

New Searchlights for Policemen.

WHAT is practically a portable electric searchlight has been added to the equipment of the policemen of Paris. The lamp is no larger than the customary ball-eye lantern used the world over by policemen and burglars. By means of this up-to-date device, the policeman on his round through the slums is enabled to direct a line of intense white light down a dark alleyway or area, dispelling the gloom and substituting the brilliancy of noonday for a distance of 150 feet.

The ordinary oil-fed ball-eye lantern, rarely throws its disc of light for a longer distance than ten feet, that is, to be effective, and officers of the law have frequently complained that the only purpose served by the dark lantern is to make of them conspicuous targets for the bullet of the crook, or, at least, serve the purpose of giving the lurking law-breaker a timely warning of the thief-taker's approach.

The new lantern is attached to the belt of the sergeant de ville ready to the hand. A small but powerfully charged storage battery is attached to the belt, on the side opposite the lantern, to better distribute the weight, although the first part of the battery is contained in the lantern. The light is thrown out and off by a switch that works on a instant. Powerful reflectors send the long, white stream of light the full distance of fifty yards, at the same time, a small, bright, red light, thrown into a star, or down an alleyway, illuminates a distance of thirty feet, and is sufficient to search all objects distinctly at a much greater distance.

The lantern may be readily detached from the belt and carried in the hand, when necessary, the connecting wire being long enough for the purpose. The reflector is so arranged and the lens so hooded that the officer is in absolute darkness behind it. The effectiveness of the lantern was shown in a recent raid on the homeless persons who spend the night on the streets of the Bois de Boulogne. A dozen officers, at a signal, flashed their rays. The space on which at least 200 vagrants reclined was made as light as day, and the officers, advancing, cried out to all that they were under arrest. The prisoners were formed into lines, and, still under the illumination, marched off to prison.

This would have been impossible under former conditions, unless a large number of officers had been engaged in the raid.

The new searchlight has not only proved a terror to the evil doers, who work under cover of the night in the slums, but it has materially added to the safety of the officers in the performance of their arduous duties. Thieves on the water front dread the fierce light, as they would the noonday sun.

The total weight of lantern and battery, good for twelve hours' continuous service, is but ten ounces, the cost is less than \$2, and the daily cost of maintenance is about two cents per day, or about the cost of oil.

Colonel Fred Grant, of the New York Board of Police Commissioners, will advocate its adoption by the metropolitan police.



A RELIGION WHERE MURDER IS A SHORT CUT TO HEAVEN.

This Is the Leader of the Strange Sect Who Killed Seven Men in One Afternoon as a Sacred Duty, and Who Has Just Been Burned and Hanged in Consequence by the Indian Government.



At the northwestern corner of the India Empire, near the Afghan frontier, is a religious sect, whose members commit murder as a sacred duty. By doing so they become sure of immediate entry into Heaven, and the greater the number of their victims the greater is the reward in the next world.

These fanatics have just started the English rulers of India by a ghastly crime. They murdered seven innocent persons in one day, with every conceivable atrocity. Their punishment was swift and terrible, but that does not remove the horrible fear with which their neighbors of an alien faith must regard them, for by their own death they were only sent to the eternal reward for which they had committed their crimes.

These sectaries belong to the Warri tribes. They are called Ghazis, and their belief is known as Ghazat. They are, in fact, a very degraded Mohammedan sect. It will be recognized that their horrible creed is an outgrowth of the old Mohammedan teaching that the believer who is killed in battle with unbelievers is sure of immediate entry into Paradise.

The Ghazis only seek the lives of unbelievers, whom they call Kafirs, but that they have no regard for the lives of ordinary Mohammedans was shown by the present case. They have neglected the religious teaching that he who kills the world of unbelievers renders the greatest possible service to Allah and Mohammed. This has made them a sect of inveterate maniacs.

They neglect the care of their bodies entirely, grow long hair and become in appearance like wild beasts. They live only in the hope of killing an infidel, and when they have done that life has no further attraction for them, for it only delays the gaining of their reward.

