

## MOSLEMS IN RUSSIA.



MANY centuries ago the East of Russia was inhabited by different aboriginal tribes of Tjoork and Finnish race.\* Some of them were Mohammedans, but the greater number of them were heathen. In the thirteenth century the Tatars, who had come over from Asia with Batyi, founded the Golden Horde, part of which formed in the fourteenth century the Khanate of Kazan. The Tatars were heathen, but later on some of them accepted the faith of Islam, and the Mohammedan religion gradually became predominant in this part of Russia. In the sixteenth century the Kazan Khanate was conquered by Russia, and the first missionary efforts of the Russian Church began at that time. The Archbishop of Kazan, Guryi, and the Bishop Varsonofyi began to preach the Christian faith, and the people who were baptised by them were known under the name of "anciently baptised" (*starokreshtshennyie*). Unfortunately, after the death of these first missionaries the baptised aborigines were left without any spiritual guidance. They were not yet firmly grounded in the new faith, the churches were few, the Russian priests did not understand the language of their parishioners, the church services were held in the Slav tongue (as everywhere in Russia), which the aborigines did not understand; there were neither schools, nor translations of the Holy Scriptures nor Prayer-books in the languages of the different tribes. Therefore the baptised aborigines remained in reality heathen. In the eighteenth century the Russian Government began again to baptise the aboriginal heathen tribes, but as there were no missionaries able to work amongst them with spiritual weapons, the Russian Government offered as rewards for baptism different worldly benefits; for

\* I call Tjoorks all the Turkish races—Turks, Tatars, Sartes, Kirguises, etc. I call Turks only the Osmanli Turks.—S. B.

instance, those who accepted baptism were liberated from paying rents and taxes, were released from punishments, etc. The result of this was that the greater part of the heathen population accepted baptism; they were called "newly baptised" (in Russian, *novokreshshennyye*), but they became Christian only in name and very soon began to fall away into Islam. Until the first half of the nineteenth century practically nothing was done to put an end to this sad condition of affairs. The schools, where the teaching was carried on in Russian, had no influence over the aboriginal tribes. Several times efforts were made by the Russian Government to prepare translations of the Holy Scriptures in the languages of the different tribes, but these translations were bad and could not be understood by the people. The aboriginal tribes had neither a clergy who could understand their languages, nor had they books in their vernaculars, nor properly organised schools. The result was that in the first half of the nineteenth century thousands of baptised Tatars, Tshuvashes, and other aborigines became followers of Mohammed.

By this time Islam had taken firm root in Eastern Russia. For long the heathen ideas of the aboriginal tribes saved them from Moslem fanaticism; but gradually, as the old heathen beliefs passed away, Islam took a firmer hold of the souls of the people. In the middle of the nineteenth century most of the "newly baptised" aborigines were fanatical Moslems, the "anciently baptised" Tatars were half-way between Christianity and Islam, the Tshuvashes were in the same state as the "anciently baptised" Tatars, and the other principal tribes (Tsheremisses, Votiaks, etc.) were nearer paganism than any other religion. And round and among these spiritually weak tribes were several millions of Mohammedans—Tatars, Bashkirs, and others.

Undoubtedly all the baptised aborigines would have become Moslems, if in the latter half of the nineteenth century Professor Ilminsky had not begun the fight with spiritual weapons.

Nicholas Ivanowitch Ilminsky (born 1822) was a professor of the Ecclesiastical Academy and also of the University of Kazan. He was a distinguished Orientalist, had thoroughly studied Arabic, Persian, Turkish, and several other Eastern languages, and was a corresponding member of the Academy of Science of Philadelphia.

In the year 1857 he began a translation of sacred books into the language spoken by the baptised Tatars ; but having remarked that the literary Tatar language, which is full of Arabic words, is incomprehensible to the people, he made his translation into the vernacular language spoken in the villages and, instead of printing this translation in the Arabic character, he decided to cut off everything that had the Mohammedan flavour and therefore printed his translation in Russian characters, which were slightly altered by him so as to express the Tatar phonetic. The first good translation was printed in 1862. This slightly altered Russian alphabet was used by Ilminsky and his followers for all the aboriginal tribes which had no alphabet of their own, and the alterations differed for every tribe in accordance with the phonetic of their language. Ilminsky and his friends and followers gradually translated the most important parts of the Holy Scriptures and books of Church-service into the different languages of the aboriginal tribes ; they also edited vernacular school-books.

In the year 1863 Ilminsky founded in Kazan the first school for baptised Tatar boys and girls. These children attended the school from the age of eleven to fourteen, and after four years' study, when fifteen to sixteen years old, they went home to their native villages and worked there as schoolmasters and schoolmistresses in elementary schools opened by Ilminsky and his followers. These young teachers became real missionaries in their villages. They taught the whole winter for the small yearly wage of 60 to 80 roubles (about £6 to £8) ; on Saturdays they organised Gospel reading and singing of Church-prayers with the school children and their parents ; on Sundays the scholars sang in church, and this singing of prayers and hymns in their native language had a great influence

upon the baptised tribes. During the summer these young teachers worked in the fields with their parents and influenced the whole village. Later on many of these schoolmasters became priests, and as such continued their missionary work. In all their difficulties they appealed to Ilminsky, who led them with untiring love.

Ilminsky did not work alone. His work found sympathy and help from several members of the Russian Government; but his principal helpers were a small number of friends and followers, and this group gradually increased.

The results of Ilminsky's life were as follows :—

1. The translation of the principal parts of the Scriptures and of the Church-service into the different languages of the aboriginal tribes, and the printing of school-books for these peoples.

2. The organisation of religious services in the languages of the different tribes and the building of new churches.

3. The foundation of many schools in the villages, especially among the baptised and heathen tribes. Ilminsky contributed also to the founding of schools among the Moslem Kirguises, but made no attempts at proselytism.

4. The education of a great number of schoolmasters and priests belonging to the different tribes, who were able to do missionary and educational work among their own people.

