

tle of each other and their coöperation is mostly unconscious. We can best realize this, if we try to imagine a Moslem Missionary Conference, comprising all Moslem missions in Africa, discussing questions of unity and coöperation and issuing a statistical atlas! We at once feel the impossibility of the very idea. It is a groundless conception that El Azhar, the famous university of Cairo, is sending thousands of missionaries into heathen Africa. El Azhar is not more specifically a missionary institution than are some of the theological schools of Europe. We believe the same is true of all the other schools of Moslem learning in North Africa, except possibly the schools maintained by the religious orders in the Sahara or in the Sudan. On the other hand we know some facts which sufficiently prove that there must be a considerable amount of conscious propaganda. We do not enlarge upon what is being done by zealous Moslems, such as traders, soldiers, or government subalterns in their private capacity. But from time to time we hear of itinerant preachers suddenly putting in their appearance in the dividing zone mentioned. They are trying, either to convert the heathen, or to raise in the Moslems a passionate zeal to defy Christian governments and Christian missions. Some of them even proclaim themselves as Mahdis and provoke bloody rebellions. We further learn from Dr. Sell and from French authorities that some of the great Dervish orders, which are at the bottom of the religious movements in North African Islam, display a strong proselyting activity among the heathen by travelling agents, by schools and otherwise. But for European eyes their plans and methods will always be covered by a veil of mystery. Who can tell for instance what is the relation of the itinerant preachers and fanatics mentioned above to those larger organizations, or how many of the innumerable Koran teachers of tropical