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

drink. Each man is allowed four wives, and Professor Socin, of Tubingen, in an article written for Baedeker on the manners and customs of Mohammedans, gives a description of the effect of this rule. The majority of the Mohammedans, notwithstanding this privilege, have but one wife, "owing to the difficulty of providing for several wives and families at once." The wives, moreover, are prone to quarrel, to the destruction of domestic peace, unless the husband can afford to assign them separate houses.

I witnessed such a state of things in Utah when visiting Salt Lake City in 1871. There I was the guest of a man who had three wives. The first was old, the second middle-aged, and the third young. The first was decrepit, the second was the manager, and treated the former comparatively well. When the husband proposed to marry the third, the second was indignant, and complained to the first, who replied:

"He broke my heart when he married you, and I don't care how many more he takes."

"Well," said number two, "*she shall never come here*," and she did not, being supported in another house.

At least five times a day must the faithful Moslem pray, and there is a prayer corresponding to the Lord's Prayer, which is much used:

"In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; we serve thee, and we pray to thee for help; lead us in the right way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen."

Unbelievers are not admitted to ordinary services in the mosque, but are driven out as the sacred hour approaches. By feeing custodians we were occasionally permitted to look through the windows at their service. Without an image or music, or any external aid to the senses, they prostrate themselves before God, reverently adoring him, repeating the names of his attributes, and are ready to die for their faith with a stolid heroism which would defy the force, ingenuity, and munitions of inquisition and death of the mightiest monarchies and religious organizations on the globe.

To say that Mohammedanism is a dying religion appears to me incorrect. Of course, it has different contending sects, and where it comes in contact with European religions its votaries are corrupted, their strictness is relaxed, and they assume the garb and customs of unbelievers. Different systems of philosophy arise; skepticism appears, and as there are infidel nominal Catholics, depraved and almost pagan Christian sects, unbelieving, scoffing Protestants, so among the Mohammedans can be found similar degrees of faith and unfaith. But this state of things, however much it may be deplored, does not imply that Christianity is dying; neither does a similar condition imply the decay of Mohammedanism. It develops in the Soudan and elsewhere the same fanatical devotion, and, in my judgment, will exist for hundreds of years, capturing new tribes in the far East, and on the frontiers resisting every encroachment. When it arose its type of civilization made it possible to contend for centuries, successfully, upon the field of battle. It can do that no longer when in conflict with European powers; but the vastness of the East is not understood; its immense populations are not comprehended; only upon the surface and the outskirts is Mohammedanism materially modified.

In Cairo is a university for the instruction of Mohammedan priests. Its seat is the ancient Mosque of Gami-el-Azhar, and it was transformed into a university about the year of our Lord 980. From ten to twelve thousand students assemble here every day; in point of numbers leading all the universities of the world. We saw the students grouped around the professors. Some had no books; others were swaying to and fro getting their lessons; others listening to the expositions of the teacher. There are four different sects, and each has a niche. The students were assembled in different places, according to the countries whence they came; and these places are called *Riwaks*, as, the *Riwak* of the West Africans, of the Syrians, Bagdadites, and of those who come from Mecca and Medina.

The whole number of Sheiks, or professors, is about two hundred and fifty. Tuition is free, all the mosques being endowed, and an annual subsidy is distributed to each *Riwak*.

peculiarly dressed, and of different complexions, some being pure Negroes from the Soudan. Without exception their voices were guttural and as harsh as the suppressed roar of the lion, and some of them as rasping as a camel's growl.

The deputy of the Sheik was a fine-looking man, of intellectual cast and noble figure, with features and form not unlike those in portraits of Thomas Jefferson. He wore green spectacles with gold bows. Every motion was graceful and dignified, his voice soft and musical, and I was told that he is an educated man.

There were fifty dervishes, one of whom was a small and handsome boy. Their hair was from one to three feet in length, abundant, and as black, coarse, and straight as the hair in a horse's tail. Once upon their feet, the men repeated in a monotone the words which they had first uttered, and other passages from the Koran, thrusting their heads backward and forward as they spoke, bending so that the upper part of their bodies formed nearly a right angle with their legs.

At first the motion was slow and in perfect time, and the sound chiefly occupied the attention of the observer. It is difficult to impart any idea of the volume of sound. The voices of women who have raved in insanity for years sometimes undergo such a change that it is difficult, their forms not seen, to believe that they are not men of the largest proportions. What, then, must be the effect of the continual repetition of these words upon voices naturally guttural?

