

racial hostility towards Islam. The first acquaintance which many pagan tribes have had with Islam has been through the threatening advances of the Moslem slave raider. In such instances the pagan government has naturally assumed an attitude of intense hostility towards Islam, as towards a common political enemy seeking the enslavement, if not the extermination, of the whole tribe. This attitude of hostility has been a providence of inestimable value in safeguarding the life of pagan tribes from the insidious advances of Islam. This attitude was once that of many pagan tribal governments of Northern Nigeria and of the Eastern Sudan.

3. In many cases, there appears to be among pagan tribes a racial sympathy if not with Christianity as a system, at least with the white man as the representative of Christianity. Dr. Karl Kumm, who has just completed a most remarkable journey across Africa, from Nigeria to the White Nile, and who traversed the very area of Africa most involved in this discussion, writes, "The white man's prestige amongst some of the unreached tribes of the Sudan, such as the Musgun, the Sara, the Banda, the Kreish, the Nyam-Nyam, the Bongo, and others, is very great. The pagan chiefs so far from desiring to hinder the missionary are proud to have a white teacher living in their country." Rev. E. H. Richards sends a similar report for Inhambane, Portuguese East Africa. It will be remembered also how eager was Robosi, king of the Barotsi, to have Coillard settle among his people.

On the other hand, pagan governments have frequently opposed Christianity and favoured Islam because the teachings of the former religion condemned the practices of these pagan governments; whereas Islam called for little, if any, governmental change. Uganda, again,