

stand the meaning of the ceremonies, still less the discourses of the learned men. But it is one and the same whether they take home much or little knowledge. Each pilgrim propagates what he has learned in Arabia. An unbroken stream of pilgrims flows to and fro. Through these small arteries and veins the fresh blood of Meccan enthusiasm and Arabian style of thought permeate the whole Moslem body. The Mecca pilgrim carries the great pan-Islamic idea into the most remote mountain villages.

The more the pilgrim from the Indian Islands looks up to the Arabized teachers, who are his compatriots, and the more he admires the literary productions of their genius, the less he values his own nationality. This is a further noteworthy result of the Mecca pilgrimage. The pilgrim at Mecca behaves modestly because he regards the old national traditions of his home country as worthless. The coming of Islam has become in their opinion the beginning of culture. We can understand why pilgrims have no comprehension of patriotism.

Even the most recently arrived pilgrims, says Shouck Hurgronje, look upon their home as a refuse heap because there the outside forms of life always remind them of a heathenish past, while in Mecca everything suggests the Moslem creed. "They sacrifice each patriotic thought, each inclination towards home customs to the uplifting consciousness of their oneness with the Moslem kingdom." In the proud assurance of their progress, they look down with contempt on the unclean society to which they once belonged. The homeward bound Hajis have become other men, they have laid aside their national individuality with open eyes; they have now indeed become true Mohammedans.

One must be careful while insisting on its close connection with Mecca not to undervalue the Islamism of the