

Moslem, brings its lecturers from wherever it can get them. It would even seem that the less religion of any sort these teachers have, the better they are qualified for the teaching to be given there. Its fortifications are only a few thousand pounds, and its leaders men of no special training for the positions they occupy. No comprehensive scheme has been sketched even, much less any attempt to realize one. Its only building recently served the not very noble purpose of a cigarette factory. Let us hope that the dreams of its founders will not all go up in smoke. As yet, no regular classes have been formed. Only lectures are given on certain subjects. It is of interest to note here that one of the lecturers that has recently been employed is a lady, a daughter of a certain Hafni Nasif, and she bears the *nom de plume* of "Bahith Bil Badia" (Investigator of Principles). Both the name and the fact that she, a lady, is a lecturer in a Mohammedan university are significant of reform.

Another force is that of New Literature.

Islam is a religion of a Book, as Dr. Zwemer remarks. Its book is called the "Reader" (Koran). The book is not to be read only, but to be studied, to be committed, to be recited religiously. The traditions and *fetvas* are all written down and bound up in volumes. These have hundreds of volumes of commentaries written on them. The Arabic library at Cairo is an immense building, and it is filled with this sort of literature. Most of these are hoary. They all deal with Islam as a perfect system, "not to be added to, nor taken from."

But there has appeared recently another sort of literature. These recent books call loudly for reform in the system inculcated by those older books. Mohammed Abdo, late Mufti of all Egypt, was a writer of this sort of literature. He used the functions of his office to enforce his teaching. His doctrines and rulings were especially