

of Dickens, but where the Russian suffered and despaired the Englishman suffered and acted. The reforms wrought, for instance, in our police courts, in our boarding schools, and in our educational system are directly due in a very large measure to the effect produced by *Oliver Twist* and *Nicholas Nickleby* and *Hard Times*.

The craze for foreign things which went so far to spoil the early efforts of the Russian people towards growth and self-realisation began to give place, about the middle of last century, to the notion of a regenerative mission. They were seized by the idea that they were an elect nation which should reconcile the failure of other nations and be a constructive power for the whole world. This was the idea which lay at the base of the Slavophil movement, and gave it the moral force which lay behind it as a merely racial or political movement. It was in pointed opposition to the Western notion, not yet extinct, that Russia was a blank sheet.

After the fall of Constantinople in 1453, Russia regarded herself as the inheritor of the Roman Empire. Moscow was the "third Rome." Homyakov, some sixty or seventy years ago, expanded this doctrine into one which has been since then one of the great motives or generative ideas in the world, that of a historical continuity by which the world-mission of Greece had passed to Russia through Byzantium. He emphasised the simplicity and love of peace which characterised Russian life. He claimed that "if there be a brotherhood of nations, moral supremacy does not belong to Germany, with her military and aristocratic ideals, but to the plebeian and agricultural Slavs." In the Russian character he discerned what he found to be a "fountain of living water" only held back by the national apathy and timidity. This feeling is expressed in his celebrated prayer for Russia, written in the album of the musician Glinka :—