

ceeded in accomplishing much, the grateful expressions of large numbers testify.

That there has been but imperfect fulfilment of solemn promises, is no reflection upon him who, with such untiring efforts, obtained them. A true friend to Turkey, and seeking the best interests of her people, he was in full harmony with those men and women who were also seeking her true weal by preaching and teaching the eternal principles of truth, which, when received by any nation, must redound to its most genuine prosperity.

Great changes had, however, already come. Some glimmer of the light shining so brightly in Western Christendom had penetrated here. Turkey, even through her wars, had come into contact with a different civilization from her own. Mahmud II. had had sincere, though perhaps, indefinite desires for a better condition of things for his country. The fall of the Janizaries had put an end to a military despotism, and with the disappearance of this, Mahmud had hoped to accomplish something. The Sultan met with only opposition from the throng of Turkish officials, and little to help him in any quarter. There is something rather touching in the crude efforts he made. If he had had a fuller enlightenment and had received greater sympathy, he might have achieved happier results. He, however, like many another dreamer, died without seeing his visions take the form of realities, but he bequeathed to his son, Abdu-l-Mejid, a disposition towards reform. This youth of 16 came to the throne in 1839. He was amiable and well-intentioned, and had much about him that was humane and kindly, but he was also weak and irresolute. The personal relations between him and Lord Canning seem to have been of unusual friendliness, and it is probable that under the influence of such a character as that of the "Great Elchi" more was obtained from him than if he had been of a different mould. Most of the Turkish statesmen were antagonistic to this influence, and sought to make the young Sultan a prey to their machinations. It was, therefore, with infinite patience and skill that most of the reforms were obtained. There was, however, one Turkish official, Rashid Pasha, who was in warm sympathy with these new ideas. He had been ambassador to England, and later to Paris, during the administration of M. Guizot.

Abdu-l-Mejid, very early in his reign, assembled at his palace the vassals of his empire and his officials with the foreign ambassadors, and caused to be read to them the first formal Bill of Rights ever granted by the Sultans. It was the "Hatti Sherif of Gul Hane." It did not touch the subject of religion but confined itself to three points:

"1st. Guaranteeing to all the subjects of the Porte security of life, honor and property.

"2d. Regular system of levying and collecting the taxes.