

belong to the Tijaniya, the active Dervish Order which eighty years ago obtained a footing in the Hausa country.

The Synod of western equatorial Africa (1908) passed the following resolution: "That the rapid growth of Mohammedanism in the Yoruba country calls for serious and prompt action on the part of the Church."

In the Nupe district on the north bank of the Niger, owing to slave raids and civil wars in the past, the independent pagan tribes have been destroyed. The townspeople are mainly Moslems and the village people nominally so, but they are left very much to themselves, and in some places the village mosque is in ruins. The chiefs in the towns use means to prevent pagan young men from learning about Christianity. By a recent order many of these chiefs have been directed to leave the towns and live in districts, as district chiefs. This leads to a revival of such Mohammedanism as there is in the villages. The Tijaniya Order is strong and influential in Bida and the district. It was Dervishes of this order who stood by the ex-Emir of Sokoto in his last fight with the British, when many were slain. The political settlement of the country favours the advance of Islam, for it is stated that the government to outward appearance favours it. One writer says: "Circumcision of pagan recruits for the army and freed slave pagan children; the handing over of little pagan girls and boys, saved from slavery, to the care of Moslem Emirs, with the probability of their becoming Moslems and members of Mohammedan harems; subscriptions of government to building and repairing of mosques; attendance at Mohammedan festivals by government officials, as representatives; the gradual reduction of strong pagan tribes—who for generations had held out against the Mohammedan raiders successfully—and bringing them under the rule of, and to pay taxes to, these same old enemies; these