

Russian Church, is weaker. The unlucky war with Japan and the proclamation of liberty of conscience have done their work. Forty thousand formerly baptized Mohammedans and heathen have returned into paganism and Islam, and Islam especially comes out of this crisis strengthened and more aggressive than ever before.

In 1908 there was a total of only 1,670 baptisms, of which only forty-four were Mohammedans. But the number of apostasies has diminished. All in all the Greek Orthodox Missionary Society has spent in forty years from three to five million dollars; it works in nine Siberian districts and sixteen Russian provinces, and it has also a mission in Japan and one in Alaska. It now has 126 missionary centres, 400 missionaries, 700 schools with 19,000 pupils.

Let us now consider briefly each district by itself; in several we can exclude almost altogether Moslem influence and missionary work amongst Mohammedans; of such, for instance, are the north and the far east of Siberia, though even here we find Tatars in small numbers in nearly every town. In Central and East Central Siberia, as, for instance, in the Trans-Baikal, the province of Irkutsk, and the Altai, mission work is directed specially against Buddhist influence, which for the past ten years has become a real danger and an enemy of Christian work. Part of the Altai and the centre and north of the province of Yeniseisk are inhabited by Shamanists, who, though for the most part baptized and officially considered to be Christians, live and die without Christ. In the southern part of the Yeniseisk province, especially in the Minusinsk district, are many Tatars, mostly belonging to the "anciently baptized." But they are not enlightened in the Christian faith, which they nominally profess, and we read of very few baptisms amongst the Mohammedan Tatars of this region.