

philosophers is put to shame by the insight of the simple-minded. Conquerors should remember that the greatest victories in history have been won by the unarmed—by the Christian confessors whom the emperors sent to the lions, by the 'old believers' of Russia who went to Siberia and to the flames for their unyielding faith, by the Russian serfs who preserved their human dignity and social cohesion in spite of the exactions of their masters, by the Italians, Poles, and Jews, when they were trampled under foot by their rulers. It is such a victory of the spirit that Tolstoy had in mind when he preached his gospel of non-resistance; and I do not think even a German on the war path would be blind enough to suppose that Tolstoy's message came from a craven soul. The orientation of the so-called 'intelligent' class in Russia—that is, the educated middle class, which is much more numerous and influential than people suppose—is somewhat different, of course. It is 'Western' in this sense, that it is imbued with current European ideas as to politics, economics, and law. It has to a certain extent lost the simple faith and religious fervour of the peasants. But it has faithfully preserved the keynote of popular ideals. It is still characteristically humanitarian in its view of the world and in its aims. A book like that of General von Bernhardt would be impossible in Russia. If anybody were to publish it, it would not only fall flat, but earn for its author the reputation of a bloodhound. Many deeds of cruelty and brutality happen, of course, in Russia, but no writer of any standing would dream of building up a theory of violence in vindication of a claim to culture. It may be said, in fact, that the leaders of Russian public opinion are pacific, cosmopolitan, and humanitarian to a fault. The mystic philosopher,