

The Sultan of Turkey.

BY MOULVIE RAFIÜDDIN AHMAD.



ABDUL HAMID II., SULTAN OF TURKEY.
From a Photo. by W. & D. Downey, Ebury Street. Taken during His Majesty's visit to England.



HERE is, perhaps, no person living who is historically, religiously, and politically more interesting to both the East and the West than the occupant of the throne of Constantine and the head of the religion of the Prophet of Arabia.

True it is that Turkey is no longer an invincible power, dictator of peace and war in Europe, arbiter between great nations, and a terror to Christendom; but she does still possess a large empire, extending over three continents, claims sovereignty over lands the richest and most beautiful in Nature, and holds under her sway a multitude of races, nationalities, and religions. Her capital, which is the meeting-place of two

great civilizations, continents, and religions, commands the keys of the commerce of both East and West. She owns, even yet, a highly powerful army of soldiers, second to none in bravery and patriotism. Apart from his political importance, which is unquestionably great, the Ruler of Turkey, as Caliph of Islam and protector of her holy shrines, exercises a moral influence over countless millions quite unrivalled in this age of scepticism and unbelief. And yet, strange to say, there is no ruler who is so little known to Europeans and Asiatics alike beyond his country as Sultan Abdul Hamid.

It is true that many European and American travellers have written pamphlets and articles about His Majesty, but few of them are free from bias, and all of them generally

run in the same narrow and beaten groove of politics. Some of these good men, after enjoying the generous hospitality of the Sultan and professing most profound attachment to his person, have returned to their own country only the more vehemently to condemn him and plan out the partition of his kingdom between their own pet States of Europe. After such bitter experiences, who can be surprised to find the Sultan grow suspicious of his Christian foreign visitors? Who shall blame him if His Majesty plays the diplomatist with his visitor, lest he should inadvertently let drop an important hint into the ears, perchance, of a mere political spy?

Few European visitors have the means of becoming familiar with the social and the religious position of the Sultan, upon which, in a great measure, depends the political success of a monarch in a Moslem country. The Sultan in the mosque is much more important than the Sultan in the kiosk. Many a whisper in the mosque against a monarch has led to his downfall. The Ruler of Turkey is nobody if he is not Caliph at the same time. To arrive at a true conclusion regarding the power and prestige of the Sultan's person, one should approach Constantinople with the eyes and ears of an Oriental Mohammedan.

European visitors are as much at a loss to understand the nature of the deep Turk as a Chinaman is to understand that of the prosaic German.

An Oriental is surprised to find the amount

of ignorance that prevails here regarding the Moslems. Very often unfounded, untrustworthy trash passes for useful and reliable information in the British Press. But it is high time that it should cease. It is of the greatest importance, indeed, that people of all classes in this country should possess most trustworthy knowledge regarding the Mohammedan nations of the world. Lord Beaconsfield wisely remarked that the keys

of India are not at Kandahar, but in London. It may safely be added that the political fulcrum of the Islamic nation has now been placed in London, as Great Britain is in daily and hourly contact with them all.

But it is as surprising as it is regrettable that the teeming millions of the faithful in the far East, who recognise the spiritual authority of Sultan Abdul Hamid, and offer weekly prayers for his well-being, have little personal knowledge of their own Caliph. To all these, therefore, any ray of light from one of themselves regarding His

Majesty cannot but be welcome.

The following pages are intended as much for the Mohammedans of the far East as they are for the people of this country. It may be urged that a British magazine is rather a curious channel of communication with the far-off Moslems. Curious, indeed, it is; nevertheless it is the safest, the speediest, and the best. News from London to a Mohammedan country, and *vice-versâ*, is transmitted earlier and circulated earlier than it is



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From a Photo. by Elliott & Fry, Baker Street.

