

even as little right to the position as many other princes in Morocco and India who also style themselves Caliphs and successors of the prophet. As so often happens in Islam what in theory is held to be quite impossible in this case has become to some extent actual: "In him are centred even the ambitious aspirations of the Moslem world." Even amongst the heathen tribes one hears of a mythical, powerful prince of Stamboul.

The silent hope of a future coming of the prince of Stamboul makes it easier for the Mohammedan to put up quietly for a time with the rule of Christian Europeans. One must bear the present Christian régime as a trial laid by Allah in his wisdom upon the faithful. "When you look to Paradise, the very fact of your present oppressed condition," says the Mecca pilgrim to the impatient believers, "is a sign that things will go better for you in the future. If the white people are in this present time wiser and mightier, so will they in eternity be the fuel in hell."

But the Mecca pilgrim knows something still better than such promises for the future. Already in the present has the God of Islam been merciful to him and given him a powerful Head, who is the Turkish Sultan. He is certainly the greatest prince in Europe. All the other Christian states are subject to him and on that account they all have their delegates at his court. Even the Emperor of Germany also pays him homage with presents. So runs the talk amongst the people. The Sultan sends out from his kingdom railways, telephones and telegraphs; for all these are manufactured in his kingdom. In the future he will therefore come and annihilate the Christian dominion in a holy war. For this reason in many mosques prayers are offered for the Sultan as the lawful prince of the Dutch East Indies.

These ideas are certainly not entirely new in the Dutch