

Of course the plundering propensities of the Valis who were sent to govern the Yemen, and the general corruption which was everywhere manifested, did not tend to allay the feeling of opposition or bring rest and peace into a land that was torn with internal strife.

When the late Sultan Abd ul Hamid came to the throne he was altogether unprepared for the duties that lay before him. Up till then his life had, to all intents and purposes, been that of a religious recluse whose thoughts were continually centred on the propagation of his own faith and the furtherance of his own ideas of God. His immediate friends were the Ulema of Stamboul and the learned men of the strict Koran school who hated the vacillating policy that his predecessor pursued, and longed for a strong man to rally the power of the caliphate and defy the European nations. To them "vox Caliphi" should thunder as "vox Dei" and not be heard as the whisper of the surrounding powers.

Of these Ulema the Sultan Abd ul Hamid was an apt pupil and in some ways a devoted slave. No sooner was he raised to sovereign power than he showed the world that it was his intention to be *Imam ul Muslimin* in the first place and then Sultan of Turkey. Heaven's vicegerent he would be whether his throne as an earthly monarch remained or passed away. In the religious world sovereign power was necessary for the propagation of Islam and this he was determined to have. Consequently from the day that he entered the palace as its ruler he set himself to restore the caliphate to its pristine glory, and determined that both his own will should be obeyed in the land and his faith followed in every part of the Turkish Empire.

Now in behaving as he did I have no doubt that he was actuated by the highest motives that could appeal to a bigoted Moslem's mind trained as his had been to for-