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"As I have a thinking,
I confidently.

THE BRITISH GOVERNMENT BEING TRUSTEE FOR ENGLAND AND THE EGYPTIAN PEOPLE.
Sir Howard Vincent, M.P.

It is refreshing to read such words as these from the lips of a Conservative member of Parliament who has recently visited Egypt, especially as they were uttered in connection with such a topic as the suggested second Suez Canal. Of late we have been treated to a lot of tall talk from irresponsible writers, as to Egypt being "virtually a possession of the British Empire, etc., and it is well to be reminded that we are simply here as TRUSTEES for the Egyptian people.

* * *

No term could more fitly express our position in this country, and I am surprised that it has not been freely adopted in what has been written and said about the relations of England and Egypt to one another. Let us for a moment glance back to what gave rise to the British occupation.

Egypt was taxed up under her spendthrift Khedive. Money was being wrung from the people by the most exorbitant taxes that could be devised by the financiers, and the foreign bondholders were clamorous for payment of their dividends. England and France established a dual Ministry under the name of the Dual Control, and proceeded to reduce the number of Ministries they administered by the Decree of the country in 1882, which France no longer cared to act, and withdrew, leaving the British nation sole trustee.

* * *

How well the trust has been executed let the present state of the country testify. Under British guidance Egypt has become prosperous in the extreme, and every one looks forward to a still fuller development in the future, and a great expansion in every way than in the past.

* * *

But England as Trustee has a greater mission than a merely financial one, and when every department of her ward's Government depends upon the advice of experienced Englishmen, the Trusteeship resolves itself into a paternalship, a far wider responsibility, and one that opens out in every direction save one, the control of foreign affairs, for Egypt is still under the suzerainty of the Sultan and takes no share in discussing and settling foreign questions.

* * *

That England will eventually abuse the trust reposed in her by acting as a dishonest guardian and appropriating to herself her ward's estate, in other words with add Egypt to the British Empire, is for one relieved to be in even the remotest degree possible. But will she succeed in restoring to Egypt some of her ancient power? Where Assyria, Persia, Greece, Rome, and Islam have failed to make their rule over the country permanent, will England by careful training succeed in giving to the Egyptians the quality in which they have hitherto shown themselves to be so lamentably wanting, that of the power of self-government?

* * *

I see no reason why our future endeavour should not be to foster National aspirations, and, frankly vowing our intention of developing Egypt for the Egyptians, mould our policy in the direction of building up a new Egypt on entirely new lines, lines on which territorial aggrandisement of ourselves shall have no place whatever.

* * *

We cannot, it is true, close the mouths or check the pens of those irresponsible people who are always on the look-out for chances to do mischief, and thwart an enlightened policy, but after all they can be safely ignored, and their powers for doing harm are exceedingly limited. Nobody pays much heed to their vaporings.

* * *

But shall such suggestions as those made by a most expedient of the "Morning Post, signing himself "Pharaoh," must cause needless irritation, and it would much help to promote good feeling, if editors of leading English newspapers would abstain from printing such utterly senseless effusions. They can only be written with one object, viz., the sowing of discord.

* * *

There is a yet more dangerous class who may work almost irreparable mischief, and seriously retard the work of those responsible for the good government of Egypt. And the worst of it is that this class is to a very great extent I wish I could say entirely composed of well-meaning men, anxious to do all the good they can, though often singularly wanting in tact. Blinded by the worst of all prejudices, viz. religious ones, they have but one central aim in love them, the conversion of all those who of thinking and *their* concept that of what is truth. I mean, of course, missionaries.

* * *

The harm done by these men, the hatreds aroused, the embarrassments they have caused their Governments, the little wars they have been, not only the indirect, but in some cases the direct cause of, let history tell.

* * *

Well may "An Observer" remark (in his letter to the "Gazette" published 10th inst.) on the question of missions to Mohamedans, "The matter must be dealt with from the standpoint not of the devoted missionary, whose outlook politically is limited, but from that of the well-informed, trained, and impartial observer who realises the gravity of the situation."

* * *

Another correspondent, apropos of Mr. MacInnes's recent letter, writes, "It seems surprising than an English clergyman should be unwilling to state publicly the results of missionary effort. Can it be that the methods employed will not always bear the light?"

* * *

And he goes on to say, "An incident which came under my personal notice rather favors that view. A young girl used to be employed by my wife to do needlework. Remarking her semitic appearance, my wife had the curiosity to ask her to what race she belonged. The child replied, 'We were all born Jews, but the missionaries offered to give us free schooling if we would become Christians. As we were too poor to pay for schooling we all became Christians.' This reminds me of Gilbert's immortal verse

'Be Christian you instead of Jew,
Become a Christian Kid.'
And so they did."

