

descent they would never lower themselves to such practices.¹

High caste Hindus have contributed but a small quota to Islam. For one reason they do not stand in need of social salvation and status. Prestige would be lost by their joining such a cosmopolitan brotherhood. And is there not that in the doctrine of Islam that repels the cultured Hindu? He thinks of God manifesting Himself in various ways and in all places. His idols preach to him, indirectly, the truth that deity may be with him on the street, in his house, wherever he may be—an idea altogether foreign to Islam. In Hinduism we have something of the warm nearness of immanence, while in the other the cold abstraction of bald transcendence.

The Mohammedans are rather spasmodic in direct preaching efforts. They have a few regular preachers who give much of their time to trying to convince the Hindus of the error of their way. Within the past twenty-five years perhaps every district of Bengal has been visited by such preachers, and from the stir made at the time one would imagine that the whole population was about to swear allegiance to the prophet, but the stir soon fizzled out. Moslem laymen also engage in proselytizing effort.² The average Moslem layman is ever ready to repeat his simple creed and impress upon any one he may meet the fact that his religion is of God.

Although the visible efforts to proselytize are few, still there is a substantial increase in the Moslem figures every

¹ See *Indian Census Reports*, and Hunter's "Statistical Account of Bengal."

² Arnold, in "The Preaching of Islam," tells of laymen who devote their leisure hours each day to preaching. Amongst them he had heard of "government clerks in the Canal and Opium Departments; traders, including a dealer in camel carts, an editor of a newspaper, a bookbinder, and a workman in a printing establishment."