

Foreign Dept.

Secret.

1881.

March.

Nos. 104 — 155.

SECRET.

MARCH.

Nos. 104-155.

REFERENCES TO LATER CASES. Rf. R. Nos.
Secret, March 1881, Nos. 156-160.

*Mussulman intrigues in India. Proceedings of the
Turkish Consul-General at Bombay. Corre-
spondence between Constantinople and India.
Proceedings of the Grand Sheriff of Mecca.*

LIST OF PAPERS.

No. 104.—From Asstt. Secy., Poltl. and Secret Dept., India Office, London, No. 130, Secret, of 27th Aug. 1880—With reference to that Office No. 119 of 6th Aug., forwards copy of letter from the Foreign Office, in regard to correspondence between the Grand Sheriff of Mecca and Mussulman Princes in India.

Nos. 105-106.—Enclos.

No. 107.—From Asstt. Secy., Poltl. and Secret Dept., India Office, London, No. 132, Secret, of 27th Aug. 1880—With reference to that Office No. 122 of 13th Aug., forwards copy of a letter from the Foreign Office, regarding the suppression of the *Peik Islam*, published at Constantinople.

Nos. 108-109.—Enclos.

No. 110.—From Asstt. Secy., Poltl. and Secret Dept., India Office, London, No. 139, of 10th Sept. 1880—Forwards copy of letter from the Foreign Office regarding an alleged Mussulman league to be constituted for resisting the union of Christian nations against the Turkish Empire.

Nos. 111-112.—Enclos.

No. 113.—From Asstt. Secy., Poltl. and Secret Dept., India Office, London, No. 146, of 24th Sept. 1880—Forwards copy of letter from the Foreign Office regarding an alleged plan for a Mussulman rising in Western and Central Asia.

Nos. 114-115.—Enclos.

No. 116.—From Secy., Poltl. and Secret Dept., India Office, London, No. 153, of 8th Oct. 1880—In continuation of No. 130 of 27th Aug., forwards copy of papers regarding the new Grand Sheriff of Mecca.

Nos. 117-123.—Enclos.

No. 124.—From H. M.'s Secy. of State for India, No. 42, of 15th Oct. 1880—Forwards copy of correspondence regarding a Mussulman Committee said to have been formed under the auspices of the Turkish Consul-Genl., Bombay, hostile to British interests, and calls for an early report on the subject.

Nos. 125-126.—Enclos.

No. 127.—From H. M.'s Secy. of State for India, No. 153, of 15th Oct. 1880—With reference to his No. 153 of 8th Oct., forwards copy of papers in regard to the Grand Sheriff of Mecca.

Nos. 128-129.—Enclos.

No. 130.—From Asstt. Secy., Poltl. and Secret Dept., India Office, No. 162, of 22nd Oct. 1880—With reference to Secret No. 42 of 15th Oct., forwards copy of papers regarding alleged intrigues carried on by the Turkish Consul-General at Bombay.

Nos. 131-133.—Enclos.

No. 134.—From Asstt. Secy., Poltl. and Secret Dept., India Office, No. 176, of 19th Nov. 1880—With reference to preceding, forwards copy of papers regarding the anti-English intrigues at Constantinople.

Nos. 135-140.—Enclos.

TAKEEDS.

KEEP-WITHS PRINTED.

1. D.-o. from E. Vincent, Esq., of 2nd Nov. 1880, and note thereon.
2. Office Notes and d.-o. correspondence.

3. Note by the Hon. J. Gibas, 829-1-81

Plc + Sec: Dept, India Office,

KEEP-WITHS NOT PRINTED.

3. Papers regarding Major Henderson's visit to Bombay in connection with Mussulman intrigues.
 4. Office slips, &c.
- A. M. A.

- No. 141.—From H. M.'s Secy. of State for India, No. 52, of 3rd Dec. 1880—Forwards copy of further papers regarding supposed Mussulman intrigues at Constantinople, and asks for any corroboration of the statements the Govt. of India can give.
- Nos. 142-144.—Enclos.
- No. 145.—From Secy., Poltl. and Secret Dept., India Office, London, No. 194, of 10th Dec. 1880—With reference to above, forwards copy of further letters on the above subject.
- Nos. 146-150.—Enclos.
- No. 151.—Tel. from Secy. of State for India of 19th Jan. 1881—Intimates the frequent warnings received from Constantinople of intended mischief in India.
- No. 152.—Tel. to Secy. of State for India, No. 105 E.P., of 21st Jan. 1881—In reply to foregoing tel., states that the matter is receiving careful attention.
- No. 153.—To H. M.'s Secy. of State for India, No. 15, of 26th Jan. 1881—Acknowledges the letters received on the subject of alleged Turkish intrigues among the Mahomedans of India, and states that the subject has the full attention of the Govt. of India, and enquiries are being made on the several points referred to. Forwards extracts from letters addressed by Major Henderson on the subject.
- Nos. 154-155.—Enclos.

No. 104.

No. 130, dated India Office, London, 27th August 1880.

From—A. W. MOORE, Esq., Asst. Secretary, Political and Secret Dept.,

To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

WITH reference to Secretary's letter (No. 119) dated 6th instant, I forward herewith, for the information of His Excellency the Viceroy, copy of a letter from the Foreign Office, dated 17th instant, with enclosure, in regard to communications between the Grand Sheriff of Mecca and Mussulman Princes in India.

No. 105.

Dated Foreign Office, London, 17th August 1880.

From—SIR JULIAN PAUNCEFOTE, Under-Secretary of State, Foreign Office,

To—HON'BLE E. STANHOPE, Under-Secretary of State, India Office.

WITH reference to my letters marked Secret of the 14th April and of the 23rd ultimo, I am directed by the Secretary of State for Foreign Affairs to transmit to you, for the information of the Marquis of Hartington, the accompanying copy of a further letter as marked in the margin from Mr. Consul Zohrab, on the subject of the letters which it is alleged Abdul Montalib, Grand Sheriff of Mecca, has sent by private hands to the chief Mussulman Princes of India, amongst others the Begum of Bhopal.

Mr. Zohrab, 22th July 1880.

No. 106.

Dated 29, Sutherland Place, Bayswater, 29th July 1880 (Confidential).

From—CONSUL JAS. JOHRAB,

To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

THE disastrous intelligence which has been received from India leads me to believe that I fulfil a duty in calling Your Lordship's attention to my despatch to the Marquis of Salisbury, marked "Secret and Confidential," of the 12th March 1879, in which I forwarded a secret message from the late Grand Sheriff Hussein Pasha, which His Highness, who was a devoted friend of England, was anxious should be accepted as a warning. Late events have exhibited the truth of His Highness' statements and the soundness of his views. He advised the Government that Mussulman feeling in India and throughout Asia was in such a state of tension that a small event might cause revolt or war, and that it was necessary, if peace was to be maintained and confidence restored, that every measure which would tend to excite suspicion or fanaticism should be avoided, and Mussulman susceptibilities should for a time at least be treated with delicacy and consideration. He likewise foreshadowed the course the Afghans would pursue.

The appointment to the Grand Sheriffate of Abdul Montalib, whose fanaticism—hostility to Christians, and hatred of England—are well known, will, I fear, tend to complicate matters and render the task of arranging the Afghan question yet more difficult. As spiritual head of the Moslem faith and direct descendant of the Prophet, his opinions and advice will receive the attention of Mussulmans, and his advice will, without doubt, be hostile to the interests of England; I therefore beg most respectfully to call Your Lordship's attention to the information I handed to Lord Tenterden in a private note a few days ago regarding the letters which Abdul Montalib had sent by private hands to the chief Mussulman Princes of India, amongst others the Begum of Bhopal. It is believed that these letters were written with a view to excite discontent; it might, therefore, be of great importance to discover what they contained, and this might perhaps be done through the Begum, whom loyalty to England might induce to divulge the machinations of an enemy even though he were the head of her religion.

No. 107.

No. 132, dated India Office, London, 27th August 1880.

From—A. W. MOORE, Esq., Assistant Secretary, Political and Secret Dept.,

To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

WITH reference to Secretary's letter (No. 122) dated 13th instant, I forward herewith, for the information of His Excellency the Viceroy, copy of a letter from the Foreign Office dated 20th instant with enclosure in regard to the suppression of the *Peik Islam* published at Constantinople.

No. 108.

Dated Foreign Office, London, 20th August 1880.

From—SIR JULIAN PAUNCEFOTE, Under-Secretary of State for Foreign Affairs,

To—SIR LOUIS MALLET, C.B., Under-Secretary of State, India Office.

WITH reference to my letter marked Secret of June 19th last, I am directed by the Secretary of State for Foreign Affairs to transmit to you, for the information of the Marquis of Hartington, the accompanying copy of a despatch as marked in the margin from Her Majesty's Ambassador at Constantinople reporting that he had been informed by Kadri Pasha that the newspaper *Peik Islam* which was alleged to have been printed at the Imperial Printing Office had been suppressed and the subsidy to it withheld.

Mr. Goschen No. 894.

No. 109.

No. 194 dated Therapia, 2nd August 1880.

From—RIGHT HON'BLE G. J. COSCHEN, M. P., H. M.'s Ambassador at Constantinople,

To—EARL GRANVILLE, K. G., Secretary of State for Foreign Affairs.

I HAVE had the honour to receive Your Lordship's despatch, No. 244, of the 15th instant, instructing me to take such steps as I may think advisable with reference to the circulation of the newspaper called the *Peik Islam* which it was alleged was printed at the Imperial Printing Office.

In reply, I beg leave to refer Your Lordship to my despatch, No. 130, of the 11th instant, reporting that I have been informed by Kadri Pasha that the publication of this paper had been suppressed, and the subsidy to it withheld.

I have no reason to believe that the paper will reappear again. I trust, therefore, that the matter may be regarded as satisfactorily concluded.

No. 110.

No. 139, dated India Office, London, 10th September 1880.

From—A. W. MOORE, Esq., Assistant Secretary, Political and Secret Dept.,

To—A. C. LYALL, Esq., C.B., Secretary to the Govt. of India, Foreign Dept.

I FORWARD herewith, for the information of His Excellency the Viceroy, copy of a letter from the Foreign Office, dated 3rd instant, with enclosure respecting intrigues at Constantinople on the part of the Mussulmans.

No. 111.

Dated Foreign Office, London, 3rd September 1880.

From—SIR JULIAN PAUNCEFOTE, Under-Secretary of State for Foreign Office,

To—SIR LOUIS MALLET, C.B., Under-Secretary of State, India Office.

I AM directed by the Secretary of State for Foreign Affairs to transmit to you, for the information of the Marquis of Hartington, the accompanying copy of a despatch as marked in the margin on the subject of an alleged Mussulman league to be constituted with a view to resisting the union of the Christian nations against the Turkish Empire.

Mr. Goschen, No. 251.

No. 112.

No. 251, dated Therapia, 12th August 1880 (Very Confidential).

From—RIGHT HON'BLE G. J. GOSCHEN, M.P., H. B. M.'s Ambassador at Constantinople,
To —EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

I HAVE received secret information as to a curious incident said to have taken place at the Palace on the 1st day of the Ramazan. The Sultan is stated to have given a private dinner to a certain number of the chief Ulemas and to have sent them a message after dinner to the effect that they were to concert measures for a Mussulman league to be constituted with a view to resisting the union of the Christian nations against the Turkish Empire. Similar rumours of a Mussulman league have often been spread before, but nevertheless I have thought it my duty to bring this story to the notice of Your Lordship.

The Ulemas are now to draw up a report, and much is said to have passed between the Sultan and the Ulemas with reference to re-establishing the authority of the Koran.

In the same connection communications between Constantinople and India and Afghanistan are spoken of, but I cannot discover that there is any thing very recent to report.

The Naib of Bagdad, a very influential person, is said to be one of the Agents through whom messages are sent. He has been staying for some months at the house of Osman Bey, one of the Sultan's aides-de-camp.

Three messengers are reported to have been sent to Kandahar on various dates, the last, Sengher Khan, having been despatched about a fortnight before the fall of Said Pasha's ministry.

My informant also spoke of intrigues being carried on by the Turkish Consul at Bombay alleged to be a somewhat fanatical man, and it was urgently represented to me that his removal should be pressed for. Whatever truth there may be in these various statements, it is undoubted that the belief is spread abroad among the Mussulman population that the present Sultan is more inclined than his predecessor to maintain the old spirit of Mahomedanism, and various circumstances which I have reported to Your Lordship, such as the circulation of the pamphlet of which a translation was forwarded in my despatch, No. 189, confirm the prevalent belief.

No. 113.

No. 146, dated India Office, London, 24th September 1880.

From—A. W. MOORE, Esq., Assistant Secretary, Political and Secret Dept.,
To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

I FORWARD herewith, for the information of His Excellency the Viceroy, copy of a letter from the Foreign Office, dated 11th instant, with enclosure, regarding an alleged plan for a Mussulman rising in Western and Central Asia.

No. 114.

Dated Foreign Office, London, 11th September 1880.

From—SIR JULIAN PAUNCEFOTE, Under-Secretary of State, Foreign Office,
To—SIR LOUIS MALLETT, C.B., Under-Secretary of State, India Office.

I AM directed by Earl Granville to transmit to you, for the information of the Secretary of State for India in Council, the accompanying copy of a despatch from Her Majesty's Agent and Consul-General at Tunis, with regard to the intelligence received by the French agent at that place that the object of the complimentary mission which the Porte is about to send to Tunis is to prepare the

Mr. Reade, No. 24, dated 30th August.

Government and people of the Regency for a general rising of the Mussulmans in Western and Central Asia.

I am to request that you will state to the Marquis of Hartington that Lord Granville has begged Her Majesty's Ambassador at Constantinople to enquire and report as to the truth of this statement.

No. 115.

No. 24, dated Tunis, 24th August 1880.

From—THOMAS F. READE, Esq.,

To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

MY French colleague has informed me confidentially of a message he has received from M. Tissot, the French Ambassador at Constantinople, to the effect that the Porte had decided to send a special Envoy to this Regency for the declared purpose of investing the Bey's principal Minister, Si Mustapha Ben Ismael, with the grand cordon of the Medjidie, but that the real or chief object of this mission was to prepare the Tunisian Government and people for an early general rising of Mussulmans in Western and Central Asia against the Europeans established there. I know not how it may be intended to work out the supposed real object of this mission, but acquainted as I am with the general character of this people, which is essentially peaceable, and the friendly and interested commercial relations that usually subsist between them and the European residents, I can only augur for such a mission in the event of its being seriously contemplated, the most signal failure.

The name of the expected envoy is stated by M. Roustan to be Kiamel Bey. I shall not fail to duly watch and report upon his movements.

No. 116.

No. 153, dated India Office, London, 8th October 1880.

From—LIEUT.-COL. SIR O. T. BURNE, K.C.S.I., Secretary, Political and Secret Dept.,

To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

IN continuation of Secretary's letter (No. 130) dated 27th August
 From Foreign Office, No. 22, dated 29th September. I forward herewith, for the information of His Excellency the Viceroy, copy of the papers noted in the margin with enclosed correspondence in regard to the New Grand Sheriff of Mecca.

No. 117.

Dated Foreign Office, London, 22nd September 1880.

From—SIR JULIAN PAUNCEFOTE, Under-Secretary of State, Foreign Office,

To—SIR LOUIS MALLET, C.B., Under-Secretary of State, India Office.

I AM directed by the Secretary of State for Foreign Affairs to transmit to you, for the information of the Marquis of Hartington, the accompanying copy of a despatch as marked in the margin relating to the recent acts of the Grand Sheriff of Mecca at Jeddah and elsewhere.

No. 118.

No. 24, dated Jeddah, 12th August 1880.

From—T. PALFREY BURRELL, Esq., Acting Consul,

To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

I HAVE the honor to forward to Your Lordship the duplicate of my despatch, No. 14, Political, addressed to Her Majesty's Ambassador at Constantinople, and referring to recent acts of the Grand Sheriff in Mecca and elsewhere.

No. 119.

Dated Jeddah, 12th August 1880.

From—T. PALFREY BURRELL, Esq., Acting Consul, Jeddah,

To—RIGHT HON'BLE G. J. GOSCHEN, M.P., H. B. M.'s Ambassador at Constantinople.

I HAVE the honor to report to Your Excellency certain matters which tend to show what is the policy of the present Grand Sheriff.

Just before my arrival here, and since then, the acts of the Grand Sheriff, which have been reported to me on good authority, have served to increase the general feeling of discontent which prevails under his rule, and in some instances to make more clearly manifest the difference between the policy of the present and the late Grand Sheriffs as regards Europeans in the Hedjaz.

I am naturally chary, after only a few days' residence at Jeddah, of attaching too much weight to private and secret information I receive, when it comes from old and intimate friends of the late Grand Sheriff, who was so undoubtedly friendly to Europeans and to the English Government, but I am obliged chiefly to rely on such information.

Still, if I find their statements to a great extent confirmed by the public voice in the bazars, and by the important matters which have come under my own personal observation, I am able to report with confidence much which I should otherwise be inclined to disbelieve.

One of the events which has caused most discontent has been the flogging of three men about three weeks ago at Mecca.

It is said that 500 strokes were inflicted, and it is certain that two of the men have died from the effects of the cruel punishment.

The third, who is chief of the quarter to which the late Grand Sheriff belonged, if not already dead, is on the point of death.

The crime for which these men were flogged is reported to have been that in conversation they were heard to say, "The present Sheriff is an old man; he must shortly die, and the other family will soon succeed."

There are also rumours of other punishments, resulting in the death of the victims who were friends of the late ruling family, but I have, at present, no certain information on the subject.

