

East Indies, as we have already seen. They are universal. In 1875, Missionary Zimmer of Borneo reported that the Mohammedans say the same thing there, that all European states must pay tribute to the Sultan and that he will one day become lord over them all. A Haji of Borneo told Elder Julius that as soon as the Sultan of Turkey came he would sweep away all people from the earth or else convert them to Islam.

The fanaticism of the Senusis in the Sudan who reproached the Sultan with defilement, through his connection with unbelievers and Western customs, is foreign to the Indian Islander. On the contrary, the situation directly shows that the Sultan promotes Western culture, fosters intercourse with the great powers, that he has a commission from God to be the protector of Islam.

Without doubt this keeping the Sultan present in the mind of the Mohammedan is a result of active intercourse with Mecca. This result, however, does not depend on the influence of the Arabs, for they, as is well known, do not want the Sultan, and consider themselves the first nation. One sees here that at the present time the influence of the Mecca pilgrim and the recruiting officer for the pilgrimage is stronger than that of the Arabian merchants.

It is not clear how far the Porte nourishes such thoughts in the hearts of the people. In 1896 Dutch newspapers brought news bearing on this, in regard to which, however, the foreign minister explained that the Porte had maintained a correct attitude. Remarkable is the declaration that children from the Dutch East Indies were to be taken to Constantinople in order to be educated at the expense of the Sultan. This has been forbidden in British India. Through the Turkish consulate in Batavia Mohammedans were even ordered to send their children. It is, moreover, affirmed that even princes were sought