

they found on every side, the Dervishes multiply in the Sudans their centre of action."¹ Es Senusi was once a member of this order.

The orders more recently formed are to be found in Timbuktu, Algiers and Morocco, and it is with these we have to do. Many of them are offshoots from the older Shadhiliya Order, founded A. H. 656 (A. D. 1258). Of these the Bakayiya Order has its centre in Timbuktu and has much influence south of Morocco. In the Sahara the Bakayis are in many tribes the real political and spiritual rulers.

The Shaikhiya Order, founded A. H. 1013 (A. D. 1604), is now powerful in the southern part of Algeria, but its influence is more political than religious. It maintains all the superstitious notions and practices of the Marabouts.

The Hansaliya Order, founded A. H. 1114 (A. D. 1702), has great influence amongst the Berbers of the Atlas mountains. The prestige of the order is high, and its leaders are renowned for the devotions and habits peculiar to Dervish saintliness. They live an austere life and are fanatical. Apparently in Algiers they are not disloyal to French rule.

The Tijaniya Order, founded A. H. 1196 (A. D. 1781), is one of the most militant and most active of all the African orders. In 1833 Haji Omer, one of its leaders, went to the Hausa country. The Kadiriya Dervishes were too tolerant for him, and he reproached the ordinary Moslems with their apathy. He made several military expeditions and gained many converts. The influence of the order extended from Senegal to Timbuktu, and as far south as the hinterland of Sierra Leone. It has done much to advance the cause of Islam in Western Africa. Some years ago it was said: "From the mouth of the

¹ "L' Islam dans l'Afrique Occidentale," p. 254.