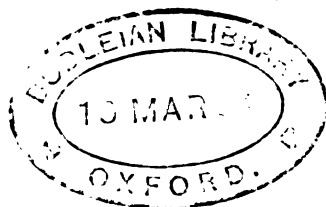


THE
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EDITED BY
PROFESSOR W. G. BLAIKIE, D.D., EDINBURGH.

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THE EGYPTIAN QUESTION.

IN the August and September numbers of the *Nineteenth Century* we find two articles on the Egyptian question, which, in their conflicting views of the causes of the present war, may be taken as indications of the variety in public opinion generally. In the first, Mr. Dicey (who is always an intelligent and instructive writer on Egyptian affairs) makes the factors in the Egyptian problem, the fellaheen ; the Turkish party, which includes the pachas and the large landed proprietors ; the Levantine population, under which he comprises Syrians, Armenians, and other non-Mussulman nationalities ; the army ; the European colony ; the Control ; and the Khedive. Under these heads he gives a great deal of useful information ; and yet I must say I would have somewhat varied both the division and the details under each head. In the first place, I cannot agree with him "that, of all the facts in Egypt, the utter absence of anything like public life or political sentiment amongst the fellaheen is the most important ;" nor in the opinion that the fellah and his donkey are in very much the same relation towards their rulers. This opinion I find is a very general one in this country. Thus, in a leading London daily, I recently saw the question asked as to the existence of "public opinion in Egypt," and emphatically answered, "There is none ;" and a like question as to the existence of political principles, answered in like terms, "There are none."

My opinion on this point is very different. There has of late years sprung up in Egypt a pretty extensive weekly and daily press. I cannot give the statistics, and they might appear small in comparison with those of Britain or America ; but the admirable arrangements of the Egyptian postal system for the past few years, and the general awakening of the public mind after a sleep of ages, have caused the little Arabic sheets (which, though they appear contemptible as compared with your great dailies, are still crammed full of matter) to secure a wide circulation. And though only one of them may go to a village, it is read and re-read to little groups of listeners in the public places and cafés, and then passed from hand to hand until its contents have

been thoroughly "read, marked, and inwardly digested." In our large cities in Egypt we even have the institution of the news-boy, as well as the shoe-black; and they have a very economical way of supplying the public thirst for news—viz., by carrying the successive issues of the *Watan*, the *Tayef*, the *Hejaz*, the *Ihram*, &c., &c., from shop to shop, and allowing the occupants to read them at the rate of five paras (an inappreciable fraction of a penny) for a reading.

As to the question of the existence of a public opinion in Egypt, I would rather say that there is nothing but public opinion. Except during seedtime and harvest, the fellaheen have little to do. Their houses are dark hovels, in which they merely sleep. There is no private or family life. The genial climate leads the men to spend the greater portion of their time in the public streets; and even when the curtains of evening are drawn, they retire to the cafés or reception-rooms (*mandaras*), with which the houses of the well-to-do are furnished, and spend the long evening in smoking and talking politics. And what gives interest and zest to the desire for news and political discussion is that they have in them a deep pecuniary interest. When the fellah—after having been for years, we may say for ages, fleeced of all by the frequently recurrent visits of the tax-gatherer, with his *korbash* and ankle-screws, so that he is ready even to relinquish his lands to any one who will become responsible for the demands made upon him—suddenly finds that a bit of paper is thrust into his hand, which, on his taking it to the nearest reader, tells him what he is to pay for the current year, and at what times; and when he learns that this happy change is due to something which they call the "Control," and that his land, which lately he wished to give away, is now worth five, ten, or even twenty pounds sterling in the market,—surely he would be a greater fool than even Mr. Dicey represents him if he did not prick up his ears, and ask what this Control meant, and how it came to pass, and all about it. Then other causes come in fitted to sharpen curiosity and interest, of which more anon. I may here state as a fact that I spent the four months preceding the acute stage of the controversy between Arabi and the Khedive in a remote corner of Egypt (the Upper Thebaid); that during that time I was constantly moving from village to village, and in free intercourse with the fellaheen of all classes; that they improved the opportunity by vigorously plying me with questions about the "*politica*;" and that I generally found that they were better informed on the recent movements in the political horoscope than I was myself.

