

ing the reading of the Sacred Canon, and the remaining eighteen or twenty faced the west. At prayer all faced the west. The conical caps, the turbans, the absence of queues, the foreign tongue all remind one of a foreign land. The only thing to bring your mind back to China was the universal use of fans by the worshippers. Their shoes were left at the edge of the matting, not at the door. In one Mosque the floor is all plank ; in this there is a wide border of brick. As shoes are to be removed only at this matting I did not need to remove mine. In the midst of the worshippers was a low table, on which was a pewter pot containing, as I afterwards learned, sandalwood. But whether this has any religious use or not I cannot tell. Shortly after my arrival, this was removed and the reading of the Koran went on. I probably understood as much of it as the worshippers. The reading was not done from a pulpit, but by one of the lay helpers as he set on the mat. During the reading of the Koran, individuals would go aside to a flight of steps leading to the "Gate of Heaven," and pray silently. When the reading was over, the priest arose and gave a short exhortation in Chinese, the only Chinese part of the whole service. This was chiefly to enlighten me. He eloquently set forth the fact that they worshipped the only true God, in terms which were quite like the opening part of our Christian Catechisms. Muharmeto, as he called him, was their Holy Man. When the sermon was over, the faithful responded with an Arabic, "So mote it be," and the prayers towards Mecca began. One turbaned official went out and stood on the edge of the front pavement of the porch and opened with a plaintive recitative. All the prayers reminded me of the beautiful chant with which Highland precentors are still wont to "line" the Psalms. Towards the end of his part he deliberately turned his head right and left in succession and then went within. Why he went out there I did not know. He thus faced the Emperor's Tablet, as it looked outwards, but it is hardly likely that any worship of that was intended. The congregation took little audible part in the prayers. At frequent intervals they bowed their heads, then their whole bodies, then, kneeling, touched the floor with their foreheads ; again, standing erect with fingers outstretched, and thumbs on lobes of ears, then hands on the stomach, then on the knees, then more prostrations. Towards the mid-