

of the interior to imitate their customs and all these things are profitable to a propagation of Islam.

If you ask how this is possible, because all these matters have nothing whatever to do with religion, I answer: According to our Western ideas, it is so, but we ought not to forget that we Europeans are accustomed to consider religion as having its own territory with definite limits. For the Indonesian mind religion is not a thing apart. In order to express the idea "religion," they have to borrow the Sanscrit word "agama," which we find in ever so many Indonesian languages. Religion, according to heathen conception, is a natural ingredient of existence of a tribe, and therefore it is most closely connected with the organization of the tribe. It enters into law, justice, food, clothing, language; into agriculture, medicine, marriage, birth, funerals, festivals, in short, into everything concerning daily life. Everywhere religion is to be found, but it is never conceived as a special thing. Therefore, when a heathen is converted to Christianity or to Islam, he will want to enter into the tribe of the nation whose religion he has chosen. He wants to imitate that nation's clothing; it is an important thing for him to know which food is forbidden by the new religion, and he wants to eat the food which he sees his teacher eating, though it is unknown to him, and when his stomach becomes disarranged by it, he will ascribe this to the power of the gods he has forsaken. He wants to learn his teacher's language; in a word, it seems absurd to him to adopt any one's religion without adopting his manner of living. If a native is converted to Christianity, he is apt to go too far in imitating his teachers, for instance in dressing like the Europeans, and if his missionary or his teacher too strongly tries to check this inclination, the new convert will begin