

have been baptized. Here, as everywhere, Islam has grown stronger, many schools have been opened by the Tatars, and mission work is becoming more difficult.

If we now cross the Ural Mountains and look into Russia proper, we find a dense Mohammedan population in the Volga district, also along the western slopes of the Ural and southward to the Aral and Caspian Seas. In the Volga provinces missionary work is being done in heathen and Mohammedan towns and villages by quite an army of priests, teachers, and colporteurs. There are parochial missionary committees, there is the missionary Brotherhood of St. Gouri at Kazan doing educational work, and the Orthodox Missionary Society helping these or doing independent work. The system of Professor Ilminsky (by which heathen and Mohammedans are taught and evangelized in their own language) is in use in all the missionary schools and churches; while the Kazan Mission Press supplies all the workers with the books needed in all the dialects spoken in this vast region. Here are several central schools for Chuvash and Tatar children, who thence pass into the seminary for teachers. These young men and women bring Christian religion and culture into hundreds of villages and thousands of homes. There are here medical missions, classes for adults, and educational homes for children—Tatar, Chuvash, Cheremiss, and Bashkir. It is in this part of Russia that most is done to win Mohammedans to the Christian faith as represented by the Greek Orthodox Church. But as the missionaries have to do here with Tatars, the work is particularly difficult and rather unfruitful, if we except the baptisms *en masse* of the “anciently baptized.” The Tatars have a certain fanatical, proud, exclusive bent of mind, and are very active missionaries for Islam.

We see this also in the Crimea, which is peopled by