Rafüddin Ahmad



SULTAN SELIM.
(The Sultan's Great-Grandfather.)

between neighbouring Moslem countries themselves. This is really the key of the success of British administration in the East. Any political movement taking place to-day in Afghanistan is the property of the British Press, and therefore of every Englishman, to-morrow. It may, perhaps, take some weeks to reach the Imperial ears of the Shah of Persia. Long before the people of Hyderabad knew anything of the religious riots in Bombay, the London dailies were devoting long leaders to the discussion of their cause and effects. So also the Egyptians and the Turks may know nothing of a marriage in the Royal Family of Morocco; but the news of the marriage of the grandson of the Queen of England was the very next day the gossip of Cairo and Constantinople. Few Moslems in Constantinople speak Hindustani, but a great many speak English and French. London, therefore, may be termed the General Post Office of the Moslem world.

Twenty-six years ago a Turkish monarch, for the first time in the history of Christendom, landed on these shores, not as an

Vol. vi.—74.

invader, not as a dreaded foe, but as a powerful ally and honoured guest of the Sovereign and people of England. With his entry into London, for the first time, too, in the annals of this kingdom, the flag of the Crescent and the Star floated side by side with the Union Jack on the walls of Buckingham Palace. This Prince was Sultan Abdul Aziz, of sacred memory, "Lord of two lands, master of two seas, servant of two sacred shrines, and Caliph of the Moslems." The Sovereign and the nation entertained him with the greatest possible ceremony.

The Lord Mayor received him at the Guildhall, and within its historic walls, for the first time in the history of Europe, the Sultan made a speech to a Christian audience. His Majesty, after thanking his hosts, said: "I have two objects in visiting this and other parts of Europe: one to see in these centres of civilization what still remains to be done in my own country to complete the work which we have begun; the other to show my desire to establish, not only



SULTAN ABDUL MEDJID.
(The Sultan's Father.)



THE LATE SULTAN ABDUL AZIZ.

among my own subjects, but between my people and other nations of Europe, that feeling of brotherhood which is the foundation of human progress and the glory of our age."

With him the Sultan brought two of his nephews, T.R.H. Murad Effendi and Hamid Effendi. According to report, Prince Hamid was extremely shy, modest, and reticent. So shy was he that he used to hide himself under trees whenever his Imperial uncle appeared in the gardens of Buckingham Palace. We give at the head of this article a portrait of the Prince when he visited England.

That Prince was no other than the present enlightened Ruler of the Turkish Empire. Perhaps the greatest service Sultan Abdul Aziz ever did to his nephew or to his country, was in taking the Prince along with him in his travels through Europe, and particularly to London. The tragic circumstances amid which Abdul Hamid was brought to assume the reins of government are too fresh in the memory of the reader to require detailed mention here. But let it be said to the eternal credit of this modest Prince—a fact which is not generally known—that when a deputation waited on him to offer him the Crown of Turkey, he declined the offer point-blank, a thing which few princes would have done. And it was not until the lunacy of his

brother was conclusively proved and an appeal to his high sense of religion and patriotism was made, that he consented to accept the most responsible and perilous position in the world. He was then, according to immemorial usage, taken to the Mosque of Ayoob, where he was invested with the command of the Moslems by having the Sword of Osman, the founder of the dynasty, given to him by the Scherif of Kuoich, who is summoned to Constantinople for the purpose, such a privilege being reserved to men of his order ever since 1299.

It was a critical time in the history of Turkey. A strong man was required on the throne: one false step, one imprudent action, one wrong move on the part of the Prince would have wrecked the Empire. Now all those who have carefully watched the career of Abdul Hamid through storm to peace will have little hesitation in saying that he has shown tact, judgment, and penetration scarcely surpassed by any monarch of Turkey for two centuries at least.

The Sultan has been his own Foreign Secretary, practically, during the last seventeen years, and he is the most efficient man in his kingdom regarding what is called the Eastern Question. He is the most hard-worked man in his empire, being literally buried in papers and correspondence of all kinds. He has never signed a paper which he had not previously read. It is a wonder to all how he can work so hard. The fate of the empire rests in his hands. Such a man, naturally, is an interesting personality, and every visitor desires to



OSMAN PASHA OF PLEVNA.

see him, but few have the honour of knowing him personally. The Sultan is the most courteous Sovereign in Europe, and all his visitors bear testimony to his being immeasurably polite.

