memory of the Deceased.

On Sunday evening last the Sheikh-ul-Islam of the British Isles (Abdullah Quilliam Effendi) delivered a most touching oration at the Mosque, which was crowded with an earnest congregation of sympathising Muslims. Taking for his subject, "Our Departed Friends," the Sheikh gave a graphic sketch of the lives of Mr. Thomas Ridpath and of our late Sister Fatima E. Cates, both of whom departed their mortal life upon the same day. The Sheikh then proceeded to deliver an exposition of Islamic views with regard to what is termed death, and pointed out how the True-Believer could never be dismayed at death, but rather regarded it as a happy stage of his existence, it being the period when the Muslim, through the mercy of Allah, flung away the toils of the world and entered into eternal rest and peace.

The Sheikh concluded his eloquent and pathetic panegyric by reciting the following beautiful and original verses, composed by him that afternoon:—

We have passed the noonday summit,
We have left the noonday heat,
And down the hillside slowly
Descend our wearied feet.
Yet the evening air is balmy,
And the evening shadows sweet.

Our summer's latest roses
Lay withered long ago;
And e'en the flowers of autumn
Scarce keep their mellowed glow.
Yet a peaceful season woos us,
Ere the time of storms and snow,

Like the tender twilight weather
When the toil of day is done;
And we feel the bliss of quiet
Our constant hearts have won,—
When the vesper planet blushes,
Kissed by the dying sun.

So falls that tranquil season,
Dew-like, on soul and sight;
Faith's silvery star-rise blended
With memory's sunset light,
Wherein life pauses softly
Along the verge of night.

'Tis so our sister yielded
The breath of mortal life;
'Tis so she ceased the struggle
Of this fierce worldly strife;
And, saying, "it is over,"
She winged her spirit flight.

The large audience was visibly affected by the Sheikh's feeling address, and scarcely a dry eye was to be seen.

The utmost sympathy is manifested by the Muslims towards the family of the deceased.

May Allah rest her soul in eternal peace!

The British Press on the Interment.

A MUHAMMEDAN FUNERAL.

SINGULAR CEREMONY AT ANFIELD CEREMONY.

The first lady ever converted to Islam in England having died, was buried yesterday at Anfield Cemetery, Liverpool, according to the rites of Muhammed.

Mrs. Fatima E. Cates (the lady's name) was converted thirteen years ago, following a lecture by the Sheikh of the British Isles (Abdullah Quilliam Effendi), at Birkenhead. She subsequently converted her husband and her two sisters, who married Muslim gentlemen in India, and she remained to the last a firm adherent, confessing her Faith to the Sheikh, and receiving from him on her deathbed the Muslim equivalent of "extreme unction."

Mrs. Cates lived at Grenada, West Kirby, Cheshire. She died a few days ago of pneumonia.

Yesterday's interment was the first at Anfield, previous Muslim funerals having taken place at the Necropolis, where forty Muslims lie buried. The Necropolis is now closed.

The Sheikh officiated, and celebrated the obsequies according to Muslim ritual. He recited three *racats*, or prayers, over the coffin, read extracts from the Koran at the graveside, cast dust on the coffin, and at the moment the grave was about to be filled up called out, in a loud voice, to the deceased, in Arabic:—

"O Fatima, say at the Gate of Heaven and on the Day of Examination, there is only One God, and Muhammed is His Prophet! Oh, thou soul, which art at rest, return unto thy Lord, well pleased with thy reward, and well pleasing unto God. Enter among His servants, and into Paradise!"

The Sheikh scouted as ridiculous the belief that Muslims are buried erect, with head shaved except for a top-knot, that the Prophet may snatch them to Paradise at the Judgment Day. The body is recum-

bent, as in a Christian burial, only the coffin is as thin as possible in order to hasten the return of the body to the dust from which it was made. The spirit, however, is supposed to go before two angels, with a Book of Record, in which the good and bad deeds of the deceased on earth are set down. A good deed outweighs a bad deed seven times; and if the good deeds outweigh the bad deeds by so much as a feather, the soul is safe for Paradise.

The coffin had a green pall with embroidered silver crescent and star.

