

THE MOHAMMEDAN POPULATION OF CHINA.

UNTIL such time as the Chinese Imperial Government furnishes the world with an authoritative census it will be impossible to obtain any reliable figures as to the Moslem population of China. There is no better proof of the ignorance which still exists on this important subject than the wide divergence of opinion among those who have seriously endeavoured to ascertain the facts. In taking up this difficult question, the writer only hopes to throw a little more light upon what will still remain a debatable point. He certainly makes no claim to unquestioned accuracy. At the best all that is possible is a careful estimate based upon such data as is obtainable.

The first difficulty with which the student of this subject is faced, even when he has a number of personal and local estimates before him, is how far is the informant cognisant of the facts, and how far is he an impartial judge. The high figures given by some prominent Chinese Moslems are obviously an exaggeration. On the other hand the impartial observer is frequently not fully aware of all the facts. In the following pages the writer has endeavoured as far as possible to check one estimate against another and accept a mean position.

The following statements made by several prominent Moslem officials are so obviously inflated that they may be dismissed without serious consideration. They are quoted, however, because the mere mention of them shows how cautiously even local estimates from Moslem sources need to be considered. Seyyid Sulayman, a Chinese Moslem official of Yunnan, who was interviewed at Cairo in 1894 by a representative of an Arabic journal, places the Moslem population of China at 70,000,000.

Surat Chandra Das says 50,000,000.* Abd ur Rahman, a Chinese Moslem scholar interviewed at Cairo in December, 1906, estimated the Moslems of China as one-twelfth of the whole population, or 34,000,000.†

Passing from Chinese Moslem statements to those made by careful students, we find A. H. Keane, in his standard work, entitled "Asia," giving 30,000,000 as the probable figure even after the Panthay and Tungan rebellions, which statement the "Statesman's Year Book" follows. M. de Thiersant, for many years the French Consul-General in China, who devoted, it is said, eighteen years to his investigations on the Moslems of China, gives the number in 1878 as 20,000,000. A writer who signs himself "Nigarende," in an article in the *Revue du Monde Musulman* for January, 1907, gives his reasons for thinking M. de Thiersant's figures are "toutefois exagéré" and thinks 15,000,000 more approximate. W. S. Blunt in "The Future of Islam," accepts the same figure of 15,000,000, but H. H. Jessup, in "The Mohammedan Missionary Question," places it as low as 4,000,000; while the Archimandrite Palladius, one of China's most reliable sinologues and a careful student and author of a Russian work entitled "Mohammedanism in China," estimates the figures at somewhere between three and four millions.‡ Dr. Happer, of Canton, in his review of de Thiersant's book, in the *Edinburgh Review* for April, 1880, states that he does not think the whole Mohammedan population of the Chinese Empire exceeds 3,000,000. And now the writer ventures to add one more opinion to the bewildering estimates quoted above.

As M. de Thiersant's figures have been so frequently quoted it may not be out of place to say that estimates of 8,350,000 for Kansu; 6,500,000 for Shensi; and 3,500,000 or 4,000,000 for Yunnan are entirely unsupported by anyone who has resided during recent years in

* Wherry, "Islam and Christianity in the Far East," page 83.

† *Revue du Monde Musulman*, January, 1907. His interviewer adds "très exagérée."

‡ Arnold, "The Preaching of Islam," page 245.

these provinces, and these figures represent more than 90 per cent. of his total.*

After the careful consideration of details kindly supplied by about 200 correspondents† from different parts of the Chinese Empire, the following conclusions, together with some of the data upon which they have been based, are offered to the public. To publish all the data supplied would require almost a small book in itself, and would have proved too statistical for pleasant reading. The statements quoted, however, will indicate the basis upon which the generalisations have been formed, and some references to the number of mosques are added as somewhat confirmatory information, though it must be borne in mind that in some cases the buildings may be out of all proportion to the population. The fact that this is the case in some centres appears to indicate that Mohammedanism has not been a progressive faith in China for some time.

The statement made by Dr. A. H. Smith that there are only several hundred Mohammedan families in Peking to-day, whereas they used to swarm in the east suburb, would seem to indicate great changes, or at least a migration of the population, though we shall venture shortly to qualify somewhat Dr. Smith's conclusions. Professor Vasil'ev, after investigations on the spot, stated that Peking had, in 1867, thirteen mosques and 20,000 Mohammedan families, and with this statement M. de Thiersant agrees. Professor Vasil'ev also reported that all the mullahs of the Peking mosques were educated in Lintsingchow on the Grand Canal in Shantung. It is not improbable that there may have been Imperial patronage in the days of Emperor K'ien Lung, and it was reported to T. W. Arnold that K'ien Lung was almost "induced to embrace Islam, but the weighty considerations of state set forth by his ministers dissuaded him from openly adopting this faith, and

* See Dr. Happer's criticism in the *Edinburgh Review*.

