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a household word in Russia, and surely they are one of the noblest efforts ever made by a nation in the direction of moral improvement.

Looking somewhat deeper, what right have the Germans to speak of their ideals of culture as superior to those of the Russian people? They deride the superstitions of the mujikh as if tapers and genuflexions were the principal matters of popular religion. Those who have studied the Russian people without prejudice know better than that. Read Selma Lagerloef's touching description of Russian pilgrims in Palestine 1. She, the Protestant, has understood the true significance of the religious impulse which leads these poor men to the Holy Land, and which draws them to the numberless churches of the vast country. These simple people cling to the belief that there is something else in God's world besides toil and greed; they flock towards the light, and find in it the justification of their human craving for peace and mercy. For the Russian people have the Christian virtue of patience in suffering: their pity for the poor and oppressed is more than an occasional manifestation of individual feeling-it is deeply rooted in national psychology. This frame of mind has been scorned as fit for slaves! It is indeed a case where the learning of

of Alexander II's reign. The principal were—the emancipation of the peasants (1861), the reorganization of the judicial system (1864), and the ereation of Zemstvo self-government (1864). There was a number of other reforms besides—the University Statutes of 1863, the Press Law of 1865, the partial abolition of corporal punishment in 1863: and so forth. Many of these reforms have been adulterated by subsequent modifications; but the main current of progress could not be turned back, and there are no greater names in the history of Europe than those of N. Milutine, D. Milutine, Prince Cherkassky, J. Samarine, Unkovsky, Zarudny, and their companions.

¹ Selma Lagerloef on Russian pilgrims.—"Jerusalem," vol. ii, "On the Wings of the Dawn."