These different branches of his educational and religious work are summed up under the name of the "System of Ilminsky."

Ilminsky founded two schools for the education of school-teachers. The first one, of which I wrote above, is named the "Central School for Baptised Tatars in Kazan." It is an elementary teachers' school, and is divided into two parts—a school for boys and a school for girls.

The second school, founded in 1872, according to Ilminsky's ideas and plans, is called the "Schoolmasters' Seminary for Aborigines in Kazan." Here the boys of

the different aboriginal tribes (baptised Tatars, Tshuvashes, Tsheremisses, Votiaks, Mordva, Permiaks, Jakuts, Kirguises, Kalmyks, and others) receive a higher education than at the Central School. Ilminsky himself was director of this seminary for the last nineteen years of his life. During his lifetime another seminary for Tshuvash schoolmasters and schoolmistresses was founded at Simbirsk by one of his followers, Mr. Jakovleff, who is himself a Tshuvash.

Ilminsky died on December 27th, 1891. After him the work was continued by his followers, principally by Mr. Nicholas Bobrovnikoff, who was the son of Ilminsky's closest friend. He lost his father at the age of ten, and was then educated by Ilminsky. On his death-bed Ilminsky gave over his work and his beloved seminary into Mr. Bobrovnikoff's hands. For fifteen years after that, Mr. Bobrovnikoff was director of the "Schoolmasters' Seminary for Aborigines in Kazan" and of the "Central School for Baptised Tatars in Kazan"; he carried on the work of translation and founded three more central (elementary) schools for the education of schoolmasters. These central schools, with the seminary of Kazan and the seminary of Simbirsk, have educated many hundreds of truly religious schoolmasters and schoolmistresses. The best schoolmasters become priests, and the majority of them are whole-hearted missionaries.

There exist two other institutions founded during the lifetime of Ilminsky—the Brotherhood of St. Guryi and the Translations Committee. The Brotherhood of St. Guryi was founded in 1867 at the beginning of Ilminsky's work, by Anthony, Archbishop of Kazan, and a group of persons who sympathised with the work among the aboriginal tribes. This Brotherhood supported about 150 village schools, principally in villages where the Moslem propaganda was especially strong.

The Translations Committee was founded in 1876 for the purpose of extending the work of translation begun by Ilminsky. This Committee translated and printed parts of the Holy Scriptures, parts of the Church-service and Prayer-books, short stories, school-books,

different tracts and religious books, popular books giving elementary historical, medical, agricultural, and other information.\*

Ilminsky's life-work put an end to the conversion of numbers of aborigines to Islam. During the last quarter of the nineteenth century this falling away occurred in very few cases, and only in those villages where the "System of Ilminsky" had not been introduced, or where it had been introduced too late and the influence of Islam was already firmly established. The manifesto of April 17th, 1905 (which granted religious liberty) gave a new start to the propaganda of the Moslems, who explained to the aboriginal tribes that by this manifesto

\* In the course of thirty years' work Ilminsky and his helpers printed translations in the following languages :—

Tatar .. ..	49	works.	Altai .. ..	10	works.
Tshuvash .. ..	40	"	Buriat .. ..	10	"
Tsheremiss .. ..	25	"	Tunguze .. ..	2	"
Votiak .. ..	12	"	Jakut .. ..	6	"
Mordva .. ..	11	"	Samojede .. ..	4	"
Kirguise .. ..	8	"	177 different works.		

After Ilminsky's death the Translations Committee continued its work, and it is carrying it on still. In the course of eighteen years, from 1892 until now, the Committee has printed the following translations :—

Tatar .. ..	119	works.	Jakut .. ..	8	works.
Tshuvash .. ..	209	"	Permiak .. ..	6	"
Tsheremiss .. ..	59	"	Tshukot .. ..	2	"
Kirguise .. ..	31	"	Arabic and Persian	4	"
Bashkir .. ..	7	"	Avar .. ..	3	"
Mordva .. ..	12	"	Buriat .. ..	4	"
Votiak .. ..	52	"	Russian .. ..	34	"
Kalmyk .. ..	5	"	558 different works.		
Aderbeydjane .. ..	3	"			

According to this information the number of translations published from the beginning of Ilminsky's work to the present time amounts to (177 + 558) 735 different translated works and more than 2,000,000 separate books. But the information used here is not complete, and, in fact, the number of works printed during this period is even greater, and amounts to from 850 to 900.

The British and Foreign Bible Society has been and is now of great help in printing the Holy Scriptures in the different aboriginal languages. At present the whole Bible is printed in Tshuvash, and the Gospels are in the following languages—Tsheremiss, Votiak, Bashkir, Mordva, Tatar, Jakut. Translations of other parts of the Bible have also been printed in these languages.

the Czar expressed his wish that all the baptised and heathen tribes should accept Islam. The result was that all the aborigines who had become Moslems in the latter half of the nineteenth century, but who were not allowed to profess their religion openly and continued to be counted as Christians, were now formally and officially recognised as Mohammedans. Of these there were about 40,000.

As for new converts from Christianity or heathenism to Islam, the numbers of such, since the manifesto of 1905, have not been more than from 5,000 to 10,000. This comparatively small falling away into Mohammedanism is due to the work of Ilminsky and his followers. The 110,000 remaining baptised Tatars and a great number of the Tshuvashes stand firmly in the Christian faith.

Ilminsky hoped that the baptised Tatars would act as a leaven on the surrounding Moslem population, and that through them the Christian faith would gradually win the Mohammedans, but as yet there are no signs that this hope is to be realised. On the contrary, the Tatars mark off very clearly the difference between Moslem and Christian Tatars, and though they show the Christian Tatars respect when they are rich and lead a respectable moral life, yet they distrust them more than they do the Russians.