† The writer submitted questions to over 800 persons in China. Many who replied did so on behalf of themselves and others, so that the opinions of many more than the 200 correspondents are included.

he contented himself with showing great favour to his Mohammedan subjects, keeping them about his person and building a mosque for them in his palace." We have no means of testing this report, which is probably an *ex parte* statement by Seyyid Sulayman, and based upon the favour shown by the Emperor to his Kashgarian concubine.

There is no doubt whatever that Mohammedanism in China received a series of serious checks during the rebellions of recent years. And although it is stated by Bishop Roots that an effort is being made by a Pan-Islamic movement having its centre in Tokio to revive Moslem interests in China, Mohammedanism does not present anything like that menacing problem contemplated by Professor Vasil'ev some forty odd years ago. That writer has drawn an alarming picture of the Moslem menace in the East, and even went so far as to suggest that Mohammedanism might become the national faith of China. On the contrary, the facts unquestionably show that Mohammedanism has lost much ground during the last hundred years. It is certainly a remarkable fact that Mohammedanism, which deprecates the translation of the Koran into other languages, has prospered so much as it has in China, where its tenets have not been propagated by the sword or by much political influence, at least during recent years, for it must be borne in mind that in times past, as during the Mongol dynasty, Mohammedanism did receive a measure of Imperial patronage, as was seen by the appointment to high office of Mohammedan officials. It remains to be seen whether Mohammedanism will be able to hold its own in the presence of modern revival of learning, for, as we have shown elsewhere, it is evident that Arabic is little known and understood even by the leading Moslems of the country.

Proceeding now to briefly summarise the situation as it exists in the various provinces, we may commence with the north-west province of Kansu, which the writer thinks possesses nearly half of the total Mohammedan population of the Empire, if Sinkiang be excluded.

Kansu.—The Mohammedan population of Kansu

appears to be unevenly distributed, and general estimates vary according to the locality of the writer. Thus at Fukiang, a hsien city, there is not a single Mohammedan family, and the estimate from this centre for the province is given at one-tenth of the whole, whereas at Pingliang the estimate varies from 40 to 90 per cent. The lowest estimate for the province is 2,000,000, and the highest, given by Mr. H. French Ridley, is 3,500,000 at most.

The Mohammedans are more numerous in the western part of the province, and the increase by birth is more rapid than with the ordinary Chinese.* Some districts have been practically depopulated through the recent rebellions so far as the Mohammedan element is concerned. Thus in the important prefectural city of Liangchowfu there are only about seventy Mohammedans in all, and these are only allowed to remain on sufferance. They are not permitted to possess property, but only to rent it. This condition has existed since 1869, when the Mohammedans were driven into their mosques and homes which were then fired, and all landed property reverted to the crown.

The following details concerning the population of a few centres may be taken as typical of others. In the country (? prefecture) of Siningfu, Mr. Ridley estimates that there are about a quarter of a million;† at Lanchowfu, the capital, Mr. George Andrew gives 25,000 as the number; at Titaochow and Hochow, Mr. Ekvall believes there are 200,000. Hochow is a city of importance to the Mohammedans who are one-half of the total population. At Taochow, Mr. W. W. Simpson estimates 25,000 Mohammedans, or one-third of the whole; at Tsinchow Mr. Harding gives 700 families; at Hweihsien 1,000 families; and at Tsinan over 200 families; while at some of the surrounding towns the inhabitants are all Moslems. Mr. Fiddler estimates 50,000 as the Moham-

* The Chinese census, which counts according to families, estimates six for a Moslem family and five for a native Chinese. See *Revue du Monde Musulman*, October, 1909, page 214.

† Where the word "family" does not occur, "persons" is intended.

medan population of Ninghiafu and neighbourhood ; while at Pingliang and Tsingningchow the Mohammedans are believed to be 40 per cent. of the whole, whatever that may be.

The large number of mosques is another evidence of the prevalence of Mohammedans in Kansu. To enumerate the towns and cities where these are to be found would be impossible without giving a list of all the most important centres of the province. Hochow city has no less than twelve ; the Taochow district about fifty, those within the city being large buildings ; Lanchowfu, the capital, has ten within the city and neighbourhood ; Tsinchow has four in the city and three in the country near by. The oldest one in Tsinchow was rebuilt in 1522 according to a stone record, and is a fine building, but no one knows when it was first erected. Prior to the Mohammedan rebellions of 1862-73 mosques abounded everywhere, there being according to report over 100 in the Changchiachwang district alone.

To-day, while there are not a few cities with several mosques each, as mentioned above, nearly every city has at least one with smaller buildings for the villages where Mohammedans reside. In some cases the Mohammedans are not allowed to reside within the cities, and the mosques are then in the suburbs. This is the case at Ninghia and Pingliang. If the total Mohammedan population of the province be placed at 3,000,000, it would probably be substantially correct.