As they proceeded the time grew more rapid and their voices waxed so loud as to become positively terrible. Ladies retired long before the exercises were ended; and a gentleman from London took his departure, saying that he had an almost irresistible impulse to jump over the rail and begin to repeat with the dervishes. The deputy merely kept time. At the left of the Sheik were the musicians, who performed upon the flute and a very long horn, and beat upon immense tambourines and small metal drums.

Toward the climax the vehemence of the performance was appalling. Many seemed to become unconscious of their surroundings; their hair streamed out in masses, and divided, flowing over their faces and at the sides of their heads, and

sometimes seemed to stand literally on end as though a solid body. One visitor claimed that a man near him who moved his feet frequently emitted electric sparks. I did not see this, but am not prepared to say that it is incredible.

Some of the dervishes turned toward the visitors with the aspect of maniacs; others frothed at the mouth like dogs with hydrophobia, and near the close a gigantic Negro became wild. He shouted, threw back his head, was seized by two of the others, and sank into a cataleptic trance. Our guide translated some of his expressions, which were enthusiastic utterances of the names and attributes of the Deity, and the guide told us that "the power frequently came upon them in that way."

There were three divisions of the service without intermission, the transitions being marked by a lowering of the tones and a gradual slowing of the motions. I would not have believed it possible for the human body to sustain such contortions without a rush of blood to the head, accompanied by convulsions or apoplexy. The vehemence and rapidity of the movements exceeded any acrobatic performance, while the howls would have put a whole menagerie to flight; but what a man does every day he can do any day.

At last the Sheik waved his hand; there was silence, and he offered a prayer in a low tone. Then all repeated the word *Hoo*, the meaning of which is "He," referring to God, and, one by one, kissing the hand of the Sheik, they passed out through the center of the building.

The howling dervishes carry on ordinary business. They train their male children to be their successors, and are not, either by the intelligent Mohammedans or the public, thought to be specially devout. The performance, whatever it was originally, is now a mixture of fanaticism and formalism.

The Christian religion early obtained an ascendency in Egypt, and would probably have maintained it had it not been divided into sects upon metaphysical questions, and engaged in internecine wars. It was about 638 that the Arabs conquered the country; the majority of the peasants accepted the Mohammedan faith, and to-day nine tenths of the population of Egypt are of that religion. Many of the Copts, however,

"undoubtedly the most direct descendants of the ancient Egyptians," have adhered to Christianity. They belong to an ancient sect called *Eutychians*, otherwise known as *Monophysites*, the chief point in their belief being that Christ had no human nature, but was wholly divine.

As a class the Copts pursue the indoor trades; are jewelers, tailors, etc.; and their aptitude for mathematics brings them into demand also as accountants, bookkeepers, and clerks. In some respects their characters do not compare favorably with the Arabs. Many use spirituous liquors to excess, and they are also accused of not having as fixed principles of honesty as their Mohammedan neighbors. The general testimony of travelers and diplomatic agents in Egypt is to this effect. The inmates of the convents did not favorably impress me; the religious services were the least elevating that I have seen under the Christian name, and were longer than those of the Greek Church. The people revere the Bible, and many know by heart the gospels.

I visited several of their churches, which are numerous in proportion to the worshipers. Their pulpits are generally of marble; and the buildings contain many shrines for relics of saints. Much use is made of processional crosses, and I saw one long procession in Cairo in which these were used with flags attached. Some of the churches are famous for beautiful antique silver and brass censers; some of these having bells attached to the chains. There are also rich coverings made of silver, silver-gilt, or iron, for copies of the gospels, and inside these cases the gospels are "hermetically sealed." The communion is administered in both wine and bread, and is given to children; and during the administration the priests are always barefooted—an ancient practice, which is said to have taken its rise from God's command to Moses to take off his shoes at the burning bush. I was present at a communion service; the chief ecclesiastics were clad in gorgeous vestments and behaved in a dignified manner, but the communicants rushed up to receive the elements without regard to reverence.

The Coptic language is not used to any extent in the Church, neither do the Copts generally understand it, and where a few

prayers are used in Coptic they are immediately repeated in Arabic for the benefit of the hearers. The number of Copts in Egypt is something less than four hundred thousand. In appearance they are usually diminutive in size and lighter in color than the Arabs, and wear turbans of blue or black, which no Mohammedan ever does.

The Greek Church has quite a large number of members in Egypt, and the Catholic Church many adherents among the French population. Foreigners, wherever they exist in considerable numbers, have brought their religion with them. The Roman Catholic missions have not been successful in Egypt. Altogether the native and foreign Christians compose about one tenth of the population.

