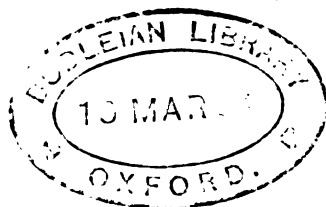


THE
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THE EARLY HISTORY OF OPIUM AND OPIUM SMOKING.

THE oldest reference in Latin writers to the poppy is in Cornelius Nepos, who, in his account of Tarquin, mentions it in a way to show that, in the time of the last of the Roman kings, it was commonly sown in gardens. Tarquin's son was in a city of Etruria, devising means to betray it to his father, without himself losing the confidence of the people, who believed father and son to be in a state of hopeless alienation. He sent a messenger to his father for advice. The father took the envoy into his garden and struck down all the tallest poppies. Sextus Tarquinius knew what this meant, and, by procuring the death or removal from the city of all the chief inhabitants, succeeded in persuading the remainder to submit to his father's rule. The poppy is also alluded to in Homer as a garden flower. He describes an arrow aimed at Hector as missing him, but striking in the chest another son of Priam. He proceeds, "Just as a poppy in a garden hangs on one side, its head laden with fruit and with the dews of spring, so he bent on one side his head made heavy by his helmet." The first mention of poppy juice is by Hippocrates, who calls it ὀπὸς μήκωνος. From ὀπος "juice," was formed *opium* in Latin, and ὄπιον in Greek. Μήκων is the Greek name of the poppy. Hippocrates lived in the fifth century before Christ. He was famous as the founder of Greek medicine, and to him certainly the virtues of the poppy were known.

When, in the first Christian century, Pliny wrote his "Natural History," and Dioscorides his "Materia Medica," the word opium was already introduced, and the sleepy effects of it were everywhere known. In Virgil we find the poppy described as pervaded by Lethæan sleep, and he sometimes speaks of the "Lethæan poppy" or the "sleep-giving poppy." He borrowed from Greek mythology, according to which the waters of the river Lethe, which flows through the regions of the dead, cause those who drink of them to forget everything, as is said also to have been the case with the Lotus eaters of Homer. The poppy is in Virgil connected not only with the mythology of the world of the dead, but

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minds will not be suffered to slumber until the Church is thoroughly informed and satisfied as to the real bearing of the evidence which remains to us concerning the Greek text.

C. H. WALLER.

POSTSCRIPT ON THE EGYPTIAN QUESTION.

ON the eve of my departure for Egypt there are many things I would like to say to your readers—a few I feel I *must* say.

We little expected that the war in Egypt would be brought to so speedy and so glorious a termination. Our heartfelt thanks should now go up to the Lord of Hosts, the God of battles, for the decisive victory with which at Tel-el-Kebir He crowned the masterly strategy of Sir Garnet Wolseley, and the bravery of the British army. I chanced to be in Edinburgh years ago, when the freedom of your city was presented to Lord Napier after the close of the Abyssinian campaign. Some of you may still recollect the anecdote which on that occasion he so effectively told concerning a coasting craft which on your north-east coast was one dark night labouring under a fearful storm. As she came up from under a heavy wave which seemed to have swallowed her, the captain said to his men, "Boys, some one is praying for us to-night." It transpired afterwards that a lone widow, whose son was in that vessel, said to herself as the wind whistled around her cottage—"There are men in danger to-night," and she spent the night in intercession for their safety.* Thousands of hearts in this land, I doubt not, trembled and prayed with strong crying and tears, on the night before the battle of Tel-el-Kebir, and it is delightful to hear, now that the communication has been opened with the interior in Egypt, that the little churches in the valley of the Nile were uniting with us here in lifting up their hands in supplication and prayer with fasting, for the glorious result which God has vouchsafed.

We now go back to take up again the weapons of our spiritual warfare—weapons which, though "not carnal, are mighty." Though much has been done, we feel that there are still in front of us triple breast-works—not of sand, or Nile mud, like those which were trampled under foot by the ringing rush of your brave troops, but the triple walls of granite almost heaven-high, of superstition, ignorance, and time-honoured oppression and wrong; and we most earnestly ask for an interest in your prayers as we again go forth against them. And we should pray now also for wisdom for those upon whom devolves the settlement of affairs in Egypt. I have read an article in the current number of *The Contemporary Review* by Sir Richard Temple, the spirit

* [We were present on the occasion referred to, and remember the anecdote as told by Lord Napier. If we remember rightly, the father of Hugh Millar was the seaman who made the remark, and the story is to be found in "My Schools and my Schoolmasters."—Ed. C. P.]

of which is to urge upon England "to conciliate the Mohammedans, inducing them to confide in her benevolent will and loyal intentions." In this advice, as well as the necessity of "the maintenance of Mohammedan sovereignty and rule in Egypt," we heartily concur. As an American, you will permit me to say that I trust that, if the Egyptians be left to "work out their own destiny," their common sense will lead them to avoid certain things, handed down to you from "hoary antiquity," which we would be loth to see grafted upon Egyptian institutions—i.e., your land laws, the law of primogeniture, and of a State Church.