Shensi.—The Mohammedan population of Shensi is said to have been more than a million before the rebellions, since which time many have moved into Kansu. Mr. C. J. Anderson states that the official figures for Sianfu, the capital, are 9,480 ; and 26,000 for the whole of the province ; and, according to Mr. Madeley, they are only reported as residing in the districts of Sianfu, Hangchungfu, and Hinganfu. The total number for Hangchungfu and district is given by Mr. A. B. Lewis at about 700.

The capital has seven mosques, Hangchungfu three, one being within the city, one in the eastern suburb

where the majority of the Mohammedans reside, and a small one about a mile away. Several of the district cities of the prefecture have small buildings. Sisiang is said to have two mosques, and one or two other places, which need not be detailed, one each. The figures are certainly small, but we have no data to prove that the official figures are not substantially correct. We venture, however, to put the maximum as high as 500,000 awaiting fuller information. More data concerning this province is certainly desirable.

Shansi.—The Mohammedan population of Shansi can hardly be less than the minimum of its neighbouring province Shensi, for Mr. Oberg of Saratsi, sends details for the district north of the Great Wall which give a total of 10,000 for that area alone. For the prefecture of Tatungfu, Mr. Edward Larsson gives the Mohammedan population as 2,500, and it is not likely to be less than double that number for the whole district between the two arms of the Great Wall. In the prefecture of Luanfu there are about 3,000, and judging by the replies from six centres in central and southern Shansi, in the majority of which places there are no Mohammedans whatever, it may be safely said that 10,000 would be a liberal estimate for the remaining portions of the province. North of the Great Wall there are in all ten mosques and a few smaller buildings scattered in other parts of the province. The total for the province may be about 25,000.

Chihli.—In Chihli there is undoubtedly a large Mohammedan population. As has been already mentioned, Dr. A. H. Smith thinks the 20,000 families of forty years ago has dwindled now to several hundred. "They used to swarm in the east suburb and were the carriers of the Imperial rice from the boats to the granaries. Now that this is abolished large numbers have drifted to other places." Without wanting to appear to challenge the statement of so careful an observer as Dr. A. H. Smith, we would, however, quote part of a letter from Mr. Arthur Cotter who, as a speaker of Arabic, has special facilities for making such inquiries. Mr. Cotter most kindly made special investigations to,

as far as possible, elucidate this point. He writes as follows :—

With regard to the number of Moslems in Peking, I think Dr. Smith is underestimating the actual numbers. All the Ahongs whom I have seen are agreed in estimating the number of mosques in Peking as between thirty and forty. At the chief mosque in *Niu Chieh*, where Ali Riza Effendi is professor, I am informed that the actual number is thirty-eight, which I think will be correct, although I have not seen them myself. I have, however, come across small mosques in out-of-the-way lanes. This number of mosques would imply a much greater number of Mohammedan residents than Dr. Smith's few hundred families. At *Niu Chieh*, the chief mosque district, there are, I am informed, about 3,000 Mohammedans. At the *Ping-tsemen*, where there is a large mosque, I am told there are about 2,000 Mohammedans. I think you will be safe to put the number at over 10,000.

To the south of Peking there are, according to the Rev. F. L. Norris, large colonies near the Hun river and also around the prefectural city of Hokienfu. In the north there are large numbers, for Mr. Robert Stephen reports that Jehol city has about 800 families, and the Jehol territory more than 10,000 families. In the north-west at Süanhwafu, Mr. C. G. Söderbom states that there are 4,500, with smaller numbers in the neighbouring cities, and he also remarks that there are many living on the newly-cultivated land on the Mongolian border, north of the Great Wall. These emigrants who may possibly have come north from Peking, number several thousands, and as they form themselves into robber bands, are much feared by the people. Kalgan city has, according to Mr. W. P. Sprague, 1,200 families.

In the south the Rev. H. P. Perkins estimates that there are fully 2,000 families within a radius of eighteen miles of Paotingfu.* Farther south at Shuntehfu, Mr. M. L. Griffith estimates 2,000 families, and other statements received indicate that the Mohammedans are spread pretty generally throughout the province.

In the district of Jehol there are ten mosques, two of which are within the city. Süanhwafu has five, Kalgan four, Tungchow four, though Dr. Arthur Smith says one

* A more recent letter from Mr. Cotter, who had just visited Mr. Perkins, says 30,000 persons.

of these is disused and will be abandoned. The one outside the North Gate is in a bad condition, the one within the city prosperous, and the one outside the West Gate new. Paotingfu, with district, has ten, three of which are within the city, Shuntehfu has two, and Hokienfu one large building. Many other cities and even villages have mosques. Making a rough generalisation from the data supplied, the Mohammedan population of the province can hardly be less than 250,000, and may possibly be as high as 1,000,000.

