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THE
RUSSIAN
EMPIRE
OF TO-DAY
AND YESTERDAY

BY

NEVIN O. WINTER

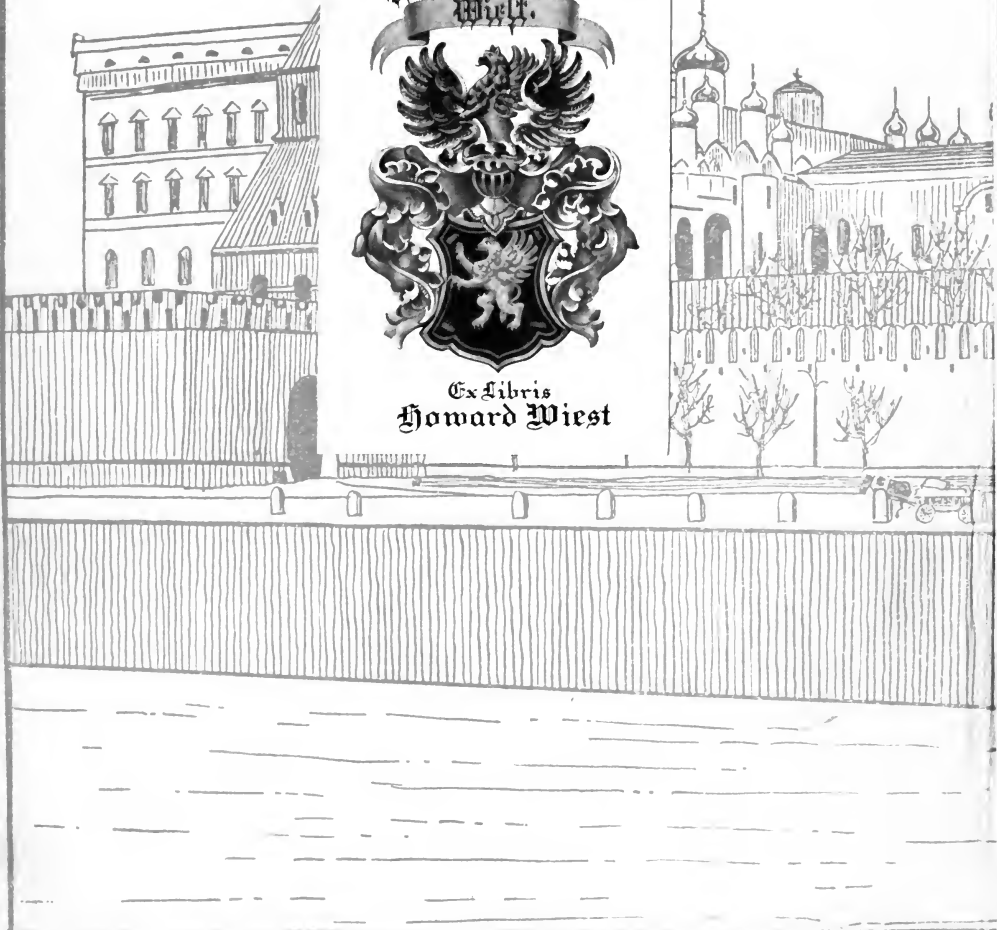


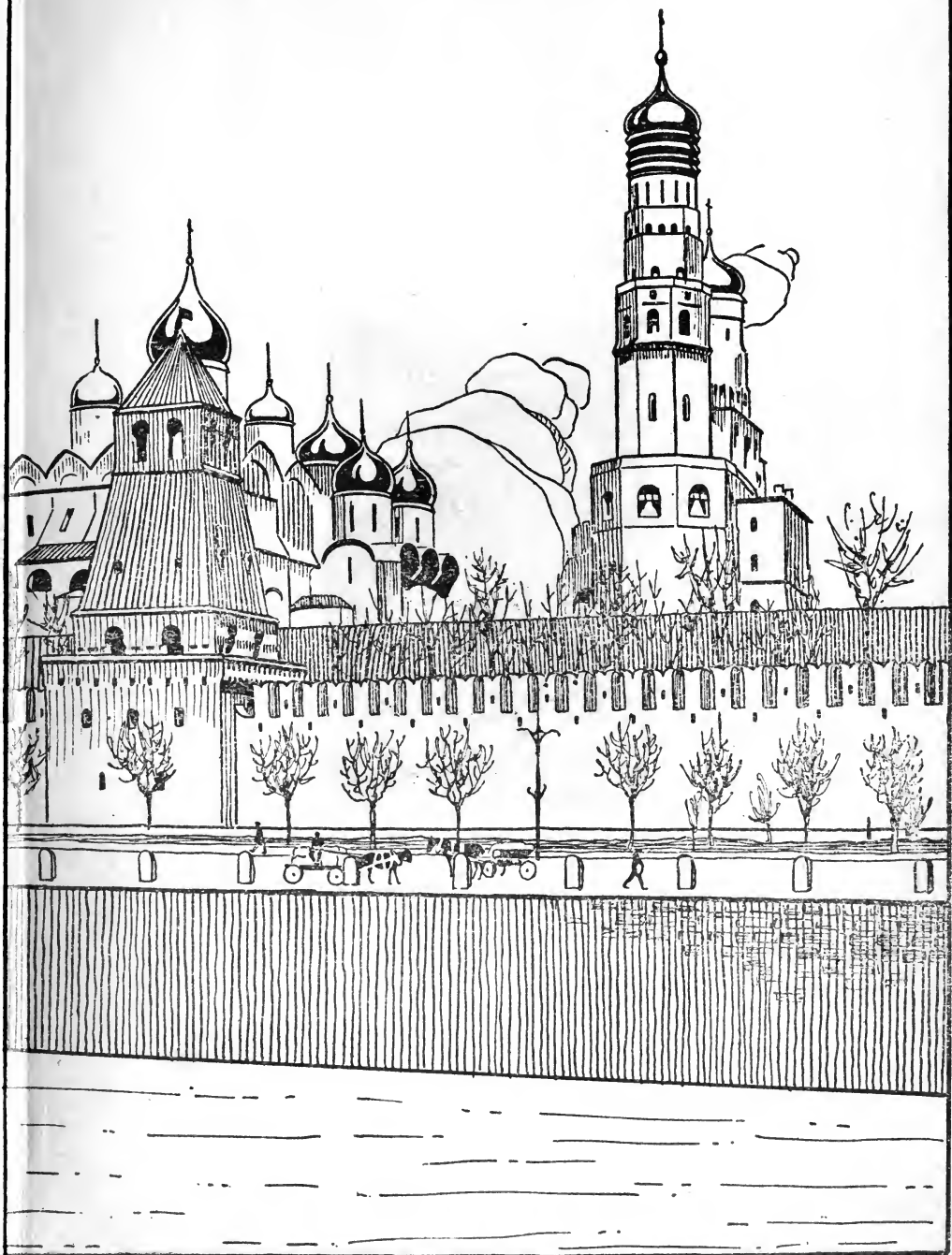
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TO-DAY AND YESTERDAY**

WORKS OF
NEVIN O. WINTER



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NICHOLAS II

Hint. Jan. 6. 1915.

The Russian Empire of To-Day and Yesterday

The Country and Its Peoples, together with a
brief review of its History, past and present,
and a survey of its social, political, and
economic conditions

By

Nevin O. Winter

Author of "Mexico and Her People of To-Day,"
"Brazil and Her People of To-Day," "Argen-
tina and Her People of To-Day," etc.

Illustrated



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First Impression, March, 1913

THE COLONIAL PRESS
C. H. SIMONDS & CO., BOSTON, U. S. A.

