

The Persians become impossible only under trying or aggravating surroundings, or as a result of hereditary influences; and the undesirable traits of character sometimes attributed to them attach not so much to the Persians as such, but to human nature.

All Persians divide themselves into two classes, those who rule and those who serve. The Constitution of the United States of America teaches that all men are created free and equal, and that idea is innate in every natural born American citizen. Not so with the Persians. They either rule over those who are subject to their power, or serve under those who are in authority over them. So prevalent is this idea among them, that nearly all Persians bear both relations. Almost every one of them recognizes the authority of some one over him, and in turn exercises more or less arbitrary authority over some one under him. They are by nature adapted to a monarchical form of government, and by the same nature they are loyal to the throne. Local circumstances may lead them into rebellion, but by nature they are loyal to authority. Having before us this view of the character of the Persians, we are now ready to outline the political changes that have occurred during these last years.

The present reform movement had its origin in the intelligent patriotism of Mirza Taghe Khan, who was Vezir to Nasir ed din Shah and grandfather to the deposed Mohammed Ali Shah on his mother's side. The downfall of this able minister and his death at the hands of an assassin in 1852 put an end to all talk of administrative reform for some time.

Again in 1891 the people rebelled in connection with the incident of the Tobacco Corporation. But five years later, the murder of Nasir ed din Shah, perpetrated as it was within a famous shrine and sanctuary, was held in