

use of alcoholic beverages— a restriction as often observed as not—and, lo! the man is a convert. Little or no further trouble is taken to instruct him in the tenets of the religion, nor does he need to forsake any of those habits and practices he was addicted to when a heathen.

“There is still time to meet the evil if only prompt measures are taken. The hold of Mohammedanism on the minds of the people in Mendiland is at present slight, and a vigorous, well-sustained push onwards on the part of Christians would, without much trouble, roll back the tide; but if allowed time, the sway of the prophet will increase.”

The Governor of Nyassa is reported to have said: “Twenty years ago, when I first knew Nyassaland, Mohammedanism was almost non-existent except at one or two spots, where it had been brought in by the Arabs. Since then, it has spread greatly, particularly during the last eight or ten years. The Yaos are the tribe who have taken to Moslem teaching mostly. On the other hand, among the tribes to the west of Lake Nyassa, there is hardly any Mohammedanism. Here the Scotch missionaries have a strong hold on the people, who have taken up Christianity with great enthusiasm.

“The spread of Mohammedanism to Nyassaland has been from the east coast of Africa (not from the Sudan), and is due largely to the Arabs from Zanzibar. The movement has grown of itself; there has been nothing in the shape of a propaganda. All through Yaoland—that is to say, from Lake Nyassa to the East Coast—there is in almost every village a mosque and a Moslem teacher.

“The Protectorate Government has taken up an impartial line, and has taken no side in religious differences. There is no fear of any danger as long as this attitude of impartiality is observed. Neither do I think that this