PREFACE

THE RUSSIAN EMPIRE has long occupied a prominent place among the great countries of the world, but, although one of the most interesting of foreign lands, it has been but little visited by the great army of American tourists and travellers who annually cross the Atlantic. For that reason it is the least known of all the countries of Europe, although occupying an area nearly twice as large as all the other European nations together. Because of this general ignorance Russia has been a most fertile field for a host of sensational writers, who have disseminated much false and absurd information about both country and people. It is a country in which the less scrupulous of journalists are peculiarly at home.

A German writer has characterized Russia as "The Land of Riddles." The country of the Czar is also frequently spoken of as the Sphinx, when reference is made to her diplomacy. It is indeed a difficult country to understand, because of the numerous diverse elements which enter into her political composition, and the diplomacy of Russia has caused many a nightmare for the statesmen of the rest of Europe. There is now, and has always been, a strong opposition on the part of the government to all publicity. But whether we understand Russia or not, whether we admire or dislike the great Slav empire, whether we fear or trust the land of Ivan the Terrible and Peter the Great, it must be admitted

that Russia is a tremendous fact. England and Germany are to-day engaged in a fierce struggle for commercial and military supremacy, but always both Teuton and Anglo-Saxon recognize the power of the Slav, and that means of Russia. Wherever one turns in a study of the stirring events in the world of to-day, in the Balkans, in China, in Japan, in Persia, in Turkey, he sees prominently before his eyes, in large letters, the word RUSSIA.

It has been the aim of the author to trace the growth of Russia, and show how Moscow, one of the smallest of the principalities, or "appanages" of mediæval times, gradually became dominant and extended its sovereignty over the whole of what is now the Russian Empire; to show how the Muscovites, once the least important of the Slav tribes, acquired ascendancy and overcame all rivals, including their far more powerful Slavonic neighbour, Poland. It is a startling story, full of surprises and dramatic incidents, the like of which can be scarcely duplicated in the history of any other nation of Europe.

With the exception of a study of Russian history, the author had read very little descriptive of Russia before his own travels throughout the Empire. He wished to form his own opinions at first hand, rather than visit the country with impressions previously formed. The reading of a book descriptive of a country by a vigorous writer is sure to leave permanent impressions, which will colour the reader's opinion, and the better the book is written the stronger will be such effect. Since returning from his travels, however, which included a visit to every important section in European Russia, and some unusual opportunities for investigation, the author has read practically every book of consequence that has appeared in English upon that Empire.

It would be impossible to give credit to every writer whose work has proved helpful in the preparation of this volume, but a list of those books will be found in the Bibliography in the Appendix. Many writers have given us travel sketches which have been the result of casual observation and a superficial study of the country, and these works will either be found extremely laudatory or else filled with aberrant criticism. They are either intense admirers or inconsiderate detractors of Russia and things Russian. It has been the aim of the author in the ensuing pages to give the Russian due credit for his good qualities, and at the same time not to spare comment where criticism is due. Nothing has been included for the purpose of sensationalism; nor, on the other hand, has anything been omitted for fear it might offend Russian sensibilities.

Russian proper names are very differently translated by writers, and for that reason one will find the spelling of the names of personages and places given differently by leading writers. It has been the aim of the author to give the spelling which seems best to him, and to follow that system entirely, with the exception of the spelling of such names as Moscow, Warsaw, and a few others, where the commonly accepted English spelling is used. In the giving of dates it has been his aim to give the calendar in use among Western nations instead of the Russian, and if any error has occurred in this it has been an oversight.

A few repetitions will be found of incidents and characteristics, but wherever such do appear they are purposely given and are not the result of carelessness in preparation. Such repetitions have occasionally been found absolutely necessary in the plan which has been followed in the preparation of the work.

It is impossible within the limits of a single volume to write in much detail of the many complicated political and racial questions of Russia. The Jewish problem has been given fuller treatment than any other, for it is one of Russia's greatest problems; and it is of intense interest to the United States as well, because of the steady migration of Russian Jews to our shores. The Russian answer to the recent abrogation, by the American Congress, of an ancient treaty governing passports, the argument of which seems unanswerable when viewed in a dispassionate way, is included in the ensuing pages. The purpose of the writer has been to treat of such subjects as the general reader is likely to be interested in, to make the work comprehensive, and to give enough information on each subject to make Russia in a certain degree understandable. To this end a number of the chapters have gone through a process of condensation, which involved several re-writings. The result of this work speaks for itself, and it is given to the public with this brief explanation.

