

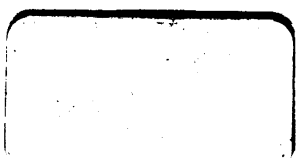
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RELIGIOUS TOLERATION IN EGYPT.

OFFICIAL CORRESPONDENCE

RELATING TO

THE INDEMNITY OBTAINED FOR THE MALTREATMENT

OF

FARIS-EL-HAKIM,

AN AGENT OF THE AMERICAN MISSIONARIES IN EGYPT.

REPRINTED FROM PUBLISHED OFFICIAL DOCUMENTS.

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LONDON
1862.

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NOTE.

The larger portion of this correspondence is contained in a document printed by order of Congress. Although the proceedings related in them have already received an unusual degree of public attention, a desire has been widely expressed for the possession of the whole narrative in a connected form. It is hoped, therefore, that this reprint of official papers will not be unwelcome nor without its uses, whether as affording a noted example of religious toleration successfully vindicated, or as an authentic index of the advance of Mahomedan civilization. The results of the decision in this case on our missionary work in Egypt have been marked and beneficent. Should the representatives of the Christian powers follow the precedent here established, it is believed they will not only afford aid to the cause of religious freedom, but may also do something to strengthen the argument for preserving "*the integrity of the Turkish Empire.*"

GULIAN LANSING.

AMERICAN MISSION HOUSE, CAIRO,
July, 1862.

RELIGIOUS TOLERATION IN EGYPT.

37TH CONGRESS, }
2d Session.

HOUSE OF REPRESENTATIVES.

{ Ex. Doc.
No. 117.

MESSAGE

FROM THE

PRESIDENT OF THE UNITED STATES.

To the House of Representatives :

In compliance with the resolution of the House of Representatives of the 20th instant, requesting information in regard to the indemnity obtained by the consul-general of the United States at Alexandria, Egypt, for the maltreatment of Faris-el-Hakim, an agent in the employ of the American missionaries in that country, I transmit a report from the Secretary of State, and the documents by which it was accompanied.

ABRAHAM LINCOLN.

WASHINGTON, May 22, 1862.

DEPARTMENT OF STATE,
Washington, May 21, 1862.

The Secretary of State, to whom was referred the resolution of the House of Representatives of the 20th instant, requesting the President "to communicate to the House of Representatives, if not incompatible with the public interest, copies of correspondence and papers on the files of the Department of State, relating to the indemnity obtained by the consul-general of the United States at Alexandria, Egypt, for the maltreatment of Faris-el-Hakim, an agent in the employ of the American missionaries in Egypt," has the honor to lay before the President the papers called for by the resolution.

Respectfully submitted.

WILLIAM H. SEWARD.

The PRESIDENT.

Mr. Thayer to Mr. Seward.

No. 5.]

UNITED STATES CONSULATE GENERAL,
Alexandria, August 26, 1861.

SIR :—An affair of considerable importance, affecting the question of religious toleration in Egypt, has just been satisfactorily settled by the agency of this Consulate.

On the night of Saturday, the 29th of July, I received a telegraphic despatch, dated the 25th of that month, from our consular agent at Osiut, (or Siout,) the capital of Upper Egypt, stating that on that morning Faris, an agent of the American missionaries, Messrs. Lansing and Barnet, had been severely bastinadoed and otherwise ill-treated at the court of the *cadi* of Osiut, and had then, by order of the *cadi*, been imprisoned.

On the Monday following, I wrote to Zoulficar Pacha, the minister of foreign affairs in Egypt, demanding the immediate release of the imprisoned man and an investigation of his case, and also announcing that I should expect appropriate satisfaction for the barbarous outrage committed by order of the *cadi* on Faris. His excellency, on the afternoon of the same day, replied that he had just telegraphed for full information as to the facts to the *moudir* (governor) of Osiut, and would communicate it to me at once. Two days later his excellency accordingly informed me that the *moudir* had reported by telegraph, that neither he nor the United States consular agent at Osiut had the least knowledge that Faris was an American *protégé*, but that he would nevertheless order an inquiry into the facts.

In regard to Faris, it is proper to remark here that I learned from the missionaries that

he was a Syrian physician of considerable learning and accomplishments, whom they employed at Osiut for the sale and distribution of Bibles and religious publications. He was not technically an American *protégé*, not having been provided with the necessary certificate from this consulate-general, though in Syria he had once enjoyed that privilege by the favor of the proper authorities there. Nevertheless, he had been presented in person to the moudir of Osiut, and commended to his protection as the agent of the American missionaries by Mr. Lansing, some three months before the outrage on him. The cause and circumstances of this affair were briefly these:

A Christian woman of Osiut, who had been compelled to profess Mohammedanism, wished to return to her original faith. In the absence of the Coptic bishop, she employed Faris (whose argumentative no less than his medical skill gives him the title of *El Tabeeb* or *El Hakim*, the Arabic for "doctor") to be her attorney in complying with the usual formalities required to enable her to enjoy in peace her new religion. Faris, without consulting his employers, assumed her cause and agreed to appear in her behalf before the *cadi*. His conduct in this matter, however, as well as that of the woman, was strictly conformable to the laws of Egypt, and the well-known firman of the late Sultan, which guarantees religious toleration in the dominions and dependencies of the Porte. But in a place so remote from the sovereign authority as Osiut, and with a population of at least twenty thousand for the most part bigoted Mussulmans, the practical enforcement of such liberality is exceedingly difficult, and even dangerous.

Faris, being summoned to appear in the court of the *cadi* as the woman's attorney, found it filled with the prominent Muslim citizens of Osiut, who, with the attendant rabble, numbering about sixty, and subsequently increased to two hundred, were evidently disposed to raise a tumult. They had lately heard of the accession of the new Sultan, who was generally believed to be an unrelenting enemy of religious freedom, and under whose reign they expected unlimited license to exterminate the odious heresy of Christianity. Without being allowed to explain his case, and in evident agreement with the prearranged plan of the *cadi*, Faris was insultingly told to sit upon the ground, and was then bastinadoed and tortured in the most inhuman manner until he swooned away from his sufferings. After being reviled, beaten with staves, shoes, courbashes (raw hides,) and being spit upon, kicked, and frightfully maimed, he was dragged by a clamorous mob, urged on by the *cadi* and mufti, to the criminal cell of the prison, and only released that evening when the jailor reported him to be dying. On reviving the next day he was again imprisoned, but was liberated by the order of the moudir, who held an investigation and strongly condemned the irregular and brutal proceedings of the *cadi* and the populace. The doctor who examined Faris reported his wounds to be of a very serious character, and it seems probable that his health is permanently impaired. The tumult thus created in Osiut, by popular violence, was so great that the few European residents there considered their lives in danger, and feared that the massacres of Jeddah and Damascus were to be renewed. They therefore petitioned for protection to the moudir, who issued a proclamation commanding the inhabitants to return peaceably to their houses, and to desist from further disturbances.