Nobody calls baptised Tatars by the name of "Tatars"; they are always called "baptised people" (*kreshtshennyie*). On the other hand, if some of the aborigines of other tribes (Tshuvashes, Tsheremisses, etc.) become Moslems, they immediately assume the name of "Tatars." I saw such cases many times myself. I tried to persuade Mohammedanised Tshuvashes that they, as well as their fathers, were not Tatars but Tshuvashes, but they insisted with stubborn angry faces: "No, we are Tatars, and our fathers were also Tatars." The aborigines who are converted to Islam, no matter to what tribe they formerly belonged, stop all intercourse with their own tribe, forget their own language, and become thorough Tatars in language, dress,

and customs. They are more fanatical than those who were born Moslems.

The Tatars are convinced of their own importance. They have a very high opinion of themselves, and such a proud independent bearing that the other tribes become convinced also that the Tatars and the religion of Islam are higher than everybody and everything else. Only those aboriginal tribes, which through vernacular schools and Church-services have been firmly grounded in the Christian faith can resist the attraction of the Tatars, but the tribes, or parts of tribes, which are still standing at the turning-point between Islam and Christianity are strongly influenced by the Tatars; every Tatar is a welcome visitor and is received with honour which is shown to no other nation.

This respect of the aboriginal tribes for the Tatars helps the latter extremely in their endeavours to propagate the Moslem religion. The spirit of militant fanaticism is very strong among the Moslems; every simple, untaught Moslem is a missionary of his religion, and the poor, dark, untaught heathen or half-heathen tribes cannot resist this force. In many villages of baptised aborigines the men go away for the winter to work as tailors in Moslem villages. There they are converted to Islam, and they return to their villages as fanatics bringing with them Moslem ideas with which to influence their homes.

When a village comes under Moslem influence the first step is to leave off wearing a belt. The Russian peasant always wears a belt over his shirt, and the baptised aborigines assumed this habit. The Tatars wear no belts, and when in a baptised village you see the men without belts you know it is the first step towards Islam. The second step is the shaving of the head (the Russians and the baptised aborigines cut their hair, the Moslems shave it) and the wearing of the small round Moslem cap. When a village has reached this stage, to retain it for Christianity is almost hopeless. The building of a church only excites the people to accept Islam entirely. They begin to keep Fridays instead of



Sundays, then they get a mullah, build a mosque, and the transformation is complete.

If a school and church where the vernacular language is used are established in a village where the influence of Islam is only beginning to be felt, this village can yet be saved; the people get acquainted with the truths of Christianity, and at least some of them can be won back. But if you come too late, missionary efforts only accelerate the progress of Islam.

As soon as the surrounding Moslems are sure that the new converts have really become Moslems, they begin to help them morally and materially. Each family which has accepted Islam receives help in money or in kind. The Moslems build a house for this family, buy a field, cattle, etc., for that one. If several families are converted they build a mosque for them, and organise a school for the children. The attraction of this material help is so strong and the moral strength of the Moslems so great, that in these last years there have even been cases of Russians accepting Islam. For instance, in the district of Bougoulma (province of Samara) there were about ten such cases in the course of last year. As yet they are an exception, but they prove the increasing influence of Islam in Russia.

The strength of the Moslems lies in their fanaticism and unity. Once in a Bashkir village, of the province of Ufa, a simple Bashkir peasant said to me: "If somebody even in fun makes the sign of the cross over a Moslem child, that child ought to be put to death."

The unity of the Moslems in Russia is in great part due to the Russian Government. The strength of Islam in Russia has steadily increased since the beginning of the sixteenth century, and at the end of the eighteenth century the Empress Catherine II organised a special independent clerical government for the Mohammedans. It was founded at Ufa, which formerly belonged to the province of Orenburg,\* and was therefore called the Muftiat of Orenburg or the Orenburg Mohammedan Ecclesiastical Assembly.

\* At present there exists a separate province of Ufa.

The mufti is a central clerical authority, something like a bishop. He is assisted by an ecclesiastical assembly, composed of several mullahs, chosen by the people.

Later three more muftiats were created, so that now there are in the Russian Empire four muftis: the principal one is the Mufti, nominally of Orenburg, but actually residing at Ufa; his jurisdiction extends over the whole Centre and East of Russia. The second is the Mufti of the Crimea, residing at Simferopol, and extending his power over the Moslems of the West of Russia. The third and fourth are the Muftis of Caucasus—one Sunnite and one Shiite.

Moslems have no clergy as a class of society, but the Russian civil law stipulates that every Moslem who wants to be a mullah must pass a special examination at the muftiat to which he belongs. Therefore Moslems journey to Ufa from all parts of Eastern and Central Russia to pass their examinations there, and that is why the muftiat of Orenburg, which extends its power over most of the Russian Moslems, is of such great importance in the Moslem world. Every mullah of the smallest Tatar village is dependent on the muftiat, and in that way unseen threads hold together the whole Moslem population of Russia.

The unity of the Russian Moslem world was founded first of all by the creation of the muftiat. Another great power of the Moslem world is the press. Twenty-seven years ago, in the town of Baghtshisaraï in the Crimea, a Tatar of Greek extraction, named Gasprinski, founded a newspaper, *Terdjuman* (the Translator). This newspaper has been, from the beginning, the propagator of Pan-Islamism and, later on, of Pan-Tjoorkism. We are of the same opinion as Lord Cromer, that Pan-Islamism by itself cannot have very great results, because Islam as a creed cannot maintain itself before European civilisation. Pan-Islamism can fire the ignorant fanatical masses and lead them to political aims, but the serious peril comes from Pan-Tjoorkism. I have heard civilised Moslems say: "We do not believe in Islam as a creed, but we must hold fast to it for national purposes."

In order to make Islam more acceptable to men acquainted with European learning, a tendency to rationalise Islam is developing in the Russian Moslem world. The Moslems of Russia contend energetically that Islam does not prevent the development of science, and that the present immobility of Islam is only a temporary condition which does not characterise Islam in itself any more than the Catholic superstitions, the Inquisition and the stake of the Middle Ages characterise real Christianity. A number of writers work in that direction. At the head of them stands Ahmet Agaëff, who writes in the Moslem newspapers edited in the Russian language at Baku. Recently Agaëff has become a Turkish subject, and has been named inspector of primary schools in Constantinople.