Having naturally an interest in the religion and history of Turkey, and having followed closely the political and religious career of her Ruler—in India and ever since my stay in Europe—I visited Turkey in the autumn of 1892. Having been informed of my desire to pay my respects to him, His Imperial Majesty most graciously notified his intention to receive me on Friday, August 12th, 1892, after prayers. I went to the Palace, accompanied by Sir Alfred Sandison, of the British Embassy, who kindly acted as interpreter. I shall first describe the festivities connected with the Friday prayers.

The pride and pomp of the Caliph, as well as the glory of Islam, is to be observed every Friday, when the Sultan proceeds to his mosque to offer his homage to the Universal Sovereign, like the meanest of his subjects. Indeed, at the present day, such a scene is not to be witnessed in any Mohammedan or even Christian country. About 12,000 of the best troops of the Faithful, bearing the standard of the Crescent and the Star, and wearing full Turkish uniform, are arrayed in lines on both sides of the road leading from the Palace to the Hamidek Mosque, to greet the Monarch whose hand grasps the flag of the Prophet. The soldiers appear very strong and muscular, and are equipped with the latest warlike weapons. The Sultan's *aides-de-camp*, on white Arab steeds, with beautiful black uniforms, gold-laced and embroidered, and scarlet Turkish fez, having medals, won for bravery, glittering on their breasts, run to and fro, the bearers of Imperial messages. There is a neat little building in front of the mosque adjoining the Yaldiz Palace, where distinguished visitors are received and seated by an officer of the Palace, to view the entry of the Great Turk into his mosque. As soon as the Turkish clock strikes six—corresponding to twelve at noon in English time—the Imam



MONIER PASHA.
(Master of Ceremonies for Foreign Visitors.)

of the Padshah, dressed in flowing robes and green turbans, accompanied by some learned Ulemas of Arabia and Syria, dressed in their own national costume, leaves the precincts of the Palace for the House of God. After him follow two carriages bearing some female members of the Sultan's family. The horses are unyoked as soon as the carriages reach the precincts of the mosque, and the inmates remain in them till the completion of the Divine service. Then follow the Grand Vizier, the Shai-khul Islam, the Generals of the Army, Ministers of State, Admirals of the

Navy, Secretaries, Court officials, and a host of dignitaries, presenting the appearance of a moving mass of glittering grandeur.

In universal silence the note of a bugle falls upon the ear. Hush! he is coming. The Sultan is seated in a carriage drawn by two beautiful Arabs. In attendance upon his person is the famous hero of Plevna, Osman Pasha, who has permission to be seated opposite the Sovereign. The carriage is surrounded by the bodyguard of His



SUREYA PASHA.
(First Secretary of the Sultan.)

Imperial Majesty. A stronger and handsomer set of men I have never seen. The guards are mounted on Arabs and attired in the most gorgeous European uniforms. His appearance before his troops occasions a hearty burst of loyal devotion. The soldiers cry aloud something like "God Save Our Lord!" This is echoed and re-echoed till the dome of the mosque reverberates.

When the carriage reaches the building crowded with foreign visitors, the ladies make low curtsies and the gentlemen show equal signs of homage. His Imperial Majesty returns their greetings with the Turkish salutation. He first puts his hand on his breast, and then raises it to his head, signifying thereby Imperial pleasure and welcome. At the door of the mosque His Majesty is received by the Imam and distinguished confidential officers. He is taken to the Imperial gallery, whence he can see and hear everything in the mosque, while other worshippers can scarcely see him. From the windows of the building erected for distinguished visitors I saw the arrival of the Sultan. After his entry into the mosque, one of the *aides-de-camp* of His Majesty came up to me and took me to