To our own country belongs the honor of establishing and carrying forward successfully a Protestant mission in Egypt. This was begun in 1854, and carries on its work under three departments—the evangelistic, educational, and publishing. The work of the mission (United Presbyterian) extends from Alexandria to Assouan, and includes the district of Fayum. In the college at Asyoot and the three schools for boys at Cairo, Mansurah, and Alexandria there are over a thousand students. I met the graduates from these schools everywhere, speaking excellent English and exhibiting remarkable intelligence. Some were acting as guides, some as railway, telegraph, and consular agents, and still others as teachers.

There is a large number of girls in the mission schools (over eleven hundred), and besides these there are seventy-one native schools taught by teachers who have been trained in the American mission schools under Protestant influences; and each of these is self-supporting. I was interested to ascertain the religions of the pupils. Out of five thousand five hundred and ninety-six, nine hundred and sixty-two were Protestants, three thousand four hundred and forty-three were Copts, seven hundred and seventeen Mohammedans, forty-five Roman Catholics, one hundred and sixteen Greeks, one hundred and forty-four Jews, and one hundred and sixty-five of various other sects. The work is conducted on the principle of making them pay so far as they are able, and three thousand eight hundred and eighty-two paid something. The whole number of church members in the mission is two thousand three hundred and seven, and there is a steady increase every year. The scholars in the Sabbath school are about five thousand. Nearly all the converts have been from among the Copts, and the chief part of their success has been in upper Egypt.

One question received a suggestive answer: "What proportion of your communicants have been converted from Mohammedanism?" The entire number was less than a hundred. The tenacity of the Mohammedan has as yet defied the efforts of other religions. It is peculiarly adapted to imbed itself in the memory and to develop a stubborn adherence. While in Egypt I talked with a score of intelligent Mohammedans, who were charitably disposed, liberal-minded men; but when I ventured to suggest doubts concerning the superiority of Mohammedanism to Christianity, they called my attention to Roman Catholicism and the Greek Church, and with proud yet dignified scorn asked: "Shall we give up one God and take their images? Never! There is one God, and Mohammed is his prophet." I had a long conversation with a Mohammedan young man at Thebes, who had been educated at the American Protestant school at Asyoot, and asked him how I could become a Mohammedan if I wished to do so. He explained the process, and what would be done in my honor in the villages if I would accept the true faith. His opinion of the Protestants was that they were good people who were trying to improve on the old Christianity, and if they would but go a little farther they would become true Mohammedans.

CHAPTER XLII.

The Suez Canal, and the Last of Egypt.

An Entertainment at the House of Dr. Grant Bey—Mr. Petrie—A Sandstorm—By Rail to the Suez Canal—Ismailia—History and Description of the Canal—Ride on the Canal to Port Said—Characteristics of the Place—Festivities at the Opening of the Canal—Leaving Africa.

THE most helpful acquaintance made by our party in Cairo was Dr. Grant Bey, previously referred to in connection with his services as a physician. His residence is the resort of all the learned, and, like the abode of Dr. Schlieman, in Athens, besides being a dwelling and a professional office, it is a museum. It is the habit of the cultured host to invite his friends from time to time for a *séance*. Dr. Bancroft and I twice had the opportunity of being present.

The guests arrived about eight o'clock, and spent an hour or more in the capacious parlors, engaged in mutual introductions and pleasant social intercourse. A little after nine, Dr. Grant read a paper upon an important branch of Egyptology. During the reading coffee, tea, and sherbet were served at intervals of twenty or twenty-five minutes, in true oriental fashion. The servants moved as noiselessly as the far-famed slaves of the Caliph Haroun-al-Raschid, and the reading of the paper was not intermitted. Whenever Dr. Grant referred to any particular relic of Egyptian civilization, as confirming or illustrating the point under discussion, the specimens, if small enough, were passed from hand to hand; if large they were pointed out. So numerous and valuable are Dr. Grant's possessions that they would give fame to any city in this country, if collected and classified in a museum of Egyptian antiquities.

I had the rare good fortune to meet the most distinguished living Egyptian explorer, Mr. Petrie. Like many men distinguished for extraordinary perseverance, physical endurance, and heroism, Mr. Petrie is in no way remarkable in

appearance beyond having a keen, black eye, dark features, and a well-knit frame. He is equally interesting as a writer or talker. More recently, at Dr. Grant's, Major General Sir Francis Grenfell Pasha, in proposing a vote of thanks, remarked that Mr. Petrie combines in an unequaled degree the scholar, the archæologist, and the practical worker in the field of Egyptian exploration, and that he is a man of whom England may well be proud. He has discovered proofs of the art of writing four thousand years ago, which demonstrate that "the long-disputed question, whether Homer could have committed his *Iliad* to writing, may be decided in the affirmative."

