

Colonel Hodges to Viscount Ponsonby

[Extract]

On the arrival of Rifat Bey in Alexandria, August 16, 1840. sent from thence on a tour of the Delta.

The Pasha returned to this city on the afternoon of the 14th instant. The same evening he was visited by the French Consul-General. Early this morning, Rifat Bey was liberated from quarantine, and at half past eight o'clock, A. M., he had his first audience with the Pasha. This was private, as had been arranged between Rifat Bey and the consul-general of the four powers.

It appears that the reception of the sultan's envoy was anything but gracious or favorable; but the results of that interview are fully related by Rifat Bey himself, in minutes which I have the honor to inclose.

Discouraged by want of his success, Rifat Bey at first proposed an immediate return to Constantinople; but in conjunction with my colleagues, I represented to him the propriety of awaiting the expiration of the first and second periods of ten days specified in the Convention, and at the termination of which it will be proper to make new and formal summonses of compliance. With these suggestions Rifat Bey has fully concurred, and we have exerted our joint efforts to encourage the envoy, and to console him for his recent check.—*Id.*, p. 149.

Eastern Question, TERMS OF POWERS REJECTED AND FORCE EMPLOYED.—Mehemet Ali, trusting in the encouraging attitude of France, and in the effectiveness of Ibrahim's army, had defied the coalition. But French help never went beyond stimulating phrases, and the Egyptian military power collapsed with surprising rapidity.

Scarcely had the combined British, Austrian, and Turkish fleet appeared off Beirut on August 11, when the Syrian population rose as one man in revolt against the tyranny of that same Ibrahim who, six years before, had been welcomed as a liberator. Beirut fell on October 3; and Ibrahim, cut off amidst a hostile people, began a hurried retreat southwards. On November 2 the Allies captured Acre, and Mehemet Ali ordered the evacuation of Syria. From Acre, Admiral Napier sailed straight to Alexandria, and threatened to bombard it if the pasha did not come to terms. On November 25 was signed a Convention by which Mehemet Ali resigned all claims to Syria, and agreed to restore the Ottoman fleet, the powers on their part undertaking to use their influence with the Porte to procure for himself and his heirs the pashalik of Egypt. The Turco-Egyptian Question was settled.—*Modern Europe*, 1815-69, W. Alison Phillips, M. A., pp. 229, 230. London: Rivingtons, 1902.

Eastern Question, THE STEP OF 1841.—Mohammed Ali, by the treaty of [July 13.] 1841, was confined to his Egyptian possessions, under the suzerainty of the sultan, the integrity and independence of whose empire was now placed formally under the guarantee of the great powers. The treaty of 1841 was a new and vital departure: Turkey was for the first time placed in a state of tutelage.—*The Story of Turkey*, Stanley Lane-Poole, p. 350. London and New York: G. P. Putnam's Sons, 1888.

The integrity and independence of that state was declared by the five powers to be of essential importance to the world, and the Ottoman Empire was formally taken under the protection of all Europe.

Before this treaty was agreed to, whatever step Russia might take in the East was a mere question of policy and of convenience; she could now make no attempt on the independence of the Porte without breaking her plighted faith, and giving all the other four powers the right, which would become a duty, to oppose her by force of arms.—*Thirty Years of Foreign Policy*, Thomas MacKnight, p. 280. London, 1855.

Eastern Question, DECLINE OF TURKISH POWER FORESEEN IN PROPHECY.—This prediction [of Dan. 11:44] has been in part already fulfilled and is still fulfilling, by the apprehensions the Turks have long had of a war with the Persians in the East; and of the progress of the Muscovite there also, who is properly on the north. It also deserves to be here noted that these Turks themselves have a traditional prophecy, greatly believed among them, that they are the last to be destroyed by a northern nation.—*Literal Accomplishment of Scripture Prophecies*, Wm. Whiston, M. A., p. 47. London, 1724. (Author's copy; corrections marked by author with pen. This quotation follows interlining. British Museum Library.)

This part of the prophecy [Dan. 11:44] is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will show. . . . But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was pleased to accept any conditions that the emperor of Russia was obliged to give! (N. B.—The former part of this note was written for the first edition of this work, printed in 1825.)—*Commentary, Adam Clarke, on Dan. 11:44; Vol. IV, p. 618. New York: Phillips & Hunt.*

Eastern Question, TURKEY "HELPED" TO STAND.—[In his Mansion House speech, Nov. 9, 1895, Lord Salisbury, responding to a widespread demand for the overthrow of the Turkish power, said:] Turkey is in the remarkable condition that it has now stood for half a century, mainly because the great powers have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fell, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest.—*The Third Salisbury Administration, 1895-1900*, H. Whates, book 1, chap. 2, p. 20. Westminster: Vacher & Sons.