a very good seat inside the mosque. The Imam began with the short sermon always given before the service proper. At the conclusion of this the Imam offered fervent prayers for the prosperity and well-being of the Sultan and Caliph, much in the same way as I have heard them being offered for the Queen in her chapel. But here I remarked, with mingled feelings of surprise and delight, the observance of a very old custom of Islamic democracy. At the time of the immediate successors of the Prophet, on the occasion of these Friday sermons and prayers, even the humblest Moslem could stand and criticise the conduct of the Ameer

of the Faithful, or unfold any of his legitimate grievances, which always received prompt attention. Here, too, as soon as the name of Sultan Abdul Hamid was uttered, a few persons got up, with petitions in their hands, seeking that redress at the hands of the Caliph which was perhaps denied them by his lower officials. The attendants of the Sultan received those petitions from the suitors, promising that the same would be put before the Caliph. I don't know how far they met with the attention of the Sovereign, but the custom delighted me exceedingly. First, because it is a remnant

and a precious relic of the spirit of early Islamic independence and equality. Secondly, because it is an institution by which the feeble voice of the aggrieved and the oppressed falls into the ears of the powerful ruler. The sacredness of the spot is a shield against all kinds of violence. In the mosque the all-powerful ruler himself feels equal to the humblest of the worshippers present; this being a tribunal where the master and the servant stand side by side before One who is the Universal Lord, and before whose vengeance the most autocratic must tremble. The service is conducted

with the greatest solemnity, as indeed the Moslem Nimoz always is. But the eloquent appeal of the Imam to the Great Defender of the True Faith, for the protection of the religion of the Arabian Prophet, and for Divine care for the falling nations of Islam as well as for the Caliph of the true believers, in which the congregation solemnly joined, produced the most pathetic of all effects in my mind. Looking to the condition of Turkey, and, indeed, of all Mohammedan peoples, my heart and voice most warmly joined the general chorus. After prayers, His Majesty stepped into a carriage drawn by two beautiful white Arabs, and drove himself



HIS HIGHNESS JAWAD PASHA.
(Prime Minister.)

back to the Palace, acknowledging the salaams of the people.

After his departure I went, accompanied by His Majesty's *aides-de-camp*, to the edifice before mentioned, to await the orders of the Lord Chamberlain. This was a day of some political importance, and therefore His Majesty was particularly busy. The French Ambassador, M. Cambon, was going on leave to his country, and was consequently very anxious to confer with the Sovereign upon some diplomatic matters. Then, for the first

time since the Bulgarian independence, the energetic Prime Minister of that Principality, M. Stambouloff, had arrived in Constantinople to pay homage to his Suzerain. After the French Ambassador's visit, M. Stambouloff was summoned to the Imperial presence. When he left the room the Agent for Bulgaria came to my room, and being introduced to me by the Oriental Secretary of the British Embassy, entered into a very interesting conversation. He told me that the Bulgarians were warmly devoted to the Sultan. I was glad to hear that. I asked him if his people would fight for Turkey against any future Russian invasion. He assured me they would do so, because, he remarked, their own existence as a nation was curiously intertwined with the maintenance of Turkey in Europe. He seemed to entertain a very high opinion of the Sultan as an enlightened ruler and a skilful diplomatist. While I was thus pleasantly occupied, His Majesty sent for me. Accompanied by Sir Alfred Sandison, I entered Yaldiz Kiosk, the new Palace. At the entrance we were received by Monier Bey, the Master of Ceremonies for foreign guests.