Next, I think that Mr. Dicey is wide of the mark in "including the Pachas and the large landed proprietors in the Turkish party," and in saying that Arabi's "strength consists in his alliance with the Turkish party." There is a "national party" in Egypt, but that party is a national *Egyptian* party. So far as the Turkish Pachas are large landed proprietors, they have a point of common contact and sympathy with the indigenous landed proprietors in opposing such measures of

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the "Control" as e.g. their pet one of the Cadastre, because in common they know that a new survey of the land of Egypt would bring many of their acres (which, under the old regime of favouritism, had enjoyed exemption) within the broad-leaved books which the tax-gatherer carries over his shoulder in his bag. But the movement is as intensely anti-Turk as it is anti-Frank. Was not one of the first of Arabi's *emeutes* to remove the Turkish Minister of War? What of the forty-two Circassians (Turks) whom Arabi wished to send to the bottom of the Nile after having tormented them in the cells under the Abdeen barracks? And did not the first Turkish commission, as well as the second commissioner, Dervish Pacha, go home wiser and sadder men after their ineffectual attempts to compose the Egyptian difficulty? And if it be true that the Sultan has at length determined to send soldiers to Egypt, he will find—but we will not prophesy.

But the great exception which I have to take to Mr. Dicey's article is, that in his enumeration of "factors," he entirely ignores the religious one. This is verily the play of Hamlet without Hamlet, or Buckle's "History of Civilisation" without the acknowledgment of Christianity as one of the factors in his cosmos. The Egyptians, whether Idolaters, Christians, or Muslims, have ever been described to us in history, from the days in which they reared those massive temples which are still the wonder of the world down to our own days, as a most religious people; and it would be passing strange if religion did not enter into the present embroglio. All my observations lead me to believe that the *religious factor is the predominant one*. This, I know, is what the English people are exceedingly loath to believe. In the daily newspaper to which I referred above, it is said—"Nothing of a religious kind has as yet been brought forward as the ground of the conflict which Arabi and his party are engaged in." But it must be remembered that of the five and a-half millions of the population of Egypt, five millions are true, conscientious and bigoted Mohammedans; and is it necessary at this late date in the world's history to explain that the spirit of that system is one of bitter hostility to Christianity, and that no Mohammedan nation can take up arms against a Christian one, without its being with them a *holy war*? It is a great pity that Mr. Dicey, and those who have manipulated the affairs of Egypt, have not been qualified by a knowledge of the Arabic language and intimate converse with the people to see more of what has been doing behind the scenes during the past few years, to read the inflammatory articles which from day to day and week to week have been published and read, to hear the speeches that have been made, and to study the causes at work which have at length culminated in this dreadful war. In comparison with these, the petty interests of the small circle of large landed proprietors and of discharged and disappointed officials are as nothing in the balance.

The policy of the house of Mohammed Ali from its accession has

been that of encouraging foreigners and European innovations in Egypt. A great deal that is sound and good, and approved of by the great mass of Egyptians has thus been introduced. Egypt is now a very different country from what it was twenty-seven years ago when I first went there, and the Egyptians have in general appreciated and entered into the improvements, and that without seeing whither they were drifting, and what the end must be—viz., a contest, and then the “survival of the fittest,” or at least the strongest. Alongside of the modern improvement the old system of Mohammedan superstition and despotism has existed and flourished. I have often taken transient sojourners in Egypt to visit two institutions in Cairo, which are only about fifteen minutes’ walk apart, and which are typical of the two great systems which, like Jacob and Esau, have been struggling in the womb of the Egypt that is to be. The first is the Government College in the Derb El Gamamiz. There, as the visitor passed from room to room, he would see classes of young Egyptians, amounting in all to about 400 youths, reciting their lessons in algebra, geometry, astronomy, drawing, natural sciences—indeed all that constitutes a liberal education in the curriculum of a college in Europe or America. The other is the great university connected with the Azhar Mosque, founded some nine hundred years ago, and to-day the greatest centre of Mohammedan learning in the world.