It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely—mainly—due to our action that she now exists at all as an independent power. On both these occasions we dragged the powers of Europe along with us in maintaining the Ottoman government.—*Duke of Argyll (1895)*, in *The Turkish-Armenian Question*, p. 17.*

Eastern Question, CONSTANTINOPLE SAVED FROM RUSSIANS IN 1878.—With the arrival of the Russian army came the English fleet, which

had nominally forced the passage of the Dardanelles in defiance of treaties, and hoped to prevent the occupation of Constantinople by the Russians. It was not war, but a threat of war. So far as the Turks were concerned there was nothing to prevent the Russians entering the city without firing a shot. General Grant, who was here a little later, was in St. Petersburg at this time, and he told this story on the authority of a high official there: "When the Grand Duke arrived at San Stefano, he sent many telegrams to the czar, among others this, 'We are in sight of St. Sophia. There are no troops between us and the city. Shall I enter and take possession?' All the other telegrams were answered at once. This one was not, in the full belief that the Grand Duke would understand that he was to take the responsibility himself and occupy the city. To the great disappointment of the czar, he did not." General Grant added that this seemed to him the greatest mistake the Russians had made.—*Fifty Years in Constantinople*, George Washburn, D. D., p. 131. Boston: Houghton Mifflin & Co.

Eastern Question, TURKEY'S DISINTEGRATION.—The disintegration once started spread rapidly, until under Abdul Hamid, Thessaly was ceded to Greece; a strip of eastern Avatolia, including Batum and Kars, to Russia; and Tunis to France. Roumania, Servia, Montenegro, and Bulgaria became independent; Bosnia and Herzegovina were annexed to Austria, and Egypt and Cyprus passed under the control of Great Britain. . . . Tripoli, the last of the African possessions of Turkey, has been wrested from Turkey by Italy. Macedonia, Epirus, Albania, and the greater part of Thrace have become the spoils of the Balkan war, and of all their vast possessions in Europe, the Turks retain only Constantinople and a fragment of Thrace.

This is a story of defeat and disaster almost unexampled, and might reasonably be accepted as the closing chapter in the history of any race.—*William Marcell, in the Nineteenth Century and After (London), May, 1913.*

Eastern Question, SCRIPTURE PROPHECY AND MOSLEM TRADITION.—And highly is it worth our remark that the following prediction seems very near its completion also (Dan. II: 45); that the same Turk after he has gone forth with great fury to destroy and utterly to make away many, shall plant the tabernacle of his palace (his royal tent and pavilion in war, as I interpret those words) between the seas, in the glorious holy mountain; Mount Sion, or Mount Moriah, or Mount Calvary; all in Jerusalem, and all answering those descriptions. Yet shall he come to his end, and none shall help him. Which is so distinct and illustrious a prophetic character as cannot easily but be taken notice of when it comes to pass.—*Essay on the Revelation*, Wm. Whiston, M. A., on Dan. II: 45, p. 319. London, 1744.

In Surah I. 40 [of the Koran], one of the signs of the approach of the last day will be: "The crier [to prayer] shall cry from a near place" (that is, a place from which all men shall hear). Husain says this "near place" is the temple at Jerusalem.—*Dictionary of Islam*, Thomas Patrick Hughes, art. "Jerusalem." London: W. H. Allen & Co., 1896.

It was at Jerusalem that Jesus ascended to heaven; and it will be there that he will again descend. . . . In the last days there will be a general flight to Jerusalem.—*Jalalan, old commentator on the Koran; cited in "Dictionary of Islam"*, T. P. Hughes, art. "Jerusalem."

As to the excellence of the city. Why, is not this to be the place of marshaling on the day of judgment; where the gathering together

and the appointment will take place? Verily Makkah [Mecca] and Al Madina have their superiority by reason of the Kaabah and the Prophet,—the blessing of Allah be upon him and his family!—but, in truth, on the day of judgment both cities will come to Jerusalem, and the excellencies of them all will then be united.—*Mukaddasi (A. D. 985); cited in "Palestine under the Moslems," Le Strange, p. 85.**

The Turks themselves seem generally to be convinced that their final hour is approaching. "We are no longer Mussulmans—the Mus-sulman saber is broken—the Osmanlies will be driven out of Europe by the Giaours, and driven through Asia to the regions from which they first sprang. It is *Kismet!* We cannot resist destiny!" I heard words to this effect from many Turks, as well in Asia as in Europe.—*Kismet, or the Doom of Turkey*, Charles S. MacFarlane, p. 409. London, 1853.