To meet such a man, to note the quiet enthusiasm with which he spoke of his work, the total absence of pretense, familiarizes the mind with these explorations, and gives a current interest to the successive announcements of his discoveries.

Two well-known Americans were in Cairo: ex-President Andrew D. White, of Cornell University, and the Rev. Bishop Charles H. Fowler. The latter was returning from a tour among the missions of his Church in China and Japan; the former was abroad to investigate some important scientific questions, as well as to recuperate his health.

By this time a number of our fellow-passengers on the Nile had succumbed to the peculiar influence which prostrated several before the voyage ended. Strange to say, the athletes of the party suffered most. During our last sojourn in Cairo a heavy sandstorm raged, and though we were seven or eight miles from the desert, a great part of the time the whole city was rendered as dark as London in the thickest fog. The atmosphere was filled with particles which, blown by heavy gusts of wind against the houses, trees, and human beings, covered them almost as though it were a blizzard of snow. We had many experiences of this sort while on the Nile, and it would be difficult to decide which is more to be dreaded, a blizzard on the plains, or a sandstorm in the desert.

We left Cairo, going by rail along the skirts of the Arabian desert to Ismailia on the Suez Canal. After a few miles had been traveled black clouds appeared. It had been a long

time since we had seen anything of the kind. Every appearance indicated a storm of violence, and soon a few drops of rain, the first that we had seen in Egypt, struck against the car windows. We involuntarily remarked simultaneously, "There will be a heavy shower." But after a dashing of water, such as would be produced by the throwing of a few pailfuls upon the train, all was over. The clouds were chiefly wind, but sometimes a little rain falls in this part of Egypt. In Cairo it averages only one and a half inches per year, and in Alexandria about eight inches.

Early in the afternoon we reached Ismailia, which is a prepossessing place. The roads are broad, the trees beautiful, and there are fine houses and estates. The object of especial interest was the residence of M. de Lesseps, the first house built. It is in the style prevalent in Switzerland. The climate is delightful; fresh breezes blow by day and night, winter and summer, and altogether it is as attractive a place for residence as Egypt contains.

Here I had the first view of the Suez Canal, the greatest work of modern times. The ancients, however, in this anticipated the moderns. Napoleon Bonaparte, that universal genius, in 1798 examined the remains of old canals, and ordered certain scientific men to make surveys and "prepare a project for uniting the two seas by a direct canal." They prepared an elaborate report, but it was not completed until after the French had evacuated Egypt.

In 1855, after many projects, a plan was made by M. Linant Bey and M. Mougel Bey; de Lesseps having had a "first firman of concession" from Said Pasha, the prospectus drawn up by the two individuals just mentioned was under his superintendency. In 1856 the project was submitted to the International Commission, consisting of delegates from Austria, France, Holland, England, Italy, Spain, and Prussia. After various modifications were decided upon the Suez Canal Company was formed.

The father of M. de Lesseps, who was Napoleon's chief of police in Moscow, was the first representative of France in Egypt, and his son for seven years (1831–38) was consul at Cairo, and therefore understood the whole subject. England

interfered to prevent the accomplishment of the plan. De Lesseps opened a subscription. The capital was to be eight million pounds, the shares twenty pounds each. In 1859 work was begun. Four fifths of the workmen were to be Egyptians, who were conscripted from all parts of the country. By 1863 the conscription ceased, as the drain was twenty thousand fresh laborers a month, and agriculture suffered. Hence machinery had to be invented to take the place of manual labor. The first cost of that machinery was twelve millions of dollars, and it consumed each month two hundred thousand dollars' worth of fuel.

Ismailia is midway between the two seas connected by the canal, and at the center of Lake Timsah. The whole distance from Suez to Port Said is one hundred miles, and the canal first runs through the plain of Suez, a sort of marshy lagoon gradually rising from the sea to the heights of Shaloof.

This part of the canal is ten miles long. The cutting of Shaloof runs five miles through tenacious soil and rocks covered with sand. Then the canal enters the chain called the "Bitter Lakes," twenty-five miles in length, and this is followed by a detour from the lakes of two miles, and two other cuttings six miles long, when Lake Timsah is entered, which is five miles in length, the distance from that point to Port Said being forty-seven miles. Where the banks are low the canal is three hundred and twenty-eight feet wide; where they are high, one hundred and ninety. At its base the canal is seventy-two feet wide, and its depth is twenty-six feet. Not till the eighteenth of March, 1869, was the water of the Mediterranean allowed to flow in.

