

European goes, Islam is following. There is no military post without Mohammedan soldiers, hardly a place of government without Mohammedan subalterns and servants, hardly a plantation where the Mohammedan tradesman does not open his shop." As to the partiality of the government of Northern Nigeria against missions we need but refer to the report of Commission VII of the World Missionary Conference, 1910.¹ As a further illustration we add an incident that happened in one of the government schools in the hinterland of Sierra Leone. The scholars of that school belong to different tribes; some of them are already Mohammedans while others doubtless pagans. Because of neutrality no lectures on Christian doctrine are given, but there are lessons in Arabic. We do not need to ask to what purpose. The school committee consists entirely of Moslems. It happened that some of the Mohammedan fathers felt uneasy about pictures of living creatures shown in object lessons. To remove this stumbling-block the government of the colony did not fail to lay the matter, through the Colonial Office at London, before high Mohammedan authorities in Constantinople, Cairo and India, upon whose approval the Mohammedan fathers found their peace of soul again! Everybody will understand how proceedings like this will strengthen the self-conceit of the Moslems.

So far we have been speaking of outside influences promoting Mohammedan propaganda. The question now arising is, whether that propaganda is intentional. The answer is difficult. The living forces of Moslem propaganda are so different from those in Christian missions, that we easily commit the fault either of overvaluing or of underrating their power. Of organization there is probably less than we imagine. These people know lit-

¹ Vol. VII, p. 59.