

Christianity had quite early taken root in Alexandria, probably through the labors of the evangelist Mark. In the second century the city had a bishop and soon became a central point of the Christian churches. It must be noticed, however, that Christianity itself did not gain anything from being planted in this soil. The school of Alexandria soon gave way to the error of applying the doctrines of Plato to the Gospel, and, later, to the experiment of fitting Scripture into the logic of Aristotle, claiming for their own deductions divine authority. This was, and always has been, a fatal error. As long as man simply believes the statements of God, and acts accordingly, he is always safe and free from error, but when he commences to make his own deductions from those statements and also to claim for them divine authority, he is sure to be led wrong, however logical his reasoning may appear to be. There is no infallible logician on earth, any more than there is an infallible Pope; and the frailty of any logical operations are never more apparent than when the material to work with are moral principles, or with truths that can be known for a certainty only by revelation. Hence the danger of the error into which the Alexandrian school so notoriously fell, and in which the "Christian" world today is struggling so blindly, so lamentably.

The Christians of Alexandria suffered much in the repeated persecutions of the Roman emperors, particularly during Diocletian, who cruelly besieged and chastised the city. To these came the quarrels of the various sects among themselves. During the reign of Theodosius I. (A. D. 379-395) the city had grown so poor that the inhabitants could no longer defray the expenses of keeping in repair the canals that should bring them water from the Nile. Its glory as a seat of learning had long ago faded away, and its schools were closed by Justinian. In the year 619 the city was taken by the Persian King, Chosroes; it was retaken ten years afterwards by Heraclius, but fell in 641 into the hands of the Arabs, from which time it had to take its place in the background, while Cairo flourished. The discovery of America and the way round Africa changed the great highroads of trade, and its importance as a commercial centrum was lost. The rule of the Turks, into whose hands Alexandria fell in 1517, did the rest.

Napoleon I. conceived the idea of annihilating the trade of England on the Mediterranean and to check her progress in East India. In order to gain these projects he planned his Egyptian expedition. On July 1st, 1798, his fleet appeared before Alexandria, and the city fell the next day into his hands. On went the conqueror. Cairo fell, and from Egypt he bent his way northward into Palestine. Jaffa was taken March 6th, 1799, but against the little fort Jean d'Arc the invader could do nothing. He was compelled to return to Egypt, and,

owing to political intricacies at home departed for France. The French fleet was destroyed by Nelson, and the expedition in Egypt, by the united efforts of the English and the Turks, brought into such a hopeless situation that they had to capitulate. On the 2nd September, 1799, Alexandria was taken by the English, and the French commander, with his remnant of troops, had to be transported back to France on English ships.

The resurrection of Alexandria is due chiefly to Mohammed Ali, who repaired its canals and expended large sums on its restoration. But its trials were not yet over.

A spirit of dissatisfaction had taken possession of the officers of the Egyptian army, who complained that they could not get their pay, and that foreign officers were preferred to them in the service. One of the officers, Arabi-Bey, who, on this account, had taken part in a demonstration against the new Khedive, Tewfik Pasha, had been sentenced in a martial court, and resolved to take revenge. He placed himself at the head of the dissatisfied troops and compelled the Khedive to flee to Alexandria and implore England for protection. The insurrection spread like a prairie fire over the whole country, and no Christian or Jew was safe in Egypt any more. All fled to Alexandria or to Port Said; but in the first named city itself the insurrection raged. Many Europeans were murdered and their houses burned by the fanatical followers of Arabi. They had in the meantime taken possession of the fortifications and awaited already the bombardment of the English fleet, which was drawn up in the harbor. On July 11th, 1882, the bombardment commenced, and the troops were soon landed. Arabi fled, pursued by the English, who, finally, completely beat his troops at Tel-el-Kebir, where the bold insurgent leader was made captive and, after much deliberation, banished to the island of Cyprus. Alexandria has not yet quite recovered from its last shock.

As the most noteworthy points of the city at present may be mentioned the so-called Place Mehemet Ali and the pillar of Pompey. The two obelisks are, as is well known, no longer here. One adorns the foggy shores of the Thames, and the other has been transplanted to American soil, after the fashion of the old barbarian conquerors, who used to drag such Egyptian monuments to Rome and Constantinople.

The Place Mehemet Ali forms the centrum of the European part of Alexandria. It is a great square, surrounded with magnificent buildings and ornamented with trees, flower-beds and water fountains. In the midst thereof rises an 11 m. high statue of Mohammed Ali, the father of the modern Egypt. I suppose that the Mohammedans who, from religious motives, hate all images, must look upon this beautiful statue with much the same feelings as we would have were the Chinese to erect one of their idols on a square in New York, or, still worse, San Francisco. No other proof that the

Mohammedan power is broken is needed than the presence of this statue in one of their chief cities.

The pillar of Pompey is the only antique monument still left in Alexandria in good condition. It is a round pillar hewn out of a single piece, 20.4 m. high. Its diameter is at the top 2.3 m., at the basis 2.7 m. It stands on a rude pedestal, built from fragments of an ancient temple, bearing in hieroglyphics the name of Psametik I. It is finished with a top piece in Corinthian style, and presents on its lofty eminence a grand, imposing view. The monumental pillar is made of red granite from Asuan, and is, in all, 31.8 m. high. Round about the pillar are strewn fragments of Egyptian statues, the presence of which in this place is one of the enigmas of Egyptian archeology.

There are two versions as to the object of the erection of this pillar. One says it was reared by Pompey in the beginning of the fourth century in honor of the Emperor Diocletian, and that a statue of this emperor originally covered the top of it. Another version has it thus: Diocletian had besieged Alexandria for eight months. When the city at last fell into his hands he commanded the inhabitants to be massacred, and said he would not cease to shed their blood until it touched the knee of his horse. But this happened soon; for as he rode about on the field of carnage his horse stumbled over a corpse, and the knees were soiled with the blood. On seeing this, and remembering his word, the emperor commanded the slaughter to cease, and the citizens erected the pillar with the statue of a horse on it, in remembrance of this event.

Napoleon I. is said to have once taken his breakfast on the top of this pillar.

J. M. S.

ALEXANDRIA, January 10th, 1890.

THE CITY COUNCIL CONTEST.

The following was filed with Secretary Sells, February 13th:

SALT LAKE CITY, Utah, Feb. 13.

Hon. Elijah Sells, Secretary Utah Territory:

Sir—Having been informed by the chairman of the Utah Commission that you have been designated to canvass the returns of the late municipal election, I have the honor to apply to you for certificates of election for the following persons to the offices named:

As Councilmen from the Third Municipal Ward, Eli A. Folland, Frank H. Hyde, Oscar H. Hardy.

As Justice of the Peace, Third Municipal Ward, Ward E. Pack, Jr.

As Councilmen, Fourth Municipal Ward, Richard W. Young, William J. Tuddenham, John Fewson Smith, Sr.

As Justice of the Peace, Fourth Municipal Ward, George D. Pryer.

This application is based upon the fact that the persons named received a majority of the votes cast for the offices referred to in their respective municipal wards and is justified, we contend, by the provisions of the Territorial act of 1888, entitled, "An Act providing for the incorporation of cities." I make this application in behalf of myself and the gentlemen above named.