

IV.—INTERNATIONAL DEPARTMENT.

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Mohammedanism in China.

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How was Mohammedanism introduced into China? What has been its history? What is its present status?

In this attempt to answer these inquiries, information has been derived from the following sources: (a) Mainly from a work printed in Paris in 1878, and written by P. Darby De Thiersant, Consul General and Charge d'Affaires from France to China. He tells us that his book is the result of investigations running through fifteen years, and that he got much information from Mohammedan priests. Doubtless he was able also to get much definite knowledge from Roman Catholic priests, who are scattered so widely through the country. (b) From writers on the subject in the eighteen volumes of the "Chinese Repository." (c) From Williams' "Middle Kingdom." (d) From writers in the *Chinese Recorder*, and the *China Review*.

It is generally conceded that little information, as to their origin, can be obtained from the Chinese Mohammedans of the present day. What is known in regard to it, seems to have been obtained from: (1) Inscriptions on tablets found at the mosques in or near Canton City. (2) Accounts of India and China by two Mohammedan travelers, written, one A.D. 850, and one A.D. 877, in Arabic, and translated into French by the Abbé Eusebius Renaudot. (3) The Chinese annals of Kwangtung (Canton province). (4) A Chinese work "Ui Ui Yuen Lvi," that is "Origin of Mohammedanism," "Ui Ui" being the name given to Mohammedans in China. (5) A Chinese book found in the province of Yunnan and translated by Rev. George W.

Clarke in 1886. (6) A proclamation published in Peking in 1866, by a Mohammedan mandarin, and translated by Professor Vassilief, a Russian learned in Arabic.

The evidence is all in favor of believing that Canton City is the place where Mohammedanism was first established in China. The account given in the "Annals of Kwantung" seems pretty well corroborated, viz.: "At the commencement of the dynasty of Tang (618 to 908) there came to Canton a considerable number of strangers, natives of the kingdoms of Annam, of Cambodia, of Medina, and of several other countries. They worshiped heaven and had no statue, or idol, or image, in their temples. The kingdom of Medina is near to that of India, and is where the religion of these strangers, which is very different from that of Buddha, originated. They do not eat pork, nor drink wine, and regard as impure the flesh of every animal not slain by themselves. Having asked and obtained from the emperor an authorization to reside at Canton, they built magnificent houses of an architecture different from that of the country. They were very rich and subject to a chief chosen by themselves. By reason of their good fortune, they became so numerous and influential that they were able to maltreat the Chinese people with impunity. This was carried to such a pitch that a mandarin high in rank was impelled to issue a proclamation in the name of the emperor, warning these foreigners that if they continued to conduct themselves so badly they would be punished severely."

The tablets at Canton, the Peking proclamation and the two Chinese books already mentioned all give, in