

class, who have been fed on Western literature of the most extreme type in religion, politics, and morals. They talk the loudest, but it would be a mistake to think that theirs is the real voice of Russia.

Both England and Russia are in the throes of a social and industrial revolution. But they are at different stages of it. This is why it is so useful to think of modern Russia by comparison with the England of a hundred years ago; for in both we have a time of deep ferment and discontent throughout the whole nation among those who have lost their old anchorage, both as regards thought and as regards the structure of social life. The first Duma, from which so much was hoped, was wrecked, not on what we should call questions of politics in the ordinary sense, that is to say, on questions of government, but on the question of land tenure. We should remember, in our own history, the machinery riots, the Chartist movement, and the disappointment which followed the extravagant hopes raised by the first Reform Act.

Both England and Russia have a strong sense of patriotism, a deep love of their own country, and a sense of national and imperial unity. Both are at bottom pious, simple, kindly, and lovers of peace. Even in the old Russian epic poems and tales the heroes are defenders, not conquerors, and the life of the agriculturist, rather than of the warrior, is glorified. Both are possessed by a wakening thirst for knowledge. The desire for knowledge is spreading in Russia with great rapidity. It will be immensely accelerated by the two great reforms of recent years—the enlarged freedom given to the press (it is still very incomplete, but the principle has been conceded), and the system of universal education (the bodies corresponding to our County Councils providing the schools, and the State paying the salaries of teachers), which has been framed and has begun to be carried into effect. But even