#### THE SULTAN OF TURKEY

N INTERESTING ACCOUNT OF THE UNSPEAKABLE TURK.

The Early days of this Conspicions Mon arch's Lite-Wast he is L'ke to Person . Appearance-His Life a Simple One-Estimates of His Character.

Just new the most talked-about potentate in the world is Abdul Hamid II., the Sultan of Turkey. Since the horrible artocities in Armenia his Government [ has been threatened by the great powers of Europe, and his life has been threatened by his subjects.

By way of introduction to a sketch of his career, it may be well to refer briefly to the lives of his immediate predecessors. In 1839 Mahmud II., Sultan of Turkey, died, and was succeeded by Abdul Medjid, his son. This man reigned until 1861, leaving a brother and two sons. He was sicceeded on the throne by his brother, Abdul Az'z, an ignorant bigot whose extravagance brought his country to avowed insolvency in 1875. The only remarkable thing that he did was to travel. No Ottoman Sultan bad ever before left his own dominions, except for purposes of war, but Abdul Az'z ventured even as far as London. On the 29th of May, 1876, he was deposed, and on June 4th he was found dead. It was said that he had - committed suicide, but the probability is that he was assassinated. He was succeeded by Amurth V., the son of Abdul Medjid, who within three months was removed as an imbecile. Then came Abdul Hamid 11., the present Sultan.

He was born Sept. 22, 1842, and became Sultan on Aug. 31, 1876. On July 27, 1878, two weeks after the treaty of Berlin, Lord Beaconsfield said of him: "He is not a tyrant, he is not dissolute, he is not a bigot, or corrupt." But either Lord Beaconsfield was strangely [deceived or he strangely tried to deceive the world, for a is not possible for a truly good man to be tor nineteen years the absolute master of subordinates so tryannical, so dissolute, so bigoted, and so corrupt as those who rule the Turkish people. It is only fair to

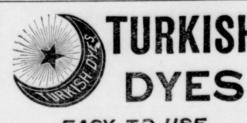
judge the man by his works. When he was a boy the present Sultan lived at the beautiful kiosk of Kyathany, where he learned to ride on the fiercest borses. As he grew older he led a life of greater activity than was usual among Turkish princes; he was much in [the saddle; he loved hunting; he enjoyed long rides into the forests and along beautiful rivers. He was of a thoughtful and serious nature, and spent much time in study. Political economy was a favorite subject, and after the reading of many books he was led to make a study of the methods of government particularly in the Turkish provinces. When he was called suddenly to the throne he knew more than most of his predecessors had known of Turkish history and the Government and resources of his country. There were many evils to be remedied, and it is said that under the direct orders of the Sultan many of them were remedied. When Abdul Hamid went on the throne the country was bankrupt now its credit, though by no means the best, is at least measurable. Then there was only the torn and battered remnants of an army; now Turkey has many thousand well disciplined and well equipped soldiers. A year before his raign began it was almost impossible to publish a newspaper in Turkey. On the slightest provocation a paper was seized by the soldiers, who dist:ibuted the type in the waters of the Bosphorus. Now there are many newspapers, some of them edited with conspicuous ability; but the press is not free, because the editors may not discuss Turkish politics. The Sultan is credited with the desire to encourage arts and sciences and to develop the mineral, industrial, andf agricultural resources of Turkey; but if there has been the will, the deed is still sadly lacking. The personal appearance of the Turkish ruler has been described as follows:

The Sultan's general appearance is characterized by a sort of tired dignity, mingled with an expression of melancholic sadness. His black beard, now slightly tinged with gray, is short, thick, and trimmed almost to a point. The forehead is broad, lightly bulged above the eyebrows, hollow at the temples, and wrinkled all over. The lines running down to the base of the nose, which indicate profound and meditative thought, are accentuated. The eye is dark gray, large, well formed, pensive, slightly veiled, penetrating, kindly, very changeable, and anxious. The eye is that of a thinker, of a suspicious meditator, with a subjective will power. The nose is long and thin at its base, bony and strong at the nostrils. The mouth is large, and the teeth, rather yellow than white, are widely separated. The lower lip is stronger and thicker than the upper one. The expression is energetic and reveals a mixture of pronounced sensualism and real kindness. The Sultan's hair is black and cut short. The skull recedes toward the top; the little brain is strongly marked. The ears are long and vigorously cut. The complexion is a darkish brown. The hands are fine and nervous; the finger nails rosy and cut short. The feet are arched and slender. Abdul Hamid's voice is sympathetic and sonorous. He speaks lower than his subjects, and smiles but little in the presence chase & Sanborn's Seal