* * *

But, as usual, I am running away on a side issue, and as I have already exceeded my usual limits of space, I must reserve till next week some further remarks on England's Trusteeship.

T. A.

LETTERS TO THE EDITOR.

We do not hold ourselves responsible for the responsible opinions expressed by our correspondents, but we wish, in a spirit of fair play to all, to permit — within certain necessary limits — free discussion.

MISSIONS TO MOHAMEDANS.

TO THE EDITOR OF THE EGYPTIAN GAZETTE.

Sir,—Permit me to add my humble quota of testimony on the above mooted question. If I am not mistaken, there has ever been, and there ever will be, but one religion in the world. The text (James 1, 27) is, as I think, the only one in the Bible where religion is defined. It says nothing about belief, creed, profession, or ceremonial observances. It makes religion purely a matter of right character and right conduct. Whosoever displays these, whether in or out of the established church, has, it seems to me, genuine religion, and is a loyal child of God. In this, Christianity seems to go beyond its name.

We are learning to put the emphasis on the right place—on what a man is, and not on what he believes. We are beginning to realise that salvation is not a property to be bought, but to be developed, a talent to be traded with, an ideal to be realised, a theme to be worked out "with fear and trembling;" and that the great teaching of Christ's life is the recognition of the spiritual part of our nature, and the need for fostering it.

To realise this ultimate end, mankind needs a system of worship, a system teaching of divine ethics, of personal ethics, and of social righteousness. Intelligent and enlightened men will have the best. The supremacy must be given to the one system of worship which satisfies man's supreme spiritual necessities. And if we are to judge things by their results, the Christian system of worship, undoubtedly, stands pre-eminent. It makes the Fatherhood of God and the brotherhood of man its watchword, charity its motto, and love the mainspring of all its activity and intercourse.

A careful study of the situation makes it evident that the Christian system of worship is passing through a transition state, putting off antiquated dogmas, customs, and methods, and adopting itself to the modern world, and transforming itself so as to better accomplish its work, both in the church and in the world. It is gratifying to see that now-a-days greater attention is given to Christian ethics and sociology than ever before. Holy love in principle and practice, in the liberty of self sacrifice, is better understood now, than ever before.

No Christian can answer the question of "Missions to Mohamedans" or to others except in the words of his Master: "To this end have I been born, and to this end am I come into the world that I should bear witness unto the Truth." I believe it is our high privilege as well as our bounden duty to pass on the truth, in word and in deed, to those that know it not. No work could be more noble and ennobling.

On the other hand, there can be no question that an ordained missionary always occupies a very delicate position. He must be, first of all a man of true Christian instinct; he must be a man of ripe judgment and of the greatest tact; he must work by a system of organised and proportioned methods, based upon definite knowledge of the material to be wrought up in. He may, sometimes, need "the courage of a Paul, the patience of a Job, the fidelity of a Stephen, the vehemence of a John the Baptist, the wisdom of an archangel, and the spirit, sweetness, and fearlessness of Jesus to reach ideal success."

A WELL-WISHER.

Alexandria, February 22.

TOTAL ABSTINENCE v. THE BIBLE.

TO THE EDITOR OF THE EGYPTIAN GAZETTE.

Sir, — As a sign of progress in Egypt, I am pleased to note the prominence given, of late, in several papers, to the temperance question. I also commend the liberality of the "Gazette" in giving space in its columns for the discussion of various moral and religious questions. This is as it should be. Truth never suffers when contrasted with error. And no one thing is of greater value to this country at the present time, than its right relation to this same question of temperance. Therefore, I cannot permit to pass unchalleged the intimation, by one of your contributors in your issue of Feb. 18, that the Bible gives support to the practice of moderate drinking. I know that this is a favorite contention of those who desire justification for the "social glass;" and to the casual reader, such contention may seem valid: but to the Bible student who regards the general tenor of Scripture teaching rather than the partial argument which may appear to be drawn from isolated texts, and who, moreover, does not feel bound to sanction, at all hazards, popular social customs, a very different view presents itself.

The writer above referred to has given, perhaps unconsciously, an excellent illustration of his own statement that "it is so easy to read the meaning we *want* a passage of Scripture to convey into it," by referring to St. John 2: 1-11 as a "telling incident" in favor of the moderate use of alcoholic liquors. It would be interesting to read an argument based on the miracle of Cana in favor of moderate drinking, that did not deal largely in assumptions. From his point of view the passage proves altogether too much. One hundred and twenty gallons of wine contributed to a wedding feast near its close, when the guests had already been imbibing quite freely, scarcely looks like an act in favor of *moderate* drinking.

