

get God's justice and to remember only Allah's sovereign power.

With a zeal that would have brought honour to himself for all time had it been properly directed and used in a good cause for a noble purpose, the Sultan set himself to rouse Moslems in every part of his dominion and tried to stir them up to propagating their faith. There was no wandering fanatic that proposed a *jihad* or did his best to rouse the slumbering passions of an ignorant people in the name of Allah and of his apostle but was sure of Abd ul Hamid's protecting care, *e. g.*, all the powers in Europe could not get him to punish the man who murdered the secretary of the Russian embassy although it was well known that the murderer was one of his own menials, while the secretary, who was stricken down in cold blood in a public thoroughfare, was the trusted friend of a great diplomatist.

Of course every person knew that Abd ul Hamid thought it his duty as the *Imam ul Muslimin* to oppose Christianity whenever and wherever he had an opportunity for doing so, and there were very few statesmen in Europe who were not aware that he had entered *con amore* into the Ulema's plans for the spread of Islam and for a pan-Islamic campaign, yet great diplomatists were again and again deceived by his plausibility in explaining how it was that fanatical outbreaks in different parts of his dominion were brought about by the Christians themselves.

At every port where he held sway, books, newspapers and even letters were opened and read to see if there was aught in them that could in any way be twisted into a reflection on his form of government, or be counted as a challenge to Islam, and it occasionally happened that even European post-offices were searched by his orders.

Can we then wonder that in Arabia, where there was