The construction of a railway by Europeans in a country adjoining that inhabited by these ferocious roused them to a fury greater than they had ever shown before. The railway was regarded on the one hand as an insult offered to Allah and his prophet, and on the other as a great opportunity given to the faithful Ghazis to take vengeance on the unbelievers. They understood something of the power that lay behind the builders of the railroad, but that was nothing to them, for they knew that Allah must triumph after all, and they had but to do his will.

The Northwestern Railway is a great and nearly completed system, which connects all parts of India with the Afghan frontier. It is England's great reliance in case of a struggle with Russia. Recently the Sind Pishin section of this road, which almost touches the country of the Ghazis, was completed.

One afternoon seven or eight Ghazis, led by one of them known as the Mast Fakir, appeared on the platform of the Sunari Railway station and asked for the station master, saying that they had a complaint to make. The Sikh policeman who was on duty said that he would look for the official, and as he turned one of the Ghazis shot him in the back, killing him.

Heard the noise, a young Englishman, Edward Canning, a plate layer by trade, and the son of a neighboring station master, ran to the scene. When he arrived the Fakir dived at him, but missed him. Canning, who was unarmed, began to run for his life. The fanatics started in fierce pursuit. Canning stumbled over the rough ground in his heavy shoes and his nimble pursuers overtook and surrounded him within fifty feet, and began to hack at him with their knives.

Canning struggled against them with his weaponless arms, and as he did so the station master came up and endeavored to save him. This man was a Mohammedan and would probably not have been injured by the Ghazis had he not interfered. As it was, they inflicted mortal wounds on him and killed Canning, whom they mutilated horribly.

The little village had been panic stricken by the dread appearance of the Ghazis, who, after they had tasted blood, ran through the streets like men possessed of devils. They entered the grocery store, the only one in the place, and murdered the proprietor or bunnia, who was a Hindu. Not content with killing and mangling him, they set his remains in the middle of the store and burned the building.

Altogether they killed seven men when they took to be unbelievers in their mad hunt through the village. Then, when their fury was somewhat exhausted, they fled to the hills, not in pursuit of the English, but in the hope of escaping the British, who were sent by special train from Shahjir immediately after receiving information of the outrage, and was met by a gruesome sight on his arrival at Sunari, where he found Canning's mutilated body and the bunnia's charred remains. He also visited the dying station master.

Troops were immediately telegraphed for (as a general rising appeared imminent from reports received) to guard all stations from Harnal to Sibi.

General Gattner, who had only just assumed command of the Quetta district, left for Sunari, and received information that the Ghazis were hiding on the Dungan Hill. Taking only twenty men of the Twenty-fourth Baluchistan Regiment, he succeeded in capturing their camp, where three of the Ghazis—Fakir, Kalkhan, and Mast Fakir, Jambal and Rahim—were fast asleep.

After a short struggle they were bound, and, comrades as they were, they informed the General that three others, Mezbhar, Salindad and Kaka, had gone for water, and would return shortly. As they were saying this, these others were seen about 250 yards away, advancing toward the party, but on seeing the Sepoys they turned and fled.

Within a few days two more Ghazis, Salindad and Mezbhar, were captured by the Marri Chief, Wazzer Mirzakakhan, and delivered up to the British authorities.

But even before this exemplary justice had been executed on the three murderers first caught, the Mast Fakir, Rahimkhan and Jambal, they were publicly hanged and their bodies then burned.

The latter part of the sentence was performed with the greatest possible solemnity. It was hoped that this would appear the more terrible part of the sentence to the Ghazis, for the Mohammedan desires to take a complete body to Paradise. The execution of the others quickly followed.

There still remains a numerous sect of fanatics, whose highest duty in life is to commit murder, and whom only death will pacify.

A Turkish Bath in Your Own Parlor.