NEVIN O. WINTER.

TOLEDO, OHIO, February, 1913.

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THE RUSSIAN EMPIRE OF TO-DAY AND YESTERDAY

CHAPTER I

THE LAND AND THE PEOPLE

Vastness of Empire — Siberia — Physical Characteristics — The Lapp-landers — Ural Mountains — Rivers and Seas — Climate — Importance of Agriculture — Ethnology — The Slav — Religion — The Tartars — An Autocratic Government — Land of Contrasts.

“RUSSIA is not a state, but a world,” a leading Russian statesman is quoted as saying not long ago. A French writer would change the conventional geographical distinction between Europe and Asia, and make three divisions of that greatest of all the continents, designating them as Asia, Europe, and the Empire of the Czars. This does not seem so unreasonable when one considers that Asia and Europe are one great natural division, and that the present boundary between Europe and Siberia is entirely arbitrary. The physical characteristics of European Russia are extended over into her Asiatic possessions. In climate and natural characteristics all of Russia differs more or less from Asia proper and Western Europe.

Russia is a country the greatness of which grows upon you as you travel across it. Its chief characteristic, says a writer, is “unity in immensity.” From east to west it extends over more than one hundred and seventy

degrees of longitude, or nearly half the circuit of the globe. From Middle Europe this expansive country reaches to within a half-hundred miles of Alaska, a distance of about seven thousand miles, with more than twice the area of Europe. Russia includes one-sixth the landed surface of the earth. It is second only to the British Empire in extent of area. In contrast to the British Empire, however, Russia has the great advantage that the whole of its territory is contiguous and forms one vast whole. European Russia alone is two-thirds the size of the United States, and occupies about sixty per cent. of the total area of Europe. The rest of Europe is shared among almost a score of republics, monarchies, and principalities. In topography Russia differs greatly from Western Europe. There is no other European land, excepting the small kingdoms of Holland and Belgium, that does not possess within its borders a great mountain system. Furthermore, the rest of Europe is everywhere broken up by inland seas and pierced by deep gulfs. Its shores abound in peninsulas, promontories and capes. Russia, on the contrary, seems rather a continuation of the plains of Northern Asia. With nearly twice the landed surface of the rest of Europe, it has only one-third as much seacoast, and most of this is on the Arctic waters, which are navigable only a few months in the year.

Asiatic Russia is much larger than European Russia, being three times as extensive, but Asiatic Russia is not real Russia. Siberia was first used almost solely as a place of banishment for political offenders. As the fertility of the land became known, it made a place of migration for the surplus agricultural population, and through this means the population has greatly increased. The Trans-Siberian Railway took with it a narrow band

of Russian development, but large sections of this vast territory have received scarcely any attention. As Russia has spread out southward it has taken in an alien Asiatic people, who inhabited Turkestan and the outlying edges of Persia and Afghanistan, but they have not yet been Russianized. They simply acknowledge the rule of the Russian bear. This idea of expansion in Asia has been a prominent feature of Russian policy for more than a century.

In a broad sense Russia proper is confined to European Russia, where five-sixths of her population dwell. In a strict sense real Russia covers only a portion of the more than two million square miles that lie within the borders of that continent. This narrower definition would certainly eliminate Finland, Poland, the Baltic Provinces, Bessarabia, and the Caucasus, and probably a part of the land of the Don Cossacks, the Crimea, and the sections bordering on the Arctic Ocean and the lower Volga. In other words, the real Russia has developed within this narrower section, and whatever of Russian characteristics appear in the eliminated sections have simply been imposed by the conquerors upon a people alien by birth and language. Roughly speaking the real Russia lies within lines that might be drawn through Ekaterinoslav, Kiev, Pskov, St. Petersburg, Nijni Novgorod, and Saratov. This includes what is known as Red Russia, White Russia, Great Russia and Little Russia. The alien population form a sort of belt of uneven width and density around this national centre.

