

future, but which yields nothing tangibly profitable in the present. Thus the pan-Islamic idea becomes weakened in the soul of the Mohammedan. It loses through contact with Christendom something of its impure and therefore corrupting magnificence. As opposed to this widely spread hope, the Christian has at all events an equivalent in the communion of saints. This exists not only in the enthusiastic consciousness of the Christian, but it emanates from the mission, recognizable by the Mohammedans and visible in its effects.

That the pan-Islamic hopes have no prospect of realization becomes more evident from year to year. The Christian European education which increasingly filters through from the mission schools to the common people does more and more to shake the visionary hopes of the Mohammedans. The united band of humble Christians becomes year by year, through deeds of love, stronger and more prominent. The pan-Islamic hope has no other foundation than the ever reiterated glowing descriptions of the Mecca pilgrims. They have indeed seen in Mecca the Moslem unity of belief; but in the Dutch East Indies no fruit rich in blessing has yet ripened for the Moslem. Not missionary work alone, but also many government measures undertaken in a Christlike spirit remove from European rule the odium of existing only for the oppression of the inferior races and link the duty of a service of love with the right to rule a conquered nation.

Thus the mission dries up the pan-Islamic movement; it shows the European in a new light, it deprives the pan-Islamic thought of a substantial part of its power of attraction. The hatred against the conqueror binds the people together in pan-Islamism; the love enjoined by the European mission weakens this bond and fastens by new threads the soul of this primitive people to its place under the foreign conqueror.