YOU can take a Turkish bath in the parlor. With the electric quilt which has been invented by Snodgrass, the London electrician, and Member of the Royal Society, you can not only save yourself the expense of a bath ticket, but you can bathe amid all the comforts of home. All you have to do is to wrap yourself up in a quilt, to be on a stopcock, and wait. And you do not have to wait long either. In three or four minutes from the time the stopcock is turned, you are sweltering in a heat of 150 degrees Fahrenheit, without steam, without visible sign of heat, and, better than all, without inconvenience to any one else who may be in the room.

One of the peculiar sights that may be seen in the parlor of a house where the new electric quilt is kept is that of a woman with a thick Turkish quilt around her, taking a Turkish walk, with all the windows of the room open, while persons standing within a foot of her are shivering from the chilly atmosphere outside. The owner of the quilt may also use it as an ordinary bed covering.

The invention is called the thermogen, but it is a common quilt, all the same. The only difference is that, in addition to the cotton, wool or eider down of which it is made, there is also a coil of wire. The coil is bent and has many joints, so that it will move freely and in any direction like a coat of mail in olden times. It is embedded in the soft body of the quilt, and through it a current of electricity is permitted to flow. It is this which produces the heat, but the heat is moderated by the layer of material that is between the wearer and the coil wire.

The heat is distributed over the person who takes the parlor Turkish bath with uniform strength from every part of the quilt. Attachment with the household electric system will give all the current that is needed.

In case the heat is excessive and threatens to scorch the bather, there is a fuse at one end of the quilt which instantly melts at the danger point, and the current is shut off automatically.

Physicians who have tested the new thermogen believe it will be a great aid to them in connection with the operating table. In long operations, where artificial means are required to sustain the patient's temperature, instead of the hot blankets and hot water now in use, the electric quilt will give a steady and even temperature. It will also be used in case of chronic rheumatism.

The inventor claims for his idea that the household uses for it are without number.

The thermogen will be of the greatest value to persons who have just taken a chill. Sometimes they do this at an hour when it is impossible to obtain hot water, and in any case the heating system of the quilt is said to be more beneficial than water. A man comes home tired and chilled, slips into the quilt and, perhaps, a dangerous illness is averted. It should be the means of saving many lives.

After using the quilt, it will be found pleasant to take a cold sponge bath. This can be taken with comfort after the body has been generally heated by the thermogen. There are many too delicate to stand immersion in cold water, still the quilt is claimed, will be of value to invalids.



Your Thoughts Can Be Photographed.

DR. BARADUC, a Rumanian physician, living in Paris, claims to have produced photographs by thought. Some of his photographs were recently exhibited before the French Academy of Sciences, to whom the Doctor explained his theories and his experiments.

The Doctor has now published seventy of his most interesting photographs in a volume entitled "The Human Soul: Its Movements, Its Lights and the Iconography of the Mind Invisible."

Some of these photographs are reproduced in the Cosmos, a French scientific paper. In an article devoted to the subject, the paper states that the Doctor is given to spiritistic errors, but that apparently he has made some extraordinary discoveries. He has succeeded in photographing emanations from the human body which are visible and impalpable.

His photographs have been obtained by various methods. One example, which is reproduced here, will convey the best idea of the surprising nature of his discoveries. A photographic plate, the sensitized side of which is protected by a second glass plate, is carefully covered with black cloth so as to exclude all light. This is placed in a room near a child, who sits by a window and crosses a dead pheasant. The sight of the dead animal makes him feel sad. He desires that his image should be reproduced on the plate, and the result is the photograph published by Dr. Baraduc.

The Doctor states that he was led to these experiments by the discovery that the photograph of a person in certain conditions of mind appeared surrounded by a network of luminous points having an elliptical form. He came to the conclusion that these were the fluid respirations of the human soul, and that the soul had its movements, which were capable of impressing a sensitive plate. The Doctor believes that man consists of three parts: material body, fluid body and soul. The fluid body is a connecting link between the material body and the soul.

