

singular beauty and stateliness as to make it a conspicuous object. It seemed to spring from the barren sand, but at no great distance was a fountain. Beholding it I thought of Heine's contrast, which has been spoken of as the "Flawless Lyric:"

"A pine tree standeth lonely  
On a far north land height;  
It slumbereth, while around it  
The snows fall thick and white.

"And of a palm it dreameth,  
That in a southern land,  
Lonely and silent, standeth  
Amid the scorching sand."

Far north of the arctic circle I had seen the solitary pine upon the desolate coast of Norway; now I beheld the palm upon the burning sands of Africa.

The disturbed condition of the country made it undesirable, if not impracticable, to go to the Second Cataract.

## CHAPTER XL.

## Down the River.

Southern Cross—To Luxor—Meeting David Dudley Field—Aground Fifteen Times—An Alarming Illness—Arrival at Cairo—Kaiserswerth Hospital—Boolak Museum.

ON Monday morning, February 25, between two and three o'clock, I beheld the Southern Cross. Not only this, I could see the two stars of the first magnitude in the Centaur. The Southern Cross requires the aid of a brilliant star in an adjacent constellation to form the foot; this included, the result is a noble figure of a cross. The universe seemed to stretch away into immensity; "faith lent its realizing light," and the finest conception that I ever attained of the size of the earth and the heavens above, was while gazing to the far south and beholding that constellation whose circle, like that of the midnight sun when I saw it, was but a few degrees above the horizon. It ascended and descended slowly, being visible a little more than two hours. As we went south it had been interesting to watch each night new stars appearing just above the line which separated earth from sky. The fashion seems to be to underestimate the Southern Cross in comparison with some of our northern splendors; but making no allowance for the low point at which we viewed the cross on this occasion, it seemed to me a spectacle worthy of comparison with any other part of the "spangled heavens." I turned my back upon it to look for my old friends to the far north.

Miss Edwards said: "Our old familiar friends of the northern hemisphere look strangely distorted. Orion seems to be lying on his back, and the Great Bear to be standing on his tail; while Cassiopeia and a number of others have deserted *en masse*." This is indeed one of the peculiar features of the change of position, taken in connection with the limited view of the horizon, for it foreshortens many figures, so that it is



impossible to recognize them; I have no doubt that the Southern Cross seen higher in the heavens would be far more splendid. As for the north star, my beacon light in many nights of camping out, and pedestrian journeys in mountains and forests and on the prairies—it was so low in the distant north that it took fifteen minutes to find it. The stars, like some vowels, are long or short “by position.”

I omitted to speak of our visit to Esneh, the capital of the province of the same name, and having a population of upward of ten thousand. We made a considerable stay there. It is said to be the most healthful town in all Egypt, and we saw at the hotels and the landings invalids who had been sent there from Cairo and Alexandria. There is generally a breeze from the north at night, which is always cool; and the heat in the day is uniform and not so high as at most other points on the river.

The ancient temple is far below the level of the modern town. We descended the steps into the Hall of Columns, which Mohammed Ali cleared in 1842; the rest of the temple is under the houses and invisible. There are many sculptures and inscriptions. All the finer parts are covered with black smoke. Some miles below Esneh we ran aground, and remained five or six hours in one place, giving us fine opportunity to see the shore, with the villages and splendid range of mountains.

We made the trip down the river to Luxor in less than one third of the time it took to go up. Here we found the steamer *Rameses* going southward, and upon it our distinguished fellow-citizen, David Dudley Field, in his eighty-fifth year, looking as young as most men of sixty. During a long conversation with him, he gave delightful reminiscences of former visits, the last preceding this being in 1870, when, as he remarked playfully, he was a young fellow of sixty-five or so. At Luxor we remained a day and a half, and some of the tourists revisited Karnak. Most, however, were occupied with letters, papers, and necessary writing.

