

medans who are descendants of a high caste Hindu who lost caste through being forced to smell a savoury meal of steak and onions.

Has direct preaching had much to do with conversion to Islam? There can be no doubt but that the preaching and practice of a brotherhood in Islam have had some influence in turning thousands of the depressed masses of Hinduism to Islam. They were taught that men in Islam were equals, every man being entitled to an individuality and dignity quite unknown in the teaching of Hinduism. They were assured that entry into Mohammedanism meant social salvation for the "untouchable." There were undreamed-of possibilities. Had not a slave, who had been a water-carrier, risen to be the adviser of a Sultan and on the death of the latter been promoted to the throne! It was not the doctrine of divine unity they wanted so much as human unity. True, they would be emancipated from the eternal nightmare of their living and dying with no apparent end to the migrations, but this did not concern them so much as the emancipation from the disabilities of caste.

As a result of the medieval methods of persecution and of the occasional mass movements away from the helotism of caste, we have all over India to-day the descendants of the converts made. Some time ago, one authority was of the opinion that only five million of the Mohammedans in India represent the classes once dominant in the land.<sup>1</sup> The anthropometric survey made by government proves conclusively that the vast majority of the Mohammedans in India are converts from among the depressed Hindu communities. These converts are to be known, too, in the way they retain caste designations, certain idolatrous practices, tribal restrictions, superstitions and social usages. If they were of foreign

<sup>1</sup> Strachey, "India," p. 223.