Although one vast whole, from a geographical standpoint, the several sections of Russia are almost as alien to each other in language and traditions as are the many divisions of the globe that make up the British Empire. In this most uniform of geographical areas will be found

the most motley of human families. A very large proportion of her territory is still practically uninhabited, or only sparsely occupied. Every phase of civilization, from the highest to the most primitive, is represented. Many of the different nationalities have not a single thing in common, or a single bond of union save the strong mailed hand of the military power of the government. Should the discordant elements rise at one and the same time, the Empire would break. But the dissatisfied components have no point of unity.

Finland is an old state and liberal in its government. Even now it has its own constitution, and the people enjoy a measure of liberty not found in any other part of Russia. The Baltic Provinces are Teutonic in characteristics, and the German language will be heard far more than the Russian. The cities are like old German towns in architecture. The Polish Provinces are far different from Russia, even though the Poles are likewise of Slavonic origin. During their long independence Poland had developed a civilization all its own, which has not yet yielded to Russian influences. The Caucasus is inhabited by a mixed population, among whom Persian characteristics are most apparent. They are true Asiatics, and have been the source of a great deal of trouble to Russia. Along the Volga from Nijni Novgorod down was the last stronghold of the Tartars, and the difference in the people may easily be seen in a journey down the river from that city to Astrakhan. Besarabia is essentially the same as the Balkan States, and in the Arctic regions of the north a number of strange tribes dwell. Then all along the western boundary from the Black Sea to the Baltic will be found a Jewish population of several millions, who differ little from the members of the same race who have never migrated

beyond the limits of Palestine. The Cossacks, although more loyal to the Russian government than the other races just mentioned, having at least a common religion to bind them, have still retained their national characteristics, and a Cossack is still a Cossack wherever you meet him.

Russia is a land of immense and seemingly endless distances. "Nothing," says a writer, "gives a more curious sensation of complete isolation than a sledge driven over a Russian plain. The interminable waste of dazzling whiteness, the absolute silence save for the rhythmical clang of the bells the horses wear, and the soft rustle like that of crumpling silk, as the sledge glides over the crystalline snow, all combine to give an idea of one's own insignificance compared with the vast space around, like that felt when one is in a small row-boat far out at sea." A uniformity rather than a diversity of landscape distinguishes it. This fact has undoubtedly had a great influence on the ease with which its conquests have spread. It likewise facilitated the many inundations of foreign races, which preceded the Muscovite supremacy. The aspect of vast prairie in that part below the timbered regions is limited only by the horizon; and beyond that invisible line one knows that the same view is presented as far as the eye could reach. The Russians call these prairies steppes. The steppes are seemingly supreme in their own vast dominions.

Russia proper is a vast, low, undulating plateau, or a huge plain which begins in Northern Asia and laps over into Prussia, and is in striking contrast to the rugged landscape of the greater part of Europe. Nowhere will fences be seen. On the big estates the furrows run as far as the vision extends. In the lands

owned by the peasants, long, narrow ditches separate the allotment of one man from that of his neighbour. Many of these strips are extremely narrow, and a slender belt of wheat will lie next to an equally diminutive stretch of barley, oats, buckwheat, flax or potatoes. Great crops are raised on this arable land, but it has been due to the natural fertility of the soil rather than to any ability displayed in cultivating it. In no country in Europe has so much grain been raised at so small an expenditure of skill and labour.