Muslim graves contain only one body each; the body must be placed three feet below the surface, with a space of two feet on either side, and the coffin is not to be disturbed for thirty years.

There was an enormous concourse of spectators, but the Muslims present wore no mourning, death being regarded, like birth, as natural and an ordinance of the Almighty, and the money spent on display in some Christian funerals is spent instead in feeding the poor, a course which will be followed in the present case. — *Daily Dispatch* (Manchester), Thursday, November 1, 1900.

Christian Baptismal Stories.

The following christening story is from the Rev. G. Morris:—"When I was a young curate at West Hackney, a child was put into my arms, and on asking the mother what name, she replied 'Wenus' (Venus). 'But,' I said, 'that is a heathen name. Why do you wish to call the child in such a manner?' She said her husband had a favourite terrier of that name, and wished to pass it on to their offspring. On referring the matter to the rector, who happened to be in church, he said I must baptise the child as the mother desired. However, on inquiring the sex, I found it was a boy, so I explained that Venus was the description of a girl. Then the mother gave in, and the child was called by some ordinary name, I forget what."

"Some years ago, staying with an oldish clergyman friend," says another Christian parson, "I accompanied him one evening to his service. There was to be a christening, and at the proper time the baptism party accompanied him to the font. In grave tones my friend asked, 'Name this child.' At once the godfather replied, 'No.' 'Aye?' inquired the parson. 'No,' replied the man. A whispered colloquy followed. 'You must tell me what you wish to call the child,' I heard my friend say, quite kindly. In raised

tones came the reply, 'I say No.' 'What does he mean?' added the clergyman. 'Why, sir; he do say as his father is called "No," and that is to be the name of the bairn.' 'Well, I can't christen your child N O—it is no name.' 'It isn't spelled N O, it's spelled N O E,' replied the man. 'Oh, I see,' the parson said, 'You mean Noah, the patriarch.' 'Yes, that's 'im,' said the man. 'To be sure,' added the parson. 'Noah, Hebrew; Noe, Greek. I was stupid not to remember that. Noe, I baptise thee, &c.'"

"At a christening in a rural district, a straitlaced parson asked the name. 'Peter, sir,' said the father. The parson reminded him that Peter denied his Master, and suggested Joseph. 'Nay,' said the father, 'Joseph denied his missus.' It was probably the same parson who objected to Nimrod for a gamekeeper's first-born. 'Well, then,' said the father, 'call him Ramrod.'"

A Sussex vicar writes:—"The people of Sussex are extremely fond of Old Testament names, many families here being descended from the disbanded men of Cromwell's army. In my former parish I had a choir boy named appropriately 'Psalms Harmer,' baptised thus by one of my predecessors, and here I baptised a child 'Millo,' as the parents refused to alter it, and found afterwards that the child was a girl. Millo, I need scarcely say, was a citadel, or a fortified place, of the 'City of David.' The Christian names of one of my parishioners are Cain Abel. I also find that my predecessor here omitted altogether a Christian name when baptising a member of my congregation; we called him 'Sam.'"

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Dates of Events Interesting to Muslims During the Month of November.

- 1—Declaration of war by Russia against Turkey (Crimean War), 1853. (The declaration is dated 20th October, Russia still using the old style of calculation of dates.)
- 1—Opening of Greek Chambers by the King, who expressed belief of a speedy settlement of frontier question with Turkey. 1879.
- 1—The Prince of Wales visited Cairo. 1889.
- 2—India proclaimed an Empire. 1858.

