

Students have been gathered from all parts of the Mohammedan world. It has often been referred to as a great university, claiming to have within its walls at times as many as twenty thousand students. Its authorities themselves have never called it a university. They are now proposing to do so, introducing changes at the same time to justify the change in name. A scheme for its reform has been drawn up, which has received the sanction of the Khedive; except, it is said, the clause giving its chancellor and his permanent committee powers of administration over all other mosques, which are considered as auxiliaries to Al Azhar. "His Highness thinks," says a Nationalist paper, "that decentralization is better and more conducive to efficiency in such matters." This is said to be the ninth time in the last forty years that the laws and programmes of Al Azhar have been radically changed; and this last has been considered much more sweeping and radical than all others. New studies in science and philosophy are to be introduced. By this new reform, it is said, the Azhar will assume the dignity of a great university, and be recognized as the head and centre of all Mohammedan learning in Egypt. If it be considered so in Egypt it may be counted so for the whole Moslem world. All this is but on paper as yet. And as Colonel Roosevelt said of a paper constitution, it is of no value so long as it is only paper. It is certain too that the Mosque Al Azhar lacks most of the elements that make a true university.

Another claimant for the title of university is the new one which has been named "The National University of Egypt." However, this does not claim to be in any sense a rival institution to Al Azhar. Al Azhar has always been, and will still be distinctly religious, making the propagation of Mohammedan doctrines its special end and aim. The National University, while nominally