Waste, marshy land alternates with the richest of black loam. Some of these unproductive patches are abandoned to weeds. This may be due to sheer want of enterprise, for there may be many acres and few hands to work them. In spring and autumn much of this marsh land is under water. This may be, as in America, the most fertile soil when once properly drained. Other waste patches are covered with copse, or maybe simply sand-dunes, where nothing will grow. The soil of Russia is generally divided into the Black Earth region, which extends over the central part of the country and even into Siberia; the zone of arable, treeless steppes, which lies south of this Black Earth region; and the barren steppes, which reach from the mouth of the Dnieper to the shores of the Caspian Sea. The Black Earth zone is in many respects the most remarkable region in Russia. It owes its name to a layer of soil which covers its surface to a thickness differing from half a yard to three times that depth. This soil is formed of decayed vegetable matter and is of marvellous fertility. The exuberance of the grass vegetation on the arable steppes is marvellous. The grass shoots up to a height of five or six feet, and even higher in rainy years. The wandering Cossacks used to be



A FAMILY OF RUSSIAN LAPPS

able to hide both horses and riders in the thickets of tall grass. This primeval steppe, the steppe of history and the poets, disappears before the onward march of agriculture, however, just as do the pampas of Argentina and Patagonia. The barren steppes will probably for ever be incapable of cultivation. This is the dreariest and most denuded section of Russia, and the soil is deeply impregnated with salt. In places they support vast herds of cattle and sheep.

Northern Russia is a land of snow and ice. Only for three or four months does the snow disappear from the level land. And yet Archangel, on the White Sea, was the first port through which commerce with England was carried on. At the present time a railroad connects that port with Moscow. The settlements are few and far between. The great island of Nova Zembla is practically without inhabitants. East of the White Sea lies the Peninsula of Kola. This is the beginning of Russian Lapland, which extends to the Swedish boundary. The surface is either mountainous, or covered with *tundras* (moss-grown wilds) and swamps. Here dwell the semi-nomadic Lapps. In summer they wander nearer the coasts and lakes for the sake of fishing. There is little or no attempt at agriculture, for turnips and a few potatoes are the only vegetables they can raise. Their chief occupation is fishing and reindeer raising. The reindeer requires very little attention, as it will forage for itself winter and summer.

In the southern part of Russia there is little or no forest. The timbered region, however, begins before you reach Moscow. East and north of that city are immense wooded areas. It seems like a ceaseless alternation of firs, pines and silver birches, varying in height and growing close together. There is a general absence, however,

of the vines, creepers and parasites of all shapes and colours, which turn tropical forests into inextricable tangles. From north to south the different kinds of trees succeed one another in much the same order as in the Alps, from summit to base. It is estimated that more than one-third of European Russia is covered with forest growth. The trees are remarkable for their height to the nearest branches and comparative absence of foliage, rather than their great girth. In the north the forest begins with the larch, and in the south the lime, elm and oak appear. The white bark of the birch glistens brightly, and is the prettiest picture of Russian forests. Mushrooms grow by the million under these trees, which accounts for the plentiful use of this dainty in Russian cooking.

The part played by the forests in Russia is very great, and it is continually being thrust on the traveller. As wood is the almost universal fuel in the greater part of Russia, there is a use for this timber. For seven or eight months the houses must be heated. Much of the forest in the older sections is second, or, perhaps, third growth. Miles of racks of stove-wood, cut and piled up along the track ready for shipment, testify to the great demand for the fuel. The locomotive engines are obliged to refill the tender every little while with this fuel, for a cord does not last long when used to fire a locomotive. The Russian peasants are excellent woodsmen. All winter long the sound of the axe may be heard in the forests, while men and teams transport the firewood to the shipping points. In the spring rafts are made, loaded with the fuel, and floated down the rivers and canals to the cities. The government has a forestry commission at work to preserve the forests. Schools of forestry have also been established where candidates for this service

are instructed. The cutting and replanting of trees is regulated by law.