Agaëff seeks to prove that the contradictions between Islam and science result only from the ignorance of the expounders. In the Middle Ages Christianity also was a barrier to the development of science, art, and freedom of thought. But this was not the fault of the Gospel or of the teaching of Christ, but the fault of His expounders, who nowadays find it possible not only to reconcile religion and science, but even to consecrate republican standards. With Islam it is the same, it has become an instrument in the hands of ignorant and wild mullahs, but now it is passing through the same evolution which Christianity traversed in former days. (Taken from a newspaper named *Caspîi*, in Baku.)

Our opinion that in the Moslem world of Russia the nationalistic Pan-Tjoork movement is of the greatest importance, is supported by many facts. The Moslem press is full of articles preaching the unity of interests and the desirability of *rapprochement* with Turkey. Many Tatar mullahs in the villages of East Russia receive newspapers and books from Constantinople, and in Eastern Russia one often meets schoolmasters who have been educated at Constantinople and Cairo.

These schoolmasters appear very frequently as pioneers of the New Islam or, as it is called in Russia, the "New Method Movement."

This New Method Movement meets with the resistance of mullahs of the old school who hold fast to tradition; nevertheless it is spreading rapidly. This movement not only preaches Pan-Islamic and Pan-Tjoork ideas, but it is creating a new Islamic language (Pan-Tjoork), which may be understood by all the different Moslem tribes living in the Russian Empire. This language is a mixture of the Tatar, Turkish, Arabic, and Persian languages. The New Method books and newspapers are written in this language, which is intended to unite the Moslem world. At the present time the literature of the Moslems of Russia can be divided into two parts:—

1. The Moslems continue to reprint and read the old Moslem scholastic works; these are also taught in the schools.

2. The Moslems are rapidly creating a new literature by translating and adapting works of European literature. For instance, a short time ago I saw in a Tatar newspaper that a Tatar translation of Beecher Stowe's "Uncle Tom's Cabin" had just been printed. The fundamental idea which inspires the Moslems in their literary efforts is the creation of the literary language of which I have just spoken. This work has been carried on with great perseverance for the last twenty-five years, and has already given considerable results in uniting the separate Islamic tribes of Russia into one "Moslem nation," as the Moslems of Russia often call themselves.

The nationalistic Pan-Tjoork idea inspires the Moslems in their fight for school reform and religious reform. The ancient scholastic mektebas (primary schools) and medressas (high schools), which existed for many centuries, all after the same type, throughout the whole Moslem world, are now being rapidly changed by the Moslems of Russia into reformed educational institutions where a large place is given to secular instruction and little time is left for religious teaching. The Turkish language is taught in the New Method mektebas. The syllabus of the New Method medressas approaches the programme of the European middle schools.

This is a specimen of their syllabus :—

CLASSES.	NUMBER OF LESSONS.								Total Sum.
	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	
<i>Secular Teaching :</i>									
Turkish Language and Literature.	2	2	2	2	2	2	2	1	15
Arabic Language and Literature.	6	6	4	3	2	2	2	2	27
History of Islam ..	2	2	2	2	—	—	—	—	8
General History and Philosophy of History	—	—	—	—	2	2	2	2	8
Mathematics (Arithmetic, Algebra, Geometry, Trigonometry).	3	3	3	2	4	4	2	1	22
Geography, Natural History, Physics, Chemistry.	4	4	4	1	2	1	5	4	25
Agriculture .. .. .	—	—	—	—	—	—	1	1	2
Book-keeping .. ..	—	—	—	—	—	1	1	1	3
Hygiene .. .. .	—	—	—	—	—	—	—	1	1
Psychology, Logic ..	—	—	—	—	—	1	—	1	2
Method .. .. .	—	—	—	—	—	—	—	1	1
Calligraphy .. .. .	2	2	1	1	1	—	—	—	7
Russian Language ..	12	12	12	12	12	3	3	2	68
French and German (optional subjects).	—	—	—	—	—	—	—	—	—
Total of Lessons ..									189
<i>Religious Teaching :</i>									
Koran .. .. .	1	1	—	—	—	—	—	—	2
Systematic Theology ..	—	—	1	1	1	1	—	—	4
Fikh (Law) .. .. .	—	—	1	1	—	—	—	—	2
Oussoul-ul-Fikh (Fundamentals of Law).	—	—	—	—	2	2	—	—	4
Rules of Morals .. ..	—	—	—	1	—	1	1	—	3
Faraiz (Laws Concerning Inheritance).	—	—	—	—	—	—	—	1	1
Tefsir (Explanation of the Koran).	—	—	—	—	—	—	2	2	4
Hadiths and Fundamentals of Hadiths.	—	—	—	—	—	—	2	2	4
Total of Lessons ..									24

This syllabus is very imperfect from a pedagogic standpoint, but it is vastly superior to the old scholastic programme. As we have remarked, secular instruction occupies a large place, and religious teaching only twenty-four hours per week in all the eight classes, an average of three hours per week in each class. The secular instruction is so arranged as to give the scholars in each class positive and clearly defined knowledge in a certain order, and one may notice further the effort made to give the scholars such knowledge as shall be useful to them in after-life.

The principal defect of the school—the absence of lessons in the mother-tongue of the scholars (Tatar language), in place of which Turkish and Arabic are taught—is explained by the present tendency of the Moslem cultured classes to create the unity of the Tjoork tribes with the help of the schools; however, this defect does not hinder this school from educating a considerable number of schoolmasters for the New Method medressas.

