

him, and so alien from all his inherited ways of thinking, that it is difficult for him to find any points of contact.

In addition to this, we must remember that, apart from South Africa, European culture has never presented itself to Africans as a compact whole, as that of Islam has done, but only in the shape of individual representatives, differing widely among themselves. I need only remind you of the officials, merchants and missionaries to be found in European colonies. The African is scarcely to blame, if he fails to gain from these representatives any clear notion of European culture, and finds them so strange and incomprehensible as to feel himself repelled by them. This state of things has already improved, and will improve still more as European elements of culture, such as railways and steamships, are introduced, and as the labour of the free African supplies the European market with goods. As a result of this, European goods, European machinery, and European thought will become better and better known, and European ways will lose much of their strangeness.

If we can speak of any peoples as predestined to Islam, it must be such warlike tribes as the Fulas in West Africa. It can certainly not be said of the negro tribes properly so called. But as the most warlike of all peoples, the Teutonic race, profess Christianity and not Islam, I cannot allow much weight to this alleged predestination ; neither do I see to whose interest it would be for them to become Mohammedans—certainly not to that of the European powers.

The notion of the negro race being predestined to Islam seems in the main to be based on the fact that Islam tolerates and even legalizes the polygamy which is practically universal in Africa. Some writers are very fond of dwelling on the unbridled sensuality of the African.