I was much surprised to find the Palace of an Oriental monarch like the drawing-room of an English nobleman. If I had gone to the Palace of the Mogul Emperor at Delhi, I

should have seen his private reception-room full of articles of rare value and precious stones of all kinds. I really cannot say what I should not have seen. The transformation of Turkey is marvellous. But the reader must not suppose that the Sultan has no rich and gorgeous palace. He has many such places, but he scarcely uses any; they are used, however, by his guests. When we entered the room we found His Majesty standing ready to receive us. My surprise knew no bounds when I saw the owner of

the Palace himself. I was in the presence of the Pasha of the Turks, the descendant of Mahomet II. and Selim. He had no rich turbans, no jewelled robes, no ornaments, nothing that distinguishes Princes from ordinary people in the East, except the true ornaments of the noble and the well-born, polite bearing and refined expression. He appeared a perfect European Prince, if anything politer and simpler than ordinary men. (They have an axiom in the East, "Look at the Prince, and you will know his people.") I really felt ashamed of my Indian turban and flowing Arabian robe. But for the feeling of respect for the Caliph and patriotism for my own country, I should have appeared before His Majesty with my fez and a Turkish frock-coat. His Majesty has



GENERAL AHMAD JELALÜDDIN PASHA.
(Aide-de-Camp to the Sultan.)

even cast off the aigrette which his predecessors wore with the fez. Another matter attracted my attention and surprised me no less. There were no intricate ceremonies to be gone through as at the reception of the Great Mogul or at other Eastern Courts.

There were no attendants present, as are invariably to be seen in the private rooms of Eastern Princes. There was no one in the room except myself, Sir Alfred Sandison, and the Master of Ceremonies. I was presented by the Master of Ceremonies, who



KIAMIL PASHA.
(Ex-Prime Minister.)

probably thought I should pay my respects like a European. But sentiment and tradition compelled me to do homage to the Caliph like an Oriental, with a bow. As soon as the formality was gone through His Majesty shook hands, took his seat, and desired me to be seated. His reception of me was more like that of a friend than a religious follower. I never expected so much politeness at the hands of a Sovereign. I was astonished to hear His Majesty ask his visitors to take seats in his presence—a privilege which his ancestors seldom condescended to grant.

His Majesty was dressed in a simple Turkish coat, and had a long, military cloak above it. He wore no orders, stars, or ribands of any kind. He is very fair, has a round head grizzled with grey hair, and possesses striking features. It is one of the most remarkable things that the medium between the Padshah-i-Roum and an Indian Mohammedan should be the language of Great Britain. His Majesty understands Persian, and some languages of Europe too; but he seldom speaks any other than his own. He speaks, I am informed, most eloquent Turkish, and I felt extremely sorry at my inability to admire the beauty of the expressions that fell from his lips. He opened the conversation with a smile, which in Sovereigns is particularly pleasing. His simplicity forces itself on the attention of his visitors at every moment. He enters into conversation with marked suavity and frank-

ness, and lets you forget that he is a Prince. While in conversation with his favourite Ambassadors he offers them cigarettes, and condescends to light the same for them.

He takes much interest in the Mohammedans of India, and felt greatly pleased to hear from one of themselves of their great progress and happiness under the reign of Queen Victoria. He was, as patron of Moslem literature, delighted to hear of the compliment which the Empress of India had paid to Oriental people and literature by studying the language of the Moguls. "Can the Queen read and write Hindustani?" asked His Majesty. "Yes, sire," I answered. I had heard that the Sultan's stock of general information on all subjects is extremely astonishing. I had occasion to see it for myself. He is never at a loss in conversation. He knows just what subject would suit his particular visitor. Aware of my extreme interest in the Mohammedan law, His Majesty made one or two inquiries in connection with that subject. He said that he was much pleased to see me, and hoped I should enjoy my visit to his capital. I thanked His Majesty for his gracious kindness and courtesy to me, and wished him a glorious career as Sultan of Turkey and Caliph of the Moslems. The conclusion of the visit was very touching. When I took leave of him he put his hand on my head and shoulders, giving me by that act his Caliphal blessing.



MUNSHIF PASHA.
(Ex-Minister of Education.)

It is now nearly four centuries since an ancestor of the present Sultan (Sultan Selim) was, after his conquest of Egypt, declared Caliph of the Mohammedans. But we doubt whether, during all this time, there has ever been a Prince on the Turkish throne who has shown himself a more zealous follower of the Prophet than the present ruler. Abdul Hamid may have committed some political mistakes, but let it be said to his eternal credit that, ever since his accession to the Caliphate, he has devoted himself most admirably to his manifold duties as the Head of Islam.

