

foreign schools, and exclusive, of course, also of the *wakfs* by which most of the mosque colleges and primary village schools are wholly or in part supported, its education budget costs the Egyptian Government above 40,000*l.* a year,* to which the Khedive adds 12,500*l.* a year, the rent of the Wady estate; against less than 50,000*l.* a year, similarly spent by the Porte on a population nearly seven times as large. True it is that much of this amount is absorbed by the board and clothing of pauper pupils, and so does not represent outlay on pure teaching; but without such bribe of free living, few or none of those who benefit by it could be lured to education at all.

It remains to notice the native non-Moslem schools and those belonging to the foreign colonies, which form nearly as important an element in the educational resources of Egypt as either of the groups thus briefly sketched. Of the former, the Copts have in all twelve in Cairo, one in Old Cairo, one in Ghizeh, and two in Alexandria. Of these, the most important is the college attached to the Patriarchate, which last year registered 379 pupils—forty boarders and 339 externs—of whom 302 were Copts, sixteen Moslems, one a Jew, eight Armenians, five Greeks, four Greek Catholics, two Armenian Catholics, and one a Syrian, to whom thirteen masters taught Arabic, Coptic, English, French, geography, writing, and singing. A theological school at the same time trained twelve non-resident candidates for the priesthood, teaching them divinity, Coptic, Arabic, and church chanting. A third seminary, the college of Hart-Saqqain, was attended by seventy-four non-residents, of whom seventy-one were Copts, two Moslems, and one an Armenian Catholic, who

* In 1862, the last year of Saïd Pasha's administration, the amount thus applied was only 3,750*l.*

were instructed in Arabic, Coptic, English, French, writing, and arithmetic. In the same quarter is also a girls' school, in which 45 pupils, all Copts, were taught Arabic and needlework; and near the Esbekieh is another, where 80 girls received similar instruction. The remaining seven schools in the capital, as also those in Old Cairo, Ghizeh, and Alexandria, are primary schools attended only by Copts, and last year mustered altogether 244 pupils, who learned Arabic, Coptic, writing, and elementary arithmetic. The total cost of these Coptic schools was last year 201,518 piastres, towards which the Khedive contributed 109,688 piastres, being the rent of 1,500 feddans of land given by his Highness as an endowment: of the remainder, 20,000 piastres was derived from house property belonging to the schools, and the balance from the Patriarchate, which controls the whole. The Catholic Copts have besides several primary and secondary schools, chiefly in Upper Egypt, at Assiout, Takhta, Akhmin, Ghirgeh, Kenneh, and Nagadeh, in which last year nearly 300 children received instruction.

Besides several primary schools in Cairo and Alexandria, the Jews maintain in both cities a large free school for children of their own community. In the metropolitan seminary 175 boys and the same number of girls were last year taught Hebrew, Arabic, French, Italian, writing, and arithmetic; and in that in Alexandria similar instruction was given to 127 boys and 145 girls, of whom seventy of each sex were native Egyptians, and the remainder Israelites of other nationalities. There is also another Jewish boys' school in Alexandria, in which a tithe of the fifty-five pupils are free, and the rest charged a small weekly fee. But these institutions furnish no complete measure of the state of education amongst the Jews of Egypt, as both boys and girls of this community largely

frequent the numerous foreign schools in operation throughout the country, to such an extent, indeed, that an illiterate Egyptian Jew is now rarely met with.

The rayah Greeks support two free schools for boys and girls at Cairo, in which respectively 140 of the former are taught Greek, French, Arabic, arithmetic, mathematics, geography, and history; and 120 of the latter learn Greek, French, history, geography, arithmetic, needlework, and music. In Alexandria, where this community is more numerous, it similarly educates, in two separate schools, 430 boys and 222 girls, of whom, as in Cairo, a considerable number belong to other rites. Indeed, the liberality with which nearly all schools in Egypt are thrown open to all comers, without regard to race, creed, or nationality, is one of the most gratifying features in connection with public instruction in the country.

The Armenians, though availing themselves readily of both the native and foreign schools, maintain only one free seminary for thirty boys of their own community, at Cairo, in which the course of instruction is limited to Arabic, Armenian, French, and arithmetic.

