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## I. LITERARY.

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HENRY CARRINGTON ALEXANDER.

By RICHARD McILWAINE.

THE subject of this sketch was born at Princeton, N. J., of Virginia parents, on the 27th of September, 1835. His father was Rev. Dr. James Waddel Alexander, at one time the first pastor of "Village Church," Charlotte Court House, Va.; then pastor at Trenton, N. J.; then professor of Latin and the *Belles Lettres* in the College of New Jersey; then pastor of the Duane-Street Church in New York; afterwards professor of Church History and Polity in Princeton Seminary, and died as pastor of the Fifth Avenue Presbyterian church, New York. His mother was a daughter of Dr. George Cabell, of Richmond, and a niece of judge (and governor) William Cabell, of the same city, and of Mr. Joseph C. Cabell, of Nelson, the friend of Thomas Jefferson and his colaborer in founding the University of Virginia. His grandfather was the Rev. Dr. Archibald Alexander, the theological teacher and author; once President of Hampden-Sidney College in Virginia; afterwards a pastor in Philadelphia, and one of the two original professors at Princeton Theological Seminary, where he performed the great work of his life. His grandmother (Mrs. Dr. A. Alexander) was the daughter of Rev. James Waddel, of Hanover Presbytery, widely known as the blind preacher, whose eloquence is commemorated in "The British Spy" of William Wirt. His paternal grandparents were both of Scotch Irish extraction, their families having emigrated first to Pennsylvania and afterwards to Rockbridge county, Virginia.

Dr. Alexander's early instruction was received from his parents and his grandfather. After going to successive schools,

## THE OPPRESSION IN EGYPT.

PROF. W. W. MOORE.

The Egypt Exploration Fund was established in England in 1883 for the purpose of conducting systematic archaeological research on sites of Biblical and classical interest in the Nile valley. The principal promoters of the enterprise were Sir Erasmus Wilson, Prof. R. S. Poole, and Miss Amelia B. Edwards, Ph. D., LL. D., "the most learned woman in the world." Its chief representatives in America were the Hon. James Russell Lowell and the Rev. William C. Winslow, of Boston. The latter has been specially active and successful in his work for the Fund. In a recent speech in the Royal Institution, London, Miss Edwards said that "with the single exception of the late Sir Erasmus Wilson, Dr. Winslow has done more than any one, not merely for the work of this Society, but for the cause of Biblical research and the spread of Biblical knowledge in connection with Egyptology throughout the civilized world." As Vice-President and Honorary Treasurer of the Fund, he received, in the first year, among other communications, the following characteristic note :

*Rev. William C. Winslow, D. D., LL. D., 525 Beacon Street, Boston.*

MY DEAR SIR.—I have read with great interest the accounts of the projected exploration of Zoan. I believe in the spade. It has furnished the chief defense, if not of nations, yet of beleaguered armies. It has fed the tribes of mankind. It has furnished them water, coal, iron and gold. And now it has given and is giving them *truth*—historic truth—the mines of which have never been opened until our own time. It seems to me that the whole Christian and the whole Hebrew world should be as much interested in the excavation of Zoan as the classic world is in that of Troy or Mycenae, or Assos. My guinea-hen does not lay as many golden eggs as do the more prolific fowls of some of my neighbors, but one of them is at your service to hatch a spade for Zoan.

Very truly yours,

*Boston, May 11, 1884.*

OLIVER WENDELL HOLMES.

So many spades have been "hatched" in this way that the work of the society has gone steadily forward; the ruins not only of Zoan, but of Pithom, Goshen, Naukratis, Bubastis, Tahpanes and other sites have been thoroughly explored; much light has been thrown upon "obscure questions of history and topography, such as those connected with the mysterious Hyksos Period, the district of the Hebrew sojourn, the

route of the Exodus, and the early sources of Greek art"; many priceless antiquities have been gathered into the Egyptian museum at Boulak, and six quarto volumes, giving accounts of all these discoveries, have been published, besides innumerable minor contributions to various learned journals.

The first of these discoveries was the most important, viz., the unearthing of Pithom, one of the store cities built for Pharaoh by the children of Israel. (Exodus i. 11).\*