On entering the great court of the mosque, after divesting ourselves of our boots (for the place is holy), we beheld hundreds of boys sitting upon the pavement of this court and in the surrounding porches, committing to memory the Kuran *verbatim et literatim*, so that they can recite the whole book without a slip in a single accent or vowel point. This is the foundation upon which the education is to be built after entering the portals of the mosque. The spectacle which presents itself is a very unique one,—an immense room, the roof of which is supported by about one hundred and twenty marble pillars (though our guide tells us that no one has ever been able accurately to count them), each pillar being said to have its professor. Scores of these may be seen at any time of the day, each sitting with his back to his pillar, upon a sheep skin, or if his class be large, upon a small raised stool. In a circle before him sit his pupils upon the thickly matted marble floor, perhaps a dozen or twenty, perhaps eighty or a hundred, sometimes with their text books in their hands, sometimes writing from his lips as he lectures ; and the hum is increased by hundreds of others who are sitting in the vacant places between the classes, committing to memory, while their bodies are moving to and fro, or copying their text books. The normal number of students for many years has been about 12,000, but during the past year it rose to 16,000. There are students here from India, Mesopotamia, Zanzibar, Central and Northern Africa—indeed from the whole Mohammedan world ; still the great majority are Egyptians ; and while it is true that the most of the Egyptian

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youths who enter are not sent by their parents from any overweening love of Muslim lore, but to secure exemption from the forced labour of the *corvée* and the military service, the result is nevertheless the same—viz., that after spending from seven to eleven years in the institution they come out bigoted and astute Mohammedans, just as when the young men from similar causes enter our missionary institutions, they come out bigoted—or, as we would say, intelligent and earnest Protestants,—and naturally. The curriculum of study in the Azhar, comprising grammar and logic, rhetoric and history, political economy and jurisprudence, theology and ethics, is all founded upon the Kuran, the text of which they had memorised under the porches of the outer court, or in the primary schools of their native villages, and it has not a single point of contact with the circle of our modern science and literature. Nay, it is not only independent, but intensely antagonistic. The professors know too well, for instance, that should they teach modern astronomy, one peep through a telescope would forever dissipate Mohammed's cosmogony with its seven heavens and seven flat layers of earth beneath them. And these young men, when they go home to their villages, and don their big white turbans as muftis, and kadis, and fekis, could never condescend to consult a new-fangled almanac to learn on which night of the year the new moon of the month of Ramadan should appear, so that the faithful may commence their month's fast, but they insist on climbing up the minaret of the village mosque for several evenings as the sun is setting, and thus the faithful fast "on sight," as the Kuran commanded.

I am sorry to find that my learned friend Mr. Sheldon Amos, in an article of singular merit and discrimination in the August number of *The Contemporary Review*, disparages the training which the students receive in the Azhar. He says that "too many of the students leave more ignorant, because more palsied in mind, than when they came." But if Mr. Amos had studied Mohammedan literature and jurisprudence in the Arabic as long and successfully as he has English, and broken as many lances in theological controversy with the professors and students of the Azhar as I have done, I am sure he would have learned to appreciate more highly the mental training of the Azhar.

I may here mention an incident to illustrate this. Some years ago, wishing to avail myself of the opinion of a learned Mohammedan on the words and expressions used in a new translation of that matchless compendium of Christian doctrine, "The Westminster Shorter Catechism," I secured for the purpose the services of one of the shaiyks of the Azhar. Day after day he came to my house by round-about streets, lest he might be suspected by his brother believers of coming for instruction for himself. We began with the expressions so familiar to the readers of *The Catholic Presbyterian* concerning the chief end of man, the existence and attributes of God, and the divine decrees. I explained to him just what we wished, and what we did not wish to say,

while he answered my questions without remark or comment, until about the third day, when he laid down the book with no little amazement, and said, "Now, tell me how you Franks come to know anything about these subjects?" I answered, "If we do not know, who does?" He said, "We do, but we had no idea that you also do." This is the general opinion of Muslims. They say that "Englishmen have their intellects *in their palms*," meaning that while they have a vast amount of mechanical genius and skill, such as are requisite for the construction of a steam-engine, they are "nowhere" as compared with themselves in the high fields of literature, religion, and ethics. When these men, thus trained in the Azhar, go home to their villages and distribute themselves among them in the capacity of judges, ulima (learned ones), muftis, &c., the oracles of their rustic co-patriots, the fellaheen—it is an example of "reckoning without one's host" to suppose, as Mr. Dicey does, that they are simply donkeys.

