

their subjection to the European government. They distrust the European missionary as much as the European civil officer. The latter being their overlord, be he ever so loyal in his behaviour, the former easily falls under the suspicion of being an overlord also. This is the reason why the desire of the people to become acquainted with Christianity is very small. They have submitted to the government because of its military force. But what can compel them to submit themselves to the missionaries, for this is their first interpretation of conversion to Christianity. Now Islam comes to them in the shape of a civilization a little higher than their own. It is brought to them by their fellow natives whose manner of life is somewhat higher than their own and stimulates their imitation. As soon as the heathen gets some notion of the organization of Islam, he feels it is a good thing to become a member of that large brotherhood whose numerous members possess the very thing which the European government deals with respectfully, that is, their religion; although the Moslems themselves are subjected to that government. They find out that in matters of religion they are allowed to be their own masters, and are able to keep foreigners—civil officers and missionaries—away from that territory, with little trouble and great success. As a heathen, a native does not feel any patriotism, he knows no community except his family, and knows nothing of brotherhood in faith. By adopting Islam, he becomes conscious that he belongs to a great organization, which is able to hold its ground against any worldly power; which gives to its members the privilege of feeling superior to infidel foreigners, and which promises a position far higher than that of those infidels in the life hereafter. Islam grants to its adherents what may be called an international nation-