The fluid body gives out an invisible, unponderable force, which is nevertheless capable of impressing a sensitive plate. To this he gives the name of "od," an attractive word, which had previously been used by the old investigators of magnetism. His work contains a great number of photographs of "ods."

One of his experiments was made with Mr. Narbiewicz de Lodko, and shows the possible combination of the human with the electric fluid. An electric coil, fed by accumulators of four volts, was placed in the middle of the room. One of the poles terminated in a condenser invented by Mr. De Folko. This was a glass tube, with a copper stem, surrounded by water. A spectator took this condenser in his left hand and held in the other a Crookes tube. The circuit being open, the tube showed no light, but when another person approached it showed light. When this person touched the tube with his finger flashes of light escaped from his hand and entered the tube.

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The Famous "Pighting Stone o' Lairg."

A FAMOUS relic of ancient lore and which has been placed in the Toronto Archaeological Museum, at Toronto. It is the "Pighting Stone o' Lairg." Its history goes further back than any one can remember, far beyond the time when records were kept. It is known, however, to have been used by the mystic Druids, centuries before Robert Bruce and his bold clan made Scotland glad with their shouts and the sound of battle. For it is a Scottish stone, of course. Its name tells that.

It is declared by those who know that thousands of true Scottish hearts have pledged truth through an office well toward the top of that was made by nature more than a century ago. It is one like to think of this remarkable Druidic relic would be a fit companion to the Ilkenny Stone, for, while by one the tongue gains power to charm, by the other one is enabled to win the charmer. There is nothing like the stone in all the world, and it is considered a matter of very great surprise that the good folk of South-eastshire, the original home of the stone, ever allowed it to be taken from the place where it has stood so long.

Mr. David Boyle, curator of the Canadian Museum, treasures the stone as he would the apple of his eye. It is greatly esteemed for the addition to the Museum. This is what he writes concerning it: "What is probably the oldest European stone relic in America, not excepting even Cleopatra's Needle, in Central Park, is the 'Pighting Stone o' Lairg,' now in the Toronto Archaeological Museum in Toronto. This ancient memorial of the faith and superstition of our ancestors is supposed to date as far back as the days of the Druids in Great Britain. For centuries it is connected with the life history of the people in the north of Scotland, where it was regarded as a silent witness to the vows and pledges of young and old in matters of love and commerce.

Scottish marriage ceremonies have always been characterized by simplicity, and those brought about through the 'Pighting Stone o' Lairg' are regarded as particularly sacred. Here the lovers meet in the first instance, merely to promise each other fidelity and, on a subsequent occasion, to renew their vows and accept each other for better or worse. Disgrace eternal or even death was supposed to follow the violation of such a pledge, and so universal was the belief in the efficacy of an oath or affirmation made through this stone, that it was resorted to by all, and in the making of every kind of bargain.

Sales of land, exchanges of cattle, purchases of all sorts, and agreements to perform military or domestic services were made in the presence of a witness at the 'Pighting Stone.' Even the Reformation did not eradicate a belief in its virtues, and up to a recent date people came many miles to avail themselves of its sacred promises.

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Society's New Pet Animal Is a Pig.

LAST year many society women dropped the pug dog in favor of the monkey as a pet. Now, the monkey, as well as the dog, has had his day, and the pig is to be the pet of exclusive girls who want to be in the swim. The new pet is the Angora pig, a little animal that is very different from the common farmyard variety pig. The Angora pig knows how to behave in polite society. It is a pretty little animal, with soft fur and gentle eyes, and grows about as big as a rabbit. These little pigs are being imported by George H. Holden, the Sixth avenue animal importer.

It is Mr. Holden's proud boast that he keeps his pigs constantly on the domestic pet pulse of society, and knows just how to supply its wants. The Angora pig craze, according to Mr. Holden, started in Paris. Several of the little animals were brought over when society flocked back to town at the beginning of the present season, and there was soon a demand for them. A supply of Angora pigs, obtained from Paris by the animal importer, was speedily snapped up and a new lot ordered. These are selling rapidly.

