

whensoever there be a prophetic remnant among men ready to receive him. He has come again and again in this way in the course of history, to reinforce mankind in its ceaseless struggle into light and liberty. Once more He may be at the door. Perchance in the present insurgency of the working folk there is a sign of His coming in power.

May it not be that His star has already appeared—as before, in the East? The Russian rising has in it many baffling elements; but there is some ground for thinking that behind it is a genuine religious impulse. We may not forget that the soil which produced the Russian Revolution raised the one great religious seer of our time, Lyof Tolstoi; and no soil has been more open to his sowing than that out of which he himself grew. It may be that when the clouds and the dust have been swept away we shall see that Dostoievsky's prediction has come true. Speaking of the "inmost essence and the ultimate destiny of the Russian nation," he says, "Russia must reveal to the world her own Russian Christ, whom as yet the peoples know not. . . . There lies, I believe, the inmost essence of our vast impending contribution to civilization whereby we shall awaken the European peoples: there lies the inmost core of our exuberant and intense existence that is to be." Perhaps that hour has struck, did we but know it.

However that may be, we are on the eve of change, a change vast and deep. The wage-earning classes, at last aware of their strength, are rising to claim their inheritance of life and liberty. "That European sham called civilization" (to quote Dostoievsky