

carry his orders to all parts of North Africa ; and he is constantly informed by his agents of all that transpires in the outer world, receiving books, pamphlets, newspapers and all the requirements of his responsible office. His military and political organization is complete.”¹ Another traveller found “the Senusi headquarters at Kufra to be a regular arsenal of modern arms and ammunition.” He adds : “In the schools the children are taught to hold all foreigners in the deepest hatred.”² In 1900 the Rev. E. F. Wilson reported that the Senusis had arrived in Upper Nigeria and were giving trouble. This, however, seems to have been an isolated effort, for the official testimony is that “there is practically no Senusi cult in Northern Nigeria, except possibly in Bornu.”³ United in purpose and energetic in the dissemination of their views, fired with a desire to restore Islam to its original purity, and hostile to every form of modern civilization, the Dervishes of the great Senusiya Order are in the regions where their influence extends the most potent force for the propagation of Islam that the past century or perhaps any century has seen. Silva White says : “Algeria is honeycombed with Senusi intriguers . . . so vast a combination is necessarily fraught with danger to the peace of Africa.”⁴ A French author says : “The confraternity of the Senusis is an irreconcilable enemy, really dangerous to the French authority in North Africa.”⁵ Recent French conquests in Wadai may restrain the pan-Islamic propaganda of this order, but the diffusion of Islam by more peaceful means will probably go on unchecked.

¹ Silva White, “From Sphinx to Oracle,” p. 129.

² *C. M. S. Review*, June, 1907, p. 382.

³ *Blue Book*, No. 409, Northern Nigeria, p. 77.

⁴ “From Sphinx to Oracle,” p. 125.

⁵ Duvreyier, “La Confrérie Musalmane,” p. 14.