With the multifarious duties that he has to perform, His Majesty prays, according to Mohammedan usage, five times a day with the regularity of a clock. He fasts for thirty days during the month of the Ramadhan. He abstains from all kinds of alcoholic beverages and from gambling. He patronizes religious and moral institutions not only among his own people, but among all the Mohammedans of the world. Moreover, he does not confine his charity to the poor and needy of his own religion, but, according to the dictates of the Koran, he helps the deserving, irrespectively of their religious beliefs. If the Sheikful Islam receives any present from him, the Greek and Armenian patriarchs also receive signs of Royal favour. He allows toleration to the highest degree, and is himself anything but a bigot. He is a great patron of learning of all kinds. It is rather interesting to know that he has encouraged painting and sculpture, a thing which some of his ancestors would never have done. He entertains most liberally learned Mohammedans of all countries, and thus keeps up the traditionary hospitality of his forefathers. Even Christian visitors are received with a generosity at his Court which they would never experience at any other European Court.

Sultan Abdul Hamid has abandoned old prejudices. He entertains distinguished European ladies to dinner at his own table with true Saracenic chivalry. He caused a great stir in the Turkish circles by driving with the Empress of Germany on her visit to Stamboul, and leading her to the table at the State banquet.

A few suggestions to His Imperial Majesty as Caliph will not be quite out of place here. The sufferings that the Indian pilgrims to Mecca undergo at Kamran and other places, on their way to the holy city, are really a disgrace to Islam. A great and influential merchant of Bombay, Mr. Omer Janial, who

was himself one of the pilgrims, two years ago sent me a letter from the coast of Arabia, describing the horrors of the pilgrims and begging me to do something in the matter. When I was at Constantinople I explained these grievances at some length to Ahmad Jelalüddin Pasha, an *aide-de-camp* of His Majesty, who promised that he would lay the subject before the Sovereign at his earliest convenience. A year has passed and I have heard nothing of the subject. I know the financial and the political difficulties attending the solution of the question; but the importance of the whole affair is so great that I think it my duty to invite the attention of the Caliph to it once more. I am sure that if financial help is necessary, the Mohammedan Princes and merchants in India would gladly offer it to the Turkish authorities in Arabia.

Then I respectfully suggest the establishment of a Mohammedan University at Constantinople, for granting degrees in Mohammedan law and literature. At present there is no such institution throughout the Mohammedan world. The Christian Universities cannot grant the degrees. The establishment of such an institution will draw learned men to the heart of Turkey from all parts of the Islamic world.



JOWDAT PASHA.

It will tend to revive the smouldering embers of Moslem civilization and increase the tie of affection between the faithful of all nationalities. Nothing will endear the name of Sultan Abdul Hamid more per-

manently to posterity than the establishment of such a University.

To the right understanding of Abdul Hamid as a ruler one must know the enormous difficulties which clog his footsteps, and the barriers which have been placed in his way by the Powers of Europe. First, take the capital itself. Constantinople is a mixture of all nationalities, religions, denominations, and creeds in the world. It is a museum for political, ethnological, geological, and theological students. It abounds with political intriguers, news manufacturers, hireling foreign newspaper correspondents, and spies of all kinds. A foreign resident therein can pass as a Turkish subject or as the subject of his own Sovereign, as suits his interest for the time being. The capital is a microcosm of the whole Empire. It is difficult to govern such a congeries of nations, such an agglomeration of creeds; but, notwithstanding his difficulties, the Sultan has introduced many reforms into his country. He has improved the financial status of Turkey. He has increased in various ways the efficiency of her army. It is now by no means an easy task for any Power to invade Turkey, without serious thought. He has gone to the very root of all evil. He has been seriously devoting himself to the spread of education among his people. In the capital there are twenty and in the provinces a hundred secondary schools, established by the present Sultan. He has established schools even for nomadic tribes. Of course, there is much to be done yet; but we may be thankful for small mercies. I am particularly pleased to find that he is a great patron of female education, and opens schools freely for Turkish girls.

