

Truth's Contributors.

EGYPTIAN RECOLLECTIONS.

CLIMATICAL PECULIARITIES — EGYPT MODIFIED — GRATITUDE — EARLY LIFE OF ARABI — HIS PERSONELLE — CRITERION OF SUCCESS — ARABI'S INFIDELITY — STYLE OF LIVING — NO ARMY OR FLAG — THE COLLAPSE — CAUSE OF WAR SHOWN.

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"The great world spins forever down the ringing grooves of change."

As the color of the skin is changed by the rays of the sun, so thought and even philosophy receives a different construction when changed from Teutonic to Oriental latitudes. To a generous mind there is given an elasticity and a desire for extended observation not before possessed; and this, probably, is derived from the unrestrained but virtuous manners, met with among a people supplied with the requirements of life, which are almost of spontaneous growth, and with personal involuntary attendance given to the receiver. American people cannot understand this without first having been subject to Oriental atmosphere, and observed the habitudes of an Oriental population. Neither can this Oriental class apprehend the philosophy, education, and domestic and civil policy of the Teutonic races without mingling with them and learning by experience their modes of thought, and the vigor of their mental grasp. Even then it is difficult for them to be inspired by new principles of action; individuals may participate of the inspiration but for the thousands and millions of a nation to be animated by one common spirit of regeneration is not within the knowledge of our experience. So constituted is the multitude, as well as all mankind, by birth and blood, to cling to the peculiarities implanted within them by their Great Original.

The last eighty-five years, however, have done something in Egypt towards modifying the prevailing notions of the people. And the modification has been achieved by a blending of the beneficent administration of Europe with that of the Khedive's of Upper Egypt. It was a blending which, two years ago, promised a continuation; but now the promise is reversed by the lost prestige of England in that land. A loss resulting from a quiescent policy, and the lack of distinctly understanding geographical lines, and the necessity of holding a firm and just precedence in the administration of law, and in the collection of a revenue.

Had their not been a softening of retributive discipline, Arabi Pacha would have been beheaded within one week after the battle of Tel-el-Kebir.

The sublime virtue of gratitude may or may not at the present moment dwell in the breast of the notable man, of whom we are speaking; if it does not it should do so; for the patience of a just trial of him was the result of English occupation. And, by means of this patience, he now lives to enjoy one of the richest climes to be found on the habitable globe; where hops with him can bloom, and aromatic spices as incense to memory give cheerfulness to exile.

The early life of Arabi Pacha was of little assistance to him in developing an efficient state policy. He had not mingled, as some of his countrymen do mingle with German, French, and English schools and scholars, nor had he been accustomed to the principles of fidelity which would have suggested friendly opinions, and the exercise of a correct judgment in the liquidation of debts due to foreign and Christian countries. The evils arising from the absence of such prin-

ciples proved with him and his countrymen an abyss from which there could be no recovery.

I was informed that his first billet was of a common order upon one of the wharfs at Alexandria. How he first obtained the notice of the Khedive is not recounted in authentic circles; it is apparent only that by aptitude and adroit finesse he obtained an appointment as Minister of War.

This gave him a position with the Egyptian army, which, though weak and ineffectual, in the face of British troops, was potential with the armed forces of his own Government.

In person, Arabi is a tall muscular man, with large bones, yet having a well proportioned figure. His hair is long and black; his face smooth; his eyes are grey and indicative of vulpine propensities; his cheeks are a little angular, and his nose straight and of medium size, his mouth large and not elegant, and his complexion is swarthy. He generally dresses in black cloth pantaloons and wears, as all Government officials do in Egypt, a long black frock coat cut and buttoned up in front after the style of those worn by clerical gentlemen in our own country. Five dollars per day are given to him as spending money. In giving receipts he signs his name and as an adjunct writes: "The Egyptian." The criterion of success does not consist in marshaling armies and sitting upon thrones, but with the military it shines conspicuously in the kind of fidelity the Duke of Wellington was remarkable for. No brighter name would have signalized the archives of Egypt than that of Arabi Pacha, had he been a faithful soldier and a wise politician. His success would have been one of the greatest of blessings to his people, and his military reorganization would have equalled the achievement of a battle with the combined hostile forces of the whole of the Orient.

In the transformation order and economy would have taken the place of laxity of discipline in the army hitherto inert, yet ornamental as a figure-head to the natives. Extravagance to a considerable extent would have been suppressed to the lightening of the burthen overtaking the capabilities of the government exchequer. A result of this character has yet to be attained, and Arabi will be held only in remembrance as the synonym of an ambition to supersede the Khedive, so well qualified by birth and a natural position to retain his royal supremacy.

When called upon to retrain "and reorganize," the Minister of War anticipated the opportunity was before him for dictatorship—not promotion in the usual sense; and he so submitted the question of retraining to the officers of the army, that they saw in it a reduction in the style of luxury and voluptuousness for which past experience had willingly prepared them. "Reorganization" meant a doubt as to promotion and the suspension of the rank much coveted by scions of a feeble but royal dynasty. Who would have participated of reduction no one could tell, nor were they prepared to run the risk of finding out; without importunity, the sympathy and interest of those in rank were at once given in favor of Arabi. In excess of this circumstance, too, even the Sultan at Constantinople, feeling the Khedive rather in his way and likely to raise questions adverse to his autocracy, covertly countenanced Arabi Pacha's defection by conferring upon him an order of distinguished credit.

Fortified in this national display of military strength, Arabi had not to enlist a new army nor to raise a new standard. He carried with him the old flag of Egypt, and

called still further around this standard the populace by specious representations as expelling the Christian element and extinguishing the Egyptian debt by repudiation as soon as he obtained supremacy, and peace were restored. Here, then all appeared to be plain sailing, and the haven of Mahomedan enterprise loomed up with a crescent as high as the moon and with expectations as numerous and dazzling as the stars in the sky.