On the voyage to Cairo we experienced much annoyance from the heat and frequent running aground. The average depth of the channel was less than three feet, the river being

lower than it had been at that time for a number of years. We were grounded for twenty-four hours in one place, and three other steamers and thirty vessels of different sorts, at distances of not more than fifty or a hundred feet apart, were stuck fast up and down the river. Several of our passengers had had experience on the rivers and lakes of the United States, and were quite certain that the Nile pilots did not understand their business. Four or five times all the passengers who were able to be moved left the vessel and went on board a *dahabeah*. This became monotonous, especially as it did not lighten the vessel to any perceptible extent. One by one the vessels managed to float, and after constant struggling day and night we got under way. Fifteen times we were aground, but this was the worst of such experiences. Among the best results of going to the East is that one learns to wait.

In describing our descent from the Libyan mountains I spoke of the alarming aspect of my traveling companion, whom the heat strangely affected; and now I must unfold a tale of suffering which was one of the most painful episodes in traveling I have ever experienced. Six hours after that descent he became dangerously ill. The ship was provided with a physician, a young man just graduated; but he was so young and so devoted to social life as not to inspire confidence. For two or three days the sick man refused to have him called, but when he grew worse and delirium appeared, the physician was summoned, as much to find some one to take the responsibility and stand between us and the authorities of the boat as from expectation of valuable assistance. The wisdom of this step was soon vindicated, for it began to be rumored among the passengers that the young man had typhoid fever, some being not slow to intimate that the disease was contagious, such a suggestion containing the germs of a panic, and tending to the development of a sentiment which would have required the putting of the sick man on shore, which might have meant death to him and protracted misery to his friends. Only at one or two places could proper treatment for a European be found, and, with the heat increasing every day, the prospect of recovery without such care would have been slight.



We were agreeably disappointed in the physician, for we found him attentive, possessed of considerable knowledge, and, as often happens, making a much better impression when under responsibility than when having nothing to do. He suspected the disease to be typhoid fever, but there being a doubt he gave us the benefit of it, and probably romanced a little in his conversation with the passengers. It is bad enough to be sick on an ocean steamer, but these staterooms, intended only for occupancy at night, were much smaller than those to be had on the best ocean steamers. To be confined in a small stateroom by day, with the temperature at nearly one hundred in the shade, was awful, but thirteen days and nights this had to be endured. Meanwhile four other passengers were taken ill. One had lumbago, and his groans, rising sometimes into shrieks, could be heard distinctly; the others had symptoms of typhoid fever.

The passengers being very sympathetic, Principal Bancroft and myself had no difficulty in securing relays of assistants, ladies and gentlemen, who would sit near the patient while we were resting. When we reached Asyoot, I addressed a communication to Dr. J. Sandlands Grant Bey, the chief physician in Cairo, notifying him of the probable time of our arrival, and requesting him to be in readiness to consult with the ship's physician, and procure hospital accommodation.

We did not arrive in Cairo until late in the evening of Monday, March 4. Leaving the patient in the care of Dr. Bancroft and the ship's physician, I mounted a donkey and rode rapidly to the Place Esbekeeyeh, and had the good fortune to find Dr. Grant in his office. The hospital arrangements having been made, we drove at once to the ship, and after a careful consultation the decision was reached that it was a case of typhoid fever, which as yet exhibited no unfavorable complications. The removal was a pitiable spectacle. The thirteen days had made a fearful change in the appearance of Mr. McFadden. But twenty-four years of age, he looked fifty. Unable to stand, he was lifted by Arabs into the carriage, and taken to the hospital. As there was no permanent room at the hospital, Dr. Bancroft and I repaired to the hotel not far away and arranged for an indefinite stay in Cairo.

