

That the Emir is not only tenacious of his authority, but willing to give himself considerable work in the conservation of it, is evidenced by the saying common in Afghanistan that there is not a donkey-driver in the country who does not possess the signature of the Emir to some document giving him the law which he is to obey. Here then we have no *Roi fainéant*, but a vigorous energetic ruler, whose desire to be allowed to manage his own affairs is quite comprehensible.

The native ruler who allows great wealth, under the name of capital, to be invested in mines or other industrial undertakings, finds he is unable afterwards to release himself from the obligations thus created and so also he has observed repeatedly that the fostering of missionary institutions involving much expenditure of foreign money, etc., and resulting in the slow but gradual increase of the native Christian community, compels him to make concessions and alterations of native laws which he had fondly hoped to be unalterable as the laws of the Medes and Persians.

Nevertheless we must in justice to these rulers remember that some so-called Christian governments have been equally impatient of missionary effort within their borders. Mr. L. E. Högberg of the United Swedish mission in Chinese Turkestan stated at the Edinburgh Conference that he and his mission had for many years laboured among Moslems in Russian Turkestan, but that the opposition of the Russian government was so strong that they finally had to abandon their mission and flee to Kashgar in Chinese Turkestan, where under a Chinese government they have found the religious toleration denied them under the European authorities, and have established missions in the Mohammedan cities of Kashgar and Yarkand.

Have we not then given too much rein to our fears that