- 2—Turkish defeat at Marian, near Elena (Russo-Turkish War). 1877.
- 2—The German Emperor and Empress visited the Sultan at Constantinople. 1889.
- 2—Coronation of Sultan Ibrahim of Lahore. 1895.
- 3—Battle of Nissa and defeat of the Turks by the Hungarians. 1443.
- 3—Promulgation of the Tanzimat or edict of Gulhane by Sultan Abdul-Medjid. All Ottoman subjects guaranteed equal rights. 1839.
- 3—The celebrated *Hatti-Sheriff* of Gulkhaneh was on this day read aloud in presence of Sultan Abdul-Medjid and the chief pashas of the Ottoman Empire. 1839.
- 3—Siege and capture of Acre. 1840.
- 3—Death at Mecca of H.H. Abdul-Kadir, formerly Emir of Oran, Northern Africa. This gallant son of Islam fought for the liberty of his country for many years against the French invaders. 1873.
- 3—Buried treasure of Ameer Yakoob Khan, Afghanistan, recovered at Cabul. 1879.
- 3—The Porte informed by Sir H. Layard that the British fleet might enter Turkish ports if promised reforms in Asia Minor were not carried out. 1879.
- 3—Total destruction of Hicks Pasha and his entire army in the Soudan. 1883.
- 4—Battle of Olteniza. Great success of the Turks, under General Ghazi Omer Pasha, against the Russians. 1853.
- 4—British force having abandoned Shutargardan (Afghanistan) advanced to Jagdalak. Ghilzai chiefs generally submitted. 1879.
- 4—Sultan of Turkey directed Ambassador in London to inquire of British Government reasons for sending fleet into Turkish waters. 1879.
- 5—Termination of the last Moorish revolt in Spain. Over 20,000 Moors had been previously slain in the wars, and on this, "All Saints Day," 5,000 Muslims were slain in cold blood by their remorseless and implacable Christian foes, who had promised them *safe conduct* to Africa, and the rest of the Moors in Spain, to the number of some 45,000, were either enslaved or expatriated from the country, their property and effects being confiscated. 1570.
- 5—Battle of Inkerman (Crimean War). 1854.
- 5—Defeat of Mukhtar Pasha at Devi Boyun. Capture of Turkish positions near Brestowitz by General Skobeleff (Russo-Turkish War). 1877.
- 5—The Constantinople papers express surprise and anger at the pressure of the British Government. 1879.
- 5—Sidar Shere Ali recognised by British authorities as temporary Governor of Candahar and Khelat i-Ghilzai (Afghanistan). 1879.
- 6—The Porte undertook to adopt immediate measures to effect administrative reforms in Asia Minor. 1879.
- 6—His Excellency Sidi Hadji Mohammed Torres appointed Minister for Foreign Affairs to the Empire of Morocco. 1886.
- 7—General Roberts completed reconnaissance of routes leading from Cabul (Afghanistan). 1879.
- 7—H.E. Ahmed Kassim Pasha appointed Governor-General of Tripoli. 1881.

LIVERPOOL MOSLEM COLLEGE

(Medressah-I-Islamia),

Under the immediate superintendence of
Mr. W. H. Quilliam and the Officers of the
Liverpool Moslem Congregation.
(Established 1809, H.)

Professors, Lecturers, and other Officers of the College—

PRESIDENT—

SHEIKH W. H. ABDULLAH QUILLIAM.

PRINCIPAL—

PROFESSOR H. HASCHEM WILDE.

ASSISTED BY—

PROFESSOR H. NASRULLAH WARREN
(Chemistry, Metallurgy and Electricity);

PROFESSOR WALID PRESTON, F.S.Sc.
(Drawing and Painting);

SHEIKHZADE R. AHMED QUILLIAM BEY
(Photography and Photometry);

T. OMAR BYRNE
(Shorthand and Junior Classes);

ABDUL-KADIR KHAN, B.L.
(Arabic, Persian and Urdu).

PROSPECTUS.

This College has been established for the special purpose of giving a high-class English education to the children of Mahomedan parents, and will meet the long-felt want of such an institution in England.

Many Mahomedans in Turkey, India, Syria, Egypt and the English colonies on the West Coast of Africa desire to give their children a good English education, but hesitate to send them to Europe for fear they should be influenced in their religious views by the numerous Christian missionaries always on the look-out for a possible convert, or, if happily persuaded from this, that they may acquire some of the many vices of so-called Western civilisation.

To prevent this, special arrangements have been made for the comfort and care of students from these countries. They board with Moslems, will thus have properly prepared food, and will at once feel themselves at home.

The School adjoins the Mosque, so that the religious exercises required by our holy religion can be strictly observed at the proper times.

The curriculum of the School will embrace a thoroughly sound and comprehensive high-class English education, including the modern European languages, French and German, as well as Latin and the Classics, together with Mathematics.