When Sir Richard speaks of "the necessity of conciliating the priesthood and the fanatical classes in Egypt," we trust the necessity will not be supposed to imply such implicitly in idolatrous worship as we have read of in connection with the Indian Government, nor such as we read of last week in connection with the departure of the Holy Carpet for Mecca from Cairo. Sir Richard writes further on: "The native Government, if left to itself, will scrupulously regard the religious establishments, and maintain their endowments." *They at least should be left to do it.* Mohammedans respect Christians who are consistent, and can only feel contempt for such as compromise their Christianity, and their manhood too, by such exhibitions.

While on the subject of religious toleration, I notice that an agitation is commencing which has for its object to induce the Government here to secure, in the settlement of affairs in Egypt, a clause providing for religious freedom, by which in this country is understood not simple toleration for all religions, but freedom for Moslems to profess Christianity. This might be well enough if it could be secured without further exciting the at present exasperated Moslem sensibilities. For my part, I would prefer letting that subject rest for the present. We have read many hatti-sheriffs, and hamaïumis issued by the Sultan, and what have they amounted to? The fact is, that owing to the enlightened and liberal policy of the house of Mohammed Ali, Egypt is a whole century in advance of Turkey in toleration and religious freedom, as well as in civilisation and progress generally. H.H. the Khedive, as well as Shireef and Riaz Pasha, the heads of the present Government, have all, when we had cases in point, given distinct and unequivocal decisions in favour of religious toleration, saying that "the world is free;" and this is all we need until some case to the contrary comes up.

There is, however, another point which should be insisted upon—that, viz., of Sabbath observance in connection with the public service. Native Protestants and earnest Copts have often told me that it was an Englishman high in the Egyptian Government service who deprived them of their day of holy rest, by suggesting to the Government that Friday instead of the Lord's day should be observed as a holy day. I cannot now give the date and circumstances, but have no doubt of the fact; and I need not narrate how I have seen strong men sit down and weep when the sharp issue between exclusion from church

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ordinances, and resignation of their Government employments and all visible means of livelihood, has been placed before them. We are thankful that so many have been enabled to do right in the matter and trust the Lord, but the trial has been too great for the grace of others. And I need not speak of the lamentable effects on English employés, who, having been trained up in this Christian country, on going out to Egypt began with violating their consciences on this point, and ended with total shipwreck of faith. There may be exigencies in certain branches of the service, and works of necessity and mercy, of which I need not speak; I doubt not sufficient margin will be left for them. But there are many cases in which this abandonment of Christian principle has been unnecessary and purely gratuitous. There are two things connected with this subject which should be kept in mind.

1st. It is no part of the Mohammedan religion to rest from secular work on Friday. The Koran does not enjoin such rest, and the practice of Mohammedans is to shut their shops about half an hour earlier on Fridays, and repair to the mosques and engage in the more protracted noon prayers of that day, and then return to their shops and resume business as on other days.

2nd. Our Egyptian Government has shown a most commendable spirit of toleration in dealing with another branch of this subject. During the past few years the Sunday markets or fairs have, at the instigation of the native Protestants, been changed to other days of the week in (as well as I can recollect) fourteen towns. This wonderful result, so vital to the interests of true Christianity in the land, has been attained without outside foreign pressure, and in some cases in spite of the opposition of the Copts (simply because it was a Protestant measure), and we feel very sanguine that, should an influential Englishman interest himself in restoring what an Englishman took away—viz., the right of all Christians to labour on Fridays instead of the Lord's day, that he would find the Government of the Khedive ready to meet him in a spirit of conciliation.

3rd. Another matter. The name of John Bright is one which I *very highly* honour. There is scarcely a man in the United Kingdom whom I would more unwillingly wound. But there are to-day, and will for years be, thousands of wounded, crushed, bleeding hearts in this land, whose loved ones were laid low at Tel-el-Kebir, to whom another pang will be added by his letter of 25th September, which, I notice, has been published in many of the public prints. I do not wish to step forth as the apologist of "the bondholders, nor of those who have made money by the war, or have got promotion, and titles, and pensions;" but I must say that I do not believe that "thoughtful and Christian men" in the future "will condemn it"—i.e., unless England, in the future settlement of the country, should prove recreant to the high trust in providence committed to her. Bondholders, and Suez Canal, and British interests all aside, there is one view of the subject which, I think, should have

