

Now let us consider the general character of Moslem propaganda on the islands of Malaysia.

The Moslems of Malaysia, who leave their native country in order to establish themselves on the shores of other countries, whether temporarily or permanently, are generally anxious to make proselytes. It is not especially religious conviction that drives them, but rather commercial interest. Those who emigrate are always people who gain their living by trading. In order to be successful in trade, they have to procure for themselves safety for life and merchandise. Now pagan tribes in Malaysia live in communism. The family extends itself to a clan, clans grow to tribes; and family relation is the only tie that holds together these communities. Only among one's family does one feel safe. It is a matter of course that the Mohammedan foreigner, as soon as he is established on the shore of the heathen land, tries to enter into family relations with the native tribe in the neighbourhood of which he lives and trades. In this he succeeds by marrying a woman belonging to that tribe. In this way he and other fellow Mohammedans create Moslem family circles; for the wives have to adopt the religion of their husbands, be it only superficially. No one will expect the wife to fulfill the duties of her new religion, but her children are sure to become better Mohammedans than their mother. In this way a group of Mohammedan families is formed which by and by grows into a Moslem community, and at last becomes a society with its own chief. Thus some centuries ago Islam established itself in Sumatra, afterwards in Java and the other islands of Malaysia and in this way we see it at present establishing itself in Central Celebes.

Sometimes a good number of Mohammedan families settle at the coast, choose a chief, and so from the beginning immediately form a political unity. But what-