In the Eastern delta of the Nile, about fifty miles northeast of Cairo, there is a valley called Wadi Tumilat, which extends from Zagazig on the Nile to Ismailiah on the Suez canal. Through this valley, which was the heart of the land of Goshen, the early Pharaohs, long before the time of Moses, had cut a fresh water canal from the Nile to the head of the Red Sea, which then extended much farther North than it now does. Traces of this old canal are still seen, as well as portions of the later channel which irrigated the Wadi before the digging of the present canal in 1860. The railroad from Cairo to Ismailiah and Suez also runs through Wadi Tumilat. Twelve miles West of Ismailiah, on the line of this railroad stands a hill called by the Arabs Tell-el-Maskhuta, *i. e.* "the mound of the statue." It took this name from a monolith of red granite which was found on the spot by the engineers of Napoleon Bonaparte, near the close of the last century, and which represents Rameses II. seated between two solar gods, Ra and Tum. On the same site several other monuments, all belonging to the reign of Rameses II., were afterwards discovered. These are shown by the inscriptions upon them to have been dedicated to the god Tum. Now *Pi-tum* would mean *the abode of Tum*, and would be the Egyptian equivalent of *Pithom*. And yet until 1883 it had never occurred to anyone that this was the site of the city of that name built by the children of Israel for the Pharaoh of the Oppression. The man to whom it then occurred was Mons. Edouard Naville, a distinguished Swiss Egyptologist, who had gone to the Delta of the Nile for the purpose of superintending the first excavations of the Egypt Exploration Fund. He began operations at Tell-el-Maskhuta on the 5th of February, 1883, assisted by the eminent French engineer, M. Jaillon, and a gang of about one hundred workmen. Parts of an enormously thick wall, built of very large bricks, stood

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\* A portion of the material used in this paper appeared in an article by the same writer in the *Presbyterian Quarterly* for April, 1889.

out here and there from amid the sand. The whole of this wall was laid bare, and it was then seen to be the enclosure of a square area about ten acres in extent. *The enclosing wall itself was twenty-two feet thick, and about six hundred and fifty feet long each way.* The space within is occupied for the most part with strange rectangular chambers of various sizes, separated from each other by brick partitions from eight to ten feet thick. Some of the bricks in these dividing walls are made with straw, some with stubble, and some without either, and they are laid in mortar.

There is no communication between these chambers. They have neither doors nor windows. About ten feet from the ground a recess or ledge runs round each room, and just below this are holes at corresponding distances on each side, apparently designed to support beams. And, in fact, pieces of timber were found still sticking in them. Moreover, the walls above this ledge show traces of plaster, while below they are plain. Evidently, therefore, the buildings had originally two stories, and the ground floor was accessible only from above. It is plain that these doorless and windowless rooms, effectually separated by their solid ten foot walls, could never have been used as residences. For what then were they used? The Genevan explorer answers without hesitation that they were store-chambers. Here, in this fortified border city, were gathered the grain and other provisions necessary for armies and caravans about to cross the desert.

Such, in brief, is the story of what has been justly pronounced "the most brilliant Biblical identification of modern times." It not only brought to light the ruins of one of the cities built by the enslaved children of Israel more than three thousand years ago; it not only settled decisively the fierce controversies in regard to the starting point and route of the Exodus, but it also demonstrated that **Rameses II. was the Pharaoh of the Oppression**, since the inscriptions found on the spot show that he was the builder of Pithom. Aside altogether from his relations to the ancient people of God, this man is "the central figure of Egyptian history." He was associated on the throne with his father for twenty-seven years and reigned alone for fifty years, a fact with which the statement of Ex. 2. 33 well agrees: "And it came to pass in the course of those *many days* that the king of Egypt died." **Rameses the Great** was truly the *grand monarch* of the Egyptians, the Sesostris

of Greek legend, though really not a great conqueror. He was a warrior, however. He resubdued revolted Ethiopia, and fought for fifteen or twenty years against the Hittites and the revolted provinces of Asia. His exploits on the field are celebrated in the heroics of his poet laureate, Pentaur, and pictured upon hundreds of temple walls. He was vain to the last degree and covered the Nile valley with his monuments. He was the greatest builder that ever lived, not even excepting Herod the Great, and his works are said to be more numerous than those of all the other Pharaohs for two thousand years. It is this phase of his history that has most interest for us, since the use of forced labor in the construction of these great works is asserted by the sacred writer (Ex. i. 11-14) and abundantly confirmed by the pictures and inscriptions of the monuments themselves. For instance, as Lenormant says, "A tomb of the time of Thothmes III. has furnished pictures which represent Asiatic captives making bricks, and working at buildings under the rod of task-masters—pictures which are a figured commentary on the verses of Exodus which we have just cited. But under Rameses II. the unprecedented development of architectural works rendered the fatigues to which such wretches were exposed far more overwhelming." "They made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field," such as irrigation by the digging of canals, which is especially deadly work under the tropical sun of Egypt. When the Aléxandrian canal was dug in the middle of the present century, twenty thousand out of a hundred and fifty thousand laborers employed on it died. And so Rameses hoped it would be with Israel. But, like the two edicts of infanticide, this scheme also failed, for the more he afflicted them, the more they multiplied and grew. And at last the oppressor himself died. His body was embalmed and laid in his royal sepulchre. But that is not our last view of him. We shall presently meet him again in the most startling manner. For after a series of strange adventures and removals from one point to another, of which we have a full account in two well-known papyri, the mummy of the great Rameses was finally deposited in a subterranean tomb opposite Thebes. And here, on the 6th of July, 1881, it was discovered, together with nearly forty other mummies of kings, queens, princes and high-priests. Unfortunately the discovery had already been made by the thieving Arabs of the neighborhood, and had been