Shantung.—The replies from Shantung illustrate the great difficulty of estimating for the whole province from some parts of the same. It is evident that there are few Mohammedans in the east of the province, while there are a good many towards the centre and west. The fullest answer to the question concerning population was given by the Rev. John Murray, of the American Presbyterian Mission, and the following extract from his reply, in which he quotes figures given him by a mullah, indicates a considerable population in certain areas :—

Tsinan	..	2 large mosques and 2 smaller ones.	3,000	families.
Tsining	..	5 " " 2 or 3 "	5,000-10,000	" "
Yenchowfu	1	" "	1,000	" "
Taianfu	..	2 " "	1,000-2,000	" "
Tsaochowfu	1	" "	2,000	" "
Lintsingchow	2	" "	1,000	" "
Laichow	..	1 " "	1,000	" "
Tsingchowfu	2	" "	1,000-2,000	" "

These figures, being supplied by a mullah, may be generous estimates, and possibly partly guesses, yet Mr. Murray judges the statements as fairly correct for his own city of Tsinan, though he regards some of the other figures as too large, but is not in a position to contradict them. The Rev. R. C. Forsyth estimates the Mohammedan population of Tsingchowfu, with about fifty other places in that region, at 100,000; and the Rev. D. MacGillivray, as he has shown in an interesting account of Lintsingchow, confirms the figures as to mosques and Moslems in that city.

It should be mentioned, however, that Bishop Iliff gives the Mohammedan population of the whole prefec-

ture of Taianfu as only 1,000 persons, and of the whole province as not more than 10,000 persons. In face of the other estimates, it is extremely probable that these figures are much below the mark, and the total Moslem population of the province can certainly not be less than 100,000, as given by Mr. Forsyth, and may be over 200,000, as Mr. Murray thinks possible.

Honan.—In Honan there appears to be a pretty strong Mohammedan element, especially in certain areas. The Rev. A. J. Slimmon thinks that there are some 40,000 living in the city of Hwaikingfu and surrounding villages. These villages are entirely Moslem, some containing two or three hundred families with one or two mosques each. For Honanfu, Mr. Blom estimates 1,500. No estimates are given for the capital, but the Moslems are strong in Tungshu, about thirty miles to the south-east. In Chengchow, the Rev. W. W. Lawton thinks there are about 10,000, and he states that the Mohammedans are more prolific than the ordinary Chinese, the number of children to a family being greater. From some cities in the province, such as Sincheng Ho, they were driven out many years ago, while many were killed. In Jungyang and Szeshui Ho there are probably about 6,000 to each city.

In the commercial mart of Chowkiakow, Mr. W. W. Shearer estimates 3,000, and there are seven mosques. At Hwaitienki, about thirty miles lower down the river, the entire population is Mohammedan, and about an equal distance up the river are several Moslem villages. At Yencheng Ho there are some 500, and at Sihwa about 3,000. Mr. MacGillivray has estimated the entire Mohammedan population of the province as 200,000, but in view of some of the figures given, it is not improbable that the total is fully a quarter of a million. Mosques seem fairly plentiful. The capital, Kaifeng, has seven, Yencheng Ho six, Chowkiakow seven, Hwaikingfu five, Sihwa five, Chengchow and vicinity seven, Jungyang and vicinity eight, and many other places smaller numbers. Some correspondents think that most hsien cities have at least one.

Kiangsu.—In Kiangsu the Rev. B. C. Patterson estimates the Mohammedan population of Peichow at more than 1,000 families, and that of Sutsien at about 400 families. The Rev. Henry M. Woods gives a few hundred for Hwaiianfu, but several thousand persons for Tsingkiangpu and some of the large villages to the north. This figure is confirmed by the Rev. J. R. Graham, of Tsingkiangpu, who estimates 40,000 Mohammedans for his district.

In Nanking Mr. W. B. Pettus says there are 10,000 Mohammedans and twenty-five mosques. The number in Shanghai is thought not to exceed 1,000. Tsingkiangpu and district has thirty mosques, Yangchow has six, and Shanghai two or three (reports vary); while Dr. J. M. W. Farnham states that there are mosques in nearly every city of the province.

These are very imperfect figures upon which to generalise, but with about 80,000 Mohammedans at the few centres from which reports have been received, and with no reports from such important and populous districts as Soochow, the Mohammedan population may be roughly stated as about a quarter of a million.

Szechwan.—Estimates for Szechwan vary considerably, one resident placing it at 10 per cent. of the whole, while another thinks 10,000 the total. A comparison of the reports received show that there are many in the north-west, and a somewhat remarkable development on the Tibetan border. It is an interesting fact to know that the first ordained Chinese pastor in Bishop Cassels' diocese, the Rev. Mr. Ku, is a converted Mohammedan.

