

contrast presents itself more clearly to his consciousness ; and this state of feeling is reinforced and supported by the Arabs, who form the real nucleus of the Mohammedan world.

This state of things is also favoured by the religious freedom guaranteed by Protestant governments. The delicate consideration for the religious feelings of others shown, as a rule, by Protestants, is almost unknown elsewhere, and the terrorism exercised by Mohammedan communities is well known, and is a serious obstacle to missions. It cannot, of course, be openly manifested in European colonies, but is active enough under the surface, and plays an important part in the steady progress of Islam.

In East Africa, Islam shows itself in the first instance as a social factor of great significance. The educated and influential Mohammedans of the coast overawe the poor and illiterate man from the interior. In this way, all who are in any way dependent on the Mohammedans easily adopt one article of their creed after another, and thus are speedily included in the Moslem sphere of influence.

There remains an enormous gap between the European and the African. The Moslem allows the gap which separates him from the negro to be filled up by a series of gradations, and thus ensures the spread of his influence. Mixed races, such as the Swahili in East Africa and the Hausas of the Western Sudan, represent such transition forms, and have furnished the Moslem with a potent instrument for extending his culture, in the shape of their languages, which are the *lingua franca* of trade and the medium of communication over enormous tracts of country, and are imbued with the spirit of Mohammedanism. This social influence of Islam is the work, not only of Arab, Indian, and African traders and chiefs, but also of the