

tendency towards mysticism, is characteristically Russian. In him, as in other writers, may be noted a tendency of the Russian nature to make philosophic thought concrete, to give it an immediate social or religious bearing, and to apply it directly to the problems of life. Thus Mikhailovsky is notable for his work in opposing and confuting that doctrine of the "struggle for existence," as applied to the moral world, on which Treitschke built his famous theories. The teaching of these thinkers insists before all things on duty; it defines progress as the increase of human happiness, and patriotism as the desire for this progress; and it affirms that the happiness of a people cannot be founded on the unhappiness of any other people.

The study of economics and sociology is one into which the educated class in Russia has, for three-quarters of a century or more, thrown itself with the utmost eagerness. It has been urged to this both by social environment and by natural bent. For the Russian mind is singularly quick and receptive, and its courage in following out arguments to their logical conclusion is even greater than that of the French, and perhaps only equalled by that of the ancient Greeks; and the conditions of a country which has changed so swiftly, and in which economic and social questions have presented themselves on so large a scale, have led to a wide study of social and economic problems.

Russians have devoured and assimilated all the theories and systems of the West, independent of the country of their origin—those of Comte, Herbert Spencer, or Marx; and they have added to them many of their own. They have also made, and are making, large contributions to the collection and systematisation of facts. Plechanov has a European reputation as a writer on sociology. Chuprov, Struve, Tugan-Baranovsky are among the names familiar to economic students. There is a whole