But it may be said, though this may be true as to religion, the present is a political question. I answer, *Religion and politics are with Mohammedans one, and the Kuran is the text-book of both.* As to the *animus* of the Azhar, I may relate how, some twenty years ago, I for the first time visited that renowned institution at the request of, and in company with, two Syrian friends, who felt a curiosity to see this great centre of Arabic literature. Through the Consulate I had secured a permit, and a policeman from the Government. The visits of Franks were then so rare that the shaikh of the mosque (rector of the university) came down to receive us. My Syrian friends soon divested themselves of their easy-fitting Oriental shoes, and walked in, chatting with the shaikh. While I was unloosing my more elaborate Frank sandals, one of the professors who was passing out, arrested by my non-Islamic hat, and not divining that I understood Arabic, remarked—"If the Lord will, it will be an entrance without an exit"—not a very assuring introduction. I soon joined the company of my friends, and the shaikh was explaining matters to us, but it was not long until we were surrounded by such a crowd with flashing eyes and threatening expressions and gestures, that, notwithstanding our policeman had a sword, we were very happy to listen to the advice of the shaikh to *step quickly* and get out.

The last time (about a year ago) when I visited the mosque with a party of friends, I heard a similar expression, on our entrance, from one of the attendants, and, turning it into a joke, passed on. But the conversation had been overheard by some of the authorities, who are much more amenable now than they were twenty years ago to the talismanic influence of backsheesh. When we came out we found the culprit collared, and standing pale and trembling at the door; and two korbashes were lying on the pavement before him, while he held out his hands beseechingly towards me. When it was announced that he was to be punished for his insult to us, I placed my foot upon the

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instruments of torture and requested them to let him go, adding that he and I had only been indulging in pleasantries, and that at any rate I had forgiven him. They already had him almost down on his face; and when let loose he sprang forward to kiss my hand, but I told him it was nothing. I have no doubt, however (though I cannot say that I heard it), that we were hardly in our carriage before—from the culprit and all the rest of them—a volley of curses went forth against the "Christian dogs."

I have said so much concerning El Azhar, because it has been a most influential factor in the Egyptian question, but I have more to say. More than a year ago, the shopman of our mission book-shop put into my hands a book which had been brought to him, with the request that he would keep it "in stock." He said that the Government had at first prohibited its publication, but that afterwards, under pressure from the Arabi party, they had yielded. On looking at it, I saw that it was entitled, "*Precious Words*," written by Shaikh Husein El Mersafi, one of the leading ulima of the Azhar, and one of the blind professors of the mosque; I also saw that it was published at the expense of four others of the leading ulima of the mosque. That night, after my other work was done, I became so interested in the book that the morning light streamed into the eastern windows before it was laid aside. After it was finished, permission was given to sell it; and the result was that many copies were sold, together with the issues of the British and Foreign and American Bible Societies, and the books of the American Mission press. The book might properly be called the manifesto of the National Egyptian party. It treats of nationality, love of country, government, justice, and oppression, politics, freedom, and education, and might be described as a reformed system of Islamic political economy, or a tractate on Islamic Protestantism. It is the only book which, in our precipitate flight from Egypt, I brought with me, except my Hebrew Bible; and had you space for it, and I time to translate it, I doubt not it would conduce to the edification of English readers. Let me only translate one passage—the one which appeared to me most objectionable in the whole book. On the first topic (nationality) the author says that a "nation is an aggregation of people who are bound together by the bonds of language, place, and religion." After saying much that is good and sound on this topic, he proceeds:—"It is also the duty of the nation to see that its lands be preserved to it, in the relation of a house to its owner. Now the zeal and jealousy and protecting care of the owner cannot suffer him to permit anyone to enter his house, except in the capacity either of a servant, or guest, or tenant; the latter, when his house is larger than he needs, and his necessity calls him to dispense with a portion of it: so it is the duty of the nation not to allow anyone to enter its land, except in one of the capacities above mentioned. Now there are to each, servant, guest, and tenant, well-known and acknowledged restrictions and bounds,