It is to be observed that the barbarous torture of the bastinado has been abolished even in the army and navy of Egypt, by a decree of the Viceroy dated on the ninth of July of the present year. Nevertheless, in the semi-eclesiastical courts of the *Cadis*, the rules of which are not determined by civil authority, this cruel abuse flourishes in full vigour.

A minute and deeply interesting recital of the proceedings at Osiut, written by Faris to the missionaries, is appended to this despatch (marked A). I also communicate herewith a translation (marked B) of the *cadi's* letter to the moudir justifying the outrage, and the moudir's reply thereto (marked C) condemning severely the treatment of Faris. It will be seen that the *cadi* admits, and even glories in his misconduct, which he considers to be warranted beyond question by the approval and co-operation of the most distinguished and wealthy Mussulmans of Osiut, and by the precepts of his religion.

On Saturday, the 3rd of August, having received a letter from our consular agent at Osiut, enquiring as to the title of Faris to United States protection, I returned a peremptory order to give him all the official aid his circumstances might require.

On Monday, August 5th, I visited the minister of foreign affairs, in company with Mr. Robert Wilkinson, the United States vice-consul at Cairo, and Mr. Lansing, the American missionary, and one of the employers of Faris.

After laying before his excellency the facts relating to the outbreak at Osiut, I requested of the government a steamer to convey myself or my agent up the Nile, to insure an impartial investigation preliminary to the punishment of the crime. He replied that he would present my request for a steamer to the Viceroy, and answer at once; but as for

the punishment of those who had assaulted Faris he could not say, for it had not appeared that Faris was an American *protégé*, no formal and regular notice to that effect having ever been served by the consul-general on the Egyptian government. In reply, I said it was quite immaterial to my purpose whether Faris was or was not an American *protégé* in the usual sense of the term. Faris was the agent and representative of two American citizens, engaged in a lawful missionary enterprise. An outrage on him was an outrage on them; and I should demand satisfaction as urgently as if they, and not their representative, had been thus maltreated. The case, in my opinion, was one to be settled, not by diplomatic technicalities, but on its substantial merits, and on the obvious principles of justice and common sense. His excellency assured me that it would be settled amicably; and I withdrew, awaiting the result of my request.

On the following morning a verbal message came to me from the minister of foreign affairs, stating that a government steamer would go to Osiut in a few days, and that I should have notice in time to avail myself of that conveyance.

Finding that this foreign office discussion was not likely to expedite my business, I resolved to make a direct appeal to the Viceroy, who, with the most courteous readiness, granted me an audience for nine o'clock on the morning of the 8th instant. Attended as before, I called at the palace of his Highness at the time mentioned. After answering his inquiries respecting our national struggle for the maintenance of the United States government, I changed the subject by adverting to a small insurrection in his own dominions, which I hoped he would treat with the same vigor which we applied to such troubles at home. I then unfolded the case to his Highness, and told him that my government, and millions of people throughout the world, would await his decision with interest; not only the numerous and influential religious associations of Christendom, but the friends of civilization every where, would hold this to be a test question as to the progress of just government and religious toleration in Egypt. If his Highness were to reconquer Syria and repeat in his own person the military triumphs of his father, Mehemet Ali, he would not gain such a degree of the confidence of foreign nations in the strength and justice of his government as by a satisfactory settlement of this affair. The Viceroy replied, that it was difficult at present to enforce the doctrine of toleration in Upper Egypt, and that some allowance should be made for the peculiar opinions and ways of the people there; the government would always exert itself to promote harmonious and just relations between foreigners and the native population, and to do right to people of all religious creeds. He also suggested that there might be some exaggeration in the stories of the outbreak at Osiut. In response, I remarked that a perusal of the report of his own officer, the moudir, would probably convince him that there was no exaggeration. I did not rely on the statement of Faris alone, which, however, bore internal evidence of its truth; I would be willing to rest my case on the report of the moudir, which my friend, Mr. Lansing, had brought with him. I would almost consent to take the letter of the *cadi*, confessing and justifying the atrocity he had perpetrated. The Viceroy then declared he would give me ample satisfaction, and asked me what I desired. A steamer should be put at my disposal in forty-eight hours, to convey myself or my commissioner of investigation to Osiut. I told his Highness that there was danger in delays; that the opinion of the moudir concluded all the investigation I desired. I now did not wish for investigation, but for immediate justice and punishment. I would rest the case on the report of the moudir, made after his examination, and ask his Highness to award penalty on the basis of the facts therein contained. The Viceroy assented, and said that while I was sitting there he had ordered the moudir, by telegraph, to do me justice. He also took the letter of Faris and other documents handed him by Mr. Lansing, and promised to consider them.

On the 15th instant I sent Mr. Wilkinson to inquire of the Viceroy what had been done, and to specify what measures I would wish him to adopt in case he desired definite information. His Highness said he had deposed the *cadi* and his subordinates from their offices. Mr. Wilkinson told him that I required the imprisonment, not only of the *cadi* and mufti, but of all the ringleaders in the outrage mentioned in the *cadi's* letter. I would also expect a fine of ten thousand dollars to be exacted from their property to compensate Faris for the injuries he had sustained. His Highness thought this penalty too severe, but promised to inform me what he would do further in a few days.