turned by them to their own profit. As early as 1871 Professor Maspero, Director of the Boulak Museum at Cairo, noting how numbers of rare Egyptian antiquities and costly ornaments kept finding their way into the hands of purchasing tourists, had been led to the conclusion that the Arabs had discovered a royal tomb, but not for ten years was he able to lay hands upon the particular tomb-breakers and mummy-snatchers who possessed the secret of the hiding-place in question. At last, however, he ordered the apprehension of a certain Abd-er-Rasoul, to whom the sale of some of these antiquities could be clearly traced, and had him thrown into prison, where for two months he maintained an obstinate silence. Finally, as the result of a bitter quarrel between him and his accomplices, the secret was divulged. The news was at once carried to the Khedive, and, as Professor Maspero had just sailed for Europe, Herr Emil Brugsch, sub-conservator of the Boulak Museum, was sent post-haste to Deir-el-Bahari, a lonely nook in the desolate cliffs opposite Thebes. Here he was met by the treacherous Arab and conducted to the mouth of a pit which opened into a great underground tomb, and in a few moments found himself in the presence of the mummied remains of the mightiest warriors and builders of the supreme epoch of Egyptian history, still wearing their costly wrappings and surrounded on all sides with rich vases, statuettes and other sepulchral treasures. Without delay Herr Brugsch proceeded to remove them. "Three hundred Arabs were summoned from the nearest villages, and those three hundred, working as Arabs can work, without rest, without sleep, through the burning days and sultry nights of an Egyptian July, not only succeeded in completely clearing out the contents of the hiding-place within forty-eight hours, but in five days from the time when Herr Brugsch was first lowered down the shaft, they had packed the whole of the objects in sail-cloth and matting, carried them down across the plain of Thebes, and rowed them over to Luxor, in readiness for embarkation. Some of the larger sarcophages were of such enormous size and weight that it took sixteen men to move them. Only those who know the place, the climate, and the scarcity of mechanical appliances in provincial Egypt, can appreciate this statement at its full value. \* \* \* The steamers meanwhile had not yet arrived, and for three days and nights the museum officers guarded their treasure in the midst of a hostile population. \* \* \* \* On the fourth

morning, however, the boats made their appearance, received their august freight, and steamed for Boulak. And now a startling incident, or series of incidents, took place. Carried from lip to lip, from boat to boat, news flies fast in Egypt. Already it was known far and wide that these kings and queens of ancient time were being conveyed to Cairo, and for more than fifty miles below Thebes the villagers turned out *en masse*, not merely to stare at the piled decks as the steamers went by, but to show respect to the illustrious dead. Women with dishevelled hair running along the banks and shrieking the death-wail, men ranged in solemn silence and firing their guns in the air, greeted the Pharaohs as they passed. Never, assuredly, did history repeat itself more strangely than when Rameses and his peers, after more than three thousand years of sepulture, were borne along the Nile with funeral honors." And now, in the central hall of the museum at Cairo, where every tourist may see them, ranged side by side, lies that "solemn company of kings, queens, princess, and priests of royal blood, who died and were made imperishable flesh by the embalmer's art," between thirty and forty centuries ago.\*

Not absolutely "imperishable," however. For, when, in their uncontrollable curiosity, the discoverers unwashed one of the mummies, decomposition began even before they had finished the removal of the bandages, and there was hardly time for a photograph to be taken before the body lost its form and crumbled away to dust. This incident naturally surprised and distressed the officers of the museum not a little, and caused them to exercise exceeding caution in unrolling the rest of the mummies, especially that of the great Rameses. But, at last, on the 3rd of June, 1886, in the presence of the Khedive of Egypt, the High Commissioners of Turkey and Great Britain, and many other officials resident in Cairo, Professor Maspero removed first the rich wrappings of rose-colored and orange linen, then the white linen band which bore the name of the greatest of the Pharaohs, then five other bandages and winding-sheets in succession, until with one final clip of the scissors, the face and form of the Oppressor were fully disclosed. The head is small but shapely, with low forehead, thick white eyebrows, a thin patrician nose, and a strong jaw. The expression is proud and resolute. He was over six

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\* *Lying in state in Cairo.* Amelia B. Edwards. *Harper's Magazine*, July, 1882.

feet in height, and had a broad chest, square shoulders, and small hands. The photographs of this royal mummy, which have since been scattered all over the world, and which have doubtless been seen by many of our readers, render further description unnecessary. Moreover we are admonished by the increasing number of thickly-written sheets which surround us on every side, that this article is growing beyond its prescribed limits, and we must therefore close abruptly, foregoing further comment, at least for the present, on the strange providence which has brought to light almost simultaneously the body of Israel's Oppressor and the city built by his groaning captives, and which has thus furnished the most striking confirmation of the sacred narrative at a point which has been most fiercely assailed by an unbelieving criticism.