The Syrian Maronites have primary schools in Cairo, and the Greek Catholics of the same "nation" another in Alexandria; but the whole contribute little or nothing to the educational progress of the country, and call therefore for only passing mention.

Between these native so to speak denominational schools and the large contingent conducted by foreign missionary and other agency may be ranked the two fine "Free, Gratuitous, and Universal Schools," founded in Alexandria and Cairo respectively in 1868 and 1873, under the patronage and with the very liberal support of Mehemet Tewfik Pasha, the heir-apparent. As their programme states, these institutions are "exclusively scientific and

professional, and teach no religious dogma whatever, so that men and children of all creeds may come and learn what is needful for their aims in life. Their work belongs to humanity, and they cannot in any case become the instruments of a system or creed, since they recognise only liberty of thought, and morality dissociated from every preconceived idea." So broad a basis, coupled with gratuitous instruction, speedily attracted a heterogeneous crowd of pupils to both schools, the 486 who were registered in Cairo last year including 262 Egyptians of every native race and creed, fifteen English, sixty-two French, seventy-three Italians, twenty-six Greeks, twenty-one Austrians, five Prussians, three Turks, three Russians, three Spaniards, and thirteen of undetermined nationality; while the 256 on the books of the Alexandria school were equally diverse. The course of instruction in both institutions is nearly identical, including Arabic, English, French, Italian, elementary mathematics, history, and writing. In connection with both are night-schools for adults, which are also largely attended by Arabs, Copts, Jews, Levantines, and Europeans of almost every nationality: the waifs-and-strays of Babeldom who have no time for school-work by day, but who take industriously to it six evenings a week under the attractions here offered. The Khedive is also a generous supporter of these schools, which depend on voluntary contributions for the balance of their expenditure.

The most important foreign day-school in Egypt is the Italian College at Alexandria, founded during the reign of Saïd Pasha, who aided it with a grant of 2,400*l.*, to which the present Khedive subsequently added the gift of a large and valuable piece of ground, the sale of a part of which covered the whole cost of erecting the college building. This institution ranks as a "national college,"

and as such receives a subvention of 1,200*l.* a year from the Italian Government. The course of instruction includes Italian, Arabic, English (if desired), French, mathematics, book-keeping, natural philosophy, history, geography, writing, and drawing. A majority of its pupils are Jews, and about twenty of the remainder Moslems.

Of the foreign missionary schools, which play so important a part in public instruction in Egypt, the oldest are those conducted by the Sisters of St. Vincent de Paul and the Lazarist Fathers, whom Mehemet Ali encouraged to establish themselves in Cairo in 1844, by a grant of valuable house-property as an endowment. The Brothers of the Christian Doctrine soon followed, and during the next ten years the success of these pioneers and the liberality of the Viceroys attracted further reinforcements of Franciscans, Sisters of the Good Shepherd, and other educational propagandists of Rome, who, it must be gratefully admitted, have contributed much to the spread of popular instruction in the country. Most of their schools are free, and, although the "national religion" of the whole is Roman Catholic, proselytism is subordinated to sound secular teaching, and the result has been a deserved success both in Alexandria and Cairo, to which their labours have been chiefly confined. Independently of private schools, these Catholic missionary seminaries last year registered 3,132 pupils, as diverse in race, creed, and nationality as those in attendance at any of the schools already noticed.

The schools of the American Board of Missions rank next in importance, and similarly owe their success in great measure to the liberal protection of the Khedive. The first of these was opened in Cairo in 1855, in a building granted by Saïd Pasha, and within the next ten years others followed at Alexandria, Medinet-el-Fayoum, Assi-