The introduction of the History of Islam into the programme is also remarkable. Until now no History of Islam existed in any of the principal Moslem languages; only in 1908 a Turkish translation appeared at Cairo of the old work of Dozy, "*Essai sur l'Histoire de l'Islamisme*." The translator, Djevelt Bey, chose this book as being scientific and impartial, and printed a translation of it, with one addition, however: every time that the Prophet is named, the usual Moslem phrase is added: "Allah prays for him and saves him" or "May Allah be satisfied with him."

In this syllabus you can clearly see the tendency to rationalise Islam. A single glance at the table of religious teaching is sufficient to convince us that the New Method medressas aim at explaining the Koran in the same spirit as Agaëff explains it. The quantity of Moslem religious teaching put into the programme is such as to leave ample time for secular subjects. The programmes of other New Method medressas are similar to this one.

Though at present there is discord between the old

tradition schools and the New Method schools, these latter take the upper hand and their number increases rapidly as well as the number of New Method mektebas. The explanation of this is that the New Method Movement relies upon the liberal and nationalist feelings of the more civilised Moslems.

Moslems in Russia complain of being religiously oppressed, but this is not true. The Moslems have in many respects more freedom than the baptised aboriginal tribes; they are quite free in respect of their religion and their schools. The building of mosques among them goes on much more rapidly than the building of churches among the baptised aboriginal tribes, and is in no way hindered. As to schools, the Moslems open as many as they please, and teach what they please in what language they please, entirely free from State control. As soon as the Russian Government takes a step towards putting their schools under the control of the State, the Moslems complain that they are oppressed, and are again left alone.

The following are the principal centres of New Method Moslem education in Russia:—

1. *Kazan*.—The oldest and largest medressas are concentrated here; it is the principal centre of the Moslem press in Russia. Many newspapers are edited and several hundred books published, with a total of about two and a-half million copies yearly.

2. *Ufa*.—The headquarters of the principal Mohammedan Ecclesiastical Assembly with the mufti as its president.

Mention may be made of Orenburg and Troïzk, which are also very important centres of Moslem education and of the Moslem press. In the Caucasus the centre of the Moslem world is Baku; in Central Asia, Tashkent, Khokand, Andijan, and Samarcand are important. Bokhara is, so far, little influenced by the New Method Movement. The ancient glory of Samarcand and Bokhara as centres of Moslem learning has faded away; they have been superseded by Kazan.

This is the table of statistics of the baptised, heathen

and Moslem aborigines inhabiting Russia according to the census of 1897 :—

1. KIRGUISES .. .. 4,886,946. Mohammedans. Live partly in the East of Russia (about 300,000), but mostly in Asiatic Russia, between the River Ural and the Chinese frontier.
2. TATARS .. .. 3,737,627. Mohammedans. Live in the eastern part of European Russia and western part of Asiatic Russia; a few in Central Russia.
3. ABORIGINAL TRIBES OF CENTRAL ASIA ..  
 (a) Usbeks . 726,534  
 (b) Sartes .. 968,655  
 (c) Turkmans 281,357  
 } 1,976,546. { Mohammedans. Inhabit Central Asia.
4. BASHKIRS .. .. 1,439,136. Mohammedans. Live near the frontier of European and Asiatic Russia.
5. GEORGIANS, IMERE-TIANS, MINGRELIANS .. 1,336,448. Greek Orthodox. Inhabit Trans-Caucasia.
6. ARMENIANS .. .. 1,173,096. Christians. Trans-Caucasia.
7. MORDVA .. .. 1,023,841. Baptised. Eastern and Central Russia.
8. TSHUVASHES .. .. 843,755. Baptised, with the exception of about 20,000 heathen. Eastern Russia.
9. TSHETSHENTS, AVARES, AND OTHER CAUCASIAN TRIBES. } 819,576. Mohammedans. Caucasus.
10. KALMYKS AND BURIATS. 479,311. Lamaïtes; a few Greek Orthodox. South Russia and Siberia.
11. TATES AND TADJIKS .. 445,453. Mohammedans. Central Asia.
12. VOTIAKS .. .. 420,970. Baptised, except about 10 per cent., which are heathen. Inhabit Eastern Russia.
13. TSHEREMISSES .. .. 375,439. Baptised, except about 25 per cent., which are heathen and many Moslems. Eastern Russia.
14. FINNS AND CORELS .. 351,169. Protestant and Greek Orthodox. North-West of Russia.
15. KURDS AND OSSETINS 271,665. Kurds, Mohammedans; Ossetins are mostly Greek Orthodox. Inhabit Caucasus.
16. ZYRIANS AND PERMIAKS 258,309. Greek Orthodox. North-Eastern Russia.



17. JAKUTS	.. .. .	227,384.	Greek Orthodox.	Eastern Siberia.
18. TJOORKS	.. .. .	208,822.	Mohammedans.	Trans-Caucasus.
19. KABARDEENS AND		170,672.	Mohammedans.	Caucasus.
ABKHAZES.				
20. KUMYKS AND NOGAITS		147,488.	Mohammedans.	Caucasus.
21. TUNGUZES	.. .. .	66,270.	Heathen, partly Greek Orthodox.	Inhabit Siberia.

---

20,659,923

---

Since 1897 this number must have been augmented by about 22 per cent., so as to make at present more than 25,000,000.

There are two more Moslem tribes not mentioned in this list—the Meshtsherakis and Tepteris; but I do not name them separately, because ethnologically, and in situation, language, and religion they do not differ from the Tatars and Bashkirs amongst whom they live.

The principal baptised and heathen aboriginal tribes are the baptised Tatars, the Tshuvashes, the Votiaks, the Tsheremisses, and the Mordva.

*The Baptised Tatars.*—About 40,000 to 50,000 baptised Tatars have fallen back into Islam, especially in the second half of the nineteenth century and partly in the first years of the present century. At present they are more fanatical than most Moslems. The remaining 110,000 baptised Tatars are almost all firm in the Christian faith; this is the result of the work of Ilminsky and his followers. There are only a few villages where the baptised Tatars have a marked sympathy for Islam and where there occur even now cases of conversion to Islam.

