

wise it would be impossible to explain the rapid advance among heathen populations the world has seen so often.

It is not only its splendid geographical position that gives Islam its great power ; there are other advantages. The races living in the Sudan, almost all of them being Moslems, are more vigorous and more highly developed than the heathen negroes. Among some of them we find great energy, a political creative power, an ability of cooperation, that makes us still think of their great ancestors living centuries ago under the brazen sky of the great Sahara.

It is only natural that the heathen African recognizes the Mohammedan as superior. Next to the European he is the one that brings culture and fortune and higher position to those connected with him. This influence is strongly nourished by the fact that almost all trade of the interior is in the hands of the Hausa, Mandingo and other Mohammedan peoples, living in the countries of the Niger, the Benue and Lake Chad. We are apt to think lightly of the inland trade, being concerned primarily with the European commerce of the African coasts, but it holds its independent position and even now is of considerable importance. It includes everything African peoples are giving each other ; formerly slaves, now gold, salt, iron and leather wares, and last not least the much-sought cola-nut. The transport of that fruit alone occupies thousands of people. It is evident that the continual communication between the Mohammedan tradesman and the negro tribes is not only a mercantile one. In importing his goods, he is also giving his higher culture and his religion. While this is true of the Western Sudan and adjacent countries, we find similar conditions in tropical East Africa. Here the inland trade does not take a very important position. Islam has not been able to win and use for its purpose