

aries into all parts. They sought to inspire the Sheikhs of the other orders with their missionary zeal. They were clever in adapting themselves to the ways and thoughts of others in order to win them over. "To the Shadhiliya they appeared as teachers of their doctrines, to the Darkaviya as ardent reformers, to the Ulema and to men unconnected with any order they extolled the power and dignity of the Sultan as the Caliph of Islam. They kept alive a spirit of restlessness, and encouraged the hope that all Moslem lands would be freed from the yoke of the infidel."<sup>1</sup> They have monasteries in Algiers, but in Morocco, owing to their pan-Islamic teaching, their influence is slight.

In modern times Islam has passed from the Sudan into the equatorial regions from two centres. From the west it has gone along the Atlantic coast to Senegal, Timbuktu and Hausa land. From the eastern side the modern movement began when Si Ahmed bin Idris, the Sheikh of the Kadiriya Order, sent out his missionaries in the early years of the nineteenth century. The Moslems in Nubia joined this order in large numbers, and began missionary work in Kordofan, a work now carried on by the Senusis. These two movements, sometimes in the past warlike and fanatical, at other times as now more peaceful, have advanced rapidly into the pagan regions. "Mohammedan North Africa is advancing surely and steadily southwards across the Sahara, which is no longer the barrier it once was. Instead of being an unbroken desert, as once thought, it is now known to contain teeming pagan tribes. A great range of mountains has hitherto proved an obstacle to advance, and Mohammedanism has been kept in check, but with the partition of Africa amongst the powers of Europe has come a new danger. The old

<sup>1</sup> See "The Religious Orders of Islam," pp. 73-74, for a further account of this powerful order.