On the 21st of August, his excellency Noubar Bey, a high functionary of the government, called at the United States consulate and informed me that the Viceroy, after removing and degrading the officers of the *cadi's* court, did not wish to punish the other offenders without further investigation. I then said that this mode of proceeding was too dilatory. I wished his Highness to chastise offenders against my government as promptly as he

would chastise offenders against his own. There was no need of further investigation. The same facts which warranted, in the opinion of his Highness, the punishment of the *cadi*, would justify the punishment of the *cadi's* accomplices. I would not be satisfied without the imprisonment of them all, in addition to a heavy fine. His excellency replied that the Viceroy was extremely desirous to meet my wishes, but feared such severe penalties would only produce fresh animosities against the Christians; would not milder penalties serve my purpose better? To this I answered, that half-way measures irritated rather than subdued the disorderly, tempting them to try their strength with the government. For the dispersal of mobs, in my own country at least, the superior efficacy of bullets over blank-cartridges had been conclusively tested. I again urged the importance of immediate action, that I might report to my government a satisfactory solution of the matter by the next mail.

On the following morning, Noubar Bey brought to the consulate the message that his Highness had considered my suggestions, and would immediately fine and imprison the thirteen men. He thought, however, that I expected too much; that two or three thousand dollars was as much as they could pay, and a month a long enough term of confinement. I replied that, in consideration of the prompt and handsome manner in which his Highness had treated my wishes, I would consent to reduce the pecuniary award to five thousand dollars; but, when so small a period as one month was suggested, I feared his Highness did not appreciate the enormity of the crime he proposed to punish. For the culprit who steals my spoons one month might be sufficient; but here was a crime against civilization—a crime which it was the interest of the Egyptian, not less than of my own government, to rebuke, and the minimum of punishment I could accept was one year. I begged his excellency to assure the Viceroy that he would never regret having embraced the opportunity I thus gave him of commending his government to the sympathies of the world, and, as I had heard that the Viceroy was intending to sail that day for Constantinople, I trusted he would send me a favorable response before his departure. His excellency then returned, promising to report the result of his interview.

About three hours later, I received a message that the Viceroy had ordered the thirteen men whose names I had mentioned to be imprisoned for one year, and that the fine of five thousand dollars should be exacted from them, each paying according to the degree of his culpability. In order, however, that the payment of Faris might not be delayed, the government would at once pay the money, reimbursing itself afterwards by the collection of the fine.

Accordingly, this morning, just two months since the day of my arrival in Egypt, I had the satisfaction of seeing the messenger of the government deposit a bag containing the five thousand dollars in gold in the office of this consulate-general, where it is now held subject to the order of the beneficiary.

In regard to the woman in whose behalf Faris encountered his persecution, I am informed that, having since re-asserted before the *moudir* her rejection of Mohammedanism, she has been placed by that officer in charge of the Coptic bishop, and is allowed to follow her new faith without molestation. This extraordinary decision of a Muslim governor in Upper Egypt is quite as significant of the advance of religious toleration as was the satisfaction awarded to Faris.

The admirable decision of the Viceroy in this affair is warmly approved by all classes, except, of course, the most bigoted portion of his native subjects. Its effects will be wide-spread and highly auspicious. Religious intolerance has been, for the first time, efficiently rebuked in its most populous stronghold in Upper Egypt; and a fanatical outbreak, which, if unchecked, might have culminated in the bloody tragedies of Jeddah and Damascus, has, by the firm policy of the Viceroy, been suppressed and quelled.

I trust it will not be deemed unbecoming also to remark that the success of this consulate in disposing the Viceroy to his praiseworthy course, will perhaps be taken as a sign that the efforts of the enemies of our government at home have not, as yet, destroyed its influence abroad.

Before closing this despatch, I cannot refrain from acknowledging my indebtedness in the prosecution of the case of Faris, to the efficient co-operation of the American missionaries, Messrs. Lansing, Hogg, and Barnett, and also to the experience and active services of Mr. Wilkinson, the United States vice-consul at Cairo.

I have the honor to be, Sir,

Very respectfully your obedient Servant,

WM. S. THAYER.

To the Hon. W. H. SEWARD,
Secretary of State, Washington.

A.

*Faris-el-Hakim, Osiut, to the American Missionaries in Cairo and Alexandria.
Received at Cairo August 5th, 1861.*

[Translated from the Arabic.]

After compliments, I beg to inform you, reverend gentlemen, that I have already written you briefly of my having been bastinadoed by a Muslim mob in the court of justice at Osiut, by order of the cadi and mufti, until I was nearly killed.

At that time, however, I was still in a state of great weakness, and therefore was unable to give you a lengthened account of the matter. Now that, by the grace of Jesus, who hath said, "my strength shall be made perfect in weakness," and by means of medicine and surgery, I am somewhat recovered, it behoves me to inform you of the whole matter more in detail, as also what was done in my behalf by my European friends, Messrs. Casavetti and Nicolopulo, and by others, such as the agent of our own exalted government, Abd-el-Messih, the agent of the French government, and Messrs. Zarfiéh and Giuneh. The following is a brief statement of the case :

The Ulema (learned men) of the Mohammedans were in the habit, from the first opening of the (missionary) bookshop, of coming to me singly and in companies to inquire what was my object in selling books at so cheap a rate. I informed them it was the beneficence of benevolent people, who, in accordance with the command of God which says, "Love thy neighbour as thyself," knowing that, on account of various reasons, one of the chief of which is the ignorance of the mass of the people of their duty to possess it, the word of God is not yet diffused throughout all the world, had given diligence in publishing these books containing the divine covenants, as also in distributing them at a low price, in order to facilitate the possession of them by those who might wish them.

On hearing this they praised the zeal of this class of people ; and some said, "Doubtless this man is at heart a Muslim, from his being so conversant with religious matters ; and he feigned himself a Christian, from a desire either of money or European protection."

On account of this, their opinion, there grew up an apparent friendship towards me on the part of the greater number of them ; when, however, I exhibited a disposition to assist my fellow-Christians, who might not know how to defend their own rights, they became estranged from me, as they then saw that their former opinion was without foundation.

I shall now narrate the story of the woman on whose account I was lately bastinadoed in the court of justice. She (this said woman) was of Coptic origin, but became a Muslimch upwards of four years ago ; recently she returned to her native religion. Leaving her husband in his native village, she came to the residence of the (Coptic) bishop, and declared her intention. The bishop not being at home, his agent brought her to me, and informed me of the case. Upon this the woman aforesaid requested me to be her attorney, in order that if her husband put forth any claim upon her, I might undertake her defence before the government, or as might otherwise be necessary.