Ancient prophecy and modern superstition alike point to the return of the Crescent into Asia as an event at hand, and to the doom of the Turks as a race that has corrupted Islam. A well-known prediction to this effect . . . places the scene of the last struggle in northern Syria, at Homs, on the Orontes. Islam is then finally to retire from the north, and the Turkish rule to cease. Such prophecies often work their own fulfilment.—*The Future of Islam*, *Wifred Scawen Blunt, p. 95. London, 1882.*

Eastern Question, ELEMENTS FOR A TIME OF TROUBLE.—When, with the fall of Ottoman sovereignty at Constantinople, the Turk is driven out of Europe, there will arise once more the eternal question of the possession of Asia Minor. That land is the corridor between Europe and Asia, along which have passed most of the European conquerors—the Russians alone excepted—who have invaded Asia, and most of the Asiatic conquerors who have invaded Europe.—*From an article by J. B. Firth, "The Partition of Asia Minor," in Fortnightly Review (monthly, London), May, 1915, p. 795.*

The question of Asiatic Turkey is undoubtedly a far more difficult question than that of Constantinople. . . . The importance and value of Asiatic Turkey . . . can scarcely be overexaggerated, for it occupies undoubtedly the most important strategical position in the world. It forms the nucleus and center of the Old World. It separates, and at the same time connects, Europe, Asia, and Africa, three continents which are inhabited by approximately nine tenths of the human race. . . . If the powers should not be able to agree. . . it would become necessary to divide Asiatic Turkey into zones of influence. . . . However, it seems very doubtful whether the partition of Asiatic Turkey would prove a final one. It is much to be feared that it would lead to a disaster perhaps as great as the present war.—*J. Ellis Barker, in the Nineteenth Century and After (London), June, 1916.**

Eastern Question, THE AGREEMENT SIGNED BY THE POWERS, CONCERNING THE INDEPENDENCE OF THE OTTOMAN EMPIRE.—

CONVENTION

Concluded between the courts of Great Britain, Austria, Prussia, and Russia on the one part, and the Sublime Ottoman Porte on the other, for the pacification of the Levant, signed at London, July 15, 1840.

In the name of the most merciful God, His Highness the Sultan having addressed himself to their Majesties the Queen of the United

Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of Prussia, and the Emperor of all the Russias, to ask their support and assistance in the difficulties in which he finds himself placed by reason of the hostile proceedings of Mehemet Ali, Pasha of Egypt.—difficulties which threaten with danger the integrity of the Ottoman Empire, and the independence of the Sultan's throne,—their said Majesties, moved by the sincere desire of maintaining the integrity and independence of the Ottoman Empire as a security for the peace of Europe; faithful to the engagement which they contracted by the collective note presented to the Porte by their representatives at Constantinople, on the 27th of July, 1839; and desirous, moreover, to prevent the effusion of blood which would be occasioned by a continuance of the hostilities which have recently broken out in Syria between the authority of the Pasha of Egypt and the subjects of the Sultan; their said Majesties and his Highness the Sultan have resolved, for the aforesaid purpose, to conclude together a Convention, and they have therefore named as their plenipotentiaries. . . .

Article I.—His Highness the Sultan having come to an agreement with their Majesties the Queen of the United Kingdom of Great Britain and Ireland, the Emperor of Austria, King of Hungary and Bohemia, the King of Prussia, and the Emperor of all the Russias, as to the condition of the agreement which it is the intention of his Highness to grant to Mehemet Ali, conditions which are specified in the separate act hereunto annexed; their Majesties engaged to act in perfect accord, and to unite their efforts in order to determine Mehemet Ali to conform to that arrangement; each of the high contracting parties reserving, to itself to co-operate for that purpose, according to the means of action which each may have at its disposal.

Art. II.—If the Pasha of Egypt should refuse to accept the above-mentioned arrangement, which will be communicated to him by the Sultan, with the concurrence of their aforesaid Majesties; their Majesties engage to take, at the request of the Sultan, measures concerted and settled between them, in order to carry that arrangement into effect. In the meanwhile, the Sultan having requested the said allies to unite with him in order to assist him to cut off the communication by sea between Egypt and Syria, and to prevent the transport of troops, horses, arms, and warlike stores of all kinds from the one province to the other; their Majesties the Queen of the United Kingdom of Great Britain and Ireland, and the Emperor of Austria, King of Hungary and Bohemia, engage to give immediately to that effect, the necessary orders to their naval commanders in the Mediterranean. Their said Majesties further engage that the naval commanders of their squadrons shall, according to the means at their command, afford, in the name of the alliance, all the support and assistance in their power to those subjects of the Sultan who may manifest their fidelity and allegiance to their sovereign.

