

Moslem boys were given religious instruction, paid for by the state from the revenue, to which the Copts of course contributed, and contributed a larger percentage probably than their percentage to population. Finally, the Coptic boys had to sit in the room and hear (though not take part in) the Moslem religious lesson! No comment is necessary. No wonder the educated part of the Coptic nation was lapsing into infidelity, indifference, or semi-Islamism!

However, just before Lord Cromer left Egypt a change for the better was made. The religious hour was put at the end of the day, and the right of entry was given to Coptic religious instructors to teach Coptic boys at the expense of the Coptic community. But the lesson was not compulsory; only those who applied for it got it, and unless a certain proportion of the parents applied for it, it could not be given at all.

But a serious injustice still remains. Why should the Copts, who contribute their full share of the taxes out of which the Moslem teachers in these schools are paid, have further to pay Christian teachers of religion? Why should not the state pay both, or neither?

Again, why should this instruction be compulsory for Moslems, optional for Christians?

Again, why should the state run training-schools for Sheikhs, and elementary schools for children, from both of which Christians are excluded though the Copts pay their share of the taxes which support those schools, and while the Christians have no such state-aided elementary or training-schools?

These three iniquitous conditions should be instantly remedied. They are indefensible. The only reason why nothing is done is, once again, fear. For a long time the British agent feared to take even the first obvious step to remedy the worst iniquity. And yet when he