I know, however, that either by the orders of the Grand Sheriff himself, or, as is more probable, considering his very advanced age and his infirmities, by the influence of those around him, good and trustworthy men are removed from their posts to make room for fanatical partizans of the new ruler.

This cannot fail to affect in many ways the relations between foreigners and the authorities in the country. In Jeddah changes have been made in two of the chief Tribunals, the effect of which cannot as yet be appreciated.

I have also received a petition from a British Indian subject, Moussa Malabarr, Sheik of the Malabar pilgrims, who has been turned out of his post by order of the Grand Sheriff, and stopped altogether from having anything to do with the Malabar pilgrims. As no fault has ever been found with Moussa Malabari, who holds excellent certificates, the only reason for his dismissal appears to be that he is a British subject.

The Kaimakam of Jeddah, who has always been very friendly to this Consulate and to British interests, admits that his authority is of no avail, and, privately and confidentially, he has stated to me that he is powerless against the Grand Sheriff in anything the latter may wish to do.

Just lately an incident has occurred which has somewhat disturbed the relations which existed between the Ottoman Governor-General, Nashid Pasha, and the Grand Sheriff.

The latter sent a message to Nashid Pasha, requesting that two guns and 400 soldiers should be put under his orders, and asking that he might have them at once, to send against the Bedouins who attacked pilgrims on the road to Mecca.

Nashid Pasha had already given the necessary orders, and the men and the guns had left the barracks, when a letter reached him, written by On-bin-Nassur, one of the tribe of the Dewi Ouns (the tribe of the late Grand Sheriff), which caused the Pasha to countermand the movement of the troops. The letter stated that the guns and troops were really intended to be used by the Grand Sheriff against the Dewi Oun tribe, and that as they had always been most faithful subjects of the Sultan, they begged the Governor-General not to put under the orders of their bitter enemy a force which would be used against them. Nashid Pasha thereupon informed the Grand Sheriff that he had no instructions to hand over troops, and that he could not accede to the request of the Grand Sheriff.

As a matter of fact, it seems to me that although all the elements of disturbance are at hand, still, with the exception of the insecurity and consequent robberies on the roads to Mecca, Medina, and Taif there is comparative quiet in the Hedjaz.

Many of the principal people, though they are much dissatisfied at the state of things, think it better to keep quiet and wait patiently for the end, which the majority of them are sanguine enough to think must come soon, owing to the advanced age of the Grand Sheriff.

I should add that the account of what occurred between Nashid Pasha and the Grand Sheriff was confidentially given by the Kaimakam here, and is therefore secret.

No. 120.

Dated Foreign Office, London, 29th September 1880 (Confidential).

From—LORD TENTERDEN, Under-Secretary of State, Foreign Office,

To—SIR LOUIS MALLET, C.B., Under-Secretary of State, India Office.

I AM directed by the Secretary of State for Foreign Affairs to transmit to you, for the information of the Marquis of Hartington, the accompanying copy of a despatch as marked in the margin relating to the conduct of the Grand Sheriff of Mecca.

No. 121.

No. 30, dated Jeddah, 26th August 1880.

From—T. PALFREY BURRELL, Esq., Acting Consul,

To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

I HAVE the honor to forward to Your Lordship the duplicate of my despatch, No. 15, Political, of the 20th instant, and its inclosure, addressed to Her Majesty's Ambassador at Constantinople.

No. 122.

Dated Jeddah, 25th August 1880.

From—T. PALFREY BURRELL, Esq., Acting Consul,

To—RIGHT HON'BLE G. J. GOSCHEN, M.P., H. B. M.'s Ambassador at Constantinople.

WITH reference to my despatch of the 12th instant to Your Excellency, I have now the honor to give some additional information respecting the policy of the Grand Sheriff.

I have consulted Mr. Acting Consul Hassan Johur as to the particulars of the first and only official or other interview he had with the Grand Sheriff before my arrival here, and they are certainly not wanting in interest.

Some delay took place before the audience was granted, and when it was finally fixed Her Majesty's Acting Consul was kept waiting some time, and on his reception no sign of respect was shown him.

The conduct of the late Grand Sheriff in this respect, as in all others, was very different. In this case, however, a mere motion of the hand pointing to a seat, and an inquiry as to whether the Grand Sheriff had not seen him the day before, was all the welcome vouchsafed.

In connection with this, as well as with the fact that his policy seems to be chiefly influenced by the persons who immediately surround him, it is right to remember his advanced age.

He is a very thin, tall, old man, and looked very aged; his hearing was bad, but his voice was tolerably clear and distinct.

Almost the only topic which the Grand Sheriff touched was the fact that he had come with full authority to push forward the construction of railways and of telegraph lines, for which he would require the assistance of wealthy Indians.

The Turkish Government, he said, would support him by giving him soldiers; but the Sublime Porte had no money to offer him for improvements. He looked, therefore, to rich Indians for money for railways, and, of course, the money would belong to them as to a Company; but he did not wish any "Nazarini" (Christians) to have anything to do with it.

Now, considering that the term "Nazarini" is a contemptuous term which, even in the streets of Jeddah, has been very rarely, during the last few years, applied to Christians even by the populace, it was a singularly inappropriate term when used by the Prince of Mecca to Her Britannic Majesty's Consul.

Before the Grand Sheriff left Jeddah the Consuls asked when they should come to take leave of His Highness, and he replied that it was not necessary.

Much may, no doubt, be safely attributed to his advanced age, which may render him unable to support the fatigue of official visits, but, unfortunately, almost all his acts tend to render him unpopular, and dreaded as well as disliked.

I have not been able to find in Jeddah any one person who defends either his acts or his policy, except it be the agent appointed by him for this place, but as the latter has not had the courtesy to pay an official visit I have not seen him.

Although they would not wish this to be told to their superiors in Constantinople, I may confidentially state that the Governor-General of the Hedjaz and the Kaimakam are strongly opposed to the Grand Sheriff, but they complain that they have no power to counteract the effects of his policy and the malpractices of his creatures.

The Consular Dragoman, M. Yussuf Kudzi, was very intimate with the late Grand Sheriff, and can therefore hardly expect to be looked upon with favor by the present ruler; but until after a visit which he will shortly make to Mecca is not able to report to me thoroughly what goes on in that city.

All I can learn is, that everywhere there is much discontent and ill-feeling. As a curious illustration of what occurs here, I may mention that it is the custom for certain influential Chiefs of the Bedouins to receive sums of money from the Prince of Mecca to be used for the purpose of keeping the roads in order.

Ali Bin Benian, Chief of the Harbia Bedouins, received a promise from the present Grand Sheriff in Medina that he would be paid this money in Yambo; but when His Highness reached that port he went off in his steam yacht *Italia* without giving anything to the Bedouin Chief.

The latter determined to be revenged, and shortly after came quite close to Mecca, and seized five dromedaries belonging to some travellers, and carried

them off, with all the things loaded upon them. He also warned the people to whom they belonged to go to the Grand Sheriff and say that it was Ali Bin Benian who had done the deed.

There is some reason to suppose that it is this same Chief of Bedouins who arranged the attack against British Indian pilgrims which I had the honor to report to Your Excellency in my despatch of the 17th instant.

With reference to this, and to my letter to the Grand Sheriff on the subject of the punishment of the robbers and the recovery of the property stolen, I have the honor to inclose a copy of the translation of the letter in reply just received from His Highness.

The Grand Sheriff ventures to state that the roads are perfectly safe, and to indulge in conclusions which seem to me very unsatisfactory; and I think Your Excellency will agree with me that the letter does not augur very well for the peaceful security of pilgrims to Mecca.

As a matter of fact, the great majority of people are anxious and unsettled, not knowing exactly what to dread, but looking with apprehension on all the moves of those who act on behalf of the Grand Sheriff.

To such an extent does this undefined feeling exist; that yesterday two old-established and most respectable Indian merchants, who intended to start on a visit to Mecca, came to me to inform me of their intention, lest any harm should befall them when in the immediate vicinity of the Grand Sheriff, and at a distance from the protection of their Consulate.

The only thing that could be raked up against them was an old case which had been settled more than thirty-five years ago, and which, under the late Sheriff, could never have been renewed against them; but now they dreaded lest, by some unforeseen trick, the new people in power should attempt to bring charges against them, and thus deprive them of liberty and property.

I trust shortly to have more information to give with regard to what goes on at Mecca, and I have, &c.

No. 123.

TRANSLATION OF A LETTER FROM THE GRAND SHERIFF, TO ACTING CONSUL BURRELL, DATED 13TH
RAMADAN 1297=18TH AUGUST 1880.

I HAVE the honor to inform you that I received your two letters, the one dated 7th Ramadan 1297, and the second dated the 11th instant, the contents of which I perfectly understood.

As regarding Sheikh Mahomed Saleh El Hindi, the jeweller, I was informed by His Excellency the Governor-General on this subject that the said Mahomed did suspect some persons, and that he forwarded a petition to the Government.

After transferring this case to the Medjliss-el-Tamyeez, the suspected men were brought and detained for nearly twenty-five days in the police-station, and during this time the Court demanded from the plaintiff the grounds on which he founded his suspicion, in order that the case be tried according to the law; but he refused to give a reply, and left for Jeddah; accordingly, the suspected men were released under guarantee. Nevertheless, the Government is endeavouring to do its best in clearing up this matter. This is my reply to your first letter.

Regarding what befel the Indians on their way to Jeddah, of their being robbed and beaten, I am really very sorry for this, and I hope, with the influence of the Sublime Porte, to recover all that was robbed, as well as to procure the severe punishment of the offenders.

I am not however, negligent about the state of the roads and their safety as possibly as I can, and I hope, by God's help, the continual safety in a most assuring manner, and you are well aware that in all countries such highwaymen are to be found, and similar things occur from them, and even worse

as is well known, especially in the provinces of the Hedjaz. Eventually, all safety is to be found now on the road to Medina, which was the worst road, in consequence of the many robberies committed, and which road was shut for many months, especially the road called "The Sultanee," which was very dangerous, but the Imara (Prince) has taken measures to let safety reign there, whilst for twenty years it was dangerous to pass, and the caravans and pilgrims in going to Medina used to take other difficult roads, from fear of the said road, where no danger exists at present.

I have, therefore, to inform you that all the roads are quite safe, and this was an extraordinary event that happened since my arrival, and I will endeavour to do my best to give you satisfaction, according to what is required; and with my good feeling I send you this early reply.

No. 124.

No. 42, dated India Office, London, 15th October 1880.

From—Secretary of State for India,

To—Government of India.

WITH reference to my despatch, No. 24, dated the 28th May last, I forward herewith copy of a further letter from the Foreign Office with enclosure from Her Majesty's Ambassador at Constantinople containing particulars in regard to a Mussulman committee said to have been formed at Bombay, under the auspices of the Turkish Consul-General in that city, with designs hostile to the British Government.

2. I shall be glad to receive, with the least possible delay, a report from Your Excellency in Council upon the statements contained in these papers and others of a similar character which have been transmitted to you.

No. 125.

Dated Foreign Office, London, 29th September 1880 (Confidential).

From—LORD TENTERDEN, Under-Secretary of State, Foreign Office,

To—SIR LOUIS MALLET, C.B., Under-Secretary of State, India Office.

I AM directed by the Secretary of State for Foreign Affairs to transmit to you, for the information of the Marquis of Hartington, the accompanying copies of a despatch as marked in the margin respecting the alleged Mahomedan intrigues in India.

Mr. Goschen, No. 312.

No. 126.

No. 312, dated Therapia, 31st August 1880.

From—RIGHT HON'BLE G. J. GOSCHEN, M.P., H. B. M.'s Ambassador at Constantinople,

To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

HIS Excellency Abédine Pasha informed me yesterday, at the close of a conversation upon the Montenegrin question, that he had been especially charged by His Majesty the Sultan that the rumours which had spread of attempts on the part of the Ottoman authorities to excite the fanaticism of our Indian Mussulman subjects against us were absolute falsehoods ("mensonges"). He disclaimed any such intentions in the strongest manner, both on behalf of the Porte and on behalf of His Majesty; and he had been ordered to give me these assurances in writing if I should require it. These rumours, His Excellency added, were spread by persons anxious to excite the feeling of England against Turkey.

I thanked His Excellency for these assurances, which I informed him would give great satisfaction to Her Majesty's Government. At the same time,

I added I could not deny that news had been brought to me which pointed to communications of a somewhat singular character between Constantinople and India.

His Excellency replied he would challenge me to bring forward any evidence of any communications to which we could object.

On this I reminded him of the document signed by Said Pasha with reference to the establishment of the Indian paper, the *Feik-Islam*, copy of which was forwarded to Your Lordship in my despatch, No. 130, of the 11th ultimo, and of the alleged printing of that paper in the Imperial Printing Press.

However, I added that I was glad to think that he himself had been no party to what had happened with regard to that paper, and that I should rely on the promise which he had so formally and distinctly made, that no hostile action of the kind indicated was being taken now, or would be taken in the future.

I propose to recur to this conversation at some future interview with Abédine Pasha, and to put before him the special facts which have been brought to my knowledge as bearing on alleged plans for exciting religious fanaticism in a manner hostile to us.

Your Lordship will receive other despatches from me by this messenger, communicating information received as to the treatment by the Sultan of Said Fazl and Said Selman Effendi, Nahib-ul-Eekraff of Bagdad, and as to the interpretation put upon such treatment.

It is clearly necessary to watch such incidents, but Your Lordship must not assume from the fact of my transmitting such items of intelligence, that I am in any way disposed to overrate their importance.

No. 127.

No. 158, dated India Office, London, 15th October 1880.

From—LIEUT.-COL. SIR O. T. BURNE, K.C.S.I., Secretary, Political and Secret Dept.,

To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

WITH reference to Secretary's letter dated 8th instant (No. 153), I forward herewith, for the information of His Excellency the Viceroy, copy of a letter from the Foreign Office, dated 7th instant, with enclosures, in regard to the Grand Sheriff of Mecca.

No. 128.

Dated Foreign Office, London, 7th October 1880 (Confidential).

From—LORD TENTERDEN, Under-Secretary of State, Foreign Office,

To—SIR LOUIS MALLET, C.B., Under-Secretary of State, India Office.

I AM directed by the Secretary of State for Foreign Affairs to transmit to you, for the information of the Marquis of Hartington, the accompanying copy of a despatch as marked in the margin on the subject of the conduct of the Grand Sheriff of Mecca.

No. 129.

Dated 29, Sutherland Place, Westbourne Grove, London, 27th September 1880 (Confidential).

From—CONSUL JAMES ZOHRAB,

To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

I HAVE the honor to acknowledge Sir Julian Pauncefote's despatch (not dated) inclosing, for my information, copies of Mr. Acting Consul Burrell's despatch and its inclosure of the 12th August last, relating to the conduct of the Grand Sheriff of Mecca.

My private letters from Jeddah confirm in full Mr. Burrell's statements.

Abdul Montaleb has fully borne, since his accession to office, the description I have had to give of him. He is a fanatic of the extreme school, a hater of all Christians, and a bitter enemy of the English.

Since his arrival in Mecca his acts have all tended to lessen our influence in the country, and, by removing from office men whose sympathies were known to be with England, he is sowing seeds which will bear pernicious fruit for us later.

That he will continue to try to raise difficulties in India by writing in a spirit hostile to us to the Mahomedan Chiefs I do not doubt, and I fulfil but a duty in urging that his recall be insisted on.

Ruling over more than 60,000,000 of Mussulmans, England cannot but have a deep interest in the person who is appointed to represent the Prophet, and it behoves her to prevent the post being held by any man who is hostile to her interests.

No. 130.

No. 162, dated India Office, London, 22nd October 1880.

From—A. W. MOORE, Esq., Assistant Secretary, Political and Secret Dept.,

To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

WITH reference to Secret despatch (No. 42), dated 15th instant, I forward herewith, for the information of His Excellency the Viceroy, copy of a letter from the Foreign Office, dated 17th ultimo, with enclosures, in regard to the alleged intrigues carried on by the Turkish Consul-General at Bombay.

No. 131.

Dated Foreign Office, London, 17th September 1880.

From—SIR JULIAN PAUNCEFOTE, Under-Secretary of State, Foreign Office,

To—SIR LOUIS MALLETT, C.B., Under-Secretary of State, India Office.

THE accounts of the recent defeat of the Russians by the Turcomans which was furnished by Sheikh Suleiman and was inclosed in Mr. Goschen's despatch, No. 230, of the 9th ultimo, communicated to you on the 28th ultimo, appearing to contain some exaggerations, Earl Granville suggested, for the consideration of Her Majesty's Ambassador, whether it might not be advisable to point out to Sheikh Suleiman that care should be taken not to furnish to the Embassy as true any information on the correctness of which he could not rely. His Lordship also requested His Excellency to give his opinion generally as the value of the information obtained from the Sheikh. Mr. Goschen has replied

to Lord Granville's enquiries in the despatch, of which copies are enclosed, and has at the same time forwarded a memorandum furnished by Sheikh Suleiman with regard to the intrigues alleged to be carried on with Her Majesty's Indian subjects by the Turkish Consul-General at Bombay.

I am directed by Earl Granville to request that, in laying Mr. Goschen's despatch before the Marquis of Hartington, you will state to His Lordship that Lord Granville would be glad to be made acquainted with the result of any inquiries that may be instituted with respect to the proceedings of the Turkish Consul-General.

No. 132.

No. 341, dated Therapia, 7th September 1880. (Confidential).

