

taught their pupils that in the world of ideas it is not such competitions that are important. A nation handicapped by its geography may have to start later in the field, and yet her performance may be relatively better than that of her more favoured neighbours. It is astonishing to read German diatribes about Russian backwardness when one remembers that as recently as fifty years ago Austria and Prussia were living under a régime which can hardly be considered more enlightened than the present rule in Russia. The Italians in Lombardy and Venice have still a vivid recollection of Austrian gaols; and as for Prussian militarism, one need not go further than the exploits of the Zubern garrisons to illustrate its meaning. This being so, it is not particularly to be wondered at that the Eastern neighbour of Austria and Prussia has followed to some extent on the same lines.

But the general direction of Russia's evolution is not doubtful. Western students of her history might do well, instead of sedulously collecting damaging evidence, to pay some attention to the building-up of Russia's universities, the persistent efforts of the Zemstvos, the independence and the zeal of the Press. German scholars should read Herten's vivid description of the 'idealists of the forties'.¹ And what about the history of the emancipation of the serfs, or of the regeneration of the judicature? The 'reforms of the sixties'² are

¹ *The idealists of the forties.* They have been described by Herten in his *Byloe i Dumy (Past and Thoughts)* in connexion with intellectual life in Moscow. Both Westerners like Granovsky, Stankevitch, Ketscher, Herten himself, and Slavophiles like J. Kireievsky and Khomiakoff, are vividly characterized in this brilliant autobiography.

² *The reforms of the sixties.* They comprise the great reforms carried out with rare patriotism and insight during the early years