I acceded to her request, and wrote a paper containing a declaration of my true acceptance of the attorneyship in her case, and also of my lawfully giving over the woman to the agent of the bishop of Osiut ; this paper I caused to be signed by the necessary lawful witnesses, first, in reference to my acceptance of the attorneyship of her case, and, secondly, to the obligation of the bishop's agent to produce her when he should be summoned to that effect. This I did from fear that the woman might attempt to make her escape when summoned before the government.

This took place about two months ago. When it became known in Osiut, the secretary of the court of justice exhibited towards me various signs of displeasure ; since, however, there was no possibility of their carrying the point at that time, they prevented her husband from submitting his case until there should be a more favorable opportunity.

On the occurrence of the death of Abd-el-Medjid, and the accession of Abd-el-Aziz, they thought in their vain fancies that the proper time had come for bringing forward the case, presuming that the weakness of the Mohammedan law in enforcing the execution of its own decisions was now a thing of the past, and that it would now use its old license in the enforcement of its religious and civil laws, and that all freedom in matters of religion had been abolished by the new Sultan. This was all a matter of mere supposition on their part, being not founded on any definite basis.

They accordingly urged upon the husband of the woman to present his case to the government, and to complain of the detention of the woman in the bishop's house by my permission, and that the woman had been enticed by me into the infidel Christian religion.

When the case was presented, his excellency the moudir wrote thereon to the chief of the government police that Faris should be summoned, and that the woman and her daughter should be demanded of him and delivered up to justice. When the chief of the police made this demand to me, and I brought the woman with her daughter, he sent me to the police court.

On entering I found about sixty men present, and a number of the "Ulema," (learned doctors,) together with the *cadi* and *mufti*. I seated myself (in the lowest place) on the lower end of the *divan*, upon which the secretary of the *cadi* reproached me, and said, "Sit upon the ground." From this insult, and from its being so different from their ordinary treatment of me, and especially from the irrelevant questions put to me, I understood their evil purpose, and therefore answered them, to the utmost of my ability, in the most civil and respectful manner. Finding that they had not accomplished their purpose of exciting me to say something rash or improper, they stirred up the ignorant people to insult me with reproachful language. On this I attempted to leave the court, which when they perceived they prevented me, and the *cadi* said: "Why have you come hither?" I replied: "If your lordship will have the goodness to read the petition, and the judgment of his excellency thereto annexed, you will understand the cause of my appearing before you." The secretary then read the petition and the judgment, (order for my appearance,) and said: "Why do you detain the woman with you?" I remained silent; whereupon the *cadi* said: "Why do you not answer the secretary?" I replied: "May it please your lordship, I am her attorney and not her detainer, and therefore I abstained from answering, seeing that (the order annexed to) the petition which is in the hands of his honor (the secretary) orders the appearance of her attorney, not of her keeper." The *cadi* then said: "We do not acknowledge your right of attorney." On this I thanked him for relieving me of my obligation. He then said: "It is not for this that we reject your right of attorney, but because you are an infidel, and have occasioned infidelity in our town!" I then said to him with all respect: "I should think your lordship could not believe that a person like me is able to originate either infidelity or faith, seeing that is a matter in the hand of God." Whereupon the *mufti* said: "Oh, thou accursed one! Thou infidel! Thou pig! Thou polluted one! Dost thou revile the religion of the *cadi*?" He then stirred up some of the crowd, which had now increased to about two hundred persons, to beat me, whereupon the brother of the *cadi* came forward, spat in my face, and struck me on the head. The *cadi* then said, "Beat him," when a man came forward called Ayyûb Kâshif, who said: "Oh, thou accursed infidel! Dost thou think that Abd-el-Medjid still lives? He is dead, and with him has died the Christian religion, and also the reproach of Islam; and in his place has arisen Abd-el-Aziz, who has brought back to the religion of Islam its ancient honor." So saying, he struck me with a staff on my hand, spat in my face, and kicked me on the stomach.

Upon this the common people rushed upon me, and commenced to beat me one after another with staves and shoes, spitting on me, and throwing earth on my head. As, however, I did not shed tears, nor utter any cry of pain, they imagined that this kind of beating did not much affect me. The *cadi*, therefore, ordered the instruments of torture to be brought from the police office, and then said: "Cast him down and put on him the *salakah*," (a species of foot rack, which also serves the purpose of raising and supporting the feet while the *bastinado* is administered). He then arose, and commenced *bastinadoing* me on the thighs, &c. Kâshif, who has been formerly mentioned, came forward and beat me also, together with the *mufti* and his secretary, Abn-Kara'a, and the Ulema followed, each one in his turn. They then sat down, and said: "Let every one who loves the Prophet beat this accursed one." This beating lasted about half an hour, when the crowd began to desist a little. Seeing that I was in a fainting state, one of them kicked me on the head to arouse me. Kâshif now came forward again, and commenced beating me on the feet, saying to those who held the *salakah*, "Screw it violently!" The *cadi* also came forward again, together with those above mentioned, who again took turn in beating me, saying to the crowd: "Why have you quit beating him?" One said: "We fear he will die." Whereupon the *cadi* and Ayyub Kâshif cried out: "Kill him! let him die, and there will be no blame upon any of you; and if any investigation is made concerning this dog, we will be responsible for the affair." Upon this the crowd came forward and did as they were desired. This second beating had lasted about a quarter of an hour, when I swooned away, and they thought I had died. During this beating (on my

feet) they kept continually striking me with their shoes and boots on my head and body, at the same time kicking me with their feet. On reviving, I said to Kashif: "For God's sake, have pity on me." He replied: "Become a Muslim, O accursed one, and thou shalt be saved." I then cried: "O Jesus, save me!" Upon this he exclaimed: "Kill him, and let Jesus come and save him."

When I thus despaired of life I hastened for refuge to Jesus. At this crisis the *cadi* mounted, (on horseback,) and ordered me to be brought along with him. As I was taken along in that wretched state, now dragged on the ground, and now pulled along on my feet, they continued to beat me and spit and throw dust on me, screaming all the time at the pitch of their voices: "There is no deity but God, and no religion but Islam." Thus we came to the palace of the Governor; there we met the chief of the city police, the owner of the above-mentioned instruments (of torture.) When he saw me in so pitiable a state, he commanded that I should be released. He then departed straightway.