Nothing remained to be executed but plans so well protected. All were jubilant over the signs of the times, and in being under a General born in Egypt and familiar with Egyptian tactics.

The cause of the war having now been narrated, as we promised it should be, a further account of current events obtained by personal observation in that country will be deferred until our next in the columns of TRUTH.

THE ONLY AMERICAN SAINT IN THE CALENDAR.

TRADITIONS OF TEPEYACAC GUADALUPE—THE MEXICAN MECCA—THE GRAVE OF SANTA ANNA.

(Truth Special Correspondence.)

Originally the gold-rayed picture was surrounded by diamond stars and clusters of jewels worth untold sums, while suspended above it was a dove of solid silver, measuring five feet from wing to wing. The railing which runs on both sides of the passage from altar to choir-room—a distance of several yards—was also of solid silver, and many of the golden crucifixes, chandelabras, chalices, etc., were studded with gems. But when the Liberal party overhauled the churches for revenue a few years ago, though Guadalupe fared better than most of them, many of these treasures were replaced by imitations in baser metals. The chapel called

DEL CERRITO

was built on the mountain top in place of the shabby Hermitage, a hundred years after the Virgin's appearance, by Don Cristobal de Aguerro and his pious spouse, the Donna Peligrina. It is reached by a long and winding causeway cut out of the solid rock that composes the hill, which—as well as the aqueduct and fountain of Guadalupe village—was paid for by Archbishop Rivera, the first vice-king of Mexico. For many generations Del Cerrito was under the care of several priests, and in 1780 Archbishop Rubio transformed it into an abbey. About this time Pope Benedict IV. conceded to Guadalupe church a special mass and prayers, to be used by no other sanctuary in the world. During Mexico's struggle to throw off the yoke of Spain, her revolutionary George Washington—the poor curate, Miguel Hidalgo—took for his banner a picture of Nuestra Senora de Guadalupe, which caused the movement to assume the character of a crusade, and insured its first successes.

After independence became an accomplished fact, and its early leader had been long dead, the village of his patroness was raised to the rank of a city, and his battle-flag deposited in its cathedral, where it may yet be seen.

In 1821, Iturbide, first emperor of the new regime, instituted the Order of Guadalupe, which is still occasionally conferred as a reward for military merit. In this Cuidad de Guadalupe, on Feb. 2nd, 1848, was signed the treaty of peace, which put an end to the war between Mexico and the U. S., Mr. Nicholas P. Trist being plenipotentiary on the part of Uncle Samuel.

Of late the city has greatly improved. The chief income of the cathedral, which is still one of the finest on the continent, is now derived from a lottery, which is drawn

monthly in the city of Mexico; yet voluntary contributions from all classes annually amount to large sums. On the 12th day of each month crowds of citizens come out from the capital to celebrate the special high mass of Guadalupe, but the great religious festival of all the year is held on the 12th of December—in remembrance of the Virgin's first appearance to Juan Diego. Upon that sacred anniversary, thousands of Indians swarm to this Mecca from all parts of the country. Many of them have journeyed many miles on foot to honor their patroness, the majority bringing all their household goods upon their backs and encamping for days about the premises.

Many improve the opportunity to do penance for past sins, or to win heaven's indulgence for those they purpose to commit during the coming year, by climbing tepeyacac, slowly and painfully upon their knees, marking with their blood and bits of flesh the stony stairway to Del Cerrito.

The spring of chalybeate water, which gushed from the rocks when the Virgin's foot touched the mountain, is believed to be chock full of virtues, and is the resort of thousands. From the remotest corners of the Republic, pilgrims come to obtain a little of it with which to baptize their new-born infants, or to use in services for the dying. In front of the mosque-like building that now encloses the spring, a vast array of pottery is spread upon the ground for sale. All comers, of whatever faith—or of no faith at all—purchase a jarrita and have it filled, several men being constantly employed in dipping up the sacred water. "True believers" keep it in their houses from year to year, using a little every day, with which to cross themselves at matins and vespers. The overflow forms a shallow pool outside the mosque, which is the nucleus of

AN INDESCRIBABLE SCENE.

The scriptural Bethesda is not a proper comparison, for the blanketed angels that "trouble" these waters are exceedingly dirty and covered with vermin, this one momentous occasion being probably the only bath of their lives. Though the smell is over-powering, curiosity leads the tourist to elbow his way once into the midst of the motley crowd to observe operations. Some made into the stream without taking the trouble to remove skirts or blankets; others cast aside all such worldly pomps and "boldly enter in" clad in the fashion of Eden before fig-leaves were thought of. Lazy ones content themselves with merely leaving their feet and limbs; old crones sit down helplessly in the stream till somebody lifts them out; mothers duck their children despite vigorous kicks and yells; and accommodating lovers assist their sweethearts in the pious ablution.

The number of miracles claimed to have been performed by Santa Guadalupe is beyond computation. Around the cathedral altars, and all over the walls of Del Cerrito may be seen a multitude of testimonials from grateful believers, who have been miraculously healed of infirmities, or rescued from dangers by interposition of the Virgin. Among these exvotos are cords of cast-off crutches, wax figures representing every imaginable phase of disease or deformity, and hundreds of small oil paintings, each setting forth its story. Some of the pictures are extremely ludicrous—as, for example, one represents a woman in wide hoops and gorgous attire, thrown from her horse into a pile of rocks, and standing plumb upon her head, without a hair ruffled or fold of drapery disarranged; while the fractions stand gazing at the phenomenon with a comical expression of surprise upon his equine face. Here are