In Russia proper there are no great mountains. There are two or three ridges that run across the country in a northeasterly direction. They are rather like the swells that one might see on a smooth sea than mountains. The principal one, which forms the watershed, extends from the frontier of Poland to the Ural Mountains. It is of only moderate height, and the highest ridge does not exceed one thousand feet above sea level. The Caucasus Mountains, which contain several very lofty peaks, separate Europe from Asia between the Black and Caspian Seas. The Ural Mountains divide Russia from Siberia for a part of the boundary, and some of the ridges reach a fairly respectable height. This is one of the most important geographical features of the Russian Empire. They extend in an almost north and south direction for thirteen or fourteen hundred miles. They are marked by an absence of predominating peaks, and the general elevation is comparatively low. The summits seldom rise beyond five thousand feet above sea level. So gradual is the slope in some places, that one almost crosses the highest point and is in Siberia before he knows it. The highest peaks are in the northern half, and then the altitude declines again toward the Arctic Ocean.

The Ural Mountains are said to be very rich in mineral wealth, very little of which has as yet been exploited. In the Crimea there is also a chain of moderately high mountains that crosses the peninsula. These ridges and some depressions break the uniformity of surface, but in most places these changes are so gradual that they are scarcely noticeable to the unaided eye. The greatest depression is in the neighbourhood of the Caspian Sea,

which is below sea level. This is in reality the bed of the vast prehistoric ocean of which the Caspian and Aral Seas are the shrunken remnants.

The rivers of Russia, which are remarkable for their number and magnitude, form one of her greatest natural features, and have had an important effect in her development. Several of them are great rivers in themselves, when not compared with the noble Volga. The central ridge, already referred to, sends the waters on the north side either to the Arctic Ocean or the Baltic Sea, and on the south side to the Black Sea or the Caspian. For a long time the rivers were the only means of easy travel. When the people wished to journey, or a prince to make a campaign, they were obliged to wait until everything was frozen and covered with snow, or follow the course of a stream. Boats in summer and sledges in winter were the means of communication. Hence Russian conquest and colonization has everywhere followed the rivers, which helped them to conquer space. Among these are the Vistula, Don, Dnieper, Dniester, Neva, and Bug. The Dnieper is one of the greatest of these, and, if the proper improvement would be made, could furnish communication for goodly-sized steamers as far as Kiev. Projects have been proposed, but the money has not been forthcoming. It was by this river that fleets of war descended against Constantinople, and it was by the same stream that Christianity first reached Kiev through the Greeks. The Vistula is a large river as far as Warsaw, and is of considerable importance to that city. But it is not wholly a Russian waterway. The Don likewise has been of the greatest use to the Cossacks, and hundreds of boats pass up and down that stream daily.

All of these rivers pale before the Volga, one of the world's greatest waterways. It may be compared to

our own Mississippi, for one of its tributaries, the Oka, is six hundred miles long. The Kama, another affluent, is larger than any other European river except the Danube. The Volga is a noble stream, and large steamers ply regularly during the open season a considerable distance above Nijni Novgorod. The annual tonnage reaches large figures. It varies in width from a half-mile to a mile, but in places spreads out over the lowland many miles. At its mouth it divides into a delta nearly a hundred miles wide, in which are many islands. The waters abound in enormous fish, which are as large as those of the sea. The basin of the Volga is almost thrice the size of Texas. It was by way of the Volga and its branches that the Asiatic influences spread over Russia. By a canal continuous communication is made with the Neva, and through it with the Baltic Sea. It is an interesting even though monotonous trip down the Volga River from Nijni to the Caspian Sea.

To her seas Russia also owes much. To the south she now has the Black and Caspian Seas, both of which are useful to commerce. The Caspian Sea is more than five times as large as Lake Superior. It is six hundred miles long, with an average width of two hundred miles. In places it is half a mile or more deep, but in others it is quite shallow. It receives several large rivers but has no visible outlet, so that its waters are salty, but not to as great a degree as the ocean. The Caspian Sea, which is really a great lake, is a valuable medium of communication between the Caucasus and Trans-Caspian provinces, as well as for trade with Persia, but it has no outlet to the Black Sea, and, owing to its sunken level, may never have such a connection.

