

Indian Islands. One is principally disposed to consider Indian Islamism as having little vitality; it is under organized; too much mixed up with heathenish elements; too mechanical; too childishly naive for one to be able to place it on the same plane as genuine Mohammedanism. What we have learned thus far is all mechanical and lifeless, particularly the ritual of prayer exercises and the yearly fasts, and at the best it seems only to be of a temporary character. But do not let us forget their union with Mecca! It steadily works towards abandonment of the simple and primitive, and the casting of the thought of the Indonesian peoples more and more in the mould of the Arabian spirit.

Clearly two religious powers are struggling with each other in the Mohammedanism of the Indian Islands: the East Indian Animism and the Monotheism of Arabian Islam, so little of which is known to the people. That Islam has the power partly to absorb Animism, partly to reject it, is only explicable by this Arabian influence which streams over India through the union with Mecca. We must remember what a small amount of knowledge the people possess; how powerfully Animism still governs the people; yes, how, notwithstanding all, Animism has discovered a back door through which it can come back again to its old place in the hearts of the people together with the new religious formularies.

II. PAN-ISLAMISM AND THE COLONIAL EMPIRE

Everywhere in the Dutch East Indies one beholds in the Sultan of Turkey the ruler of all the faithful, the Caliph, the representative of the prophet. In him is incorporated the Mohammedan hope of the gathering together of all Moslems.

The question as to whether the Sultan has the right or not of looking upon himself as the over-lord of all the faithful has no practical signification. He may have