The *moudir* not being present, (in his palace,) they remanded me to the police court, and I fared even worse in returning than while coming. The space of time consumed in coming and returning was half an hour.

On re-entering (the police court) I found Shekh-el-Cusi present, in company with all the Muslim *Ulema*. As I was on the point of sitting down, before I had touched the ground, he raised his staff and cried with a loud voice: "Beat him, kill him, burn him!" Thus, after I had thought my life was to be spared, I again lost all hope, and appealed to one of them, saying: "Pity me for God's sake, and give me a drink of water." "No," he replied, "turn Muslim, O accursed one, and thou shalt be freed from all thy torments." At this juncture, several Christians came in to ascertain what was the cause of the crowding together of all the Mohammedan sect in the street adjoining the police office. They were immediately expelled; the Muslims saying to them: "If you wish to know what has happened, it is that your *Faris* (a word in Arabic signifying champion) is dead; we have taken his life from him, and when we have done with him we shall finish up with you, O ye Infidels! O ye accursed ones!"

The crowd then recommenced to beat me by order of the *cadi*, and went out with me from the court in this manner to the street, with great noise and shouting, more so than when I was taken to the *divan* of the *moudir*, until they brought me to the door of the prison. They then thrust me into the criminal cell of the prison, and bound me with an iron chain. This was about the fourth hour of the day, the 17th of Moharran, (11 a.m. 23d July.) About an hour after this, Wasif-el-Khayat, the American consular agent, sent off a telegraphic despatch, informing the American vice-consul at Cairo of my beating and imprisonment. Next day a telegraphic despatch arrived, informing him that said vice-consul had been deposed from office. On the same day on which the telegraphic despatch had been sent (to Cairo) he also wrote a letter to his excellency the vice-consul aforesaid, to which no answer has yet been received. On the same day I also wrote to you, reverend gentlemen, a letter, which I sent by post. I know not yet whether it reached you.

About the ninth hour (4 p.m.) I fell, apparently, into a dying state; and, as the *moudir* and the government physician were absent, (from town), the head of the police sent a note to the *cadi*, in which he informed him, that in reference to the man *Faris*, whom he had bastinadoed and sent to be imprisoned, "We have imprisoned him according to your command, and he is now dying. What, therefore, is your decision, and what shall I further do in the case?" To this the answer returned was, "Send him to his house." Being in the condition in which I was, they carried me in a wooden litter, while I was in a state of perfect unconsciousness. After resting some time in the house, and through the use of certain means employed by those who were present, I was restored to partial consciousness. They then demanded bail; and because I would offer none they took me back to prison, bearing me in their arms. At this juncture a letter was written by the above-named friends of mine to his excellency the *moudir*, informing him of what had happened, and expressing their strong fears for their own safety from a rising of the Muslims, lest that should happen to them which had befallen the inhabitants of Damascus and Jeddah.

His excellency immediately ordered Mohammed Effendi to get me set at liberty, and also sent his physician to attend on me. He reached me at the seventh hour of the night, (2 a.m. 24th July,) and brought me a sympathizing message from the *moudir*. He then sent me out of prison, and conducted me to my house. The *moudir* also arrived in person in the morning, and summoned into his presence the *cadi*, mufti, *ulema*, Ayyub Kashif, and the above-named Franks. He reproved the *cadi*, reviled Kashif very severely, and also reproached the rest of the Muslims who were present, on account of their sedi-

tious proceedings. He also sent out a crier to proclaim in the city that no further outrages be committed, and that whoever should transgress (this order) should be sent to the galleys. He then sent the assistant of the chief physician, who examined my whole body and reported on my state. In this declaration he says: "Concerning Faris, I found him with his thighs swollen and blue, as also his back. His feet are wounded, and in one of them is a deep gash, caused by beating with instruments of torture, courbashes, staves," &c. The moudir ordered a record to be made of this deposition.

The investigation is still going on. On the 20th Moharram (26th July) his excellency sent to me for a statement of what had happened to me, its cause, and by whom inflicted, in order that justice might be done. I sent him an answer almost in the words of this letter. I judged it necessary that I should also forward it to you, reverend sirs; firstly, that you may be assured of my safety, and, secondly, that you may know the whole affair in detail.

What I have now said is sufficient, and if anything new occurs I shall inform you. Asking for your prayers,

FARIS-EL-HAKIM.

Osiut, 21st Moharram.

(Corresponding to the 27th July, 1861.)

B.

The Cadi's Statement to the Moudir [Governor].

[Translated from the Arabic.]

17 MOHARRAM, 1278 (23 July, 1861.)

(Be it known) that in the presence of the following most worshipful and learned men, viz., the worshipful Zeyn Raha, head of the most honourable aristocracy of Osiut, and the most learned man, Sheikh Mahmud Ahmed Kura'a, and the learned man Sheikh Abdulla Ali Effendi Esh-shime, and the learned man Sheikh Hassan Ibrahim, Besuik-el-Musa, and others of the most honorable Ulema, and the great and most respectable Emir Ayyub Kashif Bazzada, and the honorable Mohammed Effendi Seyf Eddeen, and the honorable Mohammed Mustapha Abd-en-Nasir, and Abd-Er-Rahman Ahmed, Abn-Dualh, Abd-el-Maksud, and Abd-El-Djeleeb, and the pilgrim Hassan Ali El-Keilani, the most worshipful Abd-Er-Rahman, Ahmed Ez-zahery, and others of the pillars of justice and secretaries: a messenger came from the chief of police of the moudir of Osiut, bringing a man having a petition addressed to his excellency the moudir, purporting that he had a wife whom he had married after she became Muslimeh, five years ago, who had borne him a daughter, now about four years of age, and that a Syrian Christian by the name of Faris, at present residing in Osiut, had enticed her from her religion and taken her to the bishop's house.

