

Islamic movement. It seems clear that many insurrectionary risings in the Dutch East Indies have been instigated by the Hajis. The pilgrimage is the mortar which cements together the scattered peoples. Thus through it a small insignificant people becomes part of a vigorous living whole.

Yes, undoubtedly in Mecca the pan-Islamic ideal is already realized in miniature. Independent and free, one is there united in one spirit, and in one speech. The world is represented there by a multitude of people of whose existence the simple rice-cultivator in his primitive woods guesses nothing. He sees there that the promise that the faith of Islam should be the one true religion for all people is undoubtedly true. The pilgrimage is the military review of Islam, a foretaste of the coming golden age; and the pilgrim returns home animated by the firm resolution henceforth to live and to die for the realization of this ideal of unity. Each Haji is the bearer of the Mohammedan propaganda, that gives him his significance.

It is the same in Africa. By the Blue Nile the pilgrims have founded a particular state—Gallaland—from which their influence is spread on all sides. That which the Christian churches obtain by means of great financial offerings, through such powerful and extensive establishments as organized churches and organized missionary management, is afforded to Islam by these journeys to Mecca; and what a religious community requires, whether clergyman and teacher, leader and missionary, scholar and science, Mecca likewise provides.

But it is more important that the pilgrim and still more that the student actually does assimilate in Mecca a certain proportion of Mohammedan thought. Without doubt the ignorance of many pilgrims is great. Many of them go home just as they came. They did not under-