Pupils will thus be prepared for commercial pursuits, or for the universities, the examinations of

the Indian Civil Service, the English Bar, and the respective Colleges of Physicians and Surgeons.

An excellent laboratory has been fitted up in connection with the College, and furnished with all the necessaries to give students a thorough training in the Science of Chemistry and instruction in Electricity and Metallurgy, both theoretically and practically. There is also a special evening class for Photography.

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A commodious playground and small gymnasium have been provided for the use of pupils, with the necessary latrines and other adjuncts, the whole of which have been constructed under the inspection and with the approval of the English legal authorities, and in accordance with the latest scientific improvements.

Pupils will be received from abroad from the age of 10 and upwards, but there is no limit to the age at which the children of English Mahomedans will be received, as there is a preparatory section specially devoted for these.

The students will also have the advantage of the use of the Library and Museum attached to the Liverpool Moslem Institute.

Liverpool is the second largest city in the British Islands, and one of the finest seaports in the world, and vessels sail direct from there to every part of the world.

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There is a graduated scale of fees, according to the age of the pupils.

Evening Classes are held in connection with the College.

For further particulars apply to the Honorary Secretary and Registrar,

Mr. W. BARAKAT BARNES,
Moslem College, 8, Brougham Terrace, West Derby Road, Liverpool, England.

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PHOTOGRAPHS! PHOTOGRAPHS!! PHOTOGRAPHS!!!

At the request of numerous Muslim brothers from abroad for Photographs of the Liverpool Muslim Institute, the Mosque and the English Mussulmans, we have decided to offer for sale Photographs taken from the same negatives as those that we sold three years ago through the *Crescent*, and also several other Photographs that we have specially had taken since then.

The Photographs will be sold in two sizes— $\frac{1}{4}$ plate ($8\frac{1}{2}$ in. by $4\frac{1}{2}$ in.) and $1/1$ plate ($8\frac{1}{2}$ in. by $6\frac{1}{2}$ in.), the first size being a little smaller than Cabinet Photographs, and the second size larger than the front page of the *Crescent*.

PRICES.

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All profits from the sale of these Photographs will be placed towards the *Zakat* Fund for poor destitute foreign Muslims.

Money to be remitted by Postal Order or Post Office Order, made payable to BILLAL QUILLIAM BEY, Fern Bank, 21, Fairfield Crescent, Liverpool.

CLASS A (Photographs taken two years ago).

- 1 The Sheikh-ul-Islam in Robes (head and shoulders).
- 2 The Sheikh-ul-Islam in Robes (full length).
- 3 The Sheikh-ul-Islam, wearing the Robes of Afghanistan presented to him by H.R.H. Shahzadah Prince Nasrullah Khan.
- 4 The Sheikh-ul-Islam and H.E. Feridoun Bey.
- 5 Professor H. Hasehem Wilde.
- 6 Professor H. Nasrullah Warren.
- 7 Ismail Sulieman Effendi (late Professor of Arabic).
- 8 The Interior of the Lecture Hall (showing Moorish Arches and Platform).

9 Exterior of the Liverpool Muslim Institute.

10 Group of Thirty Young English Mussulmans.

11 The Children and Matron of the Medina Home.

12 Interior of the Mosque (the Mihrab).

CLASS B (newly taken within the last few weeks).

- 1 The Sheikh-ul-Islam, in Robes, wearing Osmanli Decoration (full length).
- 2 The Sheikh-ul-Islam, in Robes, wearing Osmanli Decoration (half length).
- 3 Ahmed Quilliam Bey, in Uniform of *Mekteb Sultani* (half length).
- 4 Ahmed Quilliam Bey, in Imperial Ottoman Civil Uniform, wearing Ottoman Decorations (half length).
- 5 Ahmed Quilliam Bey, in Imperial Ottoman Civil Uniform, wearing Ottoman Decorations (full length).
- 6 Billal Quilliam Bey (half length).

To be added to week by week.

Notes and Queries and *Historic Magazine*, a monthly journal of History, Folk-Lore, Mathematics, Literature, Science, Art, Arcane Societies, &c. Subscription 4s. per year in advance. Published by Messrs. S. O. and L. M. Gould, Manchester, New Hampshire, United States of America.

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