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WHAT ONE WOMAN DID IN CAIRO.

The subject of this brief sketch was the second daughter of Archbishop Whately. She was born in 1824 at the country rectory of Halesworth, in Suffolk, where her father resided some years before his appointment to the see of Dublin. The chief part of her early life, however, was spent in Ireland, where, under her father's roof, she and her sisters received the highest educational training, mental, moral, and religious, from a father and mother such as few are blest with.

Activity, energy, and intelligence of no common order, says a writer in the *Christian*, distinguished her from childhood; and after the Irish famine, when so many organizations were formed to help the poor and ignorant, she found a field for those energies, especially in the ragged schools opened in Dublin, in which she, her mother and sisters, were constantly employed. She often said in later life that the training she received in the Irish mission schools was an invaluable preparation for the work in which she was afterwards to be engaged. She had learned before this early beginning that the first step was to give herself to him who had bought her with a price, and in this spirit her work at home and abroad was ever carried on. She was a good Italian scholar, and, together with her sisters, was at one time much occupied in visiting and teaching the poor Italians who were very numerous in Dublin. This also served as a preparation for the work she was to undertake later on among various nationalities.

In 1858 she visited Cairo and the Holy Land with some friends, and the interest awakened in her mind by this visit was the first preparation for her life-work in the East. At one time, after her return, she had much wished to engage in work in Jerusalem, but circumstances made this impossible, and another path was to open for her soon afterwards. In the winter of 1860 her health had suffered severely after the loss of her mother and youngest sister, and she was ordered to a southern climate. Her thoughts turned towards the land of Egypt, which she had already learned to love. She went there with a near relative, and, while residing in Cairo, felt a strong desire to do something for the little Moslem girls, who seemed so utterly neglected, living the life of mere drudges, without a thought or hope beyond their outer life. At that time no attempt had been made in behalf of Moslems in Egypt, and education for women, even for those nominally Christian, was at the lowest ebb.

In spite of difficulties and discouragements innumerable, and prophecies of fail-

ure on all sides, she opened a small girls' school in her own hired home. With the aid of a respectable Syrian Protestant matron, whose services she engaged (whose own native language, of course, was Arabic, and who knew about as much English as her employer had learned of Arabic), she went forth into the streets and lanes near her dwelling. She persuaded the mothers to let their girls come and learn to read and sew. With infinite difficulty she gathered about eight or nine little ones, taught them the Arabic alphabet from a card she had prepared, the first rudiments

With the voluntary help of Mr. Mansoor Shakoar, a devoted and highly gifted missionary from the Lebanon, and, a little later, of his brother, she was able to add a boys' school to the one already opened for girls. This filled even more rapidly, as the need of education for lads, to whom it might be daily bread, was more readily felt. In 1869, the Khedive, Ismail Pasha, at the kind suggestion of the Prince of Wales, gave her an excellent site, just outside the city walls, on which to build her mission-house and schools. She erected a spacious building for the boys' and girls'

When the two excellent brothers who had been her assistants in the work were taken to their heavenly rest, within a few years of each other, the young Syrian widow remained, instead of returning to the home where her husband's family wished her to join them, and resolved to devote her life to that Mission to which her husband had given himself heart and soul, and spent all his strength, till death closed his labors.

From that time the work continued to prosper. A medical mission was added to the schools in 1879, for which Miss Whately built a dispensary and patients' waiting-room, also from her own private means. It had originated in her unaided efforts to relieve the sick, and is now carried on by a skilful and pious Syrian doctor. The schools now contain upwards of six hundred in daily attendance. Half the boys and two-thirds of the girls are Moslems, the rest being Copts, with some Syrians, and a few other nationalities, including several Jews. Almost all the subordinate teachers were trained in the school.

All are taught to read and write in Arabic, and all learn the Scriptures and Christian doctrine, as far, at least, as head knowledge goes, and, we believe, in many cases, with the heart also. Any who have visited these schools will be able to bear witness that the answers of the children would do credit to any well-ordered English Sunday-school. In addition to this the boys receive an excellent secular education, including French and English well and thoroughly taught. All over the country pupils of the school may be found filling important positions in the railway and telegraph offices, in mercantile houses, in places under Government, and in other situations of trust. The good ground has been prepared, and the seed been sown, which will bring an abundant harvest when the Lord's own time shall come.

The girls necessarily receive a more simple and rudimentary education because of the system of early marriages; but all of them learn reading and writing in their own tongue, Scripture history and doctrine, and plain and fancy needlework. Many mothers brought up in the school (indeed, almost all who are within reach) bring their children in turn, and visits are eagerly welcomed. The houses of rich and poor open to such visits number several hundred; and, even with the aid of a Bible-woman and other helpers, it is scarcely possible to keep up with the requirements of this branch of the work. A school for boys has also been commenced at Ghizeh, not far from the Pyramids; and a Levantine branch, as it is called, on the



THE LATE MARY L. WHATELY.

of sewing, and a text from the Arabic Bible she had herself learned by heart. This was the small beginning from which such a blessed fruit was to spring. Later, she was obliged to return to Europe—home duties claimed her; but it was ever a precious recollection to her that among the last things read to her father were the proof sheets of her second volume of "Ragged Life in Egypt," which particularly pleased him.

Her Irish home being broken up by his death, she settled herself in Cairo for life.

schools, a fourth part of the price of which was collected by friends in England, while the rest was supplied from her own by no means large resources.

Meanwhile, she had been joined, some years previously, by the betrothed bride of her first missionary helper, Mansoor Shakoar—the daughter of one of the landed proprietors in the Lebanon district, who first came to her as a young girl, was educated and treated by her as a daughter both before and after her marriage, and was her fellow-worker in all her labors of love.