Art. III.—If Mehemet Ali, after having refused to submit to the conditions of the arrangement above mentioned, should direct his land or sea forces against Constantinople, the high contracting parties, upon the express demand of the Sultan, addressed to their representatives at Constantinople, agree, in such case, to comply with the request of that sovereign, and to provide for the defense of his throne by means of a co-operation agreed upon by mutual consent, for the purpose of placing the two straits of the Bosphorus and Dardanelles, as well as the capital of the Ottoman Empire, in security against all aggression.

It is further agreed, that the forces which, in virtue of such concert, may be sent as aforesaid, shall there remain so employed as long as

their presence shall be required by the Sultan; and when His Highness shall deem their presence no longer necessary, the said forces shall simultaneously withdraw, and shall return to the Black Sea and the Mediterranean respectively.

Art. IV.—It is, however, expressly understood, that the co-operation mentioned in the preceding article, and destined to place the straits of the Dardanelles and of the Bosphorus, and the Ottoman capital, under the temporary safeguard of the high contracting parties against all aggression of Mehemet Ali, shall be considered only as a measure of exception adopted at the express demand of the Sultan, and solely for his defense in the single case above mentioned; but it is agreed, that such measures shall not derogate in any degree from the ancient rule of the Ottoman Empire, in virtue of which it has at all times been prohibited for ships of war of foreign powers to enter the straits of the Dardanelles and of the Bosphorus.

Art. V.—..... in the year of our Lord, 1840.
 Done at London, the fifteenth of July, in the year of our Lord, 1840.
 (L. S.) Palmerston (England)
 (L. S.) Neumann (Austria)
 (L. S.) Bulow (Prussia)
 (L. S.) Brunnow (Russia)
 (L. S.) Chekib (Turkey)

—“*Parliamentary Papers*,” *Session 1841*, “*On the Levant*,” Vol. XXIX, part 2, pp. 691-693.

Eastern Question. OFFICIAL CORRESPONDENCE OF AUGUST, 1840.—On the 11th instant Rifat Bey, bearer of the demands of the Sublime Porte, reached Alexandria. The general object of his mission soon began to be known in the city, and as the French and Russian consuls-general had within a few days officially mentioned the merchants and residents of their respective nations, I felt that the time was now arrived to follow that example. I therefore addressed to Mr. Consul Larking the inclosed dispatch of the 11th instant, which produced the three subsequent letters of the 12th, 14th, and 15th of August, all of which I have the honor to submit to your perusal.—*Extract of Letter from Colonel Hodges to Viscount Palmerston, dated Alexandria, Egypt, Aug. 17, 1840, and received September 9; in Parliamentary Papers, Vol. XXIX, part 2, p. 143.*

SIR: The resolutions which have been taken by four of the great European powers for the pacification of the East, the arrival this morning of a special envoy from the Sublime Porte, and the inflexible demeanor assumed by Mehemet Ali, have inspired some doubt as to the continuance of friendly relations with that Pasha.—*Inclosure 1 in above Letter No. 116, Colonel Hodges to Mr. Consul Larking, dated Alexandria, Aug. 11, 1840.*

This day, Sunday, at 2 o'clock, Turkish time, His Excellency Rifat Bey proceeded to Mehemet Ali, at his express invitation, accompanied by the individuals attached to his person, and the result of the interview which took place between them, is contained in the following lines.—*Inclosure 3 in Letter No. 117, report of interview between rifat Bey and Mehemet Ali.*

MY LORD: I have the honor to inclose for the information of your Lordship, the minute of an interview which took place this morning between Mehemet Ali and His Excellency Rifat Bey, the special envoy from the Sublime Porte, who was accompanied by the consuls-general of the four powers parties to the Convention of the 15th July.—*Letter*

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and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract anything from any manner of religion or any mode of worship.

And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have anything to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay.

And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is, to their body, and to each conventricle respectively; the aforesaid consideration, to wit, being observed: namely, that they who as we have said restore them without valuation and price, may expect their inremity from our munificence and liberality.

In all which it will be incumbent on you to manifest your exertions, as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favor with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.—*Edict of Constantine (and Licinius ?), A. D. 313; cited in "Ann Ecclesiastical History," Eusebius, book 10, chap. 5 (Vol. II, pp. 430-433). London: Samuel Bagster & Sons, 1847.* (See also "The Library of Original Sources," Vol. IV, pp. 19, 20.)

Edict of Nantes.—See Increase of Knowledge, 221.

Exarchate of Ravenna.—See Temporal Power of the Pope.

Extreme Unction, DEFINED.—Extreme unction is a sacrament of the new law instituted by Christ to give spiritual aid and comfort and perfect spiritual health, including, if need be, the remission of sins, and also, conditionally, to restore bodily health to Christians who are