

strong magic power is animating in him the belief that under the Ægis of Islam his most secret wishes for the throwing off of European power will one day be realized. The fanatic inflames himself with the pan-Islamic ideal. It upholds the Moslem in the consciousness that he belongs to the chosen people of God. The Utopia of the all-Moslem expectation gives fresh nourishment to the pride of the Mohammedan. The feeling of dominion becomes a living reality. He is ordained to rule and that is why he looks with pity upon all unbelievers. And yet the born rulers are condemned to obedience! And so fanaticism, the inner fury over the unnatural state of things in this world which he would like to alter and yet cannot, eats ever deeper into his heart.

Furthermore the pan-Islamic movement in Malaysia leads the people on to despise European culture, for in the genuine Moslem view all that is worth knowing is already contained in the Koran. But the study of the Koran and the pure formal scholasticism of a few isolated Mecca pilgrims has no significance for the people.

So long as one sees in the cultured superiority of the Christians a thoroughly anomalous situation, to which Allah will certainly make an end soon, so long will one hold anxiously to the ritual purity which enables the believer to see the impure in every European; and so long as one believes the education of the European in this world to be a proof of his damnation in the world to come, so long will each inclination in the Mohammedan towards cultured progress be nipped in the bud.

IV. PAN-ISLAMISM AND THE RELIGIOUS COMMUNITY OF THE CHRISTIANS

The real unity of believing Christians, which bridges over race differences, forms an effective contrast to the pan-Islamic Utopia, which is full of promises for the