The British Ambassador in Constantinople is always one of the most influential and interesting persons in Turkey. The success of

an Ambassador in a foreign country depends greatly upon his knowledge of the country, his sympathies with her people, and the social influence which he exercises over them. A great diplomatist without social qualities is always a failure in an Oriental country. Sir Clare Ford, Her Majesty's present representative to the Porte, although comparatively new to Turkey and her people, is sympathetic with the Turks. I was much pleased to hear Turkish officials speak highly of him in every respect. He is a very hard-working man. In the month of August, when all the members of his staff went to reside at Therapia, he was still to be seen at Pera. I spent a few of my happiest hours in his company. He is an admirable host. I have derived much useful information regarding the country from him, and am greatly obliged to him for the attention and hospitality which I received at his hands during my stay in Constantinople.

I spent a good half-hour one day with the Patriarch of the Greek Church. I was much pleased to see an enlightened person at the head of the Greek clergy. The Christian historians of the seventeenth and eighteenth centuries deplore the ignorance and servility of the clergy of the Armenian and Greek Churches. In their theological disputes these priests appealed to the Moslem Ulemas for

final decision. A very interesting decision is recorded in history. Even as late as the early years of this century the Armenian and Greek clergy had a great dispute as to whether or not water should be mixed with Sacramental wine. Both parties appealed to a learned Mohammedan, who, after hearing both of them at great length, decided thus: "Wine is an impure liquid — why don't you use pure water?" (Pitzipia's "L'Eglise orientale" II. p. 141). I hope the Greek Church will flourish under the tender care of the present able and learned Patriarch.



AHMAD MOKHTAR PASHA.
(Envoy in Egypt.)

It is sometimes remarked that after the Sultan there is scarcely an interesting person in Turkey. No doubt the Sultan, owing to his political and religious distinctions, occupies a unique position in the country; but it is a libel to say that there are no other interesting persons at all. Some of the Turkish Pashas are extremely clever, and even gifted, personages. I had a long interview with Jawad Pasha, the Prime Minister at the Porte. We conversed on varied subjects, and he seemed to be very well informed on a great many of them which were not strictly in his line.

Munhif Pasha, Minister of Education in the last Cabinet, is one of the most eminent educationalists of the day. He knows English, French, German, Arabic, and Persian. He spoke on English politics with ability. Of others that struck me as remarkably clever were Sureya Pasha, Riza Pasha, Nüshey Bey, and General Shakar Ahmad Pasha, the painter.

We are able to give here the portraits of two other eminent men of Turkey. One is Jowdat Pasha, a distinguished scholar of Mohammedan law, who was recently Minister of Justice, and to whose labours Turkey owes her present code of civil law. The other is Ahmad Mokhtar Pasha, the Sultan's envoy in Egypt, a diplomatist of renown, not unknown to the British public.

Lastly, I must remark that there is nothing like religious bigotry among the Turks. Moslems and Christians sit at the same table, and otherwise mix freely. The young Turk is sober, dignified, and law-abiding. The Turks, being free from drinking, the mother of all vices, are scarce to be seen in criminal courts, which are generally crowded with Christians of all denominations.

It has been my endeavour of late to prove to the people of this country the advantages they derive, and are likely to derive in a

greater degree, from a firm alliance with, and the good opinion of, the Mohammedan world. No portion of the Queen's subjects are more loyal to her, or appreciate more fully the blessings of her rule, than the Mohammedans. It is for this reason that I desire a cordial friendship between England and Turkey. Turkish interests do not clash with the British interests in any part of India. Turkey will be quite happy in the enjoyment of what remains of her empire. Nevertheless, the good opinion of her ruler is of the utmost importance to England. It is an unimpeachable fact that the Sultan commands unbounded influence with the sixty millions

of Moslems in India. This influence has been once, not in a very distant past, used in the favour of England in the time of her trouble. It may be required by England again, and doubtless it will be placed at her disposal by the enlightened Ruler of Turkey.