The hospital was the Victoria, under the charge of the deaconesses of Kaiserswerth, and it is one of the most delightful places to be sick or to be well in the world. I can never forget the atmosphere of cleanliness, the order and homelikeness of the place, or the courtesy, composure, and sisterly kindness of the deaconesses in charge. This hospital is one of the celebrated Kaiserswerth system supported by the English and German colonies in Cairo. The patients are expected to pay in proportion to the accommodations received, but none are turned away who are unable to pay. The spirit of the institution is thoroughly religious. On arriving the next morning we found that our friend had passed a quiet night, and the special physicians who had him in charge reported that he would have to remain there several weeks, and that in the course of one week they could inform us of the probable termination of the attack. He rapidly improved, and in a day or two we contented ourselves with a single morning visit to him, which was all that the physician thought desirable, and spent the rest of the day in examining certain important institutions and features of Cairo and vicinity, that we had postponed until after our return from the First Cataract.

The Boolak Museum is without a rival in the world in the value of its Egyptian antiquities, though the British Museum surpasses it in the single point of historical papyri.

I had learned at Pompeii that the time to visit a museum of this kind is after, not before, inspecting the cities whence the contents of the museum were. I had seen the monuments and the stupendous works of Rameses II; here I saw his mummy. I had beheld the tomb and monuments of Sethi I, who carried the glory of Egypt into Asia; here I looked upon his dead body.

Reverently I took off my hat before the tomb and sepulchral monument of Mariette, which is in the court of the museum. In front of it are four Sphinxes, from the grand Avenue of Sphinxes to the Tomb of the Bulls, at Sakkara. Behind Mariette's tomb is a statue of Rameses II, and near it are other Sphinxes from Karnak, sacrificial tablets of Thothmes III, and various sepulchral slabs. There is also a sitting figure, in gray granite, of a princess of the Twelfth Dynasty.



In entering one passes through a small vestibule, containing tombstones, columns, and capitals from different dynasties, and sarcophagi from the time of the Ptolemys, into the grand vestibule, filled with statues, tombstones, pictures, coffins of limestone and green basalt. Entering the museum proper we find it divided into different halls, in which are the original historical monuments of different epochs of the long history of Egypt. Egyptian mythology is far more complex than Grecian or Roman, and each succeeding dynasty modified it. I saw the coffin and mummy of Amenophis I, the head wearing a mask; also the coffin and mummy of Thothmes II, and a mummy of a priestly scribe in such an astonishing state of preservation that the eyelashes are visible. The teeth of another mummy are ground to a point. Caskets in wood dating back to fifteen hundred years before Christ are in an excellent condition.

Apart from the mummies, the greatest curiosity in the museum is a wooden statue of an old Egyptian, found in a tomb at Sakkara, who belonged unquestionably to one of the earliest dynasties of the primeval monarchy. More has been written about this than about anything else here. It is supposed to have been a Sheik named Ra-Em-Ka. It appears to be entirely uninjured. Zincke says: "There is no stain of time upon it. To say that it is worth its weight in gold is saying nothing, for its value is not commensurable with gold. As you look at the statue intently—you cannot do otherwise—the soul returns to it, the man is reflected from the wood as he would have been from a mirror."

There is a description in the third chapter of Isaiah of the dress of the Hebrew women eight hundred years before Christ: "Tinkling ornaments about their feet," "networks," "round tires like the moon," "chains," "bracelets," "span-gled ornaments," "bonnets," "ornaments of the legs," "headbands," "tablets, and the earrings," "rings and nose jewels," "changeable suits of apparel," "mantles," "wimples and the crisping pins," "glasses," "fine linen," "the hoods, and the veils."

Many of these were imitations of Egyptian costumes and decorations, and in the Boolak Museum are the originals. I

saw a bracelet for the upper arm adorned with turquoises, and a fan of gilded wood, with the holes where ostrich feathers had been inserted. One queer article was a gold chain with three flies in gold foil. Anklets of massive gold, corresponding to the ornaments for the legs mentioned by Isaiah, and a great number of rings and bracelets. A bracelet was formed of pearls strung upon gold wire.

In one of the cabinets is a necklace of gold, the links of which are in the form of cords of rope, cruciform flowers, antelopes chased by lions, jackals, vultures, and winged serpents.