From—RIGHT HON'BLE G. J. GOSCHEN, M.P., H. B. M.'s Ambassador at Constantinople,

To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

IN reply to Your Lordship's despatch, No. 411, Confidential, with reference to apparent exaggerations in the reports received from Sheikh Suleiman Effendi, I have the honor to state that I have myself on several occasions entertained

doubts as to the degree to which the news derived through him could be relied on. Your Lordship is aware how he obtains his information. He has an establishment in Stamboul called a Téké, which is a half-religious, half-charitable institution, in which he receives travellers from all parts of Asia.

The Téké was on one occasion visited by M. Sartoris and Mr. Stephen, the latter being able to converse with some of the travellers, who, he reported, to be people coming from Bokhara and other parts of Central Asia, and certainly it appeared as if the means might be at hand for obtaining local news current in those regions. The Sheikh reports the substance of his conversations with these travellers, and in reply to Your Lordship's suggestions, that he should be told that great care should be taken not to furnish Her Majesty's Embassy as true any information on the correctness of which he cannot rely, I beg to point out that the Sheikh himself is probably quite unable to apply any test. I learnt that on several occasions he has supplied valuable news, but it is clear that it must be sought amongst a great deal that is valueless.

I have the honor to inclose a long memorandum furnished by Sheikh Suleiman as to the Turkish Consul-General at Bombay, whose intrigues have already been alluded to in a memorandum sent to Your Lordship in Sir H. Layard's Secret despatch, No. 480, of the 2nd May last.

I am sending a copy of this memorandum confidentially to His Excellency Sir James Fergusson, the Governor, who has written to me privately on the subject of the relations between Indians at Constantinople and others at Bombay. The memorandum now inclosed, and others on this subject lately sent, may afford an opportunity for testing the accuracy of the Sheikh's Indian information.

I fear, however, that if the system of receiving information from him is to be continued, it will be impossible to eliminate a great many exaggerated statements.

The palace information received through the Sheikh appears to be tolerably correct; the news about Sheikh FadhI supplied by him has been verified by subsequent facts.

No. 133.

MEMORANDUM.

(Secret et Confidentiel.)

Le Sheikh Suleiman Effendi a l'honneur d'attirer l'attention de votre Excellence sur les menées de Hussein Effendi, Consul-Général de Turquie à Bombay, et s'empresse de démontrer la nécessité de le faire remplacer par une personne moins hostile aux intérêts de la Grande Bretagne.

Le Scheikh vient de recevoir une lettre d'un de ses correspondants de Bombay par laquelle on l'informe que la nouvelle politique suivie par l'Angleterre à l'égard de la Turquie ainsi que les derniers événements de l'Afghanistan ont eu pour effet de créer aux Indes une certaine effervescence dans les esprits. Le correspondant ajoute que sur l'instigation même de Hussein Effendi on travaille beaucoup les Indiens en vue d'arriver à établir les bases de l'union Islamique, et que rien n'est épargné pour atteindre ce résultat.

Une société s'est formée à Bombay sous la dénomination de "Comité de Secours pour la Turquie," et sous prétexte de recueillir des fonds pour l'Empire Ottoman, ce Comité se réunit régulièrement à Bombay pour entretenir des correspondances avec Calcutta, Madras, Hyderabad, Delhi, Benares, Umballa, Lodiana, Rempour et plusieurs autres villes et centres importants. Le but de ces communications secrètes est facile à prévenir, dit le Sheikh Suleiman Effendi; il s'agit de servir une cause qui n'est pas certainement celle de la Grande Bretagne. Il faudrait donc, ajoute le Sheikh, faire tout son possible pour éloigner de Bombay Hussein Effendi, dont les intrigues ne laissent plus de doute.

Pour récompenser le zèle des membres du susdit Comité qui travaillent dans l'intérêt de l'union Islamique et pour les encourager à augmenter le nombre des

acolytes d'une politique initiée sous les auspices de l'ex-Premier Ministre, Saïd Pacha, Hussein Effendi vient de les faire décorer. Voici le nom de ces Indiens :

- Mouhamed Ali Rougha (Troisième Classe Medjidié).
- Abdul Rahman Binni Mouniaa (Troisième Classe Medjidié).
- Hadji Kerim Mouhammed Suleiman (Quatrième Classe Medjidié).
- Abdul Hussein Chirazé (Quatrième Classe Medjidié).
- Mevlevi Hidayetullah Mollah (Quatrième Classe Medjidié).

Le Gouvernement Ottoman en chargeant Hussein Effendi de remettre ces décorations à ces Indiens lui a donné l'ordre de leur faire savoir en même temps que le Gouvernement du Sultan avait hautement apprécié les services qu'ils rendaient à la cause Islamique.

Indépendamment des membres effectifs du dit Comité il y a aussi d'autres négociants Indiens très-influents qui jouent leur rôle dans toutes ces manœuvres, ce sont :

Suleiman Djaffer Kamou, Sheikh Issa, Sheikh Mahmoud, Ismaïl Süt, et plusieurs autres dont les noms ne sont pas encore connus.

Hussein Effendi avait précédemment signalé à la Porte les services rendus par ces derniers personnages.

Le Mollah Mevlevi Hidayetullah, mentionné plus haut, est celui qui, par son caractère religieux et sa vaste instruction, constitue, au dire du correspondant, l'élément le plus dangereux au sein du susdit Comité; car il se rend assez souvent dans les mosquées de Nakhouda, de Djouma, et de Ismaïl Süt pour prêcher aux populations Indiennes les idées subversives qui forment la base essentielle du programme tracé par le Comité dont il fait partie.

Le susdit Hidayetullah jouit d'une grande autorité et a un grand ascendant sur Hussein Effendi, qui l'a toujours ménagé et respecté. Chaque fois que le Consul-Général de Turquie à Bombay a dû s'absenter de son poste, s'est le Mollah Hidayetullah qui l'a remplacé dans ses fonctions.

Le Scheikh Suleiman Effendi conclut par dire que Hussein Effendi, tout en travaillant contre l'Angleterre, ne manque pas de se rendre souvent auprès des autorités de Bombay pour essayer d'entretenir avec elles des rapports parfaits et leur faire croire qu'il professe beaucoup de sympathie et d'attachement pour la Grande Bretagne. Il importe, par conséquent, dit le Scheikh, que les autorités sachent que Hussein Effendi joue un double rôle et qu'elles doivent se méfier de ses protestations d'amitié.

(Signé) HUGO MARINICH.

Péra, le 2 Septembre, 1880.

No. 134.

No. 176, dated India Office, London, 19th November 1880.

From—LIEUT.-COL. SIR O. T. BURNE, K.C.S.I., Secretary, Political and Secret Dept.,
To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

WITH reference to Secretary's letter (No. 162) dated 22nd ultimo, I forward herewith, for the information of His Excellency the Viceroy, copy of a letter from the Foreign Office, dated 29th ultimo, with enclosures, in regard to anti-English intrigues at Constantinople.

No. 135.

Dated Foreign Office, London, 29th October 1880.

From—LORD TENTERDEN, Under-Secretary of State for Foreign Affairs,
To—SIR LOUIS MALLETT, C.B., Under-Secretary of State for India.

I AM directed by the Secretary of State for Foreign Affairs to transmit to you, for the information of the Marquis of Hartington, the accompanying copy of a despatch as marked in the margin, respecting Mussulman intrigues for

Mr. Goschen, No. 430 (very confidential.)

reviving the spirit of Islam, proceedings of Indian subjects at Constantinople, and the intended publication of a paper of the nature of the *Peik Islam* for circulation during the gathering of the pilgrims at Mecca in November.

No. 136.

No. 430, dated Therapia, 5th October 1880 (very confidential).

From—RIGHT HON'BLE J. G. GOSCHEN, M.P., H. B. M.'s Ambassador at Constantinople,
To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

In reply to Your Lordship's despatch, No. 449, with reference to the Porte's mission to Tunis, and the statement of the French Agent at that place that he had received intelligence that the real object of this mission was to prepare the Government and people of the Regency for a general rising of Mussulmans, I have the honor to state that I have had some conversation with the French Ambassador on the subject, with a view of ascertaining what truth there was in the report.

M. Tissot informed me that he had received intelligence that not the Porté but the Palace party were constantly at work elaborating plans for reviving the spirit of Islam, and endeavouring to exercise a certain influence over the Mussulmans in other countries. He had spoken very strongly to Abèdine Pasha on the subject, who had denied any such policy on the part of the Porte; but M. Tissot was certain that a kind of propaganda was in secret preparation. His Excellency reminded me of a plan of Khaireddin Pasha to form Tunis, Egypt, Arabia, and Syria into one great Arab dependency, dependent on the Porte, but under a kind of Khedive; and he appeared to be under the impression that such dreams of meeting European pressure by such combination were being revived.

As far as I could gather, the French Ambassador had received information very similar to what has been so often brought to this Embassy of Mussulman intrigues of a very vague character, but which it would probably be wrong entirely to disregard.

I have the honor again to inclose two reports from Mr. Marinich on the alleged proceedings of Indian subjects at Constantinople.

I have also had information from other quarters, if not to a precisely identical effect, yet showing that efforts are being made to create some impression in India. I have been told that, on one occasion, when the editor of the *Peik Islam* was being rallied on the subject of the suppression of his paper, he retorted that a very much more effectual method of producing the same result would be tried.

It is now said that a pamphlet, prepared by Munif Effendi, ex-Minister for Public Instruction, is ready, and had been seen by my informant, and that many thousand copies of this pamphlet, together with a paper to be published in Turkish, Persian, Arabic, and Oordu, are to be taken to Mecca for circulation during the gathering of the pilgrims in the middle of November for the Courban Bairam.

It appears that the attitude of the Turkish Government towards this movement is not unlike that of the Russian authorities with regard to the Bulgarian propaganda. They disavow it officially in strong terms, and it will probably not be possible to point to any single authoritative act to which exception could be taken now that the newspapers founded with a view of conducting such a campaign have been suppressed.

Your Lordship will not fail to bear in mind the spontaneous declarations made lately by the Sultan himself and by Abèdine Pasha, that the rumours as to our Indian subjects being stirred up by Turkish agencies against the English were calumnies.

The excuse will probably be made that the pamphlet and newspapers which are brought to our notice as inflammatory are religious and not political, that they call the faithful to show more religious ardour, but not in a sense hostile to the political dominion of the powers under whom the Mussulmans addressed may happen to live.

The pamphlet which is mentioned in my despatch, No. 377, very confidential, of the 21st ultimo (which is inclosed herewith, together with a translation), contains, as Your Lordship will see, allusions to the spiritual authority of the Sultan as Caliph, and to the veneration in which it should be held by all good Mussulmans.

I have further the honor to inclose a memorandum from Mr. Marinich as to the state of feeling of Mussulmans in Constantinople with reference to the action of the powers, but I am bound to say that there are contradictions in the accounts which deprive them of much value.

No. 137.

MEMORANDUM.

(Secret et Confidentiel.)

COMME j'ai déjà eu l'honneur d'informer l'Ambassade de Sa Majesté, plusieurs Indiens résident à Constantinople. Ils forment une espèce de Comité Permanent qui est en correspondance suivie avec les divers Comités qui se sont formés aux Indes quelque temps avant la dernière guerre Russo-Turque.

Le but de tous ces Comités est déjà connu : ils recueillent ostensiblement des fonds pour venir en aide aux réfugiés Musulmans de l'Empire Ottoman, victimes de la guerre ; mais ils travaillent en secret les populations Indiennes afin de les pousser à secouer le joug Britannique. Pour accomplir leurs desseins, qui tendent à établir d'abord l'Union Islamique dont ils se disent les plus zélés champions, ils se servent des liens religieux qui les attachent au Khalifate.

Ces Indiens reçoivent les fonds dont ils ont besoin des Indes directement et les Comités qui les fournissent disposent de sommes considérables.

Il est important, dit le Cheikh Suleiman Effendi, de connaître les noms des Indiens qui se trouvent dans cette capitale et qui intriguent contre l'Angleterre, afin de pouvoir au besoin contrecarrer leurs menées. Ce sont : Ekber Khan, du Pundjab, âgé de 22 ans environ, qui fait ses études au Lycée Impérial de Galata Séraï ; Nousret Ali Khan, originaire de Delhi, ex-Directeur du journal " Peiky-Islam," qui se publiait à Constantinople ; Iskender, ancien Directeur du journal " Dar-el-Khilafé," qui se publiait à Constantinople ; Hassan Effendi, de Bombay ; et Youssouf Effendi, de Bombay.

Indépendamment des Indiens dont les noms viennent d'être cités, il y a aussi à Constantinople plusieurs autres dont le Chiekh Suleiman Effendi trouve inutile de citer les noms, car ce sont des Indiens qui font les domestiques et les boutiquiers et qui n'ont aucune espèce de participation dans les intrigues ourdies contre l'Angleterre.

Les Indiens dont les noms sont mentionnés plus haut, rendent fréquents visites à quelques-uns des Ministres Ottomans et se présentent même de temps à autre au Palais de Yeldiz, pour communiquer toutes les nouvelles qu'ils reçoivent des Indes et qui peuvent intéresser les Turcs.

Le Gouvernement Ottoman n'avait cessé de résister à toutes les propositions que ces Indiens lui avaient présentées jusqu'à la fin de la dernière guerre, et ce n'est que depuis cette époque seulement qu'il a commencé à les écouter et à entrer dans leurs vues. Aussi, n'épargne-t-il pas l'occasion pour leur prouver combien il est reconnaissant des offrandes d'argent expédiées de l'Inde et leur faire comprendre qu'il trendra compte, en temps utile, des efforts qu'ils déploient pour amener l'union désirée.

Le Scheikh Suleiman Effendi dit que la nouvelle politique suivie par l'Angleterre vis-à-vis de la Turquie et les derniers événements de l'Afghanistan ont facilité de beaucoup la tâche des Comités Indiens, qui profitent du mécontentement qui règne au sein des populations fanatiques des Indes pour arriver à leur faire lever l'étendard de la révolte et secouer le joug de l'Angleterre.

Autant que le Scheikh Suleiman a pu se renseigner, il paraît que le Gouvernement Turc n'a fourni jusqu'ici à ces Indiens aucun écrit pour qu'ils puissent s'en servir dans les Indes contre l'Angleterre; mais le Scheikh Suleiman pense que si l'Angleterre persiste dans sa politique actuelle, la Porte finira par oublier l'ancienne amitié qui la lie à la Grande Bretagne pour s'occuper sérieusement à intriguer aux Indes.

L'élévation de Seïd Fazil à la dignité de Vizir, sa mission sur le littoral des Indes, ainsi que les instructions secrètes dont il est porteur, prouvent suffisamment, dit le Scheikh Suleiman, que déjà les intentions de la Turquie vis-à-vis de l'Angleterre ne sont plus les mêmes.

Le Comité Indien de Constantinople vient de préparer un Mémoire destiné à être présenté au Cheik-ul-Islam. Dans ce document il l'engage à décider le Gouvernement à envoyer aux Indes deux Ulémas, deux Scheikhs, deux prédicateurs, deux militaires et deux civils, pour prouver le degré de sympathie que les Turcs nourrissent à l'égard des Musulmans des Indes. Entre autres choses, le Mémoire dit que l'effet en sera immense; que la Turquie sera la première à en retirer de très-grands avantages; que les secours d'argent afflueront de tous côtés; et que chaque Indien s'empressera de porter ses regards vers le Khalifate et qu'il verra en la personne de ces Envoyés le vrai Représentant de Sa Majesté le Sultan, que les Indiens vénèrent du fond de leur cœur. Le Mémoire ajoute que si ce vœu des Indiens n'est pas exaucé toutes les conséquences et la responsabilité qui en découleront, au point de vue du "Chériat," retomberont sur le Cheik-ul-Islam.

Le Mémoire conclut par dire que la conduite loyale des Indiens vis-à-vis des Turcs ne saurait pouvoir passer inaperçue; car ils se sont montrés très-généreux pendant la guerre à l'égard de leurs coreligionnaires, tandis que ces derniers n'avaient rien fait pour captiver leurs sympathies, et que si le Gouvernement Ottoman avait songé à cette époque à envoyer aux Indes les personnes dont on suggère aujourd'hui l'envoi, les Indiens se seraient montrés dix fois plus généreux dans leurs secours qu'ils ne l'ont été envers les Musulmans de l'Empire Ottoman.

Le Scheikh Suleiman Effendi m'a informé que c'est sous le Grand Vizirat d'Edhem Pacha que les Indiens ont envoyé à Constantinople leur premier agent.

A cette époque-là était arrivé ici le nommé Mevlevi Azamet, qui, sous le mandat apparent de régler les comptes des secours expédiés des Indes, avait la mission secrète de jeter les premières bases de l'entente à établir entre les Musulmans des Indes et ceux de la Turquie.

Le susdit Mevlevi Azamet a séjourné pendant quelque temps à Constantinople, et s'en est retourné aux Indes après avoir organisé le Comité Indien qui fonctionne régulièrement jusqu'à ce jour.

De temps à autre un des membres de ce Comité part pour les Indes pour céder sa place au nouveau membre arrivant.

Avant de quitter Constantinople, Mevlevi Azamet a reçu la décoration du Medjidieh, et il a été aussi porteur de diverses autres décorations que le Sultan avait conférées à quelques Indiens ainsi que des lettres de remerciement que la Porte adressa aux généreux donateurs.

Quelques mois après le départ de Mevlevi Azamet est arrivé à Constantinople le nommé Mehmed Ali, riche négociant Indien qui, durant son séjour, a fourni des fonds au Comité Indien d'ici, et n'a quitté cette capitale qu'après avoir remis aussi 500 livres au Président de la Commission des Emigrés.

Mehmed Ali a été décoré par le Sultan.