"How one might enlarge on this!" Yes, one might. But it is this very enlarging on the Word of God that has foisted so many errors upon Christendom. The Bible is without doubt the worst abused book in the world. The most soul and body-destroying evils have claimed the sanction of its sacred pages. Christian statesmen in Russia argue from it the divine right of kings to tyrannise over the bodies and souls of their subjects. Christian preachers in the United States, prior to 1865, justified human slavery by appealing to God's Word. And thousands of professed believers in the inspiration of the Bible yet claim its support in the degrading practice of polygamy. In like manner some Christian clergymen in England and on the Continent attempt to justify the moderate use of spirituous liquors by the writings of Solomon, the words of Paul, or the example of Jesus. Such teaching, if viewed in the light of practical results, will be seen to be not far-distantly related to the practice, so justly condemned, of those "who, unfortunately, deem it consistent with the preaching of the Gospel of Jesus Christ, to sell this vile stuff (cheap distilled spirits) to the natives among whom they labour." For a man can get as gloriously drunk on "good" wine as on cheap spirits; and moderate drinking is the training school for drunkards. That a large percentage never graduate does not save from drunkards' graves the tens of thousands who do. No, "moderate drinking" has been weighed in the balance of human experience, and found wanting. It is justified neither by the Scripture, the teaching of physiological science, nor by human experience.

Another very dangerous suggestion, as I view it, is contained in the statement that "what was said 1900 years ago, is of little value in considering present-day questions." And this with reference to the teaching of the Bible! I must confess surprise that any one really interested in moral or social reforms should take such a position. To eliminate the teaching of the Book of books from the discussion of all present-day questions, social, moral, or religious! But where will you find a higher standard of morality, purer social ethics, or more just laws? But this is too large a question to discuss in this article. If space is permitted, I should be only too happy to defend the above positions.

In conclusion, let me say to the temperance workers of Egypt, if you desire permanence in the results of your efforts do not fail to wield the "sword of the spirit, which is the word of God." It is your most potent weapon, notwithstanding the disparaging remarks made concerning it.—Yours for total abstinence,

W. H. WAKEHAM,
(Director of S.D.A. Mission of Egypt.)

Luxor, Feb. 20.

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so disagreeable, yet so common in hot weather, can easily be removed by using

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LIKE A DEMON grip has crossed our country, leaving behind scores of physical wrecks.

Victims of catarrh of the head, catarrh of the throat, catarrh of the lungs, catarrh of the stomach, catarrh of the kidneys, catarrh of the pelvic organs, are to be counted by hundreds of thousands. Grip is epidemic catarrh, and sows the seed of chronic catarrh within the system.

This is so true that few grip sufferers are able to make a complete recovery until they have used Peruna.

Never in the history of medicine has a remedy received such unqualified and universal eulogies as Peruna.

A New York Alderman's Experience.

Hon. Joseph A. Flinn, alderman Fifth District, writes from 104 Christopher street, New York City, as follows:

"When a pestilence overtakes our people we take precaution as a nation to preserve the citizens against the dread disease.

"La grippe has entered thousands of our homes this fall, and I noticed that the people who used Peruna were quickly restored, while those who depended on doctor's prescriptions, spent weeks in recovering, leaving them weak and emaciated.

"I had a slight attack of la grippe and at once took Peruna, which drove the disease out of my system in a few days and did not hinder me from pursuing my daily work.

"I should like to see our Board of Health give it official recognition and have it used generally among our poor sick people in Greater New York."—Joseph A. Flinn.

D. L. Wallace, a charter member of the International Barber's Union, writes from 15 Western avenue, Minneapolis, Minn.:

"Following a severe attack of la grippe I seemed to be affected badly all over. I suffered with a severe backache, indigestion and numerous ills, so I could neither eat nor sleep, and I thought I would give up my work, which I could not afford to do.

"One of my customers who was greatly helped by Peruna advised me to try it, and I procured a bottle the same day. I used it faithfully and felt a marked improvement. During the next two months I took five bottles, and then felt splendid. Now my head is clear, my nerves steady, I enjoy food, and rest well. Peruna has been worth a dollar a dose to me."—D. L. Wallace.

Mr. O. H. Perry, Atchison, Kansas, writes:

"Again, after repeated trials of your medicines, Peruna and Manalin, I give this as my expression of the wonderful results of your very valuable medicine in its effects in my case after repeated trials.

"First, it cured me of chronic bronchitis of fifteen years' standing by using two bottles of Peruna in January, 1904, and no return of it.

