

thought a kingdom a good investment. The Khedive, so long as credit lasted, was rich, and extravagant. In uncivilized Eastern society the ruler's debts could easily be paid. The creditors' heads would soon balance accounts. But the Khedive's creditors were largely English and French, and money being a power in civilized countries, even as in nineteenth century churches, the Governments of England and of France came to the rescue. Besides, Egypt lay on the road to India, and therefore, "British interests" seemed involved.

MEANTIME arrears of interest accrued; the Khedive, pressed for payment, must squeeze his already poverty-stricken subjects, and the sons of the soil and of toil must pay the piper as the Khedive had danced. Meanwhile, a religious fanatic, who like to most religious fanatics imagined all wisdom and interest to centre around his likes and dislikes, taking advantage of a general sentiment of Mahomedan Pre-millennarianism and of Egyptian discontent, foments a rebellion. Apart from the interests of the bondholders, and of supposed "British interests" *re* India, European Governments have no more responsibility therein than the editor has in an unseemly squabble in Dixie.

GENERAL GORDON steps on the scene. A brave soldier, a practical engineer, a devout Christian, with a spark of fanaticism, agreed to go single-handed to the troubled district and seek to quiet the rebellion. The British Government endorses the mission, and Gordon departs. For months he seems to have held his own. Yet enemies are numerous, and his mission doubtful. England feels that the brave soldier must be rescued. She sends troops to bring him away. At the last moment he falls. British troops are in the country, the man is dead whom they went to rescue. What next? Smash the Mahdi? Then what? Gladstone says Egypt is not to be permanently occupied by British troops. For whom then are we asked to conquer the country?

THE condition is serious. Mahomedan fanaticism, inflamed by Arabic fire, may set the entire Orient in a blaze, and the Empire in India may be endangered indeed. Britain

must in some way or other maintain a prestige of *force* where mere moral power goes for nothing, or the storm bands may unclose, which may deluge the Old World with war and wasting.

Sir W. Baker says: "If the Soudan were abandoned the following consequences would assuredly ensue, which would ultimately endanger the existence of the more civilized country—Lower Egypt:

The entire Soudan, which is inhabited by many and various races, would relapse into complete anarchy and savagedom. A constant civil war would be waged; cultivation would be interrupted; trade would cease. The worse elements of debased human nature (which must be seen to be understood. in those regions) would be uncontrolled, and the whole energies of the population would be concentrated in the slave trade. The White Nile, where Gen. Gordon has devoted the best years of his life, and where I laid the foundation before him, in the hope that the seeds then sown would at some future day bear fruit,—would become the field for every atrocity that can be imagined. Even those naked savages believed our promises: "that England would protect them from slavery." They would be abandoned to every conceivable outrage, and the slave hunting would re-commence upon a scale invigorated by a repression of the last thirteen years, but suddenly withdrawn.

The anarchy of the Soudan would call upon the scene another power—Abyssinia. The march from Gallabat upon Khartoum is the most certain movement, and could hardly be resisted, if well organized.

Castelar writes thus of General Gordon: "I compare him, though you may greatly marvel, to the first Jesuit missionaries, and, among them, to those who first went to India and China. The missionary and the explorer are marvellously united in the Pasha and the Briton, as they were united in them. He resembles them in their incomprehensible mixture of motives, their mingled worldliness and asceticism, their extraordinary blending of prophetic sentiments with mathematical calculations, their enormous individual sacrifice, and their keen eye to commercial advantages. A pure morality, a positive theology, a practical mind, are three of his great qualities, and no one can read the history of Gordon without drawing parallels between him and the early Jesuits."

FROM the New York *Independent* we clip the following, which adds to the urgency of ceasing to make mistakes in Egypt, and of pursuing a policy of vigour and directness.

It is said that Mahomedanism is making rapid progress among African tribes, and binding in a great confederation scattered peoples who have heretofore had no common sympathies. It is even declared that the operations of Europeans in the Congo region result in the spread of Islam by the employment of great numbers of Houssas. These are among the most skilful of the Africans. Their cotton cloths and leather goods are widely sold, and it is said that the International Association is employing them largely to till