Le Scheikh Suleiman Effendi a reçu des lettres des Indes qui lui annoncent que les populations de Pechavour, de Lahore, de Multan, et des autres villes du Pundjab qui, jusqu'ici se sont montrées attachées à l'Angleterre, commencent aussi à être travaillées par les agents des Comités de Bombay, et on va jusqu'à dire que les émissaires poussent les populations à refuser désormais de se battre contre les Afghans sous prétexte qu'ils sont leurs coreligionnaires.

Le Scheikh Suleiman attire sur ce dernier point la plus sérieuse attention du Gouvernement de Sa Majesté, et ne se laisse pas de lui conseiller de prendre sans retard toutes les dispositions voulues pour pouvoir suivre attentivement, et arrêter à temps les mouvements subversifs de ces Comités qui auraient redoublé de zèle depuis que le parti Libéral est monté au pouvoir.

(Signé) HUGO MARINICH.

Péra, le 23 Septembre, 1880.

No. 138.

MEMORANDUM.

DES renseignements que j'ai fait recueillir dans les différents centres populaires de la capitale, il résulte que les événements politiques du jour n'ont pas altéré sérieusement l'esprit du public Musulman. La plupart des Turcs n'attachent aucune importance à la situation politique, et ne songent qu'à trouver les moyens de vaincre leur misère.

Le reste de la population, qui possède plus ou moins les moyens de vivre, se met à discuter la politique et à faire des commentaires sur la ligne de conduite suivie par l'Europe à l'égard de la Turquie, et ne cache pas la haine que lui inspire l'attitude de l'Europe.

En attendant, l'animosité des Musulmans contre les Chrétiens augmente de jour en jour. Depuis quelque temps, le mot "Ghiaour" est proféré plus fréquemment par les Turcs. Pour le moment on ne songe pas à l'idée de se soulever contre les Chrétiens, bien que les Turcs soient devenus plus arrogants et plus provocateurs. Les Chrétiens évitent soigneusement toute cause de rixe et se montrent très-humbles envers les Musulmans. Dans quelques cercles Turcs seulement on a parlé de venger sur les Chrétiens la conduite de l'Europe; mais on n'a pas manqué d'ajouter aussi que les conséquences en seraient terribles pour la Turquie, et cette considération les fera toujours réfléchir avant de se laisser entraîner par le fanatisme religieux.

Avec tout cela, si cette situation se maintient il y a lieu de craindre que la misère affreuse qui règne, jointe aux rigueurs de l'hiver, pourra pousser les Turcs à commettre des actes de désespoir.

Ce que l'on peut affirmer sans crainte d'être démenti, c'est que le peuple Musulman déteste tant son Souverain que son Gouvernement, et les accusent d'avoir amené l'Empire à sa perte.

(Signé) HUGO MARINICH.

Péra, le 28 Septembre 1880.

No. 139.

MEMORANDUM.

Dated péra, le 29 Septembre, 1880.

[Inclosure in Mr. Goschen's No. 430: see Section 22 (Asia, No. 5.)]

(Secret et Confidentiel.)

J'AI eu une conversation avec le Scheikh Suleïman Effendi, et je l'ai sondé pour savoir quelle était l'opinion publique au sujet des événements politiques du jour.

D'après les renseignements que le Scheikh a pu recueillir, il résulte que pour le moment il n'y a pas une grande effervescence au sein de la population Musulmane de la capitale. En général on s'en remet au destin.

Les Turcs considèrent, dit-il, plus ou moins toutes les Puissances comme des ennemis, mais ne songent pas à se venger d'elles, sachant d'avance que les conséquences en seront terribles. Au reste, a ajouté le Scheikh, il n'appartient pas au peuple de prendre l'initiative d'un mouvement contre les Chrétiens. C'est au clergé qu'incombe, dit-il, la tâche de décider s'il y a lieu ou non de pousser le peuple à accomplir cet acte de désespoir. En un mot, un massacre ne doit s'accomplir que sur une décision rendue par le Scheikh-ul-Islam, et le "fetva" *ad hoc* doit essentiellement se baser sur une des prescriptions de la Loi Sacrée du "Chéri." Une fois que le "fetva" est prononcé, les Ulémas et les Scheikhs se chargent de le communiquer au peuple, qui agit en conséquence.

Le Gouvernement Ottoman, dit le Scheikh, envisage l'Angleterre comme le promoteur de la politique actuellement suivie par l'Europe à l'égard de la Turquie, toutefois il ne veut pas encore rompre ouvertement avec elle dans l'espoir qu'un revirement politique se produira. Le Gouvernement Turc s'occupe, dit-il, des Indes avec l'intention de parvenir à intimider et à occuper l'Angleterre. Il voudrait lui faire du mal; mais reconnaissant son impuissance, il préfère encore la ménager pour pouvoir regagner son amitié. Aussi, a ajouté le Scheikh, on est généralement d'opinion que tout changement de politique qui s'opérerait en Angleterre en faveur de la Turquie, quelque insignifiant qu'il soit, serait accueilli ici avec la plus vive satisfaction, et il produirait de grands résultats.

D'abord, dit le Scheikh, l'agitation aux Indes se calmerait et les populations de l'Asie Centrale qui nourrissent de grandes sympathies pour l'Angleterre, continueront à considérer la Grande-Bretagne comme la seule amie et protectrice du Khalifat. En un mot, le Gouvernement Turc oublierait tout pour redevenir l'ami sincère de l'Angleterre.

Il est difficile de constater, dit le Scheikh, si Osman Pacha entretient une correspondance suivie et régulière avec des Musulmans des Indes. Cela paraît au Scheikh peu probable parce que Osman Pacha ne connaît personne aux Indes, bien qu'il y soit très connu et estimé, et que les Indiens se soient même occupés de lui dans leurs publications. Voici ce que j'ai appris à ce sujet.

Il y a plus de deux mois Osman Pacha, en sa qualité de membre de la Commission de Secours, siégeant au Palais de Yildiz, a reçu des Indes la somme de 3,000^l. qui lui a été expédiée directement des Indes à titre de secours.

Il y a environ deux mois le Consul-Général de Turquie à Bombay lui a fait parvenir une somme de plus de 12,000 roupies que les Indiens avaient recueillies à titre de secours pour les réfugiés.

Plus tard, un des négociants notables de Bombay, le nommé Rahmetullah-Suleïman, lui a expédié aussi la somme de 4,000 roupies offertes à titre de secours pour les réfugiés.

Le susdit Rahmetullah-Suleïman est le frère du richard bien connu, Suleïman Djaffer-Kamou, qui réside à Bombay.

Ces jours-ci on a aussi envoyé de Madras et de Lahore à l'adresse d'Osman Pacha la somme d'environ 1,000 roupies, à titre de secours pour les réfugiés.

Pour le moment l'Inde n'expédiera pas d'autres fonds à Constantinople, car les sommes qui ont été recueillies, ou qui le seront désormais, devront être envoyées directement à la Mecque pour faire face aux grandes dépenses qu'occasionnera la construction des conduits de l'eau que l'on a décidé de faire venir à la Mecque pour les besoins des pèlerins.

A l'occasion de l'envoi de ces secours d'argent, Osman Pacha doit avoir adressé des lettres pour remercier les généreux donateurs.

Les Indiens résidant à Constantinople, qui fréquentent le Palais du Sultan, s'abouchent avec Osman Pacha, avec le Premier Chambellan, et avec un certain Abdul-Kerim. Ce dernier est un soi-disant médecin Indien qui avait été admis au service du Palais du temps de l'ex-Sultan Murad par les soins de Nouri Pacha.

Les divers renseignements que j'ai pu recueillir ne m'ont pas encore permis de découvrir s'il existe ou non un Agent Russe, du nom Pohl, qui entretiendrait des relations avec les Indiens; mais j'ai su que Nousret Ali Khan voit des Agents Russes dont il me reste encore à savoir le nom. Par la même occasion, il m'a été donné d'apprendre aussi que les Indiens voient de temps à autre M. Onou, ainsi que l'Ambassadeur de Perse.

Enribil-Nakhouda Mahomed Ali Rogy, fils de Mehmed Emin, qui réside à Bombay, est Président et non pas membre de la Société aux Indes appelée "Andjoumani-Islam." En ce moment il parcourt les villes de l'intérieur des Indes pour s'aboucher avec des personnages et s'acquitter de sa mission. Il a une position élevée. Il est très-considéré parmi les Musulmans des Indes, et son influence est immense.

En parlant de ce personnage, dans mon mémorandum daté du 20 courant, je disais :—

"Quelques mois après le départ de Mevlevi-Azamet est arrivé à Constantinople le nommé Mehmed Ali, riche négociant Indien, qui durant son séjour à fourni des fonds au Comité Indien d'ici, et n'a quitté cette capitale qu'après avoir remis aussi 500l. au Président de la Commission des Emigrés. Mehmed Ali a été décoré par le Sultan."

La Société dite "Andjoumani-Islam" n'est autre que les Comités dont parle mon mémorandum du 23 courant, et qui se sont formés aux Indes quel-ques temps avant la dernière guerre Russo-Turque.

"L'Andjoumani-Islam" a son siège à Bombay, et ses branches sont à Calcutta, Delhi, Bénarès, Bengale, Hayderabad, et Djebel-Pour.

Le journal "Peiky Islam," qui se publiait en langue Turque et Indienne dans l'Imprimerie Impériale, aux frais du Gouvernement Ottoman, a été supprimé dernièrement.

Nousret Ali Khan, originaire de Delhi, membre le plus actif et le plus influent du Comité Indien de cette capitale, et dont parle mon mémorandum du 23 courant, en était le Directeur.

Voici une annonce qu'il avait répandue aux Indes, et qui vient de tomber entre les mains du Scheikh Suleïman. Elle peut fournir le moyen aux autorités Anglaises de découvrir la brochure intitulée "Hakki-Sultan," qui a vu la lumière à Delhi, et qui sort de la plume de Nousret Ali Khan. Cet individu vient de présenter une requête pour obtenir l'autorisation de publier son journal dans l'imprimerie particulière dite Mihran, ou bien dans celle du journal Arabe "El Djevaïb."

Nousret Ali Khan pense que le Gouvernement ne lui accordera pas l'autorisation demandé pour ne pas indisposer l'Angleterre.

Nousret Ali Khan a avoué lui-même que les Ministres Ottomans qu'il a occasion de voir n'ont pas encore saisi toute l'importance de sa mission, et n'a pas dissimulé à son interlocuteur qu'il se trouvait tant soit peu découragé.

Il n'a pas hésité à dire que le Gouvernement Britannique le considérait comme l'un de ses plus grands ennemis, qu'il le traitait comme tel, et que pour cette raison il songeait à embrasser la nationalité Russe ou Persane; d'autant plus, a-t-il dit, que le Gouvernement Britannique avait le droit de le rayer du registre de ses sujets.

Nousret Ali Khan voyant que son retour aux Indes est devenu de toute impossibilité, a pris le parti de s'établir définitivement dans cette capitale.

Il a appris que les autorités aux Indes ont pris toutes les mesures voulues pour pouvoir arrêter sa correspondance et empêcher même ses agents de lui

donner de leurs nouvelles. Pour ce motif, il est à chercher le moyen propre pour renouer indirectement des relations avec ses correspondants.

Voici le nom des journaux Indiens reçus par Nousret Ali Khan :—

“ Mufferikh-ul-Kouloub,” publié à Kiradj-Bender.

“ Kilid Oumid,” publié à Lahore.

“ Dourbin,” publié à Calcutta.

“ Mirdurakhchan,” publié à Delhi.

“ Sadik-ul-Akhbar,” publié à Bahaoul-Pour.

“ Sultaniel-Akhbar,” publié à Bent-Lahore.

Tous ces journaux ont critiqué amèrement la suppression du “ Peiky Islam,” décrétée dernièrement par l'ex-Premier Ministre, Cadri Pacha.

Malgré mes investigations, je n'ai pas pu établir si le Munshi Nousret Ali Khan est en correspondance directe avec Munif Pacha. J'ai souvent eu l'occasion de m'entretenir avec l'ex-Ministre de l'Instruction Publique, qui m'a toujours prouvé beaucoup d'amitié et de confiance, mais je n'ai jamais pu m'apercevoir qu'il partage les idées de ceux qui veulent susciter aux Anglais des difficultés dans les Indes. Au contraire, je sais que les Indiens d'ici ont essayé plus d'une fois à l'associer à leurs vues, et qu'il a toujours décliné leurs propositions; il me sera par conséquent permis de dire que je ne crois pas que Munif Pacha entretienne la correspondance qu'on lui impute.

Cette supposition peut avoir pris son origine du fait suivant :

Le Munshi Nousret Ali Khan, qui réside à Delhi, est le Directeur du journal intitulé “ Nousretul-Mettalib,” et collaborateur des journaux “ Mihri-Dourakhchan” et “ Nasr-el-Islam.” Outre qu'il est à Delhi le Président de “ l'Andjoumani-Islam,” et le principal promoteur de l'Union Islamique, c'est un homme très-instruit, qui a publié plusieurs ouvrages sur le Khalifate, et qui se croit en devoir d'offrir au Ministre de l'Instruction Publique du Sultan les spécimens de ses élucubrations. Ainsi, l'année dernière Munshi Nousret Ali Khan avait envoyé à Munif Pacha de ses ouvrages, et il est certain qu'il continuera à le faire à Kiamil Pacha, le nouveau titulaire du Ministère de l'Instruction Publique.

Pendant qu'il était Ministre Munif Pacha avait reçu des ouvrages, non-seulement des Indes, mais aussi des autres pays Musulmans.

De même que Munshi Nousret Ali Khan, en sa qualité de publiciste, sent le besoin de cultiver les relations du Ministre de l'Instruction Publique de l'Empire Ottoman, de même aussi l'Indien, Nousret Ali Khan, ex-rédacteur du “ Peiky Islam,” ainsi que les autres Indiens résidant à Constantinople, sentent la nécessité de fréquenter le dit Ministère pour s'assurer son concours, et faciliter ainsi la marche de leurs affaires particulières.

Munif Pacha avait donc souvent l'occasion de voir au Ministère des Indiens; mais toutes mes informations me portent à croire que son Excellence n'a pas prêté l'oreille à leurs insinuations.

Il est important de mentionner ici le père de Munshi Nousret Ali Khan. Il s'intitule “ Imami-Fenni-Munazereï-Ehli-Kitab, Seid-Nasreddin Muhammed. Aboul-Mensour.” Ce personnage a publié une foule d'ouvrages, dont plusieurs sur le Kaliphat.

Le nommé Mirza Mahmoud, sujet Persan, est le frère de Agha Mahomed Tahir, propriétaire du journal Persan “ El-Akhtar,” qui est suspendu aujourd'hui. Il était en rapport avec le Munshi Nousret Ali Khan, parce qu'il lui envoyait son journal, et recevait en échange celui publié par les soins de Munshi, “ l'El-Akhtar,” était échangé aussi contre plusieurs autres journaux Indiens. Indépendamment de Mirza Mahmoud, les nommés Mirza Mehdi, Maksud, Drogman, et Mirza Nedjif Ali, Consul de Perse, se mêlaient dans la publication de “ l'El-Akhtar.”

Tous ces individus entretiennent des correspondances avec les Indes, et j'ai appris que la correspondance de Nousret Ali Khan est reçue et transmise par leur entremise, attendu que l'autorité Anglaise intercepte le passage des lettres et des journaux qui sont expédiés à son adresse.

Bien qu'il soit difficile d'indiquer la vraie couleur et le ton de "l'El-Akhtar," on peut dire que c'était un journal plutôt hostile à l'Angleterre. Le plus souvent il a adapté son langage aux exigences de la politique existante entre l'Angleterre et la Perse. Ce journal s'est occupé aussi de l'Union Islamique.

Quant au langage du journal "El-Djevaïb," il est en général favorable à la politique Anglaise.

J'avais été chargé de fournir des renseignements à l'égard d'un certain Nablec Khan, sujet Persan. On vient de m'informer que cet individu n'est pas encore arrivé à Constantinople.

Au dernier moment j'apprends d'une source autorisée qu'un dissentiment s'est produit parmi les Indiens résidant dans cette capitale, et qu'à la suite de cela Ekber Khan ne veut plus s'associer aux démarches poursuivies par ses coreligionnaires.

(Signé) HUGO MARINICH.

No. 140.

The glittering swords of intelligence for the strengthening of friendship written by Seyyid Imam Fazl Ben Alawiz Ben Muhammad Ben Sahl Mola, &c.

In the name of God, most merciful and clement, praise be to God, the Lord of both worlds; and prayer and reverence to Muhammad, our Lord and to his descendants and all his companions.

For it is known that love and hatred are two qualities hidden in the heart, which are made apparent by deeds towards friends and enemies, in intercourse and in estrangement, in concord and in opposition, and these are called "friendship and enmity." And it has been said in the holy tradition: If thou hast seen thy enemy to be an enemy also of thy friend, make friends with him, but if thy enemy is the friend of thy friend, beware of him and keep aloof, and do not associate with the friend of thy enemy, and do not make enemies of the enemies of thy enemy.

And in short men may be divided into four classes.

He who hears something of thee and believes it.

He who hears something of thee and relates it and carries it about.

He who hears something of thee and tells lies about it and delights in hearing it.

He who hears something of thee and makes conjecture about it and adds to it.

And knowledge of men is necessary, for he who does not know men is indeed not a man as said the poet.

Men are various, and thou must study them, unequal as the trees, some of which bear fruit sweet to the taste, while others have neither food nor fruit.

There are three kinds of affection—that from the heart, that of speech, and that of action, and the two last demonstrate the

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first; and men who love are of four kinds: Those who love and demand no return, as a father or Sheikh (chief), and those who seek for love, and those who requite it in intimacy, and those who are friendly and demand their rights in return.

