

their co-religionists, is strongly spoken of by some who have returned from Arabia. It may not perhaps be generally known that the Emir, or Sherif of Mecca, a lineal descendent of the prophet, and Guardian of the Holy places, "treats the pilgrims with the greatest inhumanity, and those who take the pilgrims round and direct them in their religious ceremonies skin them to the last penny."

Some of the Mullas in China have a pretty good knowledge of Arabic and the Koran. Some of us have tested their knowledge by asking them to translate from Arabic into spoken Chinese passages familiar to us but not so to them; the sarcastic look, the indignant answer showing they had seen through the veiled insinuation, the ready and sometimes fluent response would have convinced any one present that some of our Chinese Mullas know far more Arabic than we have given them credit for perhaps. Those who should be reckoned in this class are not over numerous, but owing to the increase of schools for Arabic, the number is growing. Some of these men receive letters in Arabic from the West; so the followers of the prophet are kept in touch with Islam abroad.

A somewhat larger number of Mullas can read the Arabic Gospels, if they care to do so, which is not always the case, and get a good idea of what is contained therein. But while all Moslems, priests and people speak the Chinese language, few Mullas care to make much use of the written Chinese; they are strongly, and very naturally prejudiced in favour of their own sacred script—"our peerless Arabic," as they are quick to point out.

To the Chinese Mulla, as to those in other lands, "the Koran is literally, and verbally accurate; its words being the direct, final, and complete revelation of God to man." That any one should presume to understand or