Starting from the north-west, we note that the Rev. D. A. Callum attributes 2,000 families to Sungpan, 210 families to Mienchow, 300 families to Lunganfu, and 100 families to one or two other places. Mr. Hutson gives 140 families for Kwanhsien Sze, and 240 families for Penghsien. In the Paoning prefecture Bishop Cassels estimates 4,000 persons, and in Chengtu Mr. A. Grainger states that the Mohammedans themselves reckon there to be 1,000 males, but the police, who reckon both sexes, say 2,597. This probably does not include children. In

Chungking Mr. R. B. Whittlesey says there are about 800, of whom some sixty can read and understand Arabic. For Wanh sien the Rev. W. Taylor reports 1,000 persons, while reports from a number of other centres give varying numbers from 100 families to smaller figures.

Before passing to the Tibetan border it is necessary to examine some figures given in the *Revue du Monde Musulman* for October, 1909. Unfortunately the writer's name is not printed, but considerable detailed knowledge is shown which encourages credence. The writer gives 1,000 families, or 12,000 persons, for Chengtu city, with 30,000 for the city and district. The average of twelve to a family at once attracts attention, and of course far exceeds the ordinary basis of calculation. If Mr. Grainger's statement of 1,000 males, which was given by the Mohammedans themselves, be accepted as 1,000 heads of families, the total of 6,000 for the city would be only half what the article claims.

The writer of the article quoted, states that of the 1,000 families, 300 are officials who possess from 50,000 to 60,000 taels each, that the Moslem merchants practically monopolise the border tea trade, one merchant at Kwanhsien, named Pen Li-seng, having a capital of 500,000 taels. The names and ages of the Imams and Ahongs are given, the *Kiu Kiao* in Chengtu having twelve Imams and 100 Ahongs, of whom thirty-five only know Arabic; the *Sin Kiao* fifteen Ahongs—only one man among this group has been to Mecca. We are inclined to regard the figures as somewhat exaggerated. Certainly an average of twelve to a family is too high. The details of this letter are very interesting.

Mr. J. R. Muir has supplied some interesting details concerning Tibet and the Chinese Tibetan border. The figures are as follows :—

Lhasa	..	2,000 families.	Draya	..	30 families.
Chiamdo	..	100 „	Batang	..	12 „
Garthok	..	30 „	Tatsienlu	..	1,500 „
Suching (including Tsunghwa, Mowkong, and surroundings), 2,000 to 3,000 families.					

Mr. Muir adds :—

We know there are numbers of them in Northern Tibet. They are called “Kachee” by the Tibetans, which is a name they also give to Kashmir. This may mean either that they originally entered Tibet from Kashmir, or that the majority are from that country.

At Suching, on the border, Mohammedanism is making some headway among Tibetan proselytes. These Tibetan families make a difference in their houses, taking down corners and other things which have an idolatrous meaning.

To refer to mosques. Sungpan and district has eight, Lungan nine, Mienchow seven, the Paoning prefecture five, Chengtu eleven,* while many other places have smaller numbers. Speaking of Chengtu, Mr. Grainger says that the mosques seem to be out of proportion to the population, which appears to be decreasing. There is no propaganda, and they do not seem to increase naturally, but rather the reverse. This, it will be noted, does not agree with the reports from other provinces, where the Mohammedans are considered as having larger families than the ordinary Chinese, nor with the writer quoted above, who attributed twelve persons to a family.

The reports received, not including those in Tibet proper, show about 50,000 Mohammedans in the districts to which reference has been made, and in view of the few replies received in comparison with the vast area of the province, it would be a conservative estimate to place the total at 100,000. If in the south-west of the province, towards the Yunnan border, the Mohammedans approximate in numbers to those in the north-west and central west, as is more than probable, the total could easily be a quarter of a million.

Kweichow.—The Mohammedan element in Kweichow is very small, only four mosques in all being reported. The prefecture of Anshunfu has about 200 families, and there are about 100 families in the eastern third of the province. The Rev. Samuel Clarke would not estimate

* The writer in the *Revue du Monde Musulman* substantially agrees. He says *Kiu Kiao*, eleven mosques ; *Sin Kiao*, only one.

more than several tens of thousands for the whole of the province, but in the light of the details received it is not improbable that 10,000 would be a fair figure.

Yunnan.—There is great diversity of opinion as to the Mohammedan population of Yunnan, estimates varying from 100,000 to 1,000,000. Undoubtedly the Panthay rebellion, referred to elsewhere, greatly diminished their numbers, and it is possible that the Mohammedans may intentionally underestimate their strength to avoid Chinese jealousy.

In the north-west the Rev. C. E. Hicks estimates 10,000 families for the neighbourhood of Chaotung,* of which number 600 families are within the city. Mr. E. Amundsen states that about 20,000 live in and around the capital. In the Tali Plain, which is about thirty miles long and three miles wide, there are some 1,200 Mohammedans, but, according to Dr. Clark, there are a large number living at Mengwa (Ting), two days' journey to the south, there being 1,200 families in two large villages not far from that city where the ordinary Chinese are not allowed to live. In other centres west and north smaller numbers are to be found. At Tengyueh there are some 300 families with similar or larger numbers at other centres between that place and Tali.