out, Kous, and Mansourah. These have since been supplemented by thirteen others in the chief towns and villages of Middle and Upper Egypt; until last year no fewer than twenty-eight schools, with an aggregate of 1,244 pupils, were in active operation under agents of the Board. Their chief centres of work are at Cairo, Alexandria, and Assiout. In the first of these they have a boys' "college," two girls', and one mixed school; in the second, one boys' and one girls' school; and in the third, one boys' and one girls' school, a "college" for advanced male pupils, a theological seminary for native Protestant candidates for the ministry, and a training-school for female teachers. Nearly the whole of these are free, the cost of their maintenance being borne by the Board, aided by grants from the privy purse of the Khedive. Last year, the site of the old building occupied by the college at Cairo being required for one of the civil improvements, his Highness gave instead of it a valuable plot of ground in one of the best parts of the Esbekieh, with a donation of 7,000*l.* for the erection of a new and improved tenement, which will suitably lodge not merely the 150 or more pupils, but the whole teaching staff of missionaries and their families. Although these American schools throw open their doors to pupils of all races and faiths, their chief *clientèle* are Copts, amongst whom Messrs. Ewing, Lansing, Harvey, Hogg, and the other principal agents of the Boston Board, have won deservedly great influence.

Comparable with the best of these American seminaries is the "British Mission School," founded in 1862, and since then personally conducted in Cairo by Miss Whately, the daughter of the late Archbishop of Dublin, who has devoted her life and fortune to the promotion of instruction amongst the fellaheen, with an energy and

liberality which have already made her school one of the chief educational forces of Egypt. Last year it gratuitously taught Arabic, English, French, geography, history, and writing (and to the girls needlework), to 150 male and 158 female pupils, chiefly peasants, but also including not a few of middle class and higher rank, whom the excellent repute of the school attracted to its classes. This institution is also much indebted to the generosity of the Khedive, who made a free grant of its site; but it mainly depends on the private fortune of its foundress, and the contributions of English travellers visiting Cairo.

A couple of Scottish mission schools in Alexandria complete the list of the more important of these foreign auxiliaries of public instruction in Egypt. Last year these two institutions, which are also free to the poor, were respectively attended by ninety-five boys and ninety-two girls, of all races and creeds, who, besides needlework for the girls, are taught Arabic, English, French, Italian, writing, arithmetic, and history.

Such, then, is the educational machinery now at work in the dominion of the Khedive. The official inspection of last year, which was confessedly incomplete as regarded the village schools, and omitted also many private ones conducted by foreigners in the large towns, returned a total of 4,817 schools of all classes, with an aggregate of 140,977 pupils in regular attendance. This showed an increase of 1,072 schools and 27,722 pupils on the figures of the preceding year, but the augmentation is no doubt to be explained as much by the greater completeness of this last return as by the actual growth in the number of schools during the twelvemonth. "On the other hand," says the official report, "the inspection of more than one province having been made, either while the harvest was being gathered in, or at the time of high

Nile, when nearly the whole population was out in the fields or on the river-banks, the recorded figures often imperfectly represent the average attendance of the year. Such as they are, however, the results now submitted prove a rapid increase, which shows how fructuous and persistent have been the efforts made by his Highness for the spread of public instruction in the country."

Relatively to Europe, the educational level attained by Egypt is not, of course, a high one; but it is still respectable. Thus, while Prussia and Switzerland register 15, France 13, England 12, Austria 9, Ireland 8, Greece 5, Portugal 2½, and Russia 2 per cent. of their populations as receiving primary instruction, Egypt shows 2¼ per cent. of her motley millions as under regular school teaching of some kind, or, in fact, more than 4 per cent. of her whole male population, seeing how few of her 140,000 odd pupils as yet belong to the other sex.

Such figures form a potent factor in Egyptian progress, and in view of their steady growth from the first year of the present reign, are full of hope for the future, not merely of the country itself, but—from its relation as the natural watershed, so to speak, of civilisation to the whole continent—of Africa at large. Nor could the conduct of this great humanising work well be in better hands than it is at present. Riaz Pasha, the Minister of Public Instruction, like most of the other members of the present cabinet, was educated in Europe, and is a man of wide and liberal culture; while, as remarked in a previous chapter, his inspector-general, Dor Bey, is a specialist of altogether exceptional qualification and devotion to his work.*

* Since this was written, Mr. Rogers, formerly H.M.'s Consul at Cairo, and lately the Agent of the Egyptian Government in London, has (on the abolition of the Agency) been re-appointed Administrative Director of Public Instruction, a post which he had held for some time, with much usefulness, before his appointment to London.