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of strangers. He has an excellent memory for faces, out recalls names with difficulty." The Sultan of Turkey owns some of the

fairest palaces that man has ever raised. One of them was reared at cost of \$30,000,000, and yet so great is Turkish prodigality and superstition that but one Sultan has ever dwelt within it, and he was there but a single night. This was Abdul Medjid. He had an evil dream, quit the palace the next day, and neither he nor any successor occupied it thereafter. The Sultan's residence is at Yildiz Kiosk, on the apex of some beautiful hills. It was built by Abdul Medjid, and is about two miles from the Bosporus, which is nearly three miles wide at this point and sends its refreshing breezes up the hill. One who has visited the palace bas given this description of it:

"Around it is a high wall, and the view from it is magnificent with the beautiful Bosphorus winding in and fout and around pictures que spots-the Seragio Point, the Mosque of St. Sophia, the hundred of slender, gilded minarets and graceful domes gleaming out from among the dense green of the cypress and plane trees, the sad solitude of the cemetery at Scutari, the dim Princes' Islands in the distance, and even a faint shadow of Mount Olympus, tar off in Asia, shows in the pure atmosphere of this charmed spot. The interior of Yildiz is beautiful beyond the power of words to describe. It is not crowded with ornament and bric-a-brac, but there are a few priceless vases, pictures, and magnificent rugs and carpets. There is an atmosphere of quiet and repose all through it. There are a few portraits.'

The daily life of the Sultan is a simple one. He rises early, takes a light breakfast, and then gives consideration to the affairs of the State. He reads despatches, dictates replies, confers with officials, and issues his orders. He works often until three o'clock with no intermission except for prayers and a slight repast. After the business of the day is over he either walks, rides, or drives about the grounds; sometimes he hunts a little, occasionally he rows on the lake. At six o'clock he dines in his private apartments. He eats little, and drinks nothing but water. After dinner he smokes and reflects and it is dangerous to disturb him then. On our Friday, which is the Turkish Sunday, the Sultan must visit the mosque, even if so ill that he has to be carried. The occasion is one of pleasure to the people. There is a military display and a sort of review of the troops as he passes. Various appeals are made to the Sultan and many of them are granted. Sometimes, on his journey to the mosque, the Sultan rides a white Arabian horse; at other times he sits in an open carriage. Foreign residents and visitors throng the streets to see him as he passes. The fast of Ramazan, which lasts forty days, is as rightly observed by the Sultan as by the poorest laborer in the kingdom. On the twentieth day of the fast he goes to the mosque where the most precious relics of Islam are preserved; the silver caskets are opened; the relics are taken from their places and the Sultan reverently kisses hem. Of these relics, the one regarded as the most valuable is a piece of cloth about six inches square-all that remains of the mantle worn by the prophet. Another relic consists of a few hairs from the prophet's beard; a third is one of his teeth. After the relics have been kissed, they are put back into the casket and the Sultan seals it with his own seal. The casket is left exposed to public view during the re-

up in the strong boxes until another year Under the rule of the present Sultan the Ottoman empire has lost some of its fairest conquests. In 1877 the war with Russia began, lasting nearly a year. When the Czir could have taken Constantinople, and when, as is clear enough now, he should have taken it, England and Germany interfered. A treaty was signed by representatives of Russia and Turkey at San Stefano on March 3, 1878; but this was much modified by the treaty of Berlin, in which conference their were representatives of Great Britain, Russia, Germany, France, Austria, Turkey, and Italy. As the result of the negotiations the Sultan was practically deprived of Bulgaria, Bosnia, and Herzegovine in Europe and Ardahan, Kars, and Batoum in Asia.

maining days of the feast; then it is locked

It is somewhat the fashion to praise the Sultan. Oscar S. Straus, ex-Minister to Constantinople, wrote a letter to the Sun on Dec. 5, 1889, complaining of the injustice of some of the criticisms of that paper. He was anxious that the people of this country should not believe "the exaggerated stories" of the sufferings of the non-Mussulman population of Turkey, and declared that the Sultan was "a humane sovereign"-a man of serious character, very benevolent and kind hearted, and anxious always to relieve the sufferings of the people, "i-respective of race or religion;" a "kind, benevolent ruler, whose aspiration is tor the good and welfare of his subjects."

There has been much eulogy of this kind, and our present Minister, Mr. Terrell, has indulged in some of it; but there may be no basis for it beyond that admiration which royalty seems to com-mand from ordinary people on whom it looks kindly. And his personal character is of little account since he is the responsible head of a government founded in fanatic conquest, enriched with the plunder of an old civilization, long a menace of art, progress, personal liberty, and freedom of conscioue, and a constant blight upon the prosperity and happiness of one of the garden places of the world and some of the brightest races of mankind .- Post Express.

