

The displacement of pagan governments by Western governments has been, generally, to the advantage of the missionary enterprise as a whole. Yet, when we consider only the way in which that change affects the status of Islam, it is with regret that the statement must be made that the change from a pagan government to a Western government has generally been to the advantage of Islam.

It was pointed out that both in Nigeria and Eastern Sudan a racial hostility has existed between pagans and Moslems, because the latter appeared as slave raiders and public enemies ; and it was seen that this very racial hostility served as a providential check to the progress of Islam. It is a most sobering and saddening thought that while the occupation of these sections of Africa by the British has protected the pagan tribes from the slave raiding of their Moslem enemies, the pacification of these tribes has also removed that tribal warfare which so long held Islam in check, and the opening of the highways of trade has also opened the way for the rapid entrance of Islam into the very territory from which it was formerly excluded.

The second advantage gained by Islam through the extension of Western governmental authority over pagan territory comes from the establishment of military posts throughout this territory. These military posts are manned, if not commanded, by Moslem soldiers and officials. The fact that the agent of Islam in this case is a soldier brings him into immediate relationship with the tribal chieftains and gives him an influence which the unofficial missionary does not have and cannot have unless he earnestly seeks after it.

A missionary from German East Africa writes, "Though Islam has not yet taken root, it is seeking to gain admittance on all sides. Wherever a government station or a military post is established, a community of