prevented Mr. Bright from writing that letter. Mr. Bright is, or at least, from his Quaker antecedents especially, *should be*, a member of the Anti-Slavery League. That society, I notice, is already moving Government to have Colonel Gordon brought back to Egypt. When Colonel Gordon came down from the Soudan, he told me that the slave trade was for the present stopped in the upper country, "for," he said, "I have taken care to have the slave dealers put under ground." I was told by one of his attendants that it was his practice to fell them, on conviction of complicity in the traffic, with his own revolver, and I honour him for thus doing it, instead of forcing Mohammedan soldiers to defile their consciences by doing it, even with blank cartridges in half the guns. But is not this war? Suppose that the Christian people of England and America (or at least a section of them) should take it into their heads that it was wrong for persons professing godliness to wear flat hats and short collarless coats,—that, in pursuance of this conviction, they should insist on treaties being made, and enforced by dread penalties, prohibiting this habit of dress,—that they should even shoot down men engaged in the traffic in these articles of dress, and with their war ships waylay and confiscate all merchantmen convicted of carrying drab cloth and flat hats,—what would the world say? Now, all good Moslems conscientiously and religiously believe that they have a heaven-given right to deal in human flesh—a right far above that of any Friend to wear drab of a particular style and cut, and a flat hat. The irritation caused by this subject goes much deeper than that caused by the bondholders' claims, resulting from the extravagances of Ismail Pasha. Will your readers read again the quotation I gave in my last article in *The Catholic Presbyterian*, taken from the book issued by the Azhar, entitled "Precious Words," and notice the peculiar manner in which the subject is put in quoting the instances of the cock-sparrow and his females, and the cock and his hen. There is much on this subject that I might say, but I forbear. The true question was this: Was England prepared to deliver Egypt over to the tender mercies of Arabi Pasha and his clique of fanatical slave-holding despots? On this question I have not the least doubt what Mr. Bright's decision would be. Probably he would prefer a milder way of it than the decisive measures of Colonel Gordon and Sir Garnet Wolseley. There is a story which, so far as I can recollect, I may have read in "Uncle Tom's Cabin," and therefore it may not be true. But as the Italians say, "*Se non è vero è ben trovato.*" You all know what the underground railway was, which before our American war connected the South with Canada, and that very many of the stations of that railway were at the houses of members of the Society of Friends. It is narrated that on a certain occasion a runaway slave had taken refuge at one of these stations. But the human bloodhound was near upon his heels. There was no time to wait for the next train. The two were forced to betake themselves to the mountain—*i.e.*, our *Friend* and the chattel—and after a time they came to a

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narrow ledge, on the one side a steep precipice, and on the other the mountain side, similar to that Adullam where David took refuge. But there was no cave into which to flee, and the hound was upon them. Our Friend suddenly faced about, and the chattel cowered shivering with fear behind him. When the pursuer came up, he laid his hands upon his two wrists and said, "Friend, I would do thee no harm," and then tightening his grasp added, "but thou *must* step back a little," and shoved him over. Such in the late war was England's position, and had it been the mode now as in days of old, to settle great wars by single combats between the champions of the respective hosts, I think we would all have trusted Mr. Bright alone with Arabi upon the ledge.

One word more before I say farewell for the present. It was eminently fitting that England should have, as she lately had, her day of thanksgiving for the signal victory with which God has blessed her arms. There are hundreds of fellow-Christians in the valley of the Nile who have suffered very severely by the late war. Many of them, as we already know, have lost their worldly all. Others have lost their fathers and brothers in a cause in which they had no heart and no blame—in which they were forced into the trenches by the bayonets of Arabi and his minions. Would it not have been both thoughtful and Christian to have devoted the offertory of that day of thanksgiving as a thank-offering for the relief of these stricken ones? Was it not most affecting to read, in a letter from one of the correspondents, how a poor dying Egyptian in the trenches raised his arm and displayed the sign of the cross imprinted upon it to the victor; and how a woman, probably a mother, was crouching beside another wounded man? Perhaps some may even yet wish to make up for this lack of service.

Again, I see it hinted in various quarters that now that Britain has conquered Egypt she should start new missions in that land. Now I do not think that the missionaries who are there are disposed to play the part of the "dog in the manger," but on the contrary are disposed to welcome and rejoice in good work for the Master by whomsoever done. But Egypt is a narrow land, and I think that anyone who will acquaint himself with the facts will conclude that Egypt is better supplied with missionaries than many other wide, dark fields. Besides, we in Egypt have our peculiar system of missionary tactics, which we think are succeeding reasonably well, and we dislike to have them interfered with. Would it not be well for those who wish to do something for the evangelisation of Egypt to act through such a noble, great-souled agency as the Turkish Missions Aid Society?

G. LANSING.*

* [On the Cover of last number, the Christian name of our esteemed correspondent was given as "George" instead of "Gulian."—ED. C. P.]