

the house had been emptied of its furniture and was filled with women and babies and larger children, waiting for the meeting, or to see those who led it. The women sat on the mat but they had a chair for me, and had covered it with a not very fresh-looking towel—the best they had. The door was open, and a small window near the low ceiling to give air, but the perspiration stood in drops on every face as they sat and listened or tried to quiet their children; but occasionally one, gathering her coverings about her, would slowly make her way through the crowd to take the little one outside. When we stood at prayer, the religion of the thirty women present could be discerned, for while the Bible women and the three or four Copts stood with me, the Mohammedan women remained sitting. The one who sat nearest me and seemed most eager to listen showed by her painted face and general dress that she was one of those who sit at coffee houses, a disgrace to respectability. There seems to me to be a more general willingness on the part of the poor class Moslems to listen to the truths of Christianity than formerly. This, I think, is owing to the prejudice against Christians being partly removed by the attendance at school of some of their children and the long residence of the American missionaries who have no political interests in the country.

In our mission last year there were 2187 girls in different grades of schools, from the primary one, which is taught by a pupil of one of the higher grade schools, and is maintained and controlled by a village church in a very primitive way, to the schools where Arabic, English, and French are all taught, as well as plain and fancy sewing, and the two boarding-schools, where the girls take part in the different kinds of housework. There are eight missionary societies in Egypt, and three children's ministering leagues in connection with the schools, besides prayer-meetings for the pupils. The success of the boarding-schools is shown not only in the amount of knowledge the girls acquire, but also in the number of school-teachers and zenana workers they have educated, and in their home life afterward. Unfortunately for our teaching work, most of them marry early; but if our teachers were not asked for in marriage we would consider there must be something about our training unsuitable for this country. When girls' schools were first opened in Egypt the people were afraid to send their daughters lest no one would marry them, but now things are changed, and education is required, or at least desirable.

Our schools reach fewer of the very rich and the very poor than of other classes, for these reasons: The wealthy Moslems generally employ European governesses for their children, or their own religious men (while the girls are small), or they have no teaching. The very poor girls do not care for the confinement of a school-room, or they are needed at home to help with different kinds of work.

The training in the schools has had a great deal to do in making girls able to meet people without such a sense of fear as used to come over them. I have seen large girls in former times get down under their school