of which we may mention that none of them is to be allowed to do anything in the house, except by the permission and according to the good pleasure and for the benefit of the owner, and with confession of his aid and of submission to his will. Thus must it be also with the nation, otherwise a man will be in a worse state than the beasts of the field. Dost thou not behold the sparrows, how, when one of them has taken a house for its home, in which to live and seek its provision from God, and when a strange sparrow intrudes upon its home, it is not content merely to manifest its antipathy, but with excited wrath pursues the stranger until it drives it away from the highest walls of the dwelling to some remote distance ; while, if females of its own kind come around it, though they may not have been before known, it knows them and shares its food with them, and that because they come confessing their dependence upon him, and an expectation of sharing what he may receive ? And as for the cock, which is with us the proverb of frivolity and folly, so that he is even said to be wiser when young than when old, dost thou not see how he conducts himself when he perceives another cock come near his hen that he has chosen for himself, as he stands at the kernel of corn which he has found, and calls her to come and take it, with his cries of compassion, and sympathy, and companionship, and love ? And as for the dogs, which are said to be the basest of beasts, so much so that their names and appellations are used by us in our curses and imprecations, how dost thou behold them appropriating to themselves a quarter of the town which they know is sufficient for their bodily exercise and provision ? None of them quarrels with his companion, and they stand before their feeder, each one receiving what he can obtain. But if it should happen that a strange dog from another quarter appears amongst them, the whole of them will immediately arise against him. Then, if his celerity of foot enables him to escape, well and good ; otherwise his appointed days are ended."

Will the reader please lay the above alongside the fact that, for several years past, Egypt has been virtually governed by foreign interference—English and French. This interference has been specially burdensome on two points—viz., the harem system and slavery, the two being, from this point of view, identical, for it is on the slavegang that the chief dependence is placed to supply the demands of the harem. The Islamic sparrow or cock claims the privilege (he may conscientiously believe that the verses of the Kuran give him the Divine prerogative) of having "two or three or four," and besides as many as "his hands may possess (*slaves*) of his own kind ;" but as to the other sex, who peck around him where he scratches, he does not wish his prerogative to be interfered with. Not that the interference with his calling around him additional hens (white, black, and copper-coloured,—Circassian, Nubian, and Abyssinian) has been very seriously carried out : for the politicians have not met the expectations of the members of

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the Anti-Slavery Society, and, besides, Oriental diplomacy has generally, in the slave treaties, as in other matters, got the best of it ; but the matter has been vexatious, and has put the man of the house in an awkward position.

Then there are other vexed questions. The man of the house likes to have the keys of the money-box hanging at his own girdle, and to be permitted at will to finger and count over the contents. On this point I only need refer to the persistent attempts of the Chamber of Notables to manipulate the Budget. The Controllers-General had conferred upon them "full powers of investigation into every public service of the State, and their duties included inquiry, control, and surveillance." The Arabic word by which they were designated was consequently *Murakabeen* (watchers), and I need not say that the presence of such unwelcome officials must be considered a special impertinence in an Oriental household.