The last-mentioned fact, stated by Mr. Embery, is confirmed by Major Davies in his work, entitled "Yunnan."

Along the main road from Tengyueh to Tali there is a considerable Mohammedan population, and they are found distributed all over the province, more in some districts than in others. Perhaps in Yungchang, Tali, and Yünchow there is a larger proportion of Panthays than in other towns. Sometimes one finds Mohammedan colonies in very out-of-the-way places, probably men who have taken refuge there after the suppression of the rebellion; and even in the Shan States, within British territory, there are two or three Panthay settlements.

No doubt the numbers of the Yunnan Mohammedans were considerably thinned by wholesale massacres when the Chinese troops finally got the best of them, but I do not suppose that they ever formed a very large proportion of the inhabitants of the province. At present

* Mr. George Soulié in the *Revue du Monde Musulman*, October, 1909, estimates from 10,000-15,000 for Chaotung; 2,000-3,000 for Tungchwan; 8,000-10,000 for Yunnanfu; 1,000-1,500 for Tali; 1,000-1,200 for Menghwa, and 3,000-4,000 for Linanfu.

I should say at a guess they would not amount to more than 3 per cent. of the total population. Mohammedans are distributed all over China, and I do not think there is any province which has none, but I believe the proportion in Yunnan is greater than in any other province except Kansu. It is often supposed that Chinese Mohammedans are more honest and straightforward than the real Chinaman, but from what I have seen of them I very much doubt if this is the case in Yunnan; their customs and ways of thought are quite Chinese.

The province of Yunnan is the one province which has been the most carefully surveyed of any, in consequence of the expeditions organised by the Indian Government. The important place it has held in Mohammedan questions makes it worth while to quote still from Major Davies' book, as his views as to the population are of special value. In his Appendix on "The Area, Population, and Inhabitants of Yunnan," page 306, he writes :—

After my second journey in Yunnan I made a rough calculation of the density of population to the square mile over those tracts of country which I had surveyed the most thoroughly. In all of these I had noted the number of houses in the towns and villages, and I allowed an average of six persons to each house.

The result gave about 400 to the square mile in the plains, and forty to the square mile in the hilly tracts. Taking the whole province I calculated that about one-fifteenth of the total area is plain land and the remainder hills. This, then, would give 10,000 square miles, with a population of 400 to the mile, and 140,000 square miles with a population of 40 to the mile. Total population, 9,600,000. My very rough methods of calculation naturally only give an approximate result, but in default of any better estimate the population of Yunnan may be taken as about 10,000,000.

If, then, the Moslem element be 3 per cent. of the total, Major Davies' estimate would be only 300,000 for the province. These figures are certainly startling, especially when M. de Thiersant and others estimated it at 4,000,000. The conclusions of a scientific surveyor, who has given many years to the province and travelled some 5,500 miles in connection with his observations, are not to be lightly dismissed. Mr. Commissioner F. W. Carey, who writes from Tengyueh, gives as his estimate, "Less than half a million at present: in fact, I should say about 350,000."

M. George Soulié * who evidently writes from careful

* *Revue du Monde Musulman*, October, 1909.

personal observation, says from 800,000 to 1,000,000, and Mr. Rhodes, of the C.I.M., who has devoted as much attention to the Mohammedan problem as perhaps anyone in China, and who has had long and frequent intercourse with the Moslems of Yunnan, gives it as his opinion that there are about 1,000,000 in the province. We therefore accept the two extremes of 300,000 and 1,000,000 as the minimum and maximum figures.

Yunnan, the capital, has six mosques, and Mr. Rhodes estimates thirty-five for central and eastern Yunnan, in which district he himself has visited twenty-five. The largest buildings, he states, are often found in the country, where the population is mainly Moslem. Some of them are only small, humble halls, though many fine buildings were in use prior to the rebellion. Their strength at that time was such that in Talifu they actually used the city temple as a mosque, but now not infrequently are limited to the large upstairs room of an ordinary dwelling-house. In the Tali Plain there are at present about fifteen mosques. Some of the buildings are only mortgaged and others merely rented.

Hupek.—In Hupek the Mohammedan element is very small, there being probably not more than 10,000 persons in all. At Ichang there are fifty families, many of the restaurants and tea-shops being in their charge. In the locality of Fancheng 300 families are reported, and a smaller number at Sianyangfu. Laohowkow has about 200 families, and estimates for the prefecture of Wuchang vary from some hundreds to several thousands. In the light of all the reports received, 10,000 appears to be a fair average. Bishop Roots states that Wuchang has other three mosques and Hankow two; while the replies from centres report mosques at thirteen other places in the province.

Kiangsi.—There is very little to be said concerning Kiangsi. The capital has less than 1,000, and the numbers reported from other centres are but few. Nanchang has two mosques, while only three other centres are reported as having any. Probably 2,500 Mohammedans in the province would not be wide of the mark.

