

strong native races like those of the Western Sudan. Its chief representatives have been foreigners, such as Arabs and Indians. Nevertheless on the whole the Moham-medan holds the same position as in the West. He is respected by the natives as the wealthy, self-confident, influential man, although it never yet has been proved that Islam really has an uplifting force as far as material or mental culture is concerned.

In looking about for another ally of Islam, we find the European colonial governments. Strange as this statement may sound, we must still add to its strangeness by confessing that we are already so much accustomed to the fact that it hardly causes any astonishment to hear of the partiality governments are showing to Islam. Of course when first taking possession of the country, they had to overcome the political ascendancy of the Moslem rulers, such as the Fulbe in the Western Sudan and the Arabs in the East, or else they would not have become masters of their colonies ; but later on, under the peaceful rule of Great Britain, France, and Germany, it became clearer and clearer that the new order of things was very advantageous to the spread of Islam. The Mohammedan was no longer the feared and hated slave-hunter. He was able to deal with the heathen in a free and friendly manner, and so, although the times when he might have forced the African to accept his creed had passed, the influence of Islam was not subdued but rather strengthened. It is a fact that Islam is now coming into contact with countries and tribes which were formerly barred to it.

The favour of government towards Islam is not always involuntary. Colonial governments often prefer to employ Moslems. At the Fourth German Colonial Congress held at Berlin in October, 1910, Missions Inspector Axenfeld, speaking of East Africa, said : " Wherever the