For friendship has its conditions and rights. Love, where no respect is, is blameable and passing, but love mingled with respect is to be praised and

endures. Friendship without respect is to be blamed, and tends to rupture and separation, for it lacks respect for the essentials of love.

Moreover, five conditions are necessary as qualities in a friend: fidelity, good breeding, generosity, courage, and integrity. Do not associate with a *liar*; he will deceive thee like a mirage which hold off and on, nor with a *fool*, for with him is no advantage for thee, but injury; nor with an *avaricious* man, for he will deprive thee of thy greatest necessities which he lacks; nor with a *coward*; he will betray thee and flee at a critical moment; nor with a *libertine*, for he will sell thee for a morsel.

But he who has such a friend should not yield, be complacent in all things, as if he did not believe in any change in him, or was safe from him. For it has been said "Love thy friend as if he were one day to become thy enemy," and the poet adds—

Beware of thy enemy once, beware of thy friend a thousand times.

For a friend may turn on thee and his injuries reach thee.

And as to the rights of friendship, *viz.*, active sympathy, confidence, guarded speech, refraining from talking against the interests of a friend or from quarrelling with him, condoning his errors, acting with mutual good faith and sincerity in intercourse, lightening or laying aside all ceremony and formality, praying for him in his lifetime and assisting his brethren after his death.

For this mutual assistance is an important matter for the prosperity of religion and happiness of the world. The communion of hearts and fellowship and brotherhood are one to six causes: (1) faith in God; (2) faith in the devil; (3) kinship; (4) affinity; (5) fraternity; (6) similarity of nature.

And each of these has its zeal and fanaticism, but the fanaticism of the true faith is the strongest and noblest.

For the true religion contains the revelations of the messengers of God; it turns men from their lusts, and bends their hearts to its will, and triumphs over secrets and chastens the minds and guards the souls of men in sacred communion with God; it is a true friend in misfortunes; nor without religion

Page 4. can these things be. There is no peace for men without it, and it is the surest guide in prosperity and rectitude in this world. It is most valuable in all affairs and useful in administration, and the one and only essential for future happiness.

For indeed God did not injure his people when he created them, by laying on them his *Sheri* (sacred law) and confidence in his religion; sending prophets with excellent miracles that astonished his people, and prevented them opposing the propagation of his decrees by means of prophets, among which there is neither difference of doctrine nor heresy. And there must be a union of hearts among men, for without unity of heart men cannot be united; and this is most incumbent on the ministers of the true religion; for if they are not conscientious of soul, who can guard the religion, and protect it from change and alteration, encouraging all endeavour suitably to their nation, for the attainment of fanaticism by their union thus uprooting heresies and uniting hearts.

And true fanaticism is that which makes proselytes and conciliates different natures and gives strength to the weak.

And fanaticism is propagated by priests of the true religion, so that there may not be found a dominion among the people without the attainment or confirmation of their zeal for the true religion.

But in describing man with all his admirable qualities of thought and action judicially and socially, one can say that the principles of heavenly things are acquired from the visible, but the details are to be derived from what is invisible.

For if the priest (Imam) write in himself, as is befitting his office, probity and energy (it is well); for he is the pole which unites the fire and the sheen from both sides. Nor can there be perfect piety in him, if he be negligent in

transmitting the laws of God with regard to worship, since true piety transmits these laws with conscientiousness as God commanded.

For if the priests neglect his subjects, and the Sultan does not prevent them from acting in opposition to God, they will continue in the path of vanity, and vice will appear among them, and want of faith; and their years be spent in vanity and destruction, and their successors will tread in their course, and ruin will ensue for the empire, for dearth of a man of rectitude and faith.

But if the Sultan gives his attention to them and prevents them from transgressing against God, then will they pursue the path of good, and virtue will appear in their midst with faith, and thus will they pass their days; and their successors will imitate them, and the empire be strengthened and increased, because of the existence of a man of rectitude and faith.

God has ordained obedience from the rulers in affairs, and obedience yielded by them (to Him) causes a union of faith and government of the affairs of Islam, and by their obedience are boundaries set up, and obstacles levelled.

Nor is there any position higher than that of a just Sultan except that of a prophet sent by God, or of a sainted King.

Says our Lord Osman, son of Affan—"God forbids by the Sultan, what he forbids by the Koran," *i.e.*, those who, if there were no Sultan, would from lack of faith transgress the injunctions of the koran, are strengthened to God

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by him, and through fear of him are prevented from abandoning their duties owed to their Lord God, and from doing that which is forbidden.

For it is the fear of the Sultan which keeps most men from transgression and up unlawfulness; and if this fear of the sword and dread of retribution were not, their attention would be given only to the affairs of this world, and to the circumstances of their subsistence. Only with these would they be occupied, directing their thoughts to such things only and not pondering ought else.

For the mind is like a lamp in the middle of a house, around which are locked up store rooms, in some of which are the means of prosperity in this world, and in others the means of happiness in the world to come. And he who opens the door of the store room pertaining to this world has his mind enlightened with its brightness, and sees what is within, *viz.*, success in this world, but ruin in the world to come. But he who opens the store room of future life is illumined with another brightness and beholds the means of future happiness, but earthly loss. But he who opens both magazines is illumined with the brightness of both, and beholds the means of prosperity now and in the world to come.

Moreover man is made up of five qualities: intellect, knowledge, and good character, and courage and piety. And if one lack the first four, yet can he acquire them by intercourse, but want of piety is the greatest calamity and a sorrow of sorrows, because hence spring the four vices of lying, treachery, rioting in forbidden lusts of the flesh, and covetousness. But when religion is established, then comes assistance and victory assured from the Lord of worlds; and when religion falls into contempt, then by order of the sacred law the conquering angels are withdrawn on high, and devils descend in their stead, and monsters of iniquity, and then are produced the twin bad qualities—want of fear of retribution and lack of desire of future reward; and when these two vices are established two more proceed from them, love of this world and confidence in it; and then are stirred up ignominy and wretchedness together, and from these people gone astray the secret of Islam is removed, the secret word of the Most High. Truly God hath assisted us believers, and ours is the victory over them by reason of greater aid and abundance of possessions. But the devil was placed over them and the succour of the merciful one was cut off from them as God has said; and he who lives without thought of God, the devil and he are friends together, and if he take upon himself the religion of the true God, he is like good in which is no profit, or like a sword without edge.

But by the establishment of the true religion and by obedience to the sacred law are produced two qualities—fear of retribution and desire for future reward, and by confirming of these, two more come into existence—purity in the world and distrust of this life, for (the good) are assured that this world is transitory, and people and wealth and all that pertains to it, will be taken back (by its creator). As says the poet—

“Wealth and nations are but pledges, and one day must these pledges be restored.”

Therefore (the good) strive only for what will profit them in the future life, and there springs up in them, courage and strength of belief, and generosity of soul and liberality; and the angels of the merciful one stretch forth to aid them, as God has said—“I am with you, and my angels shall strengthen those who believe; and I will cast terror into the hearts of infidels, and my angels shall strike them on their necks and take from them all that they value.”

Then shall appear in them the secret of Islam and the secret word of God, but never shall God give the ascendancy to the infidels over the true believers, for though the infidels were as the number of the stars in heaven, yet would the victory be with the true believers, because the Sultan is as the breath of God giving his commands; and man is composed of two worlds, and the world above which is the secret of God, or spiritual, and the nether world which is the cage or body; and the health of the cage or body and its destruction depends on medicinal herbs, and food and drink, but the health of the spirit and its ruin is dependent on the cure of the prophets. And this cure consists of pious works and acts of faith and friendship; nor can there be lasting happiness and enduring peace to this spirit unless by the use of this cure; nor can there be torture and pain for ever to the spirit unless by the abandonment of this cure, and by opposition to it; since no peace can be revealed in the world without the supremacy of the spirit over the body by abundance of acts of worship, like the supremacy of fire over fuel, where the coal is called fire and fire strips it of its name of coal.

For God explained and enjoined the paditions of the prophets, and he who chose to follow their signs, and went the right way, which they showed to him God revealed the truth of the two worlds, the higher and the lower, and brought to nought the sayings of fools who trusted in their own opinions and inventions, and who were humbled into subjection like beasts astray and blindly searching for the higher world, and many of them even for the lower world; and Muhammad has said: “With you, by religion, are miracles which are the foundation of faith and the demonstration of belief, whether in imitation, or independently occupying yourselves in good works, and this is the chief thing for all men.”

And said the most learned Sheikh, Jemaleddeen Mehomet ben Bahrak in his commentary “The excellent palmgrove, an explanation of the firm handle (*i.e.*, the true religion), “I know that there are other steps to God, and that they are numerous, yet are they comprehended in three grades (“flights”?) and the grade of the true believers is the *first*; and faith is the belief in Muhammad in all that is necessary, and the complete acceptance of him both by high and low; and he who is not such an one (as accepts), cannot be called a true believer.

And the most High has said “take the prophet who is sent to you, and do not keep aloof from him, but fear the terrible retribution of God.” But this state is made perfect by circumspection and attention to its duties, and by doing the work necessary, such as is ordered by him, and cease from fleeing from the prophet, for he who outwardly and inwardly strives until he acquires that rank can justly be called a true believer.

And the second grade is that of the Ulema (priesthood) which is the acquisition of proof and pledges with regard to matters incumbent on them and faith both in root and branch, and the science of “qualities.” And thus is revealed the rights of things in perfection; nor can transgression be tolerated,

nor schisms be accepted, nor doubts in discussion, nor such suppositions as may suffice in short for men in general in the world. And this state is made perfect by circumspection and attention to its duties, *viz.*, seeking refuge from the world of vanity, and persistently turning to the eternal world of joy. And thus is one called of the "Ulema" as God has said—"Beware of the retribution of God, but he who believes and acts righteously shall have a reward." And the third grade, is that of the learned men of observation; and is only for those who enter it as a profession and of choice; where in proportion to one's natural gifts and previous abilities is one favoured. But science is requisite for success and effort.

* * * * *

And the attainment of this grade is unconditional; the reason of success in it being generally like the reason for obtaining one's daily food; for by actions, does blessing descend, just as by the shaking with the wind, does the fruit fall and by battering is gained victory and ingress. But mere self-denial is barren, without patience, and this grade is above the preceding ones, and they lead up to it as two steps. But loss of the principal prevents success. And in short—Oh my brother, the world is the property of true believers and of infidels, and it is a transitory world. But the other world is for the true believers alone, and that is an eternal world. Nor can a man be wise without being a true believer, and a wise man is he who can distinguish good and evil.

The essay concludes with a prayer for grace, that evil may be avoided and good adhered to, of wordy repetitions of this one idea it is difficult to give a summary. Mere reference to them or a full translation of them seem the only alternatives, as the oriental style, scorns punctuation and runs on linking clauses together in a manner rather illogical to Europeans.

No. 141.

No. 52, dated India Office, London, 3rd December 1880.

From—Secretary of State for India,
To—Government of India.

I HEREWITH forward, for the information of Your Excellency in Council, From Foreign Office, dated 20th November 1880, with enclosures. copies of further papers received from Her Majesty's Ambassador at Constantinople relative to supposed Mussulman intrigues at that place.

2. I shall be glad to receive from time to time, for communication to the Foreign Office, any further corroboration which it may be in your power to furnish, of the statements submitted by Mr. Goschen.

No. 142.

Dated Foreign Office, London, 20th November 1880.

From—LORD TENTERDEN, Under-Secretary of State, Foreign Office,
To—SIR LOUIS MALLET, C.B., Under-Secretary of State, India Office.

I AM directed by Earl Granville to request that you will submit to the Marquis of Hartington, for any action which His Lordship may think it desirable to take upon the suggestions contained therein, the enclosed copy of a despatch and memorandum from Her Majesty's Ambassador at Constantinople, relating to Mussulman intrigues in India, and the individuals by whom they are carried on.

Earl Granville will be glad to be informed of any further corroboration from India of the statements furnished by Mr. Goschen, in addition to what appears in the memorandum by Major Henderson enclosed in your letter of the 28th ultimo, to which His Excellency's attention has been called.

No. 143.

No. 529, dated Therapia, 1st November 1880 (Very confidential).

From—RIGHT HON'BLE G. J. GOSCHEN, M.P., H. B. M.'s Ambassador at Constantinople,
To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

I HAVE the honor to inclose another long memorandum from M. Marinich on the subject of the proceedings of the Indians at Constantinople, and of the several newspapers which have been published intended for circulation in India. It is specially on this latter point that I had asked for additional information.

I do not know whether Her Majesty's Government will think it worth while to make inquiries in India as to the father of Ekber Khan and the importance to be attached to any influence which Ekber Khan himself might attempt to exert.

Yakoub Khan, with whom Ekber Khan is said to have lodged, is well known to Lord Northbrook, who, if I am not mistaken, had no reason whatever to doubt his loyalty.

It is certain, however, that the Turkish authorities pay as much court as possible to Indians when they are at Constantinople. An Indian gentleman of the name of Abdul Fazl-El-Abdur-Rahman, of Calcutta, who had studied for the Bar in London and whose family are said to be very influential in India, was remarkably well received by Members of the Ministry, and is said to have had long interviews with the Prime Minister. I do not mean to imply that the visits on the part of Abdul-Rahman were anything more than visits of courtesy and curiosity, but the pains taken by the Ministers, busy and preoccupied as they have been, to be civil to this young man, somewhat corroborate the constant assertions which are made as to the endeavours of the Porte to obtain influence in India.

I should be glad if Your Lordship would cause me to be informed whether investigations in Bombay, based on the information which has been furnished to us here, corroborate the statements which I have transmitted from time to time.

I hear that Abdur-Rahman's father's name is Lathif Khan, of Calcutta.

No. 144.

(SECRET ET CONFIDENTIEL.)

MEMORANDUM.

(Secret et Confidential.)

J'AI l'honneur d'informer votre Excellence que l'Indien Ekber Khan fut amené à Constantinople par les soins de Seid Yacoub Khan, ex-Envoyé Extraordinaire du Kashgar. Il séjourna quelque temps dans la maison de Yacoub Khan, et lorsque ce dernier est parti de Constantinople pour se rendre en Russie, Ekber Khan quitta la maison de Yacoub pour louer un conak à Stamboul dans le quartier dit Akher Capou, où il demeure encore aujourd'hui.

Ekber Khan fut envoyé à Constantinople dans le but d'entrer au Lycée Impérial de Galata Séraï et faire son éducation.

Il s'était fait inscrire parmi les élèves externes du Lycée et a suivi les divers cours. En ce moment il étudie la chimie, et il se rend aussi auprès du Mollah Albanais, Tahsin Effendi, qui a fait l'objet d'un de mes mémoires, pour suivre un cours d'astronomie.

Ekber Khan réside à Constantinople depuis cinq ans environ. Il a déjà appris parfaitement la langue Turque. Il connaissait le Persan avant d'arriver ici.

Ekber Khan est âgé d'environ 25 ans. Sa maison est le rendez-vous général des Indiens qui résident à Constantinople. Il donne aussi l'hospitalité à tous les Indiens lors de leur arrivée ici, et conserve toujours la même maison pour ne pas changer son adresse, qui est connue aux Indes.

Par suite de la connaissance qu'il possède de la langue Turque, Ekber Khan est celui parmi les Indiens qui se présente le plus souvent au Palais et chez les Ministres Ottomans chaque fois qu'il a à communiquer quelque message des Indes ou bien à annoncer l'arrivée des fonds de secours. C'est Ekber Khan qui a distribué aux Turcs les ouvrages publiés aux Indes sur Ghazy Osman Pacha, le Khalifat, l'Union Islamique, et autres sujets intéressant le Gouvernement Impérial.

Ekber Khan a été considéré comme le Chef du Comité Indien de Constantinople jusqu'à l'arrivée de Nousret Ali Khan, l'ex-rédacteur du "Peiky Islam," qui en assumait la direction.

Ekber Khan a dû céder le pas à Nousret Ali Khan, dont il a reconnu les connaissances en matière politique et autres.

Ekber Khan a reçu des grades et des décorations du Sultan lors de l'arrivée à Constantinople de l'Indien Mevlevi Azamet, qui fut chargé de régler avec la Porte les comptes des divers secours pécuniaires envoyés des Indes durant la dernière guerre Turco-Russe.

A peine arrivé à Constantinople, Ekber Khan, qui semble avoir le caractère timide, s'était servi d'un négociant Indien nommé Chinli-Hassan Effendi, originaire de Bombay, pour communiquer avec les Turcs, avec lesquels il entretenait alors peu de rapports. Après l'arrivée ici de Mehmet Ali, de Mevlevi Azamet, et de Nousret Ali Khan, il donna un plus grand développement à ses relations.

Dernièrement, une scission profonde s'est produite entre Ekber et Nousret Ali. Ce dernier a quitté la maison d'Ekber avec lequel il prétend n'entretenir plus aucun rapport. Il reste à savoir si cette scission n'est pas feinte pour pouvoir mieux déguiser leurs machinations et induire ainsi en erreur le Gouvernement Britannique.

On n'a pas su me dire si c'est en vertu d'instructions reçues des Comités de l'Inde ou bien si c'est sur sa propre initiative qu'Ekber Khan, il y a environ deux mois, s'était présenté, on ne sait dans quel but, à l'Ambassade de Russie. L'Ambassade a refusé de le recevoir, en disant qu'ils ne lui inspirait pas de confiance; car on l'avait assurée qu'il était l'Agent secret et payé de l'Angleterre.

Le père d'Ekber Khan se nomme Azim Khan; il remplit les fonctions de substitut de l'Adjoint du Commissaire Royal à Djeilem.

Azim Khan appartient à la tribu des "Hezaré," dans le Pundjab.