To this petition his excellency the moudir appended judgment to the chief of police of the city, ordering him to take the woman, and him with whom she was, and send her with the petitioner to the court of justice, for a legal decision of the case. In their presence the petitioner, Ali Hamadi, her husband, of the people of Sahil Seliné, claimed that his wife Fatima, then present in the court was (formerly) a Christian woman, and had become a Muslimeh, through the interposition of the cadi of Abutij, five years ago; that she had borne him a daughter, now four years of age; and that a Syrian, by the name of Faris, then present in the court, had deceived her, and enticed her from her religion, and had caused her to enter into the Christian religion; that he had taken her into the bishop's house, having agreed with her that he would marry her to another man, and had kept her in his house three days; and that he (the husband) demanded his rights according to the Mohammedan law in the matter.

She, on being asked to answer to the charges of her husband, assented to the same, and confessed that she had abandoned the Mohammedan religion, and returned to her original faith.

The Mohammedan religion was then offered to her, and she accepted it, but immediately returned to her infidelity, and obstinately persisted in it. It was again offered to her, but she continued obstinate, which, when Faris heard, he withstood the lawful sentence of the court, and said: "Since she has abandoned the religion of Islam, and

returned to her original faith, you have no further authority over her in the premises. I am her attorney, and shall marry her to whomsoever I will, according to Christian law." I then informed him that "that could not be in the land of Islam, protected by the power of the Sultan of Islam and the most potent Viceroy, but that that might take place in the land of infidelity." He then replied: "Your religion is infidelity." Upon this I ordered him to hold his peace. Others of those present spake with him, pushed him, and spat in his face. He therefore demanded satisfaction for being pushed and spit upon, when he was beaten certain stripes.

In reference to his guilt in having reviled our religion openly in the court, his having called the religion of Islam infidelity, and his assertion that he would marry the woman aforesaid to a Christian of his religion, and his effrontery in all evil, these things are a great reproach to religion, its professors, and its country, as also to the Defender and Upholder of the Faith, the exalted our Lord the Sultan, the most high and potent Viceroy of Egypt, and the Sheikhs of Islam in the Hedjaz, (the sacred part of Arabia,) Egypt, and Mesopotamia. When we, therefore, saw his base obstinacy, so reproachful to our religion, we sent him to the keeper of the prison, since your excellency was absent. After your return the matter will be presented to you, that you may see what he has done in attacking the Mohammedan religion, and in causing scepticism among the common people, who are uninformed in religion. You will then be able to do what is demanded by the urgency of the case, or command us to give diligence in defending our faith, as is our duty, and the affair is yours. May your power be prolonged!

C.

The Moudir's Reply to the Cadi of Osiut, the Sheikh Zeyn ed dem, Associate Cadi, Sheikh Mahommed Kera'a, Chief Secretary of the Court of Justice, and Sheikh Abdallah Ali Effendi, Mufti.

[Translated from the Arabic.]

(Know) that when the chief of police came to me last Thursday, 17 Moharram, 1278, (23d July, 1861,) while I was in Abutij, and informed me of what had happened in the police court, in the beating of Faris Monsur, the Syrian, and of your having wished to imprison him, to which the chief of police would not consent, but said that you should set him at liberty and allow him to go to his house; and when afterwards there came a letter to me from the Europeans of Osiut, informing me of the tumult and panic created by the insolence of the Muslims towards the Christians on account of their religion, and (stating) that all this had resulted from your treatment of Faris in the court, (adding that he had since,) been cast into prison; and, having received a letter from you stating what Faris had done, and how he had reviled the religion of Islam, and that he had been beaten in the court.

On reading the above-mentioned letters, and having heard the verbal report of the chief of police, I ordered my agent to go to the prison by night and release the said Faris. I then came and demanded an audience with you and those concerned in the affair. On your arrival, and when a statement of the case was demanded of you, the cadi replied, and what he said confirmed the report of the European gentleman as to the tumult and panic in the town; for he (the cadi) stated that "that was about to fall out which had happened in Jeddah and Syrin."

Now it was wrong and improper to do what you did without judgment (having been given); for the origin of it was the affair of the woman who was formerly a Muselmeh, but who now wishes to return to her Christianity, and, as she had been married to a Muslim, and had by him a daughter, the case was referred to the law in your quarter that you might attend to it, give your decision thereupon, and forward it to the court of the government.

Therefore what was done by the advice of those who were in the court was wrong. For though it were admitted that said Faris said what was improper against religion, it was not lawful for you to permit him to be beaten or imprisoned by force; but it was your duty to write me of what he had done, and then with the cognizance of the government that would have been done with him which the law and rules demand. You should not have beaten him, nor permitted any one to harm him, as it is evident to all, both learned and common people, that such an outrage upon any one is unlawful and improper.

You, however, took him with a mob of common people to the chief of police, that he

might be imprisoned ; and when he would not consent to imprison him, but requested you to set him at liberty and let him go to his house, and then left your presence, you did not do so, but took him a second time to the court, beating and insulting him all the way, and then put him prison in this state, as he (Faris) testifies in his paper ; (wherein) he also states that all that was done to him originated with Ayyub Kashif, yourselves, and others who were present in the court.

Now, I cannot understand why these men were assembled in the court, seeing that they had nothing to do in the affairs of the court, nor why you followed their counsel in a matter to the disturbance of the peace and the exciting of the subjects of the government against each other. It was specially improper in men like Ayyub Kashif, and others who are not in the service of the government, since their presence without sufficient reason makes such an affair look very suspicious, as is also said in the letter of Faris. It is my duty to ask you the reason of this, that you may clearly explain it to me, so that I may understand it, and order what may be necessary.

Mr. Seward to Mr. Thayer.

DEPARTMENT OF STATE,
Washington, October 9, 1861.

SIR:—Your despatch of the 20th of August, No. 5, has been received. The account of the prosecution which you instituted against the persons guilty of acts of intolerance and persecution towards Faris, an agent of the American missionaries in Upper Egypt, and its success, is very interesting, and the proceeding itself receives the emphatic approbation of the government.

I send herewith an autographic letter of the President, addressed to his Royal Highness the Pacha, expressing due acknowledgments of the vigor, energy, and enlightened liberality of his conduct in this matter, which cannot fail to excite a deep interest throughout the United States, and even among other Christian nations.

I am, Sir, your obedient Servant,

WILLIAM H. SEWARD.