The jewelry actually worn by Queen Ahhotpou one thousand years before Christ, and found in her coffin, is preserved. One of her bracelets had two hinges, and consists of gold figures engraved upon blue glass. A gold diadem was found in her hair, and is also here. A child's ball, whose owner has been dead half the historic period; hairpins, mostly made of wood; a chessboard, nearly four thousand years old; and ink pots, for red and black ink, are among the relics.

The museum contains a collection of bronzes, inlaid with gold and enamel; and many large statues, some supposed to be the oldest in the world, are in perfect preservation. The god Osiris, in the form of a mummy, is made of bronze, inlaid with gold. There is a golden boat which rests upon a wooden frame. It has four bronze wheels, and effigies of twelve rowers, a helmsman, and an officer holding a baton.

I paused before the remains of a statue of Taharka. He was that Ethiopian king who figures in the ancient prophets (2 Kings xix, 9; Isa. xxxvii, 9), and belonged to the Twenty-fifth Dynasty, which conquered Egypt and made Thebes their capital. In the Bible his name is spelled Tirhakah.

While in this museum I was enabled to make rapid progress in acquiring a knowledge of the symbolic mythology of the ancient Egyptians. It was impossible not to discern its meaning in the luminous arrangement; everything was classified, and derived its allegorical significance from the fundamental doctrine that matter is eternal and can neither be decreased nor increased, but is intelligent and has creative power. For the common people the source of life was described in a per-



sonal form called Nun; the principle of light, Khepera. The emblem of this was the beetle, *scarabæus*. When the egg of the world was broken, the universe was divided into three empires. A woman represents the heavenly and bends over the earth; on her back floats the sun, the planets, and the constellations. The next was the earth, and last the infernal regions.

After all, as Bayard Taylor, says: "The most striking fact in all this collection is the demonstration that the glory of Egyptian art belongs to the age of Cheops, and only its decadence to the age of Rameses II. Not only the art, but the culture and religion, the political organization of Egypt, are carried back to the Third Dynasty, B. C. 4450; and Menes, the first historic king, dawns upon our knowledge, not as a primitive barbarian, but as the result of a long stage of unrecorded development."

(Wilkinson assigns him to B. C. 2320; Brugsch, 4400; and Mariette, 5004; but this diversity does not affect the fact as to the stage of development reached by Egypt when history first finds it.)

## CHAPTER XLI.

## Mohammedanism in Egypt.

Theories of Mohammed—Peculiarities of the Koran, and its Teachings—Polygamy—Mohammedan Services—University to Educate Mohammedan Priests—Chapel of the Blind—Performance of Howling Dervishes—The Copts—Coptic Churches and Language—Greek Church—Protestant Missions.

THE religion of Mohammed is a mixture of Judaism, Christian, and Persian religions, with many original conceptions by the Prophet himself. It is impossible to understand it without a knowledge of the Koran.

Mohammed professed to believe that his revelation was the oldest in the world. He hated heathenism in every form, far more than the Christians or the Jews appear to have done; and as an uncompromising opponent of polytheism he is deserving of respect. So intense was his abhorrence of paganism that he repudiated the Christian doctrine of the Trinity, as he understood it, with an indignation that never allowed him or his followers to converse calmly upon the subject. He affirmed that it was "assigning partners" to the only true God. Mohammed did not advocate the persecution of Jews or Christians, unless they opposed his teachings; but under all circumstances idolaters were to be attacked. The fundamental confession is: "There is no god but God, and Mohammed is the Prophet of God." This is not all that the Mohammedans are to believe, for they must hold firmly to God and the angels, written revelation, the prophets, and the resurrection, judgment, immortality, and an absolute fatalistic predestination.

In the Koran Abraham, Noah, Moses, and other Old Testament characters frequently appear—Alexander the Great is called a prophet—and singular stories are told about them all.

Mohammed teaches hospitality, frugality, and forbids putting money at interest, which prohibition is disregarded. Unclean animals are forbidden, and every kind of intoxicating