Anhwei.—In Anhwei most cities have a mosque, and several large cities, such as the capital Anking, Taiho, Showchow, and Shucheng have two each. There are not many Mohammedans south of the Yangtze, if the neighbourhood of Wuhu be excepted. Around Wuhu there are about 3,000, and several hundred families for the remainder of the province south of the river. Towards the north they are stronger, 6,000 being the number given for the capital and neighbourhood; from two or three thousand for Taiho, about a thousand for Shucheng. Forty thousand would probably cover the total for the province.

Chekiang.—Although history shows that there was formerly a strong Mohammedan community in parts of Chekiang, there are probably not more than 1,500 families to-day. Three friends who write from Hangchow vary in their estimates of that city and neighbourhood from 120 to 1,000 families; and reports from other centres vary from twenty to forty families. Hangchow has three or four mosques (reports vary), one of which is large. Chüchowfu and Wenchow have mosques, but at the latter place worship depends upon the visit of a mullah from some other place. At the most the number of Mohammedans must be almost too small to attract attention among a population of 11,000,000, and we place it at 1,500 families or 7,500 persons.

Hunan.—Replies have been received from seven workers resident in Hunan, which prove that the total cannot be high. The following extract from the Rev. A. Fleischer's letter, with which on the whole other reports agree, will indicate the reasons for accepting 20,000 as a probable total.

Judging from the results of my own investigation in our mission field (the districts of Yiyang, Anhwa, Sinhwa, Ningsiang, and Yuanhsiang (?) with Changsha) I should think the number given, 25,000, is rather exaggerated. In Yiyang I found five colonies, with some sixty homes in all, which would make the Mohammedan population of that district about 600 persons. From Anhwa, Sinhwa, and Yuanhsiang I got the answer, "No Mohammedans here." Even in Changsha I only heard of some hundreds. The total Mohammedan population of our field, comprising seven out of sixty-four hsien of the province, would amount to only some 2,000 at most.

On the other hand, Mr. Owen gives 3,000 persons for Changteh, Dr. Keller estimates 100 families for Changsha, and the Rev. W. W. Gibson 200 persons for Paoking. Changsha has two mosques, Changteh three, with six others in the district in and around Taoyuan, and three in and around Lungyang. Hengchowfu and Paoking both have mosques, and Lichow district, four. Mr. Fleischer only found one in all his district—Changsha excepted—and that was in the country.

Kwangtung.—Mr. Hans Döring has taken considerable trouble to collect information concerning Kwangtung and estimates the total for that province at from 20,000 to 25,000 persons. Of these there are about 7,000 to 10,000 in Canton and vicinity. In Shiuhing, as reported by Miss Dunk, there are only some 400 families.

Three replies from the Island of Hainan vary from 600 to 6,000, but the Rev. Clarence H. Newton has the following interesting statement :—

There is one colony at a place called Sama, on the south coast, and out of the route which we ordinarily take in our itinerations. I was there the year before last, and the Mohammedans are, perhaps, one half of the total population of the town.

Canton has five mosques, Shiuhing two, while there are a number of other places with one each. The island of Hainan has one at Sama, and, according to the Rev. F. P. Gilman of Kachek, two at Tamngae. The total Mohammedan population of Kwangtung and Hainan may be roughly said to be about 25,000.

Kwangsi.—The total number of Mohammedans in Kwangsi is estimated at from 15,000 to 20,000, and of this number about 2,000 families have settled at the capital, Kweilin. They are apparently of northern origin. Kweilin and Wuchow are both reported as possessing six mosques each, one building at the former place being quite new. Nanning and other centres also have mosques.

Fukien.—The information from Fukien is scanty, but judging by the Rev. P. W. Pitcher's statement that there are only three mosques reported, these being Foochow, Amoy, and Changchowfu, and from his own

statement that the forty or fifty Mohammedans in Amoy city are all of the official class, there being apparently none in the middle and lower classes, the total Mohammedan population of the province is hardly appreciable. It may be estimated as not exceeding 1,000 in all.

Manchuria.—Replies concerning Manchuria have been received from the Revs. F. W. S. O'Neill, W. Hunter, and R. T. Turley. Striking a mean between the figures given, Moukden has about 17,000 Mohammedans, Kaiyuan 2,000, Sinminfu 2,500, Chinchowfu 3,500, Fakumen 2,000, Liaoyang 2,500, Newchwang 2,000, Tiehling 1,000, and Kwanging 7,500. The total for the province of Fengtien (or Shengking) cannot be less than 50,000, and the same in the case of Kirin, though it is possible that the Mohammedan population of the whole of Manchuria may not be less than 200,000.

Moukden has three mosques, the district of Kwanging nine, and probably every city has its own meeting-place.

Mongolia.—No definite information has been received concerning Mongolia, though, as had been mentioned already, Mohammedans are settling in the south of this great dependency.