"The attractiveness of the Angora pigs," said Mr. Holden, in describing the habits of the animal, "is that they are cleanly and very affectionate. They will follow any one to whom they are attached around the house, and will answer to a whistle or a call like a pet dog. They will eat almost anything that looks like vegetable provender. A man came in here the other day and gave one of them a chew of tobacco. The little animal chewed it up and swallowed it cheerfully, and has shown not the slightest ill effects since."

"A queer thing about them is the way they increase in size after eating. They puff out to an extent that makes me fear there will be an explosion in the store some day. This enormous appetite is one of the attributes in which the Angora pig differs from the common farm pig. They are essentially those of a pig, but as to the rest of the animal, there is no reason why he should not make as attractive a pet as a pug dog. The women seem to take to them very readily. They are being sold rapidly, and Angora pigs will soon be a common sight in the homes of women who insist on having some object on which to lavish their affection, and who soon tire of one variety of animal."

The Angora pig will doubtless in time develop many social talents. He is capable of as much training as a white rabbit or rat, and that is saying a great deal. It will be possible to teach him to climb a pole, carry a flag in his mouth, draw a carriage, stand on his head and do a great many other curious things. Boys, at any rate, could make him do all these things, but it is probable that his women friends will content themselves with lavishing affection on him. He will wear a jeweled collar, have his hair perfumed and elaborately dressed, and lead a gaudy existence in the lap of luxury.

It is certainly unfortunate that he should swell so visibly, when he eats, for, as a pet of the boudoir, he will certainly be overfed.

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Now They Make Shoes That Breathe.

SOME people have said that no good thing could come out of Salt Lake City, but Matthew Hiltger, a Mormon shoemaker, by a studious mind, claims to have discovered this by inventing what he calls the "breathing shoe." The purpose of the shoe is primarily to provide a medium of ventilation for the feet, the necessity for such ventilation, according to the inventor's statement, being alarmingly great. Mr. Hiltger claims that the dread disease of consumption can be directly traced to the wearing of shoes that lack porosity, and which not only cramp the feet and prevent a healthy circulation of the blood, but cause the pedal extremities to become overheated and the skin abnormally surcharged with moisture. Shoemaker Hiltger asserts that if the wearer of an unventilated shoe catches cold on the slightest provocation, the cold leads to consumption, and consumption to death. On the tombstones of a great percentage of the people who have died of consumption, there should be written, according to Shoemaker Hiltger: "Had he allowed his feet to breathe, The departed would still be breathing."

The invention to enable the feet to breathe consists of a shoe having an insole, with three air channels that lead from a common centre in the heel. These air channels contain holes through which air can be pumped into the interior of the shoe. The motive power is the muscular movement of the individual who wears the shoe.

Every time the foot comes down on the heel of the shoe, the weight presses a spring, which acts in the same way as a pair of bellows. At each step the air is forced through the channels and around the shoe by the motion of the foot. As the movement is shifted from the heel to the toe in walking the air escapes by way of the heel, and when the weight comes down on the heel again a fresh supply is pumped into the shoe.

Mr. Hiltger's novel invention is regarded by leading shoemakers as important, inasmuch as there has long been an unmet demand for a shoe that would relieve sufferers from that distressing affliction—springs—extremities—an affliction that is said to be equally distressing as the kindred complaint of cold feet.

Whatever may be the practical value of Mr. Hiltger's invention, there is no doubt that much truth lies in his theories on the subject of shoes and feet. There is positively no part of the body of the ordinary civilized man or woman which is so maltreated as the feet are. They are clothed with an utter disregard of all hygienic laws. Moreover, the shoes that are worn to-day are probably more injurious than any that have been known in any previous period of the world's history. To this we have come, in spite of our boasted practicality and our disregard of beauty in the pursuit of the useful. Ancient Saxons bound their feet wholesomely in linen, with thongs to keep it in place. Medieval men wore comfortable and beautiful shoes of untanned doekskin. The result of the modern state of affairs is too horribly apparent.