Depuis quelque temps, Ekber Khan mène une conduite réservée. Il craint de se compromettre et désire rentrer aux Indes.

Le Scheik Suleiman pense que le Gouvernement Britannique ferait bien de prendre ses dispositions pour qu'Ekber Khan soit rappelé de Constantinople.

Nousret Ali Khan, l'ex-rédacteur du "Peiky Islam," n'a cessé, depuis la suppression de son journal, d'importuner la Porte et le Palais pour arracher l'autorisation nécessaire de publier un nouveau journal. Il n'a pas encore pu décider le Gouvernement de la lui accorder. Nousret aurait dit que quand même il obtienne la permission requise, il ne pourra pas s'en servir, étant entièrement dépourvu de fonds.

Nousret Ali Khan reçoit sa correspondance des Indes par l'entremise d'un de ses amis, à l'adresse duquel elle est expédiée.

Bombay est le centre principal de toutes les intrigues qui se trament entre les Musulmans des Indes et ceux de la Turquie. C'est de là que part le mot d'ordre qui guide la marche de tous les Comités Unionistes.

Le Scheik Suleiman pense que l'attention du Gouvernement devrait se porter tout spécialement sur Bombay.

Le journal Persan "El-Akhtar" se publie dans l'imprimerie de Tahir Effendi, sujet Persan.

Les principaux rédacteurs de cette feuille sont Mehdi Effendi, Mirza Nedjif Ali, Consul de Perse, et un riche négociant Persan, qui a son bureau à Stamboul dans le Validé Khan.

Les capitaux avec lesquels ce journal a été fondé ont été fournis par une Société Persane anonyme.

L' "El-Akhtar," qui vient de paraître, et dont j'ai l'honneur de transmettre ci-joint le numéro de Lundi dernier, avait suspendu sa publication en premier lieu à cause de la maladie de son rédacteur-directeur, Mehdi Effendi, et en second lieu pour manque de fonds. Le Gouvernement Ottoman aurait promis de prendre une cinquantaine de numéros par jour pour les distribuer dans les diverses écoles; mais cette promesse ne s'est pas réalisée. D'un autre côté, la vente de cette feuille, soit ici soit ailleurs est si limitée que les recettes n'arrivent pas à couvrir les frais. En présence de ces circonstances, les rédacteurs de cette feuille ont dû en suspendre la publication. Dans cet intervalle, le Navab de Hayderabad Deken ayant envoyé par l'entremise du nommé Mirza Nasrullah Khan Sahib Fidaï un secours de 80 rupees, l' "El-Akhtar" a pu reprendre sa publication. Indépendamment de ce secours d'argent envoyé des Indes, la Direction a reçu aussi le montant de plusieurs abonnements qui avaient été souscrits en Perse et dont le retard avait contribué à la suspension du dit journal qui poursuit, selon mes dernières informations, une politique plutôt hostile à l'Angleterre.

Depuis la suppression du "Peiky Islam" les Indiens dirigent leurs regards sur l' "El-Akhtar" et se proposent de se servir de cette feuille pour défendre les intérêts de la cause qu'ils poursuivent. Ils comptent beaucoup sur la coopération efficace de ce journal qui, disent-ils, pourra parler librement sans courir le risque d'être supprimé, attendu qu'il jouit de la protection spéciale du Gouvernement Persan.

Il va sans dire que la suppression du "Peiky Islam" a contribué beaucoup à améliorer la situation pécuniaire de l' "El-Akhtar," dont le nombre des abonnés aux Indes ne tardera pas à l'élever considérablement.

L'oncle du Schah de Perse s'est intéressé aussi en faveur de l' "El-Akhtar" durant son séjour dans cette capitale. Il lui a envoyé une somme d'argent, et a pris des dispositions pour assurer l'avenir de cette feuille périodique.

L'arrivée de l'oncle du Schah at Constantinople a donné lieu à des commentaires. On prétend que ce n'est pas seulement le désir d'accomplir son pèlerinage à la Mecque qui aurait attiré ce personnage Persan à Constantinople, et que le motif principal de ce voyage a été de jeter les premières bases de l'Union Islamique. Malgré que des considérations d'ordre religieux rendent difficile une pareille entente entre la Perse et la Turquie, le Scheik Suleiman fait remarquer que les honneurs extraordinaires dont l'oncle du Schah a été l'objet, font supposer que le Sultan n'a pas été indifférent aux ouvertures que le personnage Persan a pu faire à propos de l'Union Islamique. En tous cas, les circonstances critiques que traverse l'Empire contribueront, dit le Cheikh, à décider le Sultan à accueillir favorablement les suggestions de la Perse à cet égard.

Selon les renseignements que j'ai pu recueillir, il n'y a que l' "El-Akhtar" et le journal Arabe "El-Djevaib," qui ont des abonnés aux Indes.

Il n'y a que le Consul-Général de Turquie à Bombay, Hussein Effendi, qui reçoit le "Vakit" et le "Hakikat."

Les autres journaux Turcs qui se publient à Constantinople, à Alep, à Bagdad, ou en Egypte, vont très-rarement aux Indes.

(Signé) HUGO MARINICH.

Péra, le 28 Octobre, 1880.

No. 145.

No. 194, dated India Office, London, 10th December 1880.

From—LIEUT.-COL. SIR O. T. BURNE, K.C.S.I., Secretary, Political and Secret Dept.,
To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

WITH reference to secret despatch, No. 52, dated 3rd instant, I forward
Dated 27th November 1880. herewith, for the information of His Excellency the
" " " " Viceroy, copy of letters from the Foreign Office,
with enclosures, on the subject of supposed anti-English intrigues at Constantinople.

No. 146.

Dated Foreign Office, London, 27th November 1880.

From—LORD TENTERDEN, Under-Secretary of State for Foreign Affairs,
To—SIR LOUIS MALLET, C.B., Under-Secretary of State for India.

WITH reference to my letter of the 29th ultimo, I am directed by the
Secretary of State for Foreign Affairs to transmit
Mr. Goschen, No. 539. to you, for the information of the Marquis of
Hartington, the accompanying copy of a despatch, as marked in the margin,
respecting Mussulman intrigues for the revival of Islam in India.

No. 147.

No. 539, dated Constantinople, 6th November 1880 (Confidential).

From—RIGHT HON'BLE G. J. GOSCHEN, M.P., H. B. M.'s Ambassador at Constantinople,
To—EARL GRANVILLE, K.G., Secretary of State for Foreign affairs.

IN a memorandum which formed inclosure No. 1 in my despatch, No. 430,
of the 5th ultimo, it was stated that the Indian Committee at Constantinople
was about to present a petition to the Sheikh-ul-Islam, begging him to send
a mission to India, in order to show the interest taken by the Ottoman Govern-
ment in their co-religionists in India.

I hear that this petition has been presented, and that the Sheikh-ul-Islam
has referred it to the Prime Minister before answering it.

My informant adds that the Ottoman Government is at present too much
occupied with other questions to consider this petition, and that proposals of a
similar nature are made by the Indians each time there is a change of Ministers,
in the hope of interesting them actively in the cause of the Islamic Union.

No. 148.

Dated Foreign Office, London, 27th November 1880.

From—LORD TENTERDEN, Under-Secretary of State for Foreign Affairs,
To—SIR LOUIS MALLET, C.B., Under-Secretary of State for India.

I AM directed by the Secretary of State for Foreign Affairs to transmit to
you, for the information of the Marquis of Hartington, the accompanying copy
of a despatch, as marked in the margin, relating to
Mr. Goschen, No. 543. a printing establishment in Stamboul where books
in considerable quantities are printed for distribution in India.

No. 149.

No. 543, dated Constantinople, 8th November 1880.

From—RIGHT HON'BLE G. J. GOSCHEN, M.P., H. B. M.'s Ambassador, Constanti-
nople,
To—EARL GRANVILLE, K.G., Secretary of State for Foreign Affairs.

I HAVE the honor to enclose copy of a Memorandum by Mr. Preziosi con-
taining some information he has secretly obtained in regard to a printing

3. We take this opportunity of observing that it would be of much use in measuring the scope and importance of the connections between Indian Mahomedans and Turkey, if the Government of India could be kept accurately acquainted with the estimate formed by Her Majesty's Ambassador at Constantinople as to the authenticity and value of the intelligence received there upon the subject, and also if any particulars could be given regarding the present Consul-General for Turkey in Bombay. He is constantly mentioned as an active agent and correspondent, but it is not easy to judge from the information received here whether he is looked upon in Constantinople as a man of any real character or position.

No. 154.

Dated Watson's Hotel, Bombay, 7th January 1881.

From—LIEUT.-COL. P. D. HENDERSON, C.S.I.,

To—A. C. LYALL, Esq., C.B., Secretary to the Govt. of India, Foreign Dept.

IT will be more convenient to take up the several points touched on in the confidential memorandum* from Constantinople in due order.

* Enclosure to despatch from Assistant Secretary, Political and Secret Department, dated 22nd October 1880.

In the first place the informant there alludes to a Committee for the assistance of Turkey, which under pretext of collecting funds for that purpose is really engaged in widespread political intrigues. It is well known that such a Committee was organized during the Russo-Turkish war, and that considerable sums of money were collected by its means. But without any formal dissolution the Committee ceased to exist at the close of the war, and careful enquiry has failed to elicit any information as to the Committee having met for any purpose since that time. Sir Frank Souter does not believe it at all probable that the Committee can be engaged in such an intrigue and correspondence as that mentioned without some inkling of its proceedings oozing out.

Next, with regard to the persons mentioned as being concerned in and rewarded for their share in these intrigues, I append a brief memorandum regarding them. It will be seen that for the most part they are the leading Mahomedans of Bombay, men well known for years, and whose lives from the nature of their profession or calling are most exposed to public attention. With one exception they are all wealthy merchants, who apparently would have no interest in fomenting any ill-feeling in India. Two of them are men notoriously free from religious prejudices, and considered extremely lax by their co-religionists. Two are Arabs, and therefore probably with more or less hereditary dislike of the Turks. One man, whose name is mentioned, died more than a year ago. All those mentioned have been known to Sir F. Souter for many years, and he does not believe that they are men at all likely to be engaged in any political intrigues, certainly not to combine for such a purpose.

As to their having been decorated with the Medjidi, Sir F. Souter believes that none of them have received the order, and in fact that they have all fought shy of it. Abdul Rahman told Sir F. Souter that he had been informed of the intention to decorate him, but that he did not care about it, and certainly would not accept the order except through the British Government. No. 3, Jaffer Suleiman, consulted Sir F. Souter about accepting the order, and agreed to follow his advice, which was not to accept the order unless with the sanction of Government. Muhammad Ali Rogay also asked Mr. Gonne's advice, and was informed of the orders of Government about the acceptance of foreign decorations. Sir Frank Souter is making further enquiries as to whether any of these persons have actually received decorations, and will let me know the result.

We come next to Moulvie Hidayetoollah, who is said in the confidential memorandum to be the most dangerous Member of the supposed Committee on account of his vast learning and religious influence. According to Sir F.

Souter's information the man has no influence or position in the Mahomedan community, by whom he is distrusted and disliked. It is supposed that he was concerned with the Turkish Consul-General in the misappropriation of a part of the funds collected in India for Turkey, and that this constitutes the guilty bond between them. He is said to exert an influence for evil over the Consul-General, but it is not clear in what precise direction this influence is exercised. As to his preaching publicly, as stated in the memorandum, "subversive ideas which form the essential base of the programme traced by the Committee," Sir F. Souter does not believe in the truth of this statement. He has trustworthy agents who regularly frequent the masjids and report to him, and failing these, he is sure that he would learn from other sources if any such doctrines were publicly preached. The Moulvie has many enemies who would be glad enough to injure him.

The Turkish Consul-General occupies, as is natural, a high social position among the Mahomedans of Bombay, but in his official capacity is held in no especial esteem except by Memons, who are said to hold the Sultan of Turkey in high esteem and reverence. Hence their respect for Hussein Effendi. The Effendi, who has been for some years in Bombay, and is well known to Sir F. Souter and all the Chief Officers of Government, is said to be a man of little ability, and hardly the person who would be selected to carry on any extensive intrigue. It would not, Sir F. Souter thinks, escape observation if his house were much frequented by agents proceeding to, or arriving from, up-country stations. With the exception of Moulvie Hidayetoollah, he is not known to be on very intimate terms with any of the persons mentioned in the memorandum.

The above is the result of a very long conversation with Sir F. Souter and his chief detective. There are some points regarding which further enquiry is being made, the result of which will be duly reported. I presume that the Bombay Government will send a full report on the statements contained in the memorandum.

The opinion of the local authorities is to a certain extent borne out by the fact that I have heard nothing from any part of India which leads to the belief that there is any kind of organization in Bombay for the spread of ideas subversive to the existing state of things, and in no case has any connection been established between suspicious foreigners and others travelling about India, and the Turkish Consul-General or other persons in Bombay.

I am trying to find out here something about the Sheikh Suleiman Effendi, on whose information the confidential memorandum from Constantinople has been written. It may be that he or his Bombay correspondent is a private enemy of the Turkish Consul-General. There is a very suspicious desire to oust Hussein Effendi from his appointment, a suggestion to that effect being twice made in the memorandum. And the writer is not very well informed if, as is said to be the case, the Committee to which he alludes has long ceased to exist. Moreover, he has made two curious mistakes in alluding to one man twice over under different names, and in another instance giving the name of one person (Ismail Süt) as a Member of the Committee who has been dead for considerably over a year. All this gives an air of improbability to the story.

1. *Muhammad Ali Rogay*.—Son of a wealthy merchant: succeeded to his father's property and business in Bombay. Is a Member of the Corporation, and has served for two years as Member of the Legislative Council. Has travelled a great deal in Europe, visited Constantinople. Longs to return to Europe, which he prefers to Bombay. When in Legislative Council, was frequently in opposition. In secret assumes a freedom and supposed independence of manner which are offensive, but Sir F. Souter does not consider that there is any doubt of his loyalty. He is by birth a Konkani Mussulman, but is much ridiculed by his fellow-castemen and co-religionists from his frequent changes of costume, his latest change being to entirely European costume except a fez.

2. *Abdul Rahman*.—A well known Arab horse-dealer in Bombay; has the highest character for probity in all his dealings. Is a Justice of the

Peace. Owing to the nature of his business has been brought much into contact with Europeans, for whose society he shows a preference, and among whom he is much liked. Has been intimately known to Sir F. Souter for many years; he has the highest opinion of the man.

3. *Haji Karim Muhammad Suleiman*.—Is the well known Jaffer Suleiman of Bombay, having been a universal provider of all that is required by Europeans for the last thirty or forty years. Is a Member of the Corporation and a Justice of the Peace. No Mahomedan is better known to Europeans, and he is much liked by them. Lives in an open manner on Malabar Hill, and constantly receives visits at his house from European gentlemen without ceremony.

4. *Abdul Hussein, Shirazi*.—A Persian, agent for, and large shareholder in, the Bombay and Persia Steam Navigation Company. Has inherited wealth and position from his father, but is a man so wanting in natural abilities as to be incapable of carrying on any political intrigues. Owing to his wealth and social position has some influence among the Persian community, but none generally.

5. *Moulvie Hidayetullah*.—He is in the confidence of the Turkish Consul-General, for whom he officiated while the latter accompanied the Turkish Envoy to Kabul in 1877. It is supposed that they were jointly concerned in the misappropriation of funds subscribed in India for Turkey, and hence the bond between them. He is supposed to exercise an evil influence over the Turkish Consul-General. Has no position or weight in the Mahomedan community.

6. *Suleiman Djaffer Kamu*.—Is identical with No. 3.

7. *Sheikh Issa*.—A respectable merchant, an Arab of Lingah.

8. *Sheikh Mahmud*.—Is a Justice of the Peace and Director of the Bombay and Persia Steam Navigation Company. An old and well known resident of Bombay.

9. *Ismail Süt*.—Died more than a year ago, a debauched and worthless individual.

No. 155.

Dated Bombay, 8th January 1881.

From—LIEUT.-COL. P. D. HENDERSON, Bombay,

To—A. C. LYALL, Esq., C.B., Secretary to the Government of India, Foreign Dept.

THE following is what Sir F. Souter has been able to ascertain regarding *Sheikh Suleiman Effendi*. He is a native of Bokhara, and resides in Constantinople in the Dargah of the Usbegs near the mosque of St. Sophia. Is on intimate terms with Syed Yakub Khan, Turah, late Envoy of Kashgar. *Sheikh Suleiman* is known as the Post-nishin of the above Dargah. It is said that a few years ago he came to Bombay and purchased some shawls for trade in partnership with *Hussein Effendi*, the Turkish Consul-General. Sir F. Souter's informant, who had no idea of the object of the enquiry, said he had reason to believe that there had been some dispute between *Suleiman Effendi* and the Turkish Consul-General regarding this transaction.

If this story is true, it would go far to show that there is some private animosity at the bottom of the business. Sir F. Souter is going to set to work to obtain further information about this *Sheikh Suleiman Effendi* from people who have been to Constantinople. It seems probable that he was introduced to the British Embassy people through Syed Yakub Khan, and I have suggested a careful enquiry as to whether the latter has any grievance against the Turkish Consul-General. They may have come into collision when the Kashgar Envoy was passing through Bombay. I have a vague idea that something of the sort did occur.

You will remember Muhammad Khan Effendi, the man who gave Griffin certain information about Kashmir, and who returned to India some months

ago with the family of Yakub Khan. When this individual passed through Bombay, the Turkish Consul-General declined to recognize him as a Turkish subject, or to have anything to do with him in the way of assisting him to Constantinople. It is not impossible that he may be trying to damage the Turkish Consul-General.