WM. S. THAYER, Esq.,
Consul-General of the United States, Alexandria, Egypt.

The President to the Viceroy.

ABRAHAM LINCOLN, President of the United States of America, to His Highness MOHAMMED SAID PACHA, Viceroy of Egypt and its Dependencies, &c. &c. &c.

GREAT AND GOOD FRIEND:—I have received from Mr. Thayer, consul general of the United States at Alexandria, a full account of the liberal, enlightened, and energetic proceedings which, on his complaint, you have adopted, in bringing to speedy and condign punishment the parties, subjects of Your Highness in Upper Egypt, who were concerned in an act of cruel persecution against Faris, an agent of certain Christian missionaries in Upper Egypt.

I pray your Highness to be assured that these proceedings, at once so prompt and so just, will be regarded as a new and unmistakable proof equally of Your Highness' friendship for the United States, and of the firmness, integrity, and wisdom with which the government of Your Highness is conducted.

Wishing you great prosperity and success, I am, your good friend,

ABRAHAM LINCOLN.

Washington, October 9, 1861.

By the President :

WILLIAM H. SEWARD, *Secretary of State.*

*The Viceroy to the President.**

To the Honorable ABRAHAM LINCOLN, President of the United States of America.

HONORABLE SIR AND FRIEND :—Mr. Thayer, consul-general of the United States at Alexandria, has presented me the letter you were pleased to write me, expressing your feelings of satisfaction for the punishment which I have inflicted on some individuals guilty of evil and cruel treatment towards an agent of certain Christian missionaries in Upper Egypt. Mr. Thayer, who I am happy to say, entertains with me the most friendly relations, had already expressed to me the feelings of your government.

In this case, honorable sir and friend, I have only executed the rule which I have always endeavoured to follow, in protecting in an equal way and without consideration of creed, all those who either by inclination or for the fulfilment of a duty, sojourn in the country submitted to my administration.

I am profoundly sensible of the friendly manner in which you express your sentiments both to myself and to my government, and I pray you, honorable sir and friend, to accept with this offering of my thanks, my sincere wishes for the success, perpetuity and integrity of the American Union, which, I hope, under your able presidency, will soon see an end of the trials with which the Almighty has been pleased to afflict it.

Your most devoted friend,

MOHAMMED SAID.

Alexandria, November 21, 1861.

Mr. Thayer to the American Missionaries in Egypt.

UNITED STATES CONSULATE-GENERAL,

Alexandria, Sept. 27, 1861.

GENTLEMEN :—I take pleasure in herewith transferring to your charge the sum of one hundred thousand piastres *au tarif*, paid by order of His Highness the Viceroy of Egypt as an indemnity for the maltreatment of your agent, Faris-el-Tabeeb, by the populace of Osiut.

As you and your associate, the Rev. Mr. Barnet (now on his way to America), are his employers, and were his efficient friends in procuring this reparation of his injuries, I take the liberty of asking you, in case he consents, to hold the money in trust, and to pay him the regular proceeds of its investment in such securities as you may deem most safe and advantageous to him.

Allow me, gentlemen, here to remark, that the example of the fine and imprisonment of the thirteen men who, in the arrogance of their power, stimulated and led on the fanatical mob against the humble missionary laborer, is a triumph not alone of the praiseworthy enterprise in which you are immediately engaged. The great multitude of Christians of all denominations—whether native or of foreign birth—throughout Egypt, will equally share in its benefits. While, therefore, in such a vindication of the rights of conscience they thankfully recognize the wise and tolerant policy of the Viceroy, I trust they will also not forget the agency of our government in disposing His Highness to adopt it. They, hardly less than ourselves, have reason for congratulation on the proof thus signally afforded, that the enemies of our government at home have not destroyed its influence abroad, and that its honoured flag is still, as it always has been, the potent symbol alike of civil and of religious liberty.

I am, gentlemen, very respectfully,

Your obedient Servant,

WM. S. THAYER.

To the Rev. Messrs. LANSING, HOGG and EWING,
American missionaries in Egypt.

* This letter is taken from the "Spettatore Egiziano," official paper, published in Alexandria.

*The American Missionaries to Mr. Thayer.**Alexandria, 23 September, 1861.*

Sir:—We hereby acknowledge the receipt of your note of the 27th instant, and also of the one hundred thousand piastres on tariff, the amount of the fine obtained by the United States consul-general as a recompense to Faris, our agent at Osiut, for the outrage committed upon him by a Mohammedan mob.

We cannot refrain from taking this occasion to express to you, our gratification at the successful termination of this affair. Please accept our hearty thanks for your prompt interference, and efficient and wisely-directed efforts in bringing it to a speedy and successful issue.

The events of the last few years, and especially the tragedies of Jaffa, Jeddah, and Damascus, have shown the bitter intolerance of Mohammedan bigotry, and at the same time the inefficiency—from political complications—of the representatives of the European powers, in protecting the rights of Christians, or securing justice when they are violated.

The decision obtained in this case will have, and as we have evidence to believe has already had, a most happy effect. As Americans we rejoice in the evidence which is thus given, especially at this time, of the influence of our government in this land, and that that influence will be used on the side of tolerance and right; and as missionaries, we rejoice in so favorable a decision in a matter so vitally connected with the prosperity of our missionary work. At the same time, we personally congratulate you on so auspicious an inauguration of your official career among us.

You would oblige us by conveying this expression of our sentiments to the government authorities at home.

We have the honor to be,

Yours most respectfully,

G. LANSING,
S. C. EWING,
JOHN HOGG.

W. S. THAYER, Esq.,
Consul-General of the United States for Egypt.

APPENDIX.

A.

Extract from the Minutes of the Board of Missions of the United Presbyterian Church.

Philadelphia, November 12, 1861.

Whereas the Board has received from the Rev. G. Lansing, full information of the noble conduct of the Hon. William S. Thayer in behalf of Faris, a person who, while labouring as a missionary at Osiut, in the employment of our missionaries, was cruelly beaten and oppressed; and whereas it is proper that the Board should give an expression of its views respecting this matter: therefore—

Resolved—That the Board have heard with great pleasure of the prompt, energetic and successful measures taken by Hon. William S. Thayer, the American consul-general in Egypt, in behalf of Faris el Hadim.

