

tial change, but perfect as a carcase embalmed in snow, or incrustated by petrification; preserved from decay by the very element of cold and darkness which envelopes them.—The Protestant Christian, when brought into contact with these posthumous relics of the middle ages, finds himself less separated by diversity of national habits or of dialect, than by ecclesiastical prejudices and religious differences, from those who avow a common faith. The Coptic priest at Alexandria asked Mr. Jowett, 'how we used to baptize,' and shook his head at hearing that the English Church used *no holy oil*.—The Alexandrian Greeks, indeed, claim some alliance with the English, as it seems that our countrymen there are indebted to them for the rites of baptism, marriage, and burial, if not of absolution. We, said a Greek Priest to Mr. Jowett, 'we are alike: we marry, bury, baptize, &c. for the English; but the Copts—ah!'

In every point of view, however, Egypt is an object of the highest interest, and is likely to become increasingly such. It is all but holy land. Its antiquities are of the most curious and imposing character, and altogether peculiar to the country. Its proverbial fertility, its geographical situation, its commercial advantages, its provincial government, so favourable to its independence whenever circumstances shall admit of its being detached from the ill-shapen empire to which it belongs, its importance as one of the portals to the interior of Africa, as the connecting link between the African and the Asiatic countries,—all these considerations conspire to recommend it alike to the traveller, the statesman, and the philanthropist, as one of the most interesting regions in the world. From Alexandria there is much commerce with Malta and various ports of Europe, and by way of the Red

Sea, with the East Indies. The latter, however, is principally in the hands of the Mahomedans. Cairo contains a large and mingled population from many parts of Africa.—It forms by far the most advantageous line of communication with Abyssinia, and perhaps with the Mahomedan States on the North; and the language, Arabic, is both well cultivated, and very extensively available as a medium of communication with the adjacent nations. On these several accounts, Mr. Jowett strongly recommends Cairo as a Missionary station.



CAIRO.

THE motley population of 'the Saracenic capital of the land of the Pharaohs,' consists of Turks, Arabs, Greeks, Copts, Jews and Armenians. Of these, the first and the last, Dr. Richardson states, (and his testimony is in concurrence with that of other travellers,) are generally the most upright and agreeable in all mercantile transactions.

"The Turks, being masters of the country, are superior to all in wealth and dignity; yet the Arabs constitute by far the greatest part of the population, both in Cairo, and throughout the whole of Egypt and Syria, and their language is the vernacular tongue in both countries.—Notwithstanding which, and their being of the same religion with the Turks, they enjoy no offices of emolument, and are kept nearly in as much subjection as the Copts or the Greeks, though they are at least in the proportion of twenty to one.—The Armenians are numerous, and entirely engaged in trade, and bear the character of a respectable, industrious people. They are favourably situated in Egypt at present, on account of one of their countrymen being the interpreter and one of the confidential advisers of the Pasha.—