The Black Sea in particular is of great advantage, and there are many lines of steamers that traverse it. It

gives a good outlet to the Mediterranean, and through it to the Atlantic. The White Sea at the north is open only a small part of the year to navigation, and Archangel was at one time an important seaport. In recent years, however, its importance has decreased. Until the end of the seventeenth century the coast-line of Russia was confined to the waters of the Arctic Ocean, and it was only by conquest that her frontiers were extended to the Black and Baltic Seas. It is almost pathetic to read of the ceaseless struggle Russia has kept up to secure and maintain these means of communication with the outer world.

The greatest ports of Russia are those that are situated on the Baltic Sea, and the Gulfs of Bothnia, Finland, and Riga. Libau is the only port that has its roadstead open practically the entire year. Here Russia has an unimpeded access to the seas, thanks to the sagacity and foresight of Peter the Great. The Turkish authority over the Dardanelles has always been a hindrance to Russian navigation. The very recent war between Italy and Turkey only emphasized this difficulty, when Italy blockaded Constantinople and the Turks set mines in the harbour. For weeks merchant vessels of Russia and other neutral nations were unable to enter or leave the Black Sea, and the commerce of Russia was greatly impeded thereby. The lakes of Russia are also on a scale of magnificence. Lake Ladoga is the largest lake in Europe. Lower Finland is practically a network of lakes, and the basin of the Volga also has many lakes. These numerous seas, lakes and rivers likewise provide Russia with the fish supplies, which constitute such an important item in the food of the country. The Russian could not live without his fresh and smoked fish, and life without frequent caviar would be unendurable.

Extending over thirty-five degrees of latitude, there is naturally considerable diversity in the climate. The polar region is certainly much colder than the Black Sea districts. In general, however, the climate of Russia is an austere one. The winters are long and severe. In the winter time one could travel from Archangel to Astrakhan by sledge. As one proceeds east from the Atlantic coast of Europe, where the climate is tempered by the genial Gulf Stream, the climate becomes progressively colder. I landed in Havre, France, early in April. The fruit trees were in blossom, the foliage of the trees was out, and garden vegetables were above the ground. A month later I was in the same latitude in Russia, south of Moscow, and the season was not nearly so far advanced. It was an unusually backward spring, but the comparison will hold good any year. The vast plains, being without a barrier at the north to keep out the polar winds, permit their icy breath to sweep over their surface. Owing to the small extent of water to landed surface, the climate lacks the modifying effects of sea breezes, which might modify the low temperature of winter and the high temperature of summer. Hence the extremes of heat in summer and cold in winter are very great. In Southern Russia the thermometer often remains near one hundred degrees for two months in the summer, while the Sea of Azov is frozen over from November to April. "On the confines of Asia, in the parched Kirghiz steppes, under the latitude of Central France," says Mr. Leroy-Beaulieu, "the mercury congeals and remains congealed for several days, while in July the thermometer may burst in the sun."

Certain sections of the country also lack moisture, because the winds do not reach them until they have lost

their humidity. This results in numerous droughts. The long winters mean a long, inactive period for the poor peasant in the country, when he can do little or nothing to earn money. In the forest region he can cut timber, but in the treeless regions there is nothing to do unless there is some local industry in which he can engage to earn some money. And yet he and his family must live, and fuel must be provided to keep his little cottage warm. It is no wonder that the mere problem of existence is a serious one for the poor dweller on the treeless steppes of this vast empire.

Russia is still a country of agriculturists. Nearly every Russian, whether living in the city or not, is either a landowner or has some family interest in land. All of the nobles, except the impoverished ones, possess land. The merchants own millions of acres, for they invest their surplus earnings in that way. Most Russian workmen in the cities still retain their membership in the village commune, and thus have their proportionate interest in the village holdings. Nearly every Russian, therefore, has strong ties which bind him to the land. At least one hundred millions of the Russians are engaged in or directly interested in the cultivation of the soil. This fact is not fully appreciated by many writers upon the country.

The scarcity of towns astonishes the traveller who has visited other parts of Europe. The urban population does not exceed fifteen per cent. of the inhabitants, which seems strange when compared with seventy-two per cent. in England. This proportion will be still smaller, if only the Russian race is considered. Nearly all the foreigners living in Russia, with