

on the surface they would appear to be, but as the inevitable result of present economic conditions. I can here give but one instance. Amongst certain low castes, widow marriage was prevalent years ago, but now it is looked on with disfavour mainly because the men are too poor to keep two wives. The women must live. Their relatives cannot keep them. Shall they go out into the world as disreputable characters or as wives or concubines of the Moslems? Which are they to choose? Certainly, to throw in their lot with the Moslems seems to be the more worthy. The men, too, finding greater openings for labour join the Mohammedan community.

Having thus understood something of the reasons for the Moslem growth we may be better able to think out measures to meet the advance.

We cannot adopt all the tactics of the Moslems, though sometimes Europeans in an outburst of impatience have urged force in converting to Christianity.¹ Compulsion and Christianity are incompatible. Meredith Townsend is more to the point when he says, "India, unless all is changed by the intervention of some new force, must become a Mohammedan country. . . . The intervening spiritual force which ought to prevent this is, of course, Christianity."² His contention is reasonable and it behooves all missionaries working in Moslem areas to seriously set themselves to make this spiritual force felt. How are we to do this?

¹In a recent book, "The Native Clergy in Heathen Lands," by a German Jesuit named Hounder, we find an advocate of the use of force. He says, "Clovis and Charlemagne (who drove the heathen Saxons in masses into the Elbe for baptism) have been more effective pioneers of Christianity than thousands of native and foreign missionaries. They were God-sent apostles of a peculiar type. God closely binds the use of the sword to the religious development of a people."—Quotation from *Record of Christian Work* for October, 1910.

²Meredith Townsend, "East and Europe."