

furnished the most instructive illustrations of this fact. The Rev. Donald Fraser, also, writing for Nyasaland, reports, "Few of the chiefs have professed Christianity. The temptations to sensual indulgence are great for them. A plurality of wives increases their prestige. Drunkenness is a royal condition." Here, for the most part, the advantage is on the side of Islam which contravenes few, if any, of the practices or methods of a pagan government: tyranny, polygamy, slavery, cruel punishments and warfare.

The uniform testimony of missionaries is that, given a choice between a Moslem government and a pagan government, they would greatly prefer to labour under a pagan government. Of course, it is not always clear that when this preference is expressed, a clear distinction has been observed between Islam as a religion and Islam as a political force. We are here concerned only with the governmental side of both Islam and paganism. What Islam has meant as a government those know, to their sorrow, who have laboured under Islamic governments. What its dreadful possibilities are those know who are acquainted with conditions in Afghanistan. What paganism has meant as a government those know also who have read the story of Uganda's bloodshed and martyrdoms. But when the two systems are fully weighed, the one over against the other, the missionary eagerly asks that his lot may be cast under pagan government rather than under the Moslem. Irresponsible, unreliable, vacillating, bloodthirsty, as a pagan government may be, it possesses as a government no such capacity for sustained, unrelenting opposition, for unwearied petty persecution as well as for tragic outbreaks, such as history has shown in Islam. African missionaries generally will agree with what one of their number writes, "I prefer decidedly to deal with the free pagan, in government and in person."