*The Tshuvashes.*—There are at present about a million Tshuvashes; they are of Tjoork race and live in six provinces of Eastern Russia. Nearly all of them are baptised. Amongst many of them, schools after Ilminsky's method have been firmly established through Mr. Jakovleff's care, and in those districts the Tshuvashes are firm in the Christian faith, and are morally and intellectually developed to a degree sufficient to resist

Moslem propaganda. But there exist also many remote villages where there are no schools in the vernacular languages, and there the Tshuvashes, although baptised, hardly differ from the heathen, and are under more or less strong Moslem influence. Some of them become Moslems. There exist also about 20,000 unbaptised (heathen) Tshuvashes, some of whom are being gradually absorbed by Islam. Besides the million of Tshuvashes mentioned, there is a great number of Tshuvashes who became Moslems many years ago and do not differ from the Tatars.

*The Votiaks* are of Finnish race, number at present about 500,000, and live dispersed among the Russian and Tatar population in five provinces of Eastern and North-Eastern Russia. About 10 per cent. are heathen and under the more or less strong influence of Islam. Another portion of them is Moslem. The greater number of them are baptised, but as they live in remote districts they have few schools of Ilminsky's method and few churches with services in the vernacular language. Therefore even the baptised Votiaks are little in advance of the heathen, and the influence of Islam is continually growing stronger. Besides these 500,000 Votiaks, there exist many who became Moslems in the eighteenth and beginning of the nineteenth century, and, having accepted the language and customs of the Tatars, are completely tatarised.

*The Tsheremisses* are of Finnish race and number at present about 450,000. Their condition is still darker than that of the Votiaks. About a quarter of the Tsheremisses are heathen. These pray in their sacred groves and make bloody sacrifices of animals. A great part of the heathen population inclines towards Islam, and many have already become Moslems. The baptised Tsheremisses are very little enlightened. They have few schools of Ilminsky's method and hardly any priests of their own tribe. It is probable that gradually most of the Tsheremiss tribe will become Mohammedans.

The only serious missionary work among them is done

by a Tsheremiss Abbot (a pupil of Ilminsky), who has founded a mission school in his convent in the north of the province of Ufa, on the banks of the River Kama. This Abbot takes heathen Tsheremiss boys into his school, and many of them have ended by accepting baptism. Unfortunately, this school and the convent are very poor, and though the Abbot gives away all he has, lives almost on dry bread, and has very often no pillow to sleep upon, there are times when the number of pupils has to be diminished because the school, as well as the convent, has no bread.

Besides the 450,000 above mentioned, a considerable number of Tsheremisses were converted to Islam long ago and have become completely tatarised.

*The Mordva* are also of Finnish race and number now about 1,200,000. They live in Central and Eastern Russia. Although they are nearly all baptised, yet many of them maintain their heathen religious rites and ceremonies. Islam has almost no influence upon them. They have firmly preserved their ancient ancestral customs, and one often meets among them families of forty to fifty members. In consequence of this they hold very fast to their ancient original culture and do not become influenced by Islam. There exist only seventy-eight heathen of the Mordva tribe.

Besides the above-named, there are many smaller tribes—the Zyrians, Permiaks, Woguls, and others. Their religious state is very dark, worse than that of the Tsheremisses and Votiaks. Some are baptised, some are heathen, but nearly all live under the sway of the rudest heathen superstitions.

The principal Moslem tribes of Eastern Russia are the Tatars, Bashkirs, and Kirguises.

*The Tatars* live in small numbers nearly everywhere in Russia, but in the Eastern provinces they form a considerable part of the population. They have completely tatarised the Bashkirs, who live in the provinces of Ufa, Perm, and Orenburg, so that there is hardly any difference to be seen between these two tribes.

I.—PROVINCES OF EUROPEAN  
RUSSIA, WITH PERCENTAGE OF  
MOSLEMS FROM 0·1% (0·06) to  
1%.

Provinces.	Per cent. Moslems.
No. 1. St. Petersburg .	0·29
No. 2. Courland .	0·09
No. 3. Kovno .	0·11
No. 4. Vilna .	0·28
No. 5. Grodno .	0·37
No. 6. Suwalki .	0·14
No. 7. Lomja .	0·08
No. 8. Siedlce .	0·08
No. 9. Warsaw .	0·08
No. 10. Kiew .	0·09
No. 11. Podolia .	0·23
No. 12. Volhynia .	0·16
No. 13. Kherson .	0·09
No. 14. Yekaterinoslav .	0·09
No. 15. Moscow .	0·23
No. 16. Ryazan .	0·27
No. 17. Tambov .	0·58
No. 18. Kharkov .	0·06
No. 19. Don .	0·12

II.—PROVINCES OF EUROPEAN  
RUSSIA, WITH PERCENTAGE OF  
MOSLEMS FROM 1% TO 5%.

Provinces.	Per cent. Moslems.
No. 20. Nijni-Novgorod .	2·62
No. 21. Vyatka .	4·27
No. 22. Perm .	4·96
No. 23. Penza .	3·98
No. 24. Saratov .	3·92
No. 25. Stavropol .	4·39

III.—PROVINCES OF EUROPEAN  
RUSSIA, WITH PERCENTAGE OF  
MOSLEMS FROM 5% TO 10%.

Provinces.	Per cent. Moslems.
No. 26. Simbirsk .	8·63
No. 27. Kuban .	5·38
No. 28. Tshernomorsk .	5·41

IV.—PERCENTAGE OF MOSLEMS  
FROM 10% TO 20%.

Provinces.	Per cent. Moslems.
No. 29. Samara .	10·37
No. 30. Taurida .	13·14
No. 31. Kutaiss .	11·12
No. 32. Batum .	11·12
No. 33. Tiflis .	17·98

V.—PERCENTAGE OF MOSLEMS  
FROM 20% TO 50%.