Resolved—That we have no doubt that this securing of the indemnity for Faris and swift punishment for his oppressors, will not only be of great service to American citizens in Egypt, but also of equal advantage to the cause of Christianity and freedom.

Resolved—That our verbal thanks are due and are hereby tendered to our consul-general in Egypt for his great kindness and solicitude in our missionaries in procuring for them, and their under their care, the enjoyment of civil and religious liberty under a Mohammedan government.

Resolved—That the corresponding secretary be hereby instructed to forward to Mr. Thayer a copy of these resolutions.

(A true extract.)

FRANCIS CHURCH,

Recording Secretary.

B

Address to the Viceroy from British Christians.

Transmitted in their behalf, by Sir Culling E. Eardley, Bart., President of the Evangelical Alliance, during His Highness' visit in London,
July 18, 1862.

To His Highness the Viceroy of Egypt, &c., &c., &c.—

We, the undersigned, belonging to various bodies of Protestant Christians in Great Britain, gladly embrace this opportunity of approaching Your Highness with sentiments of high respect and sincere gratitude.

Deeply interested in the provisions made by the Hatti Humaoun of 1856, for the protection of the subjects of the Turkish empire acting according to their religious convictions, we beg to offer to Your Highness our cordial acknowledgments for the evidences of your determination to act upon the same principles of just and benevolent toleration in the country under your rule.

It is greatly to our comfort and satisfaction that we have learned the interposition recently made under Your Highness's authority, on behalf of a native Christian, who was suffering from a fanatical outbreak in the city of Siout for having undertaken to defend a native woman, herself also persecuted on account of her religion.

We have likewise read with pleasure, that missionaries of all persuasions in Egypt have liberty to travel, in the performance of their duties, free of charge on the government railways.

We rejoice to recognize in these facts, and in the general tone of liberality which characterizes Your Highness's government, a fixed determination on the part of Your Highness to give effect to the great principles of religious freedom throughout the territories dependent upon your authority: and we earnestly pray that Your Highness's life may long be spared to rule, with increasing glory, over a prosperous and devoted population.

Signed by the right reverend the Lord Bishop of London; the Earl of Shaftesbury, Viscount Stratford de Redcliffe, Lord Calthorpe, Lord Radstock, Hon. William Ashley, M.P., Hon. A. Kinnaid, M.P., Sir Brooke W. Bridges, Bart., M.P.;

John Mühleisen Arnold, B.D., Hon. Sec. of the "Moslem Missionary Society," and the vice-presidents and members of the Council:—the right honourable and right reverend the Archbishop of Dublin; the right reverend the lord bishops of Oxford, Salisbury, Gibraltar, Labuan, the Anglican Bishop of Jerusalem, Bishop Spencer, the Dean of Ripon; Rev. Churchill Babington, B.D., F.L.S., Rev. W. J. Beaumont, Fell. Trin. Coll., Camb., Rev. Canon Harold Browne, B.D., Prof. of Divinity, Camb., John Buckland, Esq., George B. Bucklin, Esq., F.R.S., George Chapman, Esq., F.S.A., Thomas Clegg, Esq., Manchester, Rev. Tullio Cornthwaite, M.A., Rev. Arthur Percival Cust, M.A., Rev. W. Emery, B.D., Sen. Fell. Corpus, Camb.;

Rev. James Hoby, D.D.; Rev. James Lumsden, Professor of Divinity; Rev. Edward Auriol, M.A., Rector of St. Dunstan's-in-the-West; Rev. Charles Edward Oakley, M.A., B.C.L.; Rev. W. Douglas Veitch, M.A.; Rev. David Pitcairn, Retired Minister of the Church of Scotland; Rev. William Bevan, Pastor of the Congregational Church at Bow, Middlesex;

Major-general R. Alexander; Colonel J. Geddes Walker, R.A.; Lieut.-colonel R. M. Hughes; Captain H. J. R. Low; Captain Petrie, 14th Reg. Top-Staff; Captain the Hon. Charles E. Hobart;

H. Carré Tucker, Esq., C.B.; Edward Falkener, Esq.; Raymond Pelly, Esq.; Rev. Samuel Minton, M.A.; Henry Roberts, Esq., F.S.A.;

Rev. P. La Trobe, Secretary to the Unitas Fratrum; Colonel F. S. Gabb, Secretary of the Irish Church Missions; Charles Bird, Esq., Secretary of the Protestant Alliance; George Henry Davis, Esq., L.L.D., Secretary of the Religious Tract Society; Rev. Messrs Thomas, Secretary of the Colonial and Continental Tract Society; Rev. George R. Birch, Secretary of the Turkish Missions Aid Society; F. Fitzgerald, Esq., Secretary of the African Aid Society; Rev. W. Knight, M.A., Secretary of the Church Missionary Society; Rev. S. B. Bergne, Secretary of the British and Foreign Bible Society; Rev. Arthur Tidman, D.D., Secretary of the London Missionary Society; Rev. Thomas James, Secretary of the Colonial Missionary Society; Rev. Elijah Hoole, D.D., Secretary of the Wesleyan Missionary Society;

Sir Culling Eardley Eardley, Bart., Chairman; Rev. W. Cardall M.A., and Rev. James Davis, Secretaries; Rev. Hermann Schmiedt, Foreign Secretary, and John Finch, Esq., Treasurer of the Evangelical Alliance;

And others.

C.

The Viceroy's Reply.

[Translation.]

London, July 18, 1862.

M. le PRÉSIDENT:—I am both honoured and deeply touched by the sentiments of sympathy which you have expressed in the address which you transmitted to me yesterday; and I am happy that my conduct in regard to Christians of different communities has been judged worthy of the approbation of the illustrious personages whose names appear at the foot of your address.

Although it has always been a principle with me to grant an equal protection to all forms of worship, without distinction, the approbation of the distinguished members of your Association will be an additional motive with me to persevere in the course which I have traced out for myself.

Be kind enough, M. le Président, to be the interpreter to the Evangelical Alliance of my sentiments of lively gratitude for the wishes which it kindly cherishes for my preservation and prosperity; and to convey to it the assurance of my perfect esteem and my high consideration.

MOHAMMED SAID.

*À M. le Président de l'Alliance Évangélique,
London.*

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