I have had many talks with Sir F. Souter about this business, and find him very positive in his disbelief of the story contained in the confidential memorandum from Constantinople. He considers that if any intrigues are on foot, the men mentioned are not those who would be selected for such a purpose, nor would they be at all likely to enter into them. It certainly does seem unlikely that if these men are secret agents, the Sultan should so markedly proclaim their adhesion to his cause by publicly conferring decorations on them. I would be disposed myself to think that more unobtrusive agency would have been employed. Then, again, as to the Turkish Consul-General, he can hardly be acting with the sanction or knowledge of his Government, who would stand committed by any accident or indiscretion on his part. If it is represented that he is playing off his own bat, the general impression of his that he has not got it in him to play such a game. He was described by Abdul Rahman, the horse-dealer, to Sir F. Souter as a talkative fool, and this seems to be the general impression about him, so Gonne tells me.

There is a great deal of jealousy here between the Sunnis and Shiabs, the former sect being represented chiefly by the Memons, and the latter by the Khojas and Borabs. I notice that with one exception all the people mentioned in the confidential memorandum are Sunnis. The Shiabs here, who are numerically inferior, are rather given to tale-telling and recounting the misdeeds of the rival sect while proclaiming their own virtues and loyalty.

The Bombay authorities have promised that a careful watch would be kept on the persons mentioned in the Constantinople memorandum, and that Sir F. Souter would be told to watch carefully for any sign of an awakening of Mahomedan feeling in favor of the Sultan of Turkey, and especially for any attempt to awaken such a feeling on the part of the Turkish Consul-General.

K. W.

SECRET, MARCH 1881.

Nos. 104-155.

K. W. No. 1.

MUSSULMAN INTRIGUES IN INDIA.

[DEMI-OFFICIAL.]

Dated Constantinople, 2nd November 1880 (Private & Confidential).

From—EDGAR VINCENT, Esq.,

To—HENRY M. DURAND, Esq.

I TOLD the Ambassador that I was writing to you, and he requests me to add, with regard to the question of Turkish intrigues in India, that he is giving the subject his most careful attention, and has caused close enquiries to be made. Information has been given implicating certain individuals in Bombay, but until corroboration has been received from India, Mr. Goschen cannot speak with confidence respecting the importance to be attached to it. All statements received here point to Bombay as the centre of any intrigues which have connection with the Sultan or Turkey. The Turkish Consul there seems to be something of an intriguer.

With reference to this subject you may find the following facts interesting. It appears that a certain Ekber Khan, twenty-five years of age, is regarded as the leader of the Indians in Constantinople. He first came here, (five years ago) with Seid Yacoub Khan, Envoy Extraordinary from Kashgar, but on the departure of the latter for Russia, remained to study at Galaba Serai. He has now bought a Kanak in the Akhir Kapon quarter, Stamboul, and gives hospitality to any Indians who may arrive in the city. On account of his knowledge of Turkish, he is usually chosen as the channel of communication with the palace. About two months ago he called at the Russian Embassy, but was thought to be an agent of the English Government, and not received. He is reported to be now desirous of returning to India.

Another leading Indian is Noursret Ali, the late Editor of the *Peik Islam*. He is in somewhat reduced financial circumstances, but is unceasing in his endeavours to get together funds, and obtain from the Government permission to start another similar journal, *viz.*, printed in Constantinople for circulation in India. At present there is only a Persian publication, *El Akhtar*, which has few subscribers and is badly written. The Porte promised to take fifty copies regularly, but has steadily refused to pay.

The Shah's uncle, who was in Constantinople a short time ago, is reported to have brought proposals from the Shah to the Sultan, with a view towards the Islamic union, which were well received. All that can be affirmed with certainty, however, is that he was treated with unusual attention and courtesy.

Several Indians of minor note have been here lately, and it is noticeable that the Ministers, overcome with work, as they have been, have lost no opportunity of showing consideration for them, and of endeavouring to establish cordial relations. These circumstances, though they prove nothing, give some color to the information constantly received here regarding the attempts of the Sultan to establish influence in India.

I hear that he is the son of the "Adjoint du Gouverneur de Jhelum," Punjab?

I enclose a condensed translation from the *Perdjuman-i-Hakikat* (Interpreter of Truth), the organ of the Porte on the Kurdesh rebellion, which is interesting as showing that a religious as well as a political element is thought to be at work in the rising of Sheikh Obeydulla and Hamza Agha.

KURDISTAN AND THE REBELLION IN PERSIA.

CONDENSED extract from *Perdjuman-i-Hkikat*, 23rd October 1880.

We promised a short time ago to state our opinions with regard to the rebellion of Sheikh Obeydulla and Hamza Agha in Persian Kurdistan. We must first have our criticism on the question of a "League of Islam." If this basis be adopted, we shall see that no advantage can arise from the rebellion to Turkey.

A "League of Islam" may be either religious or political. Let us consider the first case. Can any good result from discord and contention between two sects, solely due to the disagreement of "Memac" when all Mahomedans believe in one God and one Prophet, and reverence one Book. We must be cautious in answering this question, as we clearly see a religious element in the rising in Persian Kurdistan. For in addition to the fact that Sheikh Obeydulla and Hamza Agha are both of the Sunnite sect, the circumstance that the Kurds in Persia are also Sunnites, and have ever been hostile to the Persians who are of the Hanefi sect, may give rise to the most important events. At present the rebellion is only in its infancy.

If we examine the history of Islam, we shall perceive how disastrous have been the results of sectarian hatred. Is it a subject of little regret that the Ottoman and Persian Empires should now be brought so low by the wars that they have made on one another? It is beyond a doubt that their enemies are now stretching the hand of conquest over them, because of the differences between Schütes and Sunnites. Can we not see that the Christian nations are forming themselves into one people. Is it a matter to be rejoiced over by the "Enemies of the Faith" that our political relations with the sublime Empire of Persia are being spoiled? Let not those who read this phrase "Enemies of our Faith" attribute it to our fanaticism. For our opponents speak of "Christian Europe." We have been informed too that the value and dignity of Mussulmans is that of pigs according to a Prime Minister.

What has helped the foe to overcome Islam? Undoubtedly the want of union. If we were united with Persia, we could assure one another's safety.

If these considerations of ours are correct, we must all, as many as are zealous for Islam, hope that the Kurdish rising may be put down.

O people of Islam! O ye Believers! We live in an age of union and discord. Were we to know the importance of union, we could resist. For regret has never been of use to any one and will not be to us.

(Sd.) E. V.

Secretary's order on original letter.

PLEASE make a copy of letter below, and put up early with other papers about Indians in Constantinople. Return me original.

(Sd.) A. C. L.

13-12-80.

SECRETARY.

Would you like a précis of this correspondence. At Simla I directed a file to be prepared under head of "Mahomedan intrigues" into which extracts from all papers on the subject were to be put.

(Sd.) J. W. R.

15-12-80.

PLEASE make me early copy of the French note, enclosure 12, to 15th October.

Then collect together in précis all our information regarding the proceedings of the Turkish Consul in Bombay. There is a file about his visit to Rampoor.

(Sd.) A. C. L.

21-11-80.

K. W. No. 2.

MUSSULMAN INTRIGUES AT CONSTANTINOPLE.

From Secretary, Political and Secret Department, No. 176, dated 19th November 1880.

ASSISTANT SECRETARY.

OUR letter,* No. 212, dated 28th September 1880, to Secretary of State, forwarding a memorandum by Major Henderson on this subject, summarizes the information received up to that date. Subsequent to the despatch of this letter we have received the letters marginally noted. The chief events to which our attention is drawn are—

(1.) The alleged correspondence between Abdul Montalib, Grand Sheriff of Mecca and some of the principal Mussulman Princes of India, amongst others the Begum of Bhopal (No. 130, dated 27th August).

(2.) The suppression of the *Peik Islam* (No. 132 of 27th August).

(3.) A report that on the 1st day of the Ramzan the Sultan gave a private dinner to a certain number of the chief Ulemas, and sent them a message that they were to concert measures for a Mussulman league, with a view to resisting the union of the Christian nations against the Turkish Empire. In forwarding this report, Mr. Goschen alludes to communications between Constantinople and India, the Naib of Baghdad being said to be an agent for the transmission of messages. Three messengers are reported to have been sent to Kandahar; Lenghar Khan, the last of them, having been despatched about a fortnight before the fall of Said Pasha's Ministry. The Turkish Consul at Bombay is also alluded to as assisting Mussulman intrigues.

This letter was forwarded to Major Henderson for information.

(4.) A report received through the French Agent at Tunis that the object of the complimentary mission sent by the Porte to Tunis was to prepare the Government and people of the Regency for a general rising of the Mussulmans in Western and Central Asia.†

(5.) The unpopularity of the present Grand Sheriff of Mecca, Abdul Montalib,‡ his fanaticism and hatred of all Christians.

(6.) A§ statement by the Sultan that the rumours of attempts on the part of the Ottoman authorities to excite the fanaticism of Indian Mussulmans were false. In reporting this statement Mr. Goschen remarks that news had been brought to him which pointed to com-

* Secret, March 1881, Nos. 45-90.

From Assistant Secretary, Political and Secret Department, No. 130, dated 27th August 1880.

From Assistant Secretary, Political and Secret Department, No. 132, dated 27th August 1880.

From Assistant Secretary, Political and Secret Department, No. 139, dated 10th September 1880.

From Assistant Secretary, Political and Secret Department, No. 146, dated 24th September 1880.

From Assistant Secretary, Political and Secret Department, No. 153, dated 8th October 1880.

From Assistant Secretary, Political and Secret Department, No. 158, dated 15th October 1880.

From Secretary of State, No. 42, dated 15th October 1880.

From Assistant Secretary, Political and Secret Department, No. 162, dated 22nd October 1880.

From Assistant Secretary, Political and Secret Department, No. 176, dated 19th November 1880.

From E. Vincent, Esq., dated 2nd November 1880.

No. 139, dated 10th September.

† No. 146, dated 24th September.

‡ No. 153, dated 8th October.

, 158 ,, 15th October.

§ Secretary of State, No. 42, dated 15th October.

munications of a somewhat singular character between Constantinople and India. Secretary of State in paragraph 2 of his letter says—

"I shall be glad to receive with the least possible delay report from Your Excellency in Council upon the statements contained in these papers and others of a similar character which have been transmitted to you."

(7.) A* further report furnished by Sheikh Sulieman Effendi regarding the intrigues of Hussein Effendi, Turkish Consul-General at Bombay, in which attention is called to the regular meeting at Bombay of a Committee nominally for the collection of funds in aid of the Turks, but in reality for correspondence with the principal towns in India with a view to establishing a Mahomedan union. The names of the leading members of the Committee are given in this report.

A copy might be sent to Major Henderson, who may be able to give us some information about these men. None of their names occur in his previous report.

8. A further report by Mr. Goschen,† alluding to the reports received through the French Agent at Tunis, that the palace party at Constantinople were busy elaborating plans for reviving the spirit of Islam and of meeting European pressure by a Mahomedan combination; that a pamphlet has been prepared, many thousand copies of which were to be circulated at Mecca during November. The enclosures to this letter give the names of the principal natives of India who are members of the permanent Committee in Constantinople in communication with Committees formed in India.

All except three‡ of these names occur in Major Henderson's memorandum.

The Committee hope to persuade the Sultan to send envoys to India to prove the sympathy of the Turks with the Mahomedans of India. They receive funds direct from India and dispose of considerable sums of money. The second of the enclosures contains the names of some natives of India who have contributed to the Turkish relief fund, and the leading natives connected with intrigues at Constantinople. Several of the names have not been mentioned before.

9. The natives of India mentioned by Mr. Vincent as residents of Constantinople are all known to Major Henderson. He also alludes to a report that the Shah's uncle, who was lately in Constantinople, brought proposals from the Shah to the Sultan, with a view to the Islamic union.

I think that before replying to Secretary of State's letter, it would be as well to obtain from Major Henderson the result of his enquiries on this subject, and also perhaps to call for a report from the Government of Bombay, as nearly all the statements we have received refer to Bombay as the centre of these intrigues.

(Sd.) T. P.

20-12-80.

[DEMI-OFFICIAL.]

Dated Calcutta, 24th December 1880 (Confidential).

From—A. C. LYALL, Esq., C.B.,

To—C. GONNE, Esq., C.B.

I SEND you copy of a paper received from England by last mail.

I submit that it is becoming necessary to supervise rather closely the proceedings of the Turkish Consul in Bombay, about whom we have previously received, as you know, several reports similar to 'that which' I now enclose.

* No. 162, dated 22nd October.

† No. 176, dated 19th November.

‡ Iskender.
Yusaf Effendi of Bombay.
Mahomed Ali.

Could you take any steps to verify, privately through your secret police, the information received from Constantinople? I spoke with Sir F. Souter on the subject in Bombay; but he seemed to consider that the importance of the Consul's proceedings had been over-rated; and with regard to Suleiman Jaffir Kama (who I see is mentioned again in my enclosure), Souter appeared much inclined to doubt his being concerned in these intrigues. I fancied he was rather prepossessed in favor of Suleiman's loyalty; but this is a private remark.

TURKISH CONSUL-GENERAL AT BOMBAY.

PLEASE see K. W., Political A, September 1880, Nos. 150-158, which gives a summary of correspondence regarding the visit of the Turkish Consul-General to Rampoor.

Also the proclamation issued by the Turkish Consul (K. W., No. 5, Secret, March 1881, Nos. 45-90).

Beyond this nearly all the actual information we possess of the Consul's proceedings in Bombay is contained in Major Henderson's memorandum.

He appears* to be in communication with several Mahomedans in India and to be kept well informed of all that goes on in the country through the agency of Moulvie Hidayetollah, son of a well-known Wahabi, a resident of Bombay.

The Consul appears to be a regular attendant at the principal mosque in Bombay, where he takes a leading part in the services.†

(Sd.) T. P.

27-12-80.

CAPTAIN RIDGEWAY. Have we Major Henderson's address and route?

If he is anywhere near Bombay, telegraph to him to go there and to obtain what information he can as to the proceedings of the Turkish Consul there. Also please send him in letter, the French extract from the Constantinople report, and request him to speak with Mr. Gonne and Sir F. Souter.

(Sd.) A. C. L.

28-12-80.

(See unprinted K. W., No. 3.)

[DEMI-OFFICIALS.]

Dated Calcutta, 30th December 1880.

From—H. M. DURAND, Esq.,

To—MAJOR P. D. HENDERSON, C.S.I.

IN continuation of the telegram of the 28th December, instructing you to proceed to Bombay, I am directed by Mr. Lyall to send you confidentially the enclosed memorandum, dated Pera, 2nd September 1880. The subject of the correspondence between India and Constantinople is attracting increased attention in England; and as the Turkish Consulate at Bombay appears to be the head-quarters of this correspondence, Mr. Lyall requests that you will be good enough to discuss matters with Mr. Gonne and Sir Frank Souter in respect to the proceedings of the Turkish Consul-General at Bombay.

Dated Ajmere, 2nd January 1881.

From—MAJOR P. D. HENDERSON, C.S.I.,

To—A. C. LYALL, Esq., C.B.

I HAVE received to-day Durand's demi-official of the 30th, enclosing a memorandum about the Turkish Consul-General at Bombay and his connection with the

* D. No. 7699 E., dated 24th July 1880, with Rampoor file.

† D. No. 8908, dated 25th August 1880.

intrigues between Constantinople and India. The telegram of the same date ordering me to proceed to Bombay was also by some mistake only delivered to me to-day, though I arrived here on the 31st. Souter, I believe, is absent from Bombay, at least he told me when passing through the other day that he would be away for a few days to meet Lady Souter, and bring her to Bombay from the Neilgherries. However I have wired to enquire and will start to Bombay either to-day or to-morrow.

I have had a bad time of it travelling on the unopened Rajpootana State Railway *via* Baroda; it took me a week to get here from Ahmedabad, and I was half starved on the road. On arrival at Aboo Road Station I met Ramsay, now in charge of the Thugree Agency, and I found he had been ordered down to Erinpoora to take charge of the Agent, Governor-General's camp at the festivities on the opening of the Railway. I must now defer my visit to Aboo till return from Bombay, and after that I propose to go into camp with Newill into Torawuttee and perhaps Shekhawuttee.

I have had no secret news of any importance; indeed my arrangements have been much upset by the sudden death from heart disease of my confidential man whom it will be difficult to replace.

MUSSULMAN INTRIGUES AT CONSTANTINOPLE.

From Secretary of State, No. 52, dated 3rd December 1880.

From Secretary, Political and Secret Department, No. 194, dated 10th December 1880.

ASSISTANT SECRETARY.

IN forwarding further papers regarding these intrigues, the Secretary of State says in paragraph 2 of his letter that he will be glad to receive from time to time for communication to the Foreign Office any further corroboration of the statements submitted by Mr. Goschen. The natives of India mentioned in the report by Mr. Marinich are Akbar Khan (*alias* Akbar Beg), Mirza Assam Beg, his father, Nasrat Ali Khan, Moulvie Asmat, and Mahomed Ali, all of whose names will be found in Major Henderson's memorandum. Bombay is again stated to be the centre of these intrigues in this country. Some fresh information is given regarding the publication of the *El-Akhtar* newspaper which appears to have taken the place of the suppressed *Peik Islam*. The editors are Mehdi Effendi, Mirza Nedjif Ali, and a rich Persian. An anonymous Persian society provides the funds. Publication of the paper was stopped for a time owing to want of funds, but a contribution of Rupees 80 sent by the Nizam set it going again. The tone of the paper is hostile to England. It has the support of an uncle of the Shah's who has recently been in Constantinople on his way to Mecca. It is suggested that his pilgrimage is a secondary consideration, the first being to lay the foundation of an Islamic union. He has been received at Constantinople with extraordinary honors. From what Mr. Marinich could ascertain the two newspapers that find their way to India from Constantinople are the *El-Akhtar* and the Arabic paper *El-Jawib*.