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HAZING AN ARMENIAN. College Reminiscence of Neurly a Quarter of a Century Ago.

If all the Armenians had something of the spirit possessed by a young man who came to the United States from that country more than a score of years ago, they would give the Turks some lively tussles. His name was Avedis P. Mardarosian. He strayed to Constantinople, and there heard the signal of perfect health, of the New World. He found the Captain of a sailing vessel that was coming to New York, and the Captain agreed to bring him to this port for a specified sum, Mardarosian to board himself during the passage. The young man from the East went on shipboard with a big bag of crackers over his shoulder, a silver coin worth 25 cents in his pocket, and in his heart an abiding hope that if winds favored him crackers held out he would learn something about the civilization of the Western world. He could speak one English word, "bread" and by that term he called his crackers. How Mardarosian passed the critical

> period immediately following his arrival in New York with a capital of 25 cents he never told, but he at length found he knew something about a certain branch of weaving which he could utilize, and in that way he earned a little money. He fell in with some missionary workers, who gave him the first kind word he had received since he landed. Taey helped him in his industrious picking up of English words, and he liked them and their teachings so much that he adopted their religion. He learned to read their Bible, and he read it literally, striving to take on that humility of spirit and gentleness of manner which the book commends. In his personal appear ance he was one of the most ferocious of men, hatchet faced, with prominent teeth, coal-black eyes, hair that would not be coerced, and heavy black mustache that made an angle under his nose, and whose ends pointed toward his broad shoulders. Probably no other concientious, gentle, mildmannered person ever looked so ferocious as Mardarosian did.

He got along well with his English, his civilization, and his christianity, and at length decided that he would get a liberal education, study theology, and go back to his native province as a christian missionary. Friends helped him to take a course of study preparatary to entering Hamilton college. He was admitted as a freshman without conditions. The sophomors took an unusual interest in the fierce looking treshman till they found out that "The Turk" as they called him, was apparently of the gentlest and quietest disposition, and that he had only one object-conscientious. ly to fit himself for the work he had in view. Everybody in the college had the most kindly feeling toward him.

One evening, before the close of the year, a party of some twenty-five sophomores came up the hill at a rather la'e hour. They had been discussing the relative strength of the lower classes, and a strong class feeling was awakened. Somebody suggested that they drop around and pay "The Turk" a midni ht visit. Another said that it was hardly the fair thing to disturb Mardarosian, the hard-working, handicapped student, and it was agreed that he should not be severely hazed, but that they should wake him up, have him sing them a song and make a speech in his native tongue, and wind up his entertainment with an Oriental jig or breakdown on his centre table, after which they would bid him go to sleep and gain strength to tackle his next day's lessons in civilization,

in and out of the curricu'um Mardarosian's room was in the fourth story of one of the college dormitories. He roomed alone. The sophomores clambered noisly up the three flights of stairs. Two or three were more eager than the rest. The one who arrived at Mardarosian's room first burst open the door with his heel and, and the second yelled:

"Wake up, Turk!"

He woke up; there is no conflict of testinony on the point. It was some time before the main body of the visiting sophomores, who were ascending the last flight of stairs when "The Turk awoke," were unanimous as to what it was that hit them. It proved to have been their two classmates, who had hurried ahead. The retreat was anything but orderly, unless it be considered orderly for a score or more of college students to tumble over one another down three flights of broad steps and go out through a doorway as a charge of grapeshot goes out of a cannon's mouth. One minute after "The Turk" was summoned to wake up he stood on the stone steps at the entrance to the building, his black eyes flashing fire, his mouth giving out a storm of words that belonged to no language ever before heard on the campus or in the recitation rooms, the spectral outline of his figure changing as gusts of the night wind fluttered the garment in which he had descended, and an indefinable something making a sort of halo around his head, while the rattle of sophomoric feet on the gravel walks in half a dozen directions was growing faint in the distance. A belated upper classman who happened along at that moment said afterward that Mardarosian was making that glimmer around his head with only one Indian club, but the sophomores insisted that he bad as many clubs as their are spokes in a carriage wheel.

Mardirosian went through his freshman year without being hazed. He never told the story of the attempt to haze him. He was the same mild-mannered, hard-working "Turk" on the next morning that he had

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been on the prevous afternoor, and he con inued so till his death, which occurred be fore he had finished his college course. In his sickness he had the tenderest care, and many sincere mourners wept when they heard he was dead.—N. Y. Sun.

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