Provinces.	Per cent. Moslems.
No. 34. Kazan .	28·75
No. 35. Orenburg .	22·66
No. 36. Astrakhan .	30·60
No. 37. Erivan .	42·47

VI.—PERCENTAGE OF MOSLEMS  
FROM 50% TO 55%.

Provinces.	Per cent. Moslems.
No. 38. Ufa .	50·03
No. 39. Kars .	50·16
No. 40. Tersk .	52·18

VII.—PERCENTAGE OF MOSLEMS  
FROM 60% TO 80%.

Provinces.	Per cent. Moslems.
No. 41. Elisavetpol .	62·96
No. 42. Uralsk .	74·15

VIII.—PERCENTAGE OF MOSLEMS  
FROM 80% TO 100%.

Provinces.	Per cent. Moslems.
No. 43. Daghestan .	94·69
No. 44. Baku .	82·05

I.—PROVINCES OF ASIATIC RUSSIA,  
WITH PERCENTAGE OF MOSLEMS  
FROM 0·1% TO 1%.

Provinces.	Per cent. Moslems.
No. 1. Primorskaya .	0·57
No. 2. Amur .	0·54
No. 3. Transbaikalia .	0·48
No. 4. Yakutsk .	0·70
No. 5. Enisseisk .	0·86

II.—PERCENTAGE OF MOSLEMS  
FROM 1% TO 5%.

Provinces.	Per cent. Moslems.
No. 6. Irkutsk .	1·48
No. 7. Tobolsk .	4·47
No. 8. Tomsk .	2·12

III.—PERCENTAGE OF MOSLEMS  
FROM 60% TO 80%.

Provinces.	Per cent. Moslems.
No. 9. Akmolinsk	64·48

IV.—PERCENTAGE OF MOSLEMS  
FROM 80% TO 100%.

Provinces.	Per cent. Moslems.
No. 10. Turgai .	90·99
No. 11. Semipalatinsk .	89·71
No. 12. Semiryechensk .	90·18
No. 13. Syr-Daria .	96·37
No. 14. Ferghana .	99·09
No. 15. Samarcand .	97·62
No. 16. Zakaspisk .	88·07
(Transcaspia)	

*The Kirguises* live in the steppes in Eastern and South-Eastern Russia and in Central Asia. They lead a nomadic life, and differ from the Tatars in language and appearance. Not very long ago they were heathen, and Islam has not yet taken deep hold of their minds, but the Tatars do all they can to tatarise them by sending mullahs and schoolmasters into the steppes. Thus the tatarisation of the Kirguises advances rapidly, to the great advantage of the Pan-Tjoork movement.

The first general census in Russia took place in 1897. According to that census the number of Moslems in the whole Russian Empire (excluding Khiva and Bokhara) amounted to about 14,000,000. Since that time thirteen years have passed, and we have not at present complete accurate and detailed data regarding either the number of inhabitants of the Russian Empire or the number of Moslems.

The total number of inhabitants of the Russian Empire has increased since 1897 by about 22 per cent. As during that time the number of converts from Islam to Christianity has not exceeded ten to fifteen persons yearly, and the number of baptised aborigines of Finnish and Tjoork race converted to Islam, though not accurately known, does not exceed 50,000, we may count that the present number of Moslems in Russia, as well as the general population of the whole Empire, has increased 22 per cent., and therefore amounts at present to 17,000,000. Including the Moslems of Khiva and Bokhara the total is nearly 20,000,000.

The number of Moslems shown on the map is that which is noted by the annual report of the Ministry of Finance for 1908.

All the provinces in which the number of Moslems attain 0·1 per cent. of the whole population of that province are marked on the map. One sees that Moslems live in small numbers in very many provinces, but the greater number of them inhabit the south-east of the Russian Empire, in the countries touching Turkey, Persia, Afghanistan, and China.

In the lands which belonged formerly to the ancient

empire of Kazan, from the middle of the Volga to the Ural Mountains, the Moslems form such a large percentage of the population that in some districts they comprise the majority of the inhabitants.

The general number of Moslems living here (in the provinces of Nijni-Novgorod, Kazan, Viatka, Perm, Ufa, Orenburg, Samara, Saratoff, Simbirsk, Pensa) is—according to the census of 1907—2,986,000, and now exceeds 3,500,000. This group is the most civilised of all the Moslems of Russia. Here the principal centres of Moslem civilisation are Kazan, Orenburg, Ufa, Troïzk. Among these Moslems most of the men can speak Russian sufficiently for the simple themes of everyday life.

Next to this region are the Asiatic lands inhabited by a considerable number of Moslems, amongst whom acquaintance with the Russian language is very rare. The principal centres of Moslem education among these Moslems are the towns of Samarcand, Khokand, Tashkent, Andijan, Bokhara. You can see on the map that in this region the whole land is inhabited almost exclusively by Moslems. The inhabitants who are not Moslems are of Christian or Jewish religion.

In the Caucasus the Moslems form the majority of the population in the east and south of the land. Here the principal Moslem centre of education is Baku. In the Crimea live about 200,000 Tatars; they are the remnant of the ancient Khanate of Crimea.

There are Moslems in small numbers in nearly every part of Russia. They can at present be divided into two categories :—

(a) A non-nomadic population of agriculturists. These are the remnant of the ancient nomadic Tjoork hordes which settled down in the precincts of the ancient czardoms of Moscow and Poland, at the time when the whole south-east of Russia was under the sway of the Tatar hordes.

(b) A fluctuating population of workmen, merchants, and artisans coming from the provinces where the Tatar population is more dense.

All these Moslems speak Russian quite well, but hold

fast to Islam, and there are among them no cases of conversion to Christianity.

The great majority of Russian Moslems belong to the Sunnite sect. Only in the Caucasus there exists a considerable number of Shiahs, who have their own mufti; and a small number of Persians belonging to the Shiah sect can be found in Central Asia.