"After I was cured of bronchitis I had la grippe every winter for several winters. But, through the use of Peruna, it got gradually weaker in its severity, until it dwindled down to a mere stupor for two or three days. Now the stupor does not trouble me any more."—O. H. Perry.

A Congressman's Experience.

House of Representatives,
Washington, D. C.

Peruna Medicine Co., Columbus, Ohio.

Gentlemen:—"I am more than satisfied with Peruna, and find it to be an excellent remedy for the grip and catarrh. I have used it in my family and they all join me in recommending it as an excellent remedy."

Very respectfully,
George H. White.

If you do not derive prompt and satisfactory results from the use of Peruna, write at once to Dr. Hartman, giving a full statement of your case and he will be pleased to give you his valuable advice gratis.

Address Dr. Hartman, President of The Hartman Sanitarium, Columbus, Ohio.

For special directions everyone should read "THE ILLS OF LIFE," a copy of which surrounds each bottle. Peruna is for sale by all chemists and druggists at five shillings per bottle or six bottles for twenty five shillings.

Those wishing direct correspondence with Dr. HARTMAN and can wait the necessary delay in receiving a reply should address Dr. S. B. HARTMAN, Columbus, Ohio, U.S.A.

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Registered shareholders are requested to lodge their Certificates for verification and further registration at the Offices of the National Bank of Egypt when a Dividend Warrant will be handed to them.

DEFERRED SHARES.

A dividend at the rate of £6.3.0. per share has also been declared payable on these shares against delivery of coupon No. 1.

National Bank of Egypt.

Cairo, 22nd February 1905. 2548 6-7

ADMINISTRATION DES CHEMINS DE FER ET DES Télégraphes et du Port d'Alexandrie

AVIS.

Le Conseil d'Administration a l'honneur de porter à la connaissance du Public qu'il recevra, jusqu'au Lundi 6 Mars 1905 à midi des offres pour la fourniture, pendant un an, de toutes les quantités de chaux vive, fabriquée avec des moellons provenant des carrières de Mossala et de l'Abbassieh, dont son Service de la Voie aura besoin pour ses différents travaux ordinaires, suivant les clauses et conditions du Cahier des Charges déposé au Bureau des bâtiments du dit Service et au Bureau des Achats et Ventes et dont on peut obtenir copie, contre paiement de 100 m/m.

Les soumissionnaires auront à joindre à leur offre un récépissé de versement d'une somme de L.E. 20, à titre de dépôt provisoire. Ils devront aussi déposer préalablement, au Bureau des Bâtiments de la Voie, à titre d'échantillon, un huitième de mètre cube de chacune des qualités de chaux vive qu'ils entendent fournir.

Les offres devront être accompagnées d'une feuille de papier timbré de 30 m/m. Elles seront adressées par la poste sous pli recommandé, à:

(Monsieur le Président Chemins de fer de l'Etat Caire), et sous double enveloppe, l'intérieure portant la suscription suivante:

"Offre pour la fourniture de Chaux vive."

Le Conseil se s'engage pas à accepter l'offre la plus basse, ni à donner suite aux soumissions présentées, et il se réserve le droit de diviser la commande.

Alexandrie, le 28 février 1905. 25,478 1

EGYPTIAN PILGRIMS.

Mr. Galloway Weir, M.P., has received the following letter from the Secretary of State for Foreign Affairs:—

"Foreign Office, Feb. 13, 1905.

"Sir, — With reference to your letter of the 14th ult., I am directed by the Marquis of Lansdowne to inform you that a despatch has been received from his Majesty's Agent and Consul-General at Cairo respecting the steps taken by the Egyptian Government to protect Egyptian pilgrims to Mecca who do not accompany the Mahmal. In view of the ill-treatment suffered by Egyptian pilgrims during the last pilgrimage, the Khedive caused representations to be addressed on two occasions to the Turkish Government, and reports have since been received that they have made some attempt to establish order along the route of the pilgrimage. Lord Cromer observes that the Egyptian Government cannot be held responsible for the maintenance of order in Turkish Arabia. In these circumstances the only means within their control of securing protection to Egyptian pilgrims was to induce as many as possible to accompany the Mahmal, the escort of which has been considerably strengthened. Lord Cromer calls particular attention to the fact that the charge paid by pilgrims accompanying the Mahmal has not increased, as erroneous statements have appeared on this subject in the Press. His lordship adds that the popularity of these measures is sufficiently shown by the fact that the numbers accompanying the Mahmal have increased from 693 last year to 1,605 this year.—I am, Sir, &c., E. Gorst."

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