

Of Uganda some years ago it was said: "It seems more than probable that, before many years are past, Christianity or Islam will be the dominant power among the tribes around Uganda who are at the moment heathen. The danger of a Mohammedan advance is one to be reckoned with, because, even though the adherents of that faith in Central Africa may know almost nothing of its teaching, and be scarcely, if at all, bound by its restrictions, once the heathen have become, even in name, Mohammedan, our great opportunity is passed; there is no longer an open mind."¹

In Northern Nigeria, I am informed that there has been as yet no great advance of Islam. Many of the pagan tribes who successfully resisted Islam have been raided and destroyed and the rest are now protected by British administration, but that so distinctly favours Islam that it seems probable that the Hausa traders, who can move where they please without any danger, may more easily make converts. The propaganda does not appear to be carried on by any of the Dervish orders but by the ordinary Moslems. Many of the Mussulmans are, from a Mohammedan standpoint, fairly well educated. They belong to the Maliki *mezheb* and read the Koran. The commentaries of Baidawi, the traditions of Bukhari and the works of Ghazali are studied. They are quite able to carry on mission work and would probably resent the aid of Dervishes. In the cities of Zana and Kano, owing to some conversions from Islam to Christianity, there has been a revival of outward religious observances, though no organized efforts to gain the pagan tribes are apparent.

In Southern Nigeria, the advance of Islam has been more rapid, and the pagan races there are intellectually and socially lower than those of the north. The propaganda is carried on by Hausa Moslems, some of whom

¹ C. M. S. *Intelligencer*, July, 1904.