The feelings of antagonism engendered by causes such as these are not mollified but rather aggravated by intercourse with a ruling Christian race. I read with surprise in the current number of *Blackwood*—"That the recent massacres at Alexandria should have been thought, even for a short time, to be the result of a wide-spread fanaticism, argues a very imperfect acquaintance with the feeling of the lower classes in Egypt. Had the massacre taken place twenty years ago in the interior, as at Damascus in 1860, it might perhaps have been due to religious hate. . . . But that in a city where the Christian element is so strong, where the nationalities are so mixed and so numerous, and where the original severity of Muslim life has been so entirely undermined by intercourse with the West, a genuine religious outbreak should take place, while Cairo and Damascus, Hebron and Hamah, remained undisturbed in their usual tolerance of the infidel, was a supposition which no one acquainted with the character of the population in the Egyptian seaport could easily entertain." It is beside my purpose here to produce the proofs which I received in abundance before leaving Egypt, to show that the massacre of 11th June was the result of Muslim fanaticism, let loose by Arabi and his compeers expressly for the purpose of closing the vexatious negotiations with Dervish Pasha, and to give the English and French a fair slap in the face in return for their naval demonstration (which we in Egypt knew could only be an irritation). But as to the principle involved in the above extract, I have to say that I spent five years in Damascus previous to 1860, while the Muslim sensibilities were unusually excited by the Crimean war; and I had the Muslim rabble following me in the streets singing words which may be translated into English thus—

"O God, rain, O God, snow,
And, O God, curse the Franks,"

and then making the paving stones, with which they were beating time, to whiz about my ears. I have since resided more than five times

five years in Alexandria and Cairo, and I unhesitatingly assert, that of the three cities, Alexandria is the one in which Muslim fanaticism is chronically in the most acute state, the one in which Arabi could most easily get up such an episode when demanded by his political programme, and this for the very reason that in Alexandria, "the original severity of Moslem life" (it is severity which makes people love their religion) had been—not "*undermined*," but *excited* by "intercourse with the West." And was not the Rev. Mr. Graham, the only Englishman who fell in the Damascus massacre, horribly murdered, as is narrated in Professor Porter's book, "*The Land of Gilead*," by the creatures of Mustapha Agha, who, as there stated, "gained his wealth and office through the influence of the English Consul?" I knew that Mustapha Agha well, and would, like Mr. Graham, have committed my life with more confidence to him than to any other Muslim in those days—days when the Turkish Empire was being ruled by Sir Stratford Canning, "*The Great Alshi*," and Mr. (now Sir Richard) Wood in Damascus. But I have learned Mohammedanism better since. I have learned that when a Mohammedan is brought into intimate contact with Christian principle, then is the time that we are to expect Mohammedan fanaticism to be acutely developed in him; and in this state he will live and die, unless the grace of God comes down to him, and makes of him "*a new man in Christ Jesus*."

But this subject has another face. Until this regenerating influence comes down from above, there is a leavening and humanising influence which will assert itself. The tractate from the Azhar, from which I have quoted above, abundantly shows this. It is most refreshing to record how it deals its heavy blows at Mohammedan lust, superstition, and political and social wrong-doing, and exhorts to patriotism and purity. And here it is my duty to say that there is a *National* party in Egypt of the better sort, such as all true Englishmen would heartily approve of; here it is, too, that we American missionaries claim our places as factors in the Egyptian problem.

I so recently gave the readers of *The Catholic Presbyterian* some of the statistics of our Egyptian mission that I need not now return to the subject, except to add a few items. The report for 1881 shows that during the year there were sold in the land of Egypt 27,160 volumes of scriptures, and religious and educational books, for which the sum of £1286 was realised. At the end of the year we had 54 stations, at the most of which there were schools, and where mission work was being done; the number of pupils in the schools last year was 2410, and the number of Egyptians in full communion in the Protestant Church 1200. And these are not pauper pupils, and pauper adherents of the mission. The amount expended by the natives themselves for the schools under the oversight of the mission was last year £1420, while the grant in aid from the mission for these schools was only £108. The demand for teachers for village schools was far in advance of the supply by the

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training institution at Osiout. The total sum paid *by the natives* for church, and school, and all purposes connected with the mission was £4546. This is only for the last year, and the process which these figures indicate has been going on in increasing ratio since the establishment of the mission in 1854.

