

tal and in the provinces, as ministers, generals, viceroys or governors."

Mention ought also to be made of those colonial dependencies of the empire which are largely Mohammedan, viz.: Koko Nor on the south of Kansuh, and on the west all that part of Ili which lies south of the Tien Shan Mountains, and where are situated the noted eight Mohammedan cities.

The following is an approximate estimate, in round numbers, of the present Mohammedan population of China. Dr. Williams says that, north of the Yang-tsz Kiang, there are at least 10,000,000.

P. Darby De Thiersant gives an estimate, more particularly by provinces, as follows: Kansuh, 8,350,000; Shensi, 6,500,000; Yunnan, 3,500,000 to 4,000,000 (this includes the savage tribes who reside on the frontiers of Burmah); Shansi, 50,000; Chihli 250,000. Of these 100,000 are in the neighborhood of Peking. There are in the city eleven mosques, one near the palace, very beautiful, built opposite the imperial pavilions, in honor of a Mohammedan queen, whom the Emperor Kien Lung espoused in 1735. Shantung, 200,000; Hunan and Hupeh, 50,000; Kiangsi, 4,000; Kiangsu and Nganhwui, 150,000; Kwangtung, 21,000; Kwangsi, 15,000; Kweichau, 40,000; Szechuen, 40,000; Honan, 200,000; Chekiang and Fuhkien, 30,000. If we add to these a probable estimate of 300,000 for Koko Nor and the southern part of Ili and take the larger estimate for the province of Yunnan, we have a total of somewhat more than 20,000,000.

Having given a cursory view of the introduction of Mohammedanism into China and its subsequent history there, having given statistics to show its present strength, we will not venture to tread the delicate ground of prophecy, but leave others to answer the question, What in the future is likely to be its influence in China?

noting, however, some facts which have a bearing upon the answer.

(1) Mohammedanism in China does not seem to have gained its numbers by proselytizing. The Mohammedans of to-day in general trace their descent, for hundreds of years, from Mohammedan families. They have multiplied by a natural increase. They also add to their strength by purchasing, in times of famine or other calamity, large numbers of children, whom they bring up according to the doctrines of their religion. They have been known, during a single famine, to purchase 10,000.

(2) They hold to their religion very tenaciously, by which is only meant that they do not easily leave their sect. The instances are rare where they become Christians. On the other hand, they sit so loosely on their foundations of doctrine that they find no difficulty in going through all the forms of the Chinese ritual when they are appointed to office. They can worship the tablet of the emperor, but they put the picture of the Prophet behind it.

(3.) There does not seem to be any special antipathy against them, on the part of either rulers or people, on account of their religious belief. They have often held office and have had many favors granted them. The contests or rebellions in which they have been, from time to time, concerned have seemed more like immense clan fights than any contention about religious belief. The question has been about dominion, not about faith. This is evident from the fact that when, in one part of the country, Mohammedans are engaged in a bloody rebellion, those in other parts are not molested. During the years of rebellion in the northwest, and also in Yunnan, Mohammedans, under the very shadow of the imperial palace, lived without the least appearance of molestation. The great clan fight about a silver mine in Yunnan could never have