Upon this very important subject I will quote the views of the late Prime Minister of Hyderabad, son of the most distinguished Indian statesman of the century. Sir Salar Jung, in an article to the *Nineteenth Century*, contributed in December, 1887, says: "England has in India some 50,000,000 of Mos-



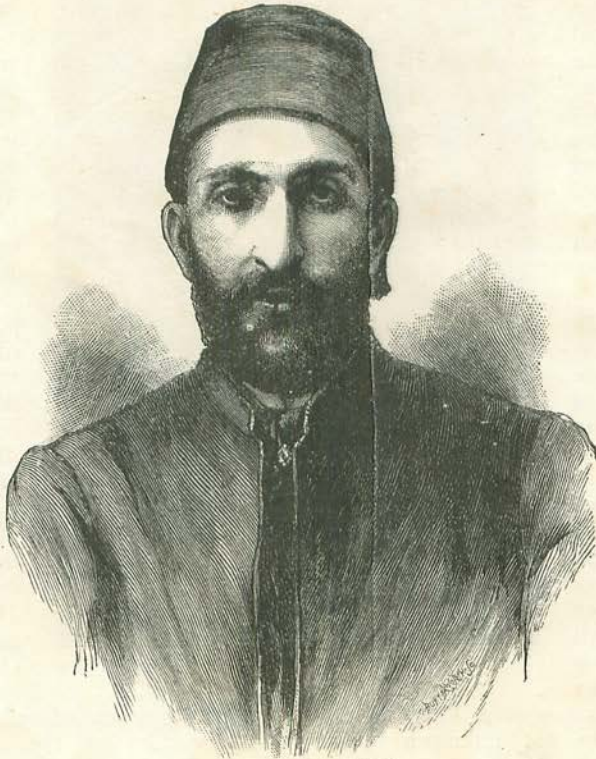
THE GREEK PATRIARCH.

lem subjects, including in their mass the most warlike of the native races, the races upon whom England must chiefly rely to roll back the tide of Russian aggression; and England is not likely to forget that it was these very races who in 1857, at the bidding of their Caliph, the Sultan Abdul Medjid, gave their united support to the British connection at that supreme moment when their defection might have cost the life of every white man and woman in India. My late father frequently assured me that the whole influence of the Caliphate was used most unremittingly from Constantinople to check the spread of

mutiny, to rally to the English standards the Mussulman races of India, and that in this way the debt that Turkey owed to Great Britain for British support in the Crimea was paid in full. And the time may again come when the devotion of the Mussulmans to their Caliph and the shrine of St. Sophia may be not less necessary to Great Britain than in 1857."

The recurrence of danger to British interests in the South-East of Europe is more than possible. The steps of the multiplication table are no more beyond suspicion than is the fact that during a European war, in which Russia is involved, the Divine Figure of the North will become a diabolical figure

in the South. In order to cripple her power in Europe, Russia will attack England on the borders of India. She has an enormous army, and can easily afford the diversion. England must maintain her traditional alliance with Turkey. When we are establishing buffer States on all our frontiers abroad, are we to permit the disestablishment of the buffer State which lies between England's possessions in the East and the hordes of the myriad Slavs? Surely England will not suffer her Eastern Empire to be over-run by savagedom, the civilization of centuries to be wrecked, and the glory of her Imperial history to be brought to ruin.



THE SULTAN OF TURKEY.
(Present Day.)

[The foregoing article on the Sultan of Turkey is especially appropriate at the present moment, when the representation of the Sultan's capital, Constantinople, at Olympia, displays that city with a grandeur and magnificence of effect which far surpasses even that of Venice, which attracted so many thousands of spectators last year.]