

in China, he has for centuries patiently accommodated himself to the ways of his masters, adopting the dress and customs of the country and otherwise behaving as a Chinaman. At the same time his practical common sense asserted itself in the eagerness with which money was found and subscribed to buy and adopt many thousands of Chinese orphans in times of famine, who being brought up as Mohammedans, and provided with Mohammedan wives, propagated the faith and added to the number of their adherents even in that land where they have suffered such terrible persecutions. Again in Kashmir, under the rule of high-caste Hindus, where the iconoclasm of the Mohammedan must be hourly tempted by Hindu idolatry, their conduct is characterized as that of a loyal and obedient people, and the same remark applies to Chinese Turkestan, where a population almost entirely Mussulman is under the rule of the Confucian dynasty of China.

The attitude of Moslem rulers to a foreign faith is in many cases dictated by a feeling altogether apart from religion. For instance we are told of the late Emir of Afghanistan, "Abd ur Rahman being possessed by an instinctive animus against company promoters and concession-hunters, the mineral wealth of Afghanistan is at present almost entirely undeveloped." In other words he had rather that the buried wealth of his kingdom, the gold and the silver, the iron and copper ore, the lead and the coal that are known to exist should remain buried to him and his people, than have it exploited and revealed and even brought to them at the cost of a weakened authority and the probable establishment within his borders of an alien and almost inevitably hostile power with conflicting interests. If this attitude appears narrow it is nevertheless perfectly intelligible in relation to commerce, and we must therefore allow it the same degree of reasonableness in regard to foreign missions.