Sinkiang.—Of Sinkiang it is extremely difficult to speak, since so little is known about the total population of this new province. Mr. G. Raquette, of Yarkand, gives the Mohammedan population as 2,000,000, but this is more than the population of the whole dominion, as given by the "Statesman's Year Book," where it is only 1,200,000. Mr. George Hunter, who has travelled widely in Sinkiang for the last five years, has, strange to say, given even a higher estimate than Mr. Raquette. Some of the details he communicates are of special interest.

He estimates that there are some 2,000,000 Turki Mohammedans or *Ch'an T'ou* (wrap-heads), as they are called from the custom of wearing the turban; some 200,000 Tungans or Chinese Mohammedans; about 200,000 Hasak Mohammedans, and several thousand Kirghiz Mohammedans. As Mr. Hunter's figures for Kansu, which province is well known to him, are in

excess of those which have been quoted, it is possible that his estimates are somewhat high. Nearly every city has one or more mosques. He states that the marriage tie is very loose, many Mohammedans in Kashgar having had as many as 100 different wives. Such a condition in China proper would be practically impossible, and in this the restraining influence of Confucian ethics is clearly seen.

In view of the "Statesman's Year Book" figures for the total population of Sinkiang, we place the minimum figure for the Moslems of this new dominion at 1,000,000, and the maximum, with some hesitation, according to Mr. Hunter's statement, at 2,400,000.

Summarising, then, the position as stated above, under minimum and maximum columns, we append the following table as an approximate generalisation based upon the data briefly summarised in the preceding pages. We must apologise for wearying the reader with these details, but the value of the conclusions reached depends so entirely upon the data given that it has seemed essential to at least give a *précis* of the material at present before the writer :—

SUMMARY OF MOHAMMEDAN POPULATION OF CHINESE EMPIRE.

Province.	Minimum.	Maximum.
Kansu	2,000,000	3,500,000
Shensi	26,000	500,000
Shansi	25,000	25,000
Chihli	500,000	1,000,000
Shangtung	100,000	200,000
Honan	200,000	250,000
Kiangsu	250,000	250,000
Szechwan	100,000	250,000
Kweichow	10,000	20,000
Yunnan	300,000	1,000,000
Hupeh	10,000	10,000
Kiangsi	2,500	2,500
Anhwei	40,000	40,000
Chekiang	7,500	7,500
Hunan	20,000	20,000
Kwangtung	20,000	25,000
Kwangsi	15,000	20,000
Fukien	1,000	1,000
	<hr/> 3,627,000	<hr/> 7,121,000
		E 2

SUMMARY OF MOHAMMEDAN POPULATION OF CHINESE EMPIRE—*continued.*

Province.	Minimum.	Maximum.
Brought forward ..	3,627,000	7,121,000
Manchuria	50,000	200,000
Sinkiang	1,000,000	2,400,000
Mongolia (no figures) say ..	50,000	100,000
	<u>4,727,000</u>	<u>9,821,000</u>

To sum up the preceding statements, it may be given as a rough generalisation that the Moslem population of the Chinese Empire lies somewhere between the minimum and the maximum figures of 5,000,000 and 10,000,000. The reader must himself decide how far the data and deductions deserve his credence, and whether the minimum or maximum figure is the more probable. Despite the general tendency there is to overestimate numbers, the writer, after careful considerations based upon the full correspondence before him, leans rather towards the higher than the lower figure. The Moslem population of China has not yet attracted with sufficient seriousness the attention of the missionary community, and it is more than probable that many small communities have been entirely overlooked. As one illustration of this, the writer may mention that Mr. Pettus has given details of a Moslem centre and important Moslem schools where another missionary, generally noted for accuracy, reported none. On the other hand, Major Davies' report on Yunnan shows how easily numbers can be over-stated, and probably the figures for Sinkiang are beyond the facts.

In spite of the somewhat uncertain light which at present exists we may, however, safely say that the Moslem population of China is certainly equal to the entire population of Algeria, or Scotland or Ireland; that it is in all probability fully equal to that of Morocco, and possibly not less than the total population of Egypt or Persia. A few millions among the hundreds of millions of China may not seem many, but if we think of a community equal to that of Egypt or Persia, peculiarly accessible to the Gospel, and yet practically

without any missionaries specially set apart or qualified to deal with them, and, apart from one or two small exceptions, with no literature for use among them, we shall have a more adequate conception of the real problem.

What should we think of Manchuria or Mongolia without any missionaries, or of no interest centring around the closed land of Tibet? Yet the accessible Moslem population of China is certainly two or three times that of Mongolia, is fully equal to that of Tibet, and probably not less than that of Manchuria. It may, therefore, be said that within China there is a special people equal in number to the population of any of China's dependencies, for whom practically nothing is being done, and whose presence hitherto has been almost ignored.

MARSHALL BROOMHALL.

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