Sufism, as well as the Orthodox Islam, has developed itself among the Moslems of Russia, especially in Central Asia. Though, in fact, Sufism forms a heresy in Islam, yet after a long fight it was recognised as an ingredient part of Islam and created a great number of orders in Central Asia. All these orders, however, develop especially the ritualistic side, and, without bringing any division into Islam, strengthen it morally.

All the Moslems of European Russia and the Caucasus enjoy the same rights as the Christian population of the Empire. The Moslems do military service, take part in civic life and parliamentary elections, act as jurymen, and enter Government service on equal terms with the Greek Orthodox population. There are some restrictions for Moslems only in the scholastic professions. They have not the right to be presidents of the district education boards, teachers of humanitarian sciences in Russian schools, or schoolmasters in primary schools for Christian children. The family and religious life of the Moslems is regulated by Moslem laws. Moslems can have several wives and can divorce according to the Moslem laws; they inherit according to Moslem religious law or according to the Russian civil law. All the above-mentioned questions, as well as the nomination of mullahs, are decided by the akhunds and imams, who in their turn are subject to the Mohammedan Ecclesiastical Assembly.

In the Asiatic provinces the Moslems enjoy the same freedom as those of European Russia, only they have no courts with jurymen, and have not the right to send deputies to the Duma.

Materially the non-nomadic Moslems are much on the same level as the Russians. There are regions where the Moslem population is poorer than the Russian, but



there are other districts where the contrary is seen. There are many rich Moslems, especially among the Tatars living in the provinces near the Volga. As to the nomadic Moslems (Kirguises), the greater part of them are poor, but this is not the result of religious oppression, but of the conditions of their nomadic life.

Literacy is common among the Moslems of European Russia. Here in many districts the number of literate Moslems surpasses the number of literate Russians. But this literacy is only Moslem literacy—reading and writing in their mother-tongue and with the Arabic alphabet. The number of Moslems able to read and write in the Russian language is very small. Among the nomadic tribes literacy is very uncommon. The Asiatic non-nomadic population has a considerable number of schools. In 1907 they amounted to 6,026 (in Turkestan). Judging by this number of schools we must suppose that about one-half of the non-nomadic Moslem population of Central Asia must be literate. Accurate statistical data on literacy or illiteracy are completely wanting.

Turning to the question of missions among the Moslems of the Russian Empire, I am obliged to say that the Russian laws as yet allow no Protestant mission in the Russian Empire. If the new law on religious liberty which has been put before the Duma by the Government is passed, this hindrance will then be removed.

There exists in Russia a Greek Orthodox Missionary Society, whose headquarters are in Moscow, but which has branches in different towns. According to the last report, it had during the year 1908, 12,164 members (including the branches). The annual expenditure of the Society during 1908 amounted to 324,222 roubles (£32,422), including that of the Greek Orthodox missions in America and Japan. This Society supports several missions, including five specially organised missions to Moslems: the Altaï mission, the Omsk mission, the Tobolsk mission, the Enisseï mission in Asiatic Russia, and the Orenburg mission in European Russia.

In the other provinces inhabited by Moslems there

exist missionary committees and special missionaries. But the result of all these missions among Moslems is very small. In the course of the year 1908 there were only forty-four conversions of Moslems into the Greek Orthodox faith in the whole Russian Empire; on the other hand there undoubtedly were, in the course of the year, more than this number of cases of falling off of aborigines and Russians to Islam. But accurate statistical information about these cases is completely lacking.

Besides these missions there exist in Kazan two educational institutions which prepare workers for the missions :—

1. The missionary department of the Kazan Ecclesiastical Academy; and

2. The missionary classes at the Spasski convent in Kazan.

In these institutions the Tatar and Arabic languages are taught and information is given for the fight with Islam. Nevertheless the young men who graduate from these institutions do not do any missionary work among the Moslems, but usually serve as priests and schoolmasters in Russian and aboriginal districts. Generally speaking, missionary work amongst Moslems is extremely difficult, because they always energetically resist every attempt which is made to work amongst them. Every rouble spent for Christian missionary work amongst Moslems calls forth the collecting of great sums from Moslems for anti-Christian propaganda. Until now the only attempt which has had a satisfactory result has been the work of Ilminsky and his followers among the aboriginal baptised and heathen tribes of East Russia. The results obtained are great, but the work yet to be done is also very great and the difficulties very numerous.

For Russian political reasons the work among the aboriginal tribes meets with many impediments, and the so-called "System of Ilminsky" has numerous enemies. Therefore that system has not reached the development which is needful to save the aboriginal tribes from tatarisation.

In general the missions find small sympathy and

interest in Russian society. For instance, an aboriginal priest tried for five or six years to raise money for building a church in a village where there are 700 heathen, and he could not find the means until the Emperor was accidentally informed about it and gave the necessary sum to finish the building. Another aboriginal priest spent several years before he could collect 300 roubles to repair an old church in a village where the baptised Tshuvashes had begun to fall away to Islam, and eight families had already become Mohammedans. In this same village the Moslems raised, in the course of a few months, the 2,000 roubles necessary to build a mosque for the eight families which had been converted to their faith. The Moslems are an energetic, organised force, and work with an untiring solidarity to undo the work of the followers of Ilminsky.

These followers are few, have many enemies, and get small help. Most of them—aboriginal priests or schoolmasters—are poor, and have not the necessary means to do all that ought to be done. Missionary schools have to be shut for want of money, and translation and publishing work advances much more slowly than is necessary to meet the needs of the aboriginal Christian population.

Other missionary societies can help in the work done in Russia in the following ways :—

1. As no Protestant mission is allowed in the Russian Empire, a Protestant mission could be founded near the frontier, for instance, in Persia.

2. As to the work in Russia, something could be done to help the workers who labour among the aboriginal tribes ; for instance, means could be sent to help towards the work of translating, publishing, and distributing the Holy Scriptures in the various aboriginal languages.

In all cases it would be useful if friends of the cause would come and see for themselves.

*St. Petersburg.*

SOPHY BOBROVNIKOFF

(née TCHITCHÉRINE).