It has been no part of the duty of the missionaries to preach American Republicanism or politics in any form ; still, it is true that the entrance of God's Word gives light, and that those whom Christ makes free are free indeed, not only spiritually but also politically. This mission work, together with other influences which might be mentioned, if time allowed, has very extensively leavened the whole population of Egypt, and caused a longing and yearning in the breasts of thousands of Egyptians for something better than the old spiritual or political despotism ; yea, and a desire for Egypt *for* and Egypt *by* the Egyptians, freed from the trammels of both Turkish despotism and European leading-strings. This was the feeling in the better portion of the "National party." Children are always impatient of delays, and it was only natural that they should imagine they were competent to take the reins of affairs into their hands long before we thought them capable. I shall never forget the dismay of this section of the National party when they found that by the "march of events," and the unaccountable blundering of the men who managed things, they were irretrievably thrown into the arms of Arabi and his military dictatorship. Let me give a case in point. The editor of *El Watun* (*La Patrie*) newspaper, which has for years been recognised as the "organ" of the better section of the National party, is a young man of bright natural parts who was educated from infancy in our mission-school in Cairo, and has for years been the leading professor of Arabic literature in the school. He is not only a leader in Arabic literature but an earnest Christian man ; but he has cast in his lot with all his heart with the National party. More than a year ago I told him that the style of writing in which he was indulging in the *Watun* would yet, if allowed to take its course, cause our streets to flow with blood, but he could not then see it. Later, however, when he and the whole "Chamber of Notables," with the exception of nine members (who were the creatures of Arabi), found themselves in the grasp of Arabi ; when he was sent for, and told by that dignitary that he must change the tone of his "leaders," or be sent for imprisonment in a room which is usually the smallest and the least salubrious in an oriental house, the military usurper adding that "that bit of a Europe had quite long enough dictated to Egypt"—it is needless to say how great was his disgust. And when I stood upon the Porch of Shepherds and saw the crowd of shoeblacks which ran before the carriage of Dervish Pacha shouting "Death to the Infidels," I noticed him on the other side of the street waving his tarbouch, and, as I afterwards learned, shouting—"Victory to the Cross."

Let it not be thought from the above that I am in sympathy with

Mr. Blunt in the nonsense he has written in the second article mentioned in the introduction to this one. It is necessary thus strongly to characterise it, because I have not time now to notice it at length, as I hoped to do when taking up my pen,—that nonsense about Pan-Islamism, which reaches its climax when he speaks of “Lady Anne’s acquaintance with Arabi’s wife and mother, who, if misfortune overtakes them, may count upon me.” Why did he not say Arabi’s wives? Perhaps he left Egypt too soon to learn that after Arabi had planned and seen executed the Alexandrian butchery of June 11th, he felt that he might lie back upon his laurels for a time; and so he took to himself another Delilah to weave them around his heroic brow.

One word more. Mr. Dicey says: “There are three things, and three things alone, which can gradually elevate the condition of the fellaheen. These things are—exemption from arbitrary taxation; power to reap the fruit of their own labour; and the establishment of independent courts under which they can secure justice for themselves.”

My sentiment is, that the three things which alone can gradually elevate the condition of the fellaheen are—

1st, Protestant Christianity.

2nd, The sound education which is its result; and

3rd, The political and social institutions, such as those we mention, which must follow.

G. LANSING.

DR. STOUGHTON AND THE RELIGIOUS HISTORY OF ENGLAND.

DR. STOUGHTON has gathered together in his “History of Religion in England from the Opening of the Long Parliament to the end of the Eighteenth Century,” those writings of his which have given him a foremost place among the historians of the progress of religious thought in England. The work has been undertaken and executed in the large-hearted manner characteristic of the author. Dr. Stoughton is the John Howe of the present generation. Like the old Puritan leader, he has been able to combine, in larger measure perhaps than any other man, loyalty to the principles of English evangelical Nonconformity with a catholic appreciation of what is good and true among fellow-Christians who do not accept his own distinctive theological and ecclesiastical ideas; and, like him, he has been able to maintain, through times of fierce controversy, kindly personal relations with men of opposing parties and creeds. Few histories of religion better carry out than his the principle of the broad catholic definition of a local church which is given in the Westminster Assembly’s Confession, that the