

for this journey to the Turkish capital. At any rate the ordinarily extremely strict censor in Constantinople did not silence the press which was so outspoken on this point. In 1898 the Turkish paper *Malumat* brought out a violent article on the treatment of Mohammedans by the Christian people. The Malays were openly encouraged to rise against the government of unbelievers, for indeed soon the crescent would triumph over heathendom and the kingdom of Christ. The paper was suppressed, but more of the same style of writing was spread abroad from Singapore. At all events, this hope in the Sultan is calculated to undermine the sovereignty of the European powers over their Moslem subjects.

III. PAN-ISLAMISM AND THE EUROPEANS

Islam places itself in front of the people as the power which they can assume when dealing with the European. The pan-Islamic ideal becomes an important means of Mohammedan propaganda ; in it is incorporated the hope of the brown races for their deliverance from European dominion. One can thus see how far pan-Islamic ideas have won an entrance into the Dutch East Indies in that there also one clearly perceives the rising waves of all important politico-religious movements in United Islam.

The power of the pan-Islamic hope for the union of all the faithful under one believing ruler will not become weakened on account of there being many Mohammedans in the Dutch East Indies who submit to the Dutch rule, not from compulsion but because they truly recognize the blessings of a European administration. Such are especially the people who have a comfortable position as government officers and who, moreover, in their old age will receive a small but acceptable pension. Amongst the simple people there is also many a one really grateful to