We rode along the canal from Ismailia to Port Said upon a postal steam launch called the *Osiris*. It was crowded, the wind was high on the lakes, and the ride was not especially pleasant. Having been so long accustomed to the heat of upper Egypt, the wind was chilling, and overcoats and blankets comfortable. Where the desert rose above the banks, nothing but sand could be seen; but there were frequent stops, at some points long enough to admit of short excursions into the surrounding deserts. We passed steamers of all nations; the larger vessels are required to travel at the rate of less

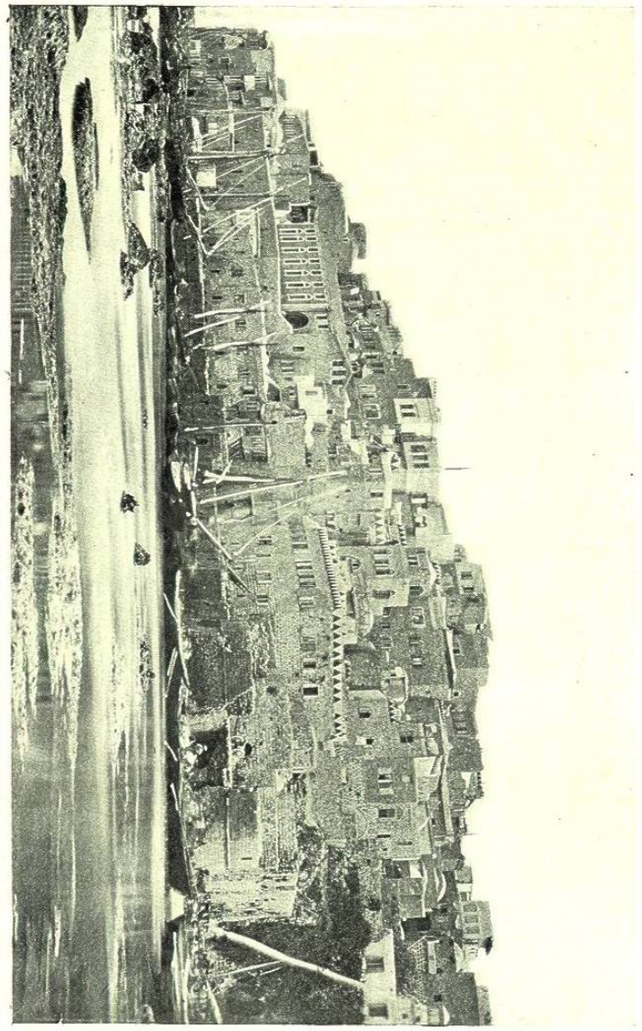
than seven miles an hour, because a more rapid motion, by the washing of the waves, would injure the embankments. One of these monsters in the lock forms a spectacle of rare interest.

From England to Bombay the saving by the canal is 4,840 miles; from New York, 3,600; from St. Petersburg, 4,840; from Marseilles, 5,940; and from London to Hong-Kong, 4,117 miles.

On approaching the harbor of Port Said, the canal spreads to the width of one thousand feet, and, leaving the port and town on the left, makes its connection with the open sea. The town owes its origin to the canal, and has a population of nearly twenty thousand, of whom a third are Europeans, most of them French, and morally this city is one of the worst places in the world. Not that the permanent residents universally deserve this description, but at all times it is overrun by sailors of every nationality, and those who pander to their depraved tastes are indescribably corrupt. There is no standard which prevents the exhibition of every form of iniquity, so that those of a sensitive disposition need to learn the art of not seeing or hearing as they pass along the streets, even in the daytime.

I fell in with a citizen who was present November 16, 1869, at the opening of the canal. His description of the festivities was graphic, and if it cost the Khedive twenty-one million dollars, as has been stated, they certainly should have surpassed anything the world has ever seen.

At Port Said we took passage on the steamer *Senegal*, of the Messagaries Maritimes Line, and sailed on a voyage which, beginning in Africa, was to end in Asia. Again we saw the Mediterranean, and with little satisfaction, not merely because of the memory and anticipation of storms and seasickness, but because it meant that we should depart out of Egypt. Its rivers, ruins, Pyramids, and people have left an impression not to be effaced; and the memory of an atmosphere translucent, of a desert more awful, if not more sublime, than mountain or ocean, a sky "inlaid with patens of bright gold," and gardens as fertile as Eden, will ever abide.



Jaffa (Joppa).