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EGYPT.

EGYPT. the parent of Grecian and even of Chaldean wisdom, the inventress of science, the oracle of nations in whose schools, Moses, and Pythagoras, and Plato exhausted the treasures of human learning, may be said to have sunk into the decrepitude and imbecility of a second childhood. How strikingly has the oracle been fulfilled: "It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." "There shall no more be a Prince of the land of Egypt." "The sceptre of Egypt shall pass away." "How say ye unto Pharaoh. I am the son of the wise, the son of ancient kings? Where are they? "Where are thy wise men? (Ezek. xxix. 15. xxx. 13. Zech. x. 11. Isa. xix. 11.) All have perished, and the once most enlightened of nations, has come to be associated only with utter darkness. In place of her native line of Pharaohs, the Assyrian, the Persian, the Greek, the Roman, and last of all the Turk, have subjected this once proud and still fertile country to their iron despotism; and under the last and most despicable of her conquerors, it has literally become the basest of the kingdoms. Science survived for a time the fall of the empire, and even since the Christian era, seemed for a season to rally her ancient strength in the school of Alexandria. But Christian Egypt has also passed away: at least, that which calls itself Christianity, is but the sightless and hideous mummy of a Christian church. The orthodox Greeks, and the Monophysite Copts, though retaining their ancient distinctions, are alike slumbering the sleep of death amid the shades of the grossest ignorance.

whom fifteen hundred reside in Cairo, and a few of the other Christian communions, estimated altogether at a population of 100,000 native Christians, form the small remains of the once famous patriarchate of Alexandria. The ascendancy of the Coptic Church over those of the Greeks and the Latins, originated in the Copts making terms with the Saracen invaders of Egypt in the seventh century, and assisting the Musselmén to expel their orthodox rivals, the Greeks. The exactions and oppressions they have ever since been subjected to, Mr. Jowett considers as 'a standing warning to the Church, of the guilt and certain punishment of discord, perfidy, and schism.' The sin of schism, however, lay quite as much at the door of the Greeks; and even that of heresy, which Mr. J. would fasten more particularly on the poor Monophysites and Monothelites, might be shewn to attach with equal justice to the General councils and the ferocious prelates by which they were anathematized. The Greeks were their tyrants and oppressors in matters civil as well as ecclesiastical; and it is probable that, when they exchanged the Byzantine for the Saracenic yoke, they lost nothing, and they might hope to gain much. Perfidy could not be charged on a measure which had self-defence for its plea, which violated no compact, no alliance, and which was less a schism of the Church, than a political revolution wresting the devoted country from one foreign tyrant, to consign to another.

The perpetuation of even the semblage of Christianity under these circumstances, is a most striking phenomenon. In Egypt, as in Abyssinia, in Syria, and in Muscovy the ecclesiastical historian finds the standing documents of remote ages,—the notions, practices, and corruptions of the fourth and fifth centuries still