

witness also when he regretfully declares that "for every African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade." It is mainly on this evidence that Canon Taylor relies for specific support of his contention as regards the missionary progress of Islam in Africa. Without denying the statements of Mr. Thomson, we may still ask whether there is not another side to this question. General Haig, who has recently published the results of inquiries made by him personally as to the condition of the Arab tribes on both sides of the Red Sea, mentions deductions which are to be made from this missionary zeal and activity of Islam. He says, after careful inquiries in Cairo, and after calling intelligent Moslems themselves to witness: "There may be intense belief and a desperate clinging to the tenets of Islam, but hope for its extension in the world has long died out in the minds of the more intelligent and thoughtful. Mahommedanism may still be spreading among the simple fetish worshippers of Central Africa, by such means as Arab merchants and slave-raiders know how to employ; but even there it must nearly have reached its utmost limit." It is easy enough for the learned Canon, when dealing with the generalities which alone are available as statistics in the case of Africa, to make good his contention, and we need not deny that in Africa up till now Islam has made more rapid progress than Christianity. Yet even that progress is not shown to be overwhelming; and when it is considered that Islam is in Africa practically on its native soil, and that Christianity has only recently got into the interior and holds its ground under the most adverse conditions of climate and health, a faster rate of progress for Islam is not to be wondered at.

When Canon Taylor attempts to show from Indian statistics that Mahommedanism is sweeping over India, with a steady increase of over 600,000 per annum, he lays himself open to direct and conclusive contradiction. In a recent letter to *The Times* the same General Haig whom we have already quoted, shows from the last census returns that Canon Taylor has been entirely misled in his calculations. General Haig's carefully elaborated conclusions—in which the *Times* leader concurs—is that in Bengal, with a population 42 per cent. of the whole Mahommedan population of India, Mahommedanism is at a standstill; while in the Punjab and Northwest Provinces, with 36 per cent. of the total Mahommedan population, Islam is slightly advancing. Regarding India as a whole, it would seem that the advance of Islam is too slight to be of any practical political importance. Even what advance there is is more a social than a missionary movement. There is no occasion to take an alarmist view of the present advance of Mahommedanism, although there is every reason why Christians should redouble their zeal and save the tribes of Africa from the searing, deadening influence of the religion of the False Prophet.