The second letter (at the head of this note) contains the news that a petition to the Sheikh-ul-Islam begging him to send a mission to India to show the interest taken by the Ottoman Government in their co-religionists in India* has been referred to the Prime Minister; and there seems no probability of its being acceded to; attention is also called to the press (at which the *El-Akhtar* is apparently printed), where for the last five

* See my previous note.

years books have been printed for circulation in India. Some Sheikhs who have lately arrived at Constantinople have ordered 20,000 copies of the koran to be printed here for distribution in India gratis, and a Sheikh from Baghdad has also ordered 2,000 copies.

Major Henderson is now in Bombay, and in addition to information regarding the Turkish Consul-General there, he might be asked to send in from time to time any information he is able to collect on the subject.

Mr. Goschen suggests that it might be worth while to make enquiries in India as to Mirza Assam Beg, Extra Assistant Commissioner, Jhelum, father of Akbar Khan (Beg), and the importance to be attached to any influence which Akbar Khan himself might attempt to exert. Major Henderson knows Assam Beg, and could give the information required.

(Sd.) T. P.

10-1-81.

MAJOR HENDERSON'S report may be awaited.

(Sd.) J. W. R.

11-1-81.

[DEMI-OFFICIAL.]

Dated Watson's Hotel, Bombay, 7th January 1881.

From—MAJOR P. D. HENDERSON, C.S.I.,

To—A. C. LYALL, Esq., C.B.

In continuation of my telegram of to-day I write to report the result of my interview with Gonno and Souter. It will be more convenient to take up the several points touched on in the confidential memorandum from Constantinople in due order.

In the first place the informant there alludes to a Committee for the assistance of Turkey which under pretext of collecting funds for that purpose is really engaged in wide-spread political intrigues. It is well known that such a Committee was organized during the Russo-Turkish war, and that considerable sums of money were collected by its means. But without any formal dissolution, the Committee ceased to exist at the close of the war, and careful enquiry has failed to elicit any information as to the Committee having met for any purpose since that time. Sir Frank Souter does not believe it at all probable that the Committee can be engaged in such an intrigue and correspondence as that mentioned without some inkling of its proceedings oozing out.

Next with regard to the persons mentioned as being concerned in, and rewarded for their share in, these intrigues, I append a brief memorandum regarding them. It will be seen that for the most part they are the leading Mahomedans of Bombay, men well known for years, and whose lives, from the nature of their profession or calling, are most exposed to public attention. With one exception they are all wealthy merchants, who apparently would have no interest in fomenting any ill-feeling in India. Two of them are men notoriously free from religious prejudices, and considered extremely lax by their co-religionists. Two are Arabs and therefore probably with more or less hereditary dislike of the Turks. One man whose name is mentioned died more than a year ago. All those mentioned have been known to Souter for many years, and he does not believe that they are men at all likely to be engaged in any political intrigues, certainly not to combine for such a purpose.

As to their having been decorated with the Medje-di, Sir F. Souter believes that none of them have received the Order, and in fact that they have all fought shy of it. Abdul Rahman told Souter that he had been informed of the intention to decorate him, but that he did not care about it, and certainly would not accept the Order except through the British Government. No. 3, Jaffer Suleiman, consulted Souter about accepting the Order, and agreed to follow his advice which was not to accept the Order unless with the sanction of Government. Mahomed Ali Rogay also asked Mr. Gonne's advice, and was informed of the orders of Government about the acceptance of foreign decorations. Sir Frank Souter is making further enquiries as to whether any of these persons have actually received decorations, and will let me know the result.

We come next to Moulvie Hidayetollah, who is said in the confidential memorandum to be the most dangerous member of the supposed Committee on account of his vast learning and religious influence. According to Sir F. Souter's information, this man has no influence or position in the Mahomedan community by whom he is distrusted and disliked. It is supposed that he was concerned with the Turkish Consul-General in the misappropriation of a part of the funds collected in India for Turkey, and that this constitutes the guilty bond between them. He is said to exert an influence for evil over the Consul-General, but it is not clear in what precise direction this influence is exercised. As to his preaching publicly, as stated in the memorandum, "subversive ideas which form the essential base of the programme traced by the Committee," Sir F. Souter does not believe in the truth of this statement. He has trustworthy agents who regularly frequent the musjids and report to him, and failing these he is sure that he would learn from other sources if any such doctrines were publicly preached. The Moulvie has many enemies who would be glad enough to injure him.

The Turkish Consul-General occupies, as is natural, a high social position among the Mahomedans of Bombay, but in his official capacity is held in no especial esteem except by the Memous who are said to hold the Sultan of Turkey in high esteem and reverence. Hence their respect for Hussein Effendi. The Effendi, who has been for some years in Bombay, and is well known to Souter and all the chief officers of Government, is said to be a man of little ability, and hardly the person who would be selected to carry on any extensive intrigue. It would not, Sir F. Souter thinks, escape observation if his house were much frequented by agents proceeding to, or arriving from, up-country stations. With the exception of Moulvie Hidayetollah, he is not known to be on very intimate terms with any of the persons mentioned in the memorandum.

The above is the result of a very long conversation with Souter and his chief detective. There are some points regarding which further enquiry is being made, the result of which will be duly reported. I presume that the Bombay Government will send a full report on the statements contained in the memorandum. Gonne had very little to say in the matter, except that the Bombay Government place general reliance on the correctness of the information supplied by Souter, and are disposed to accept his views as to the state of Mahomedan feeling in Bombay.

I have been altogether dependent on Souter in regard to this matter, for my confidential man suddenly died of heart disease about a month ago and I have not had time to replace him. However in any case a stranger would have had little chance of making any discoveries, and in a matter of this kind the opinion of the local authorities is alone worth having. It is to a

certain extent borne out by the fact that I have heard nothing from any part of India which leads to the belief that there is any kind of organization in Bombay for the spread of ideas subversive to the existing state of things, and in no case has any connection been established between suspicious foreigners and others travelling about India, and the Turkish Consul-General or other persons in Bombay.

I am trying to find out here something about the Sheikh Suleiman Effendi on whose information the confidential memorandum from Constantinople has been written. It may be that he or his Bombay correspondent is a private enemy of the Turkish Consul-General. There is a very suspicious desire to oust Hussein Effendi from his appointment, a suggestion to that effect being twice made in the memorandum. And the writer is not very well informed if, as is said to be the case, the Committee to which he alludes has long ceased to exist. Moreover, he has made two curious mistakes in alluding to one man twice over under different names, and in another instance giving the name of one person (Ismail Süt) as a member of the Committee who has been dead for considerably over a year. All this gives an air of improbability to the story.

I am going to see Sou'er and Gonne again to-morrow, and will write further to-morrow or next day.

P. S.—Please let your Office send me a copy of this, as I have no time to copy it before the post goes out.

1. *Mahomed Ali Rogyz*—Son of a wealthy merchant, succeeded to his father's property and business in Bombay; is a Member of the Corporation, and has served for two years as Member of the Legislative Council. Has travelled a great deal in Europe, visited Constantinople; longs to return to Europe which he prefers to Bombay. When in Legislative Council was frequently in opposition. In society assumes a freedom and supposed independence of manner which are offensive, but Sir F. Souter does not consider that there is any doubt of his loyalty. He is by birth a Konkani Mussulman, but is much ridiculed by his fellow-castemen and co-religionists for his frequent changes of costume; his latest changes being to entirely European costume except a fez.

2. *Abdul Rahman*—A well known Arab horse-dealer in Bombay; has the highest character for strict probity in all his dealings; is a Justice of the Peace. Owing to the nature of his business has been brought much into contact with Europeans for whose society he shows a preference, and among whom he is much liked. Has been intimately known to Souter for many years; he has the highest opinion of the man.

3. *Haji Karim Mahomed Suleiman*—Is the well-known Jaffer Suleiman of Bombay, having been a universal provider of all that is required by Europeans for the last thirty or forty years; is a Member of the Corporation and a Justice of the Peace. No Mahomedan is better known to Europeans, and he is much liked by them. Lives in an open manner on Malabar Hill, and constantly receives visits at his house from European gentlemen without ceremony.

4. *Abdul Hussein Shirazi*—A Persian; agent for, and large shareholder in, the Bombay and Persia Steam Navigation Company. Has inherited wealth and position from his father, but is a man so wanting in natural abilities as to be incapable of carrying on any political intrigues. Owing to his wealth and social position has some influence among the Persian community, but none generally.

5. *Moulvie Hidayetoollah*—An ill-conditioned individual of bad character, regarding whom Souter has reported to Bombay Government, and his report was forwarded to Government of India (No. 3516 A, dated 24th July 1880). He is in the confidence of the Turkish Consul-General for whom he officiated while the latter accompanied the Turkish Envoy to Kabul in 1877. It is supposed that they were jointly concerned in the misappropriation of funds subscribed in India for Turkey, and hence the bond between them. He is supposed to exercise an evil influence over the Turkish Consul-General. Has no position or weight in the Mahomedan community.

6. *Suleiman Djaffer Kamoo*—Is identical with No. 3.

7. *Sheikh Issa*—A respectable merchant, an Arab of Lingah.

8. *Sheikh Mahmood*—Is a Justice of the Peace and Director of the Bombay and Persia Steam Navigation Company. An old and well-known resident of Bombay.

9. *Ismail Sut*—Died more than a year ago; a debauched and worthless individual.

DEMI-OFFICIAL.

Dated Bombay, 8th January 1881.

From—MAJOR P. D. HENDERSON, C.S.I.

To—A. C. LYALL, Esq., C.B.

IN continuation of my demi-official of yesterday, the following is what Souter has been able to ascertain regarding Sheikh Suleiman Effendi. He is a native of Bokhara and resides in Constantinople in the Dargah of the Usbegs near the mosque of St. Sophia. Is on intimate terms with Syed Yakub Khan Turah, late Envoy of Kashgar. Sheikh Suleiman is known as the post-nishin of the above Dargah. It is said that a few years ago he came to Bombay and purchased some shawls for trade in partnership with Hussein Effendi, the Turkish Consul-General. Souter's informant, who had no idea of the object of the enquiry, said he had reason to believe that there had been some dispute between Suleiman Effendi and the Turkish Consul-General regarding this transaction.

If this story is true, it would go far to show that there is some private animosity at the bottom of the business. Souter is going to set to work to obtain further information about this Sheikh Suleiman Effendi from people who have been to Constantinople. It seems probable that he was introduced to the British Embassy people through Syed Yakub Khan, and I have suggested a careful enquiry as to whether the latter has any grievance against the Turkish Consul-General. They may have come into collision when the Kashgar Envoy was passing through Bombay. I have a vague idea that something of the sort did occur.

You will remember Mahomed Khan Effendi, the man who gave Griffin certain information about Kashmir, and who returned to India some months ago with the family of Yakub Khan. When this individual passed through Bombay the Turkish Consul-General declined to recognize him as a Turkish subject, or to have anything to do with him in the way of assisting him to Constantinople. It is not impossible that he may be trying to damage the Turkish Consul-General.

I have had many talks with Souter about this business, and find him very positive in his disbelief of the story contained in the confidential memorandum from Constantinople. He considers that if any intrigues

are on foot, the men mentioned are not those who would be selected for such a purpose, nor would they be at all likely to enter into them. It certainly does seem unlikely that if these men are secret agents, the Sultan should so markedly proclaim their adhesion to his cause by publicly conferring decorations on them. I would be disposed myself to think that more unobtrusive agency would have been employed. Then again as to the Turkish Consul-General, he can hardly be acting with the sanction or knowledge of his Government, who would stand committed by any accident or indiscretion on his part. If it is represented that he is playing off his own bat, the general impression of his that he has not got it in him to play such a game. He was described by Abdul Rahman, the horse-dealer, to Souter as a talkative fool, and this seems to be the general impression about him, so Gonne tells me.

There is a great deal of jealousy here between the Sunnis and Shihs, the former sect being represented chiefly by the Memons, and the latter by the Khojas and Borahs. I notice that with one exception all the people mentioned in the confidential memorandum are Sunnis. The Shihs here, who are numerically inferior, are rather given to tale-telling and recounting the misdeeds of the rival sect while proclaiming their own virtues and loyalty.

10th January.—I telegraphed to you that this would be posted on the 8th as Souter promised me on that day information as to whether decorations had actually been conferred on the people mentioned. I saw him again, and he said the information would reach me to-day, but it has not come yet.

I called on Gonne again yesterday, but he had very little to say beyond this that Souter is the only channel of information that the Bombay Government have, and that they have confidence in his reports. At the same time he promised that a careful watch would be kept on the persons mentioned in the Constantinople memorandum, and that Souter would be told to watch carefully for any sign of an awakening of Mahomedan feeling in favor of the Sultan of Turkey, and especially for any attempt to awaken such a feeling on the part of the Turkish Consul-General.

I think that my having been ordered down here will put the Bombay people more on the *qui vive* as regards this matter, but my further presence here seems useless, and I have accordingly telegraphed for permission to proceed to Aboo and Kotputli which I am anxious to visit this year. It is unfortunate my having so many new Assistants at once.

P. S.—Please order a copy of this to be sent to me with copy of previous demi-official on the subject. I have no clerk with me.

MAHOMEDAN INTRIGUES AT BOMBAY.

Demi-officials from Major Henderson, dated 7th and 8th January 1881.

ASSISTANT SECRETARY.

MAJOR HENDERSON'S letter has special reference to No. 162, dated 22nd October, from Assistant Secretary, Political and Secret Department. The result of his recent enquiries in Bombay is, that the Committee, which it was stated met regularly and was engaged in wide-spread political intrigues, has, so far as could be ascertained, never met since the close of the Russo-Turkish war.

A memorandum is attached, giving information regarding those mentioned as leaders of the Bombay intrigues. They are all well-known to Sir F. Souter, nearly all wealthy merchants who would have no interest in fomenting ill-feeling and certainly unlikely to combine. Enquiries are being made as to whether any of them received the Order of the Medjidi, it is believed not, and at all events three of them asked for the advice of the Bombay authorities on the subject, which was, that they could not receive it without permission of the British Government.

Hidayetollah's preaching publicly in the mosques "subversive ideas" as reported by Sheikh Effendi is a myth. Major Henderson is anxious to discover who Sheikh Effendi is; he points out that a suspicious suggestion is twice made in the report from Constantinople that Hussein Effendi should be removed from his appointment. He thinks that the Bombay correspondent is an enemy of the Turkish Consul, and shows that he is at any rate badly informed as (1) the Committee he alludes to has long ceased to exist; (2) he mentions the same man twice over under different names; and (3) gives the name of a man as a Member of the Committee who has been dead for more than a year.

Major Henderson asks for a copy of his letter.

(Sd.) T. P.

14-1-81.

MAJOR HENDERSON'S letter of 8th January gives all particulars that could be ascertained regarding Sheikh Suleiman Effendi. Further enquiries are also being made. Suleiman Effendi is the authority for many of the reports forwarded to us from Constantinople, and for nearly all those that implicate the Turkish Consul-General. Major Henderson thinks that private animosity is probably at the bottom of the whole business. He points out that the Sultan would not choose his "secret agents" as those on whom to bestow the Order of the Medjidi. The Turkish Consul is described by Abdul Rahman, the horse-dealer, as a "talkative fool," and he appears incapable of carrying on extensive intrigues. The remark that all the names brought to notice from Constantinople are "Sunuis" is worthy of note.

(Sd.) T. P.

18-1-81.

(Sd.) J. W. R.

SECRETARY.

We have to answer, "with the least possible delay," the Secretary of State's despatch of the 15th October, and it might, perhaps, be worth while to send home a brief despatch giving such information as we have acquired. Bombay will probably write again ere long about the Consul-General and connected matters, but there can be no harm, I think, in sending a despatch now.

Would it not be as well for the future to keep them pretty fully supplied with extracts from the Secretary of State's despatches? Her Majesty's Government seem to be taking considerable interest in the question now, and most of the more important papers relate to matters in which Bombay is interested.

(Sd.) H. M. D.

20-1-81.

UNDER-SECRETARY.

KINDLY draft short despatch sending home such information as we have [both Henderson's letters], and saying that a more extended despatch will follow, but

that this will show that the matter has the full attention of the Government of India. Observe that it would be of much use in estimating the scope and importance of the movement in India, if we could be kept accurately acquainted with the estimate formed by Her Majesty's Ambassador at Constantinople as to the full authenticity and value of the intelligence received there; also, if any particulars can be given of the Turkish Consul now at Bombay, whether he is a man of any real character or position.

Then the enclosures to the despatches, so far as they relate to the intrigues, should be printed speedily. Add that we are aware that the consort of the Begum of Bhopal has been for some time actively engaged in the propagation of religious pamphlets of a kind calculated to encourage fanaticism, and that we are making further enquiries on this matter.

(Sd.) A. C. L.

Telegram from Secretary of State, No. —, dated 19th January 1881.

THE file is with Secretary or Under-Secretary. Does not this lend importance to the troubles in Hadramant, where Turkish intriguers are supposed to be particularly busy, and may not this war between Shahr and Maculla if allowed to go on prove very troublesome?

(Sd.) J. W. R.

20-1-81.

UNDER-SECRETARY.

PLEASE see my note above.

Reply also to Secretary of State by cipher telegram that "the matter has been receiving careful attention."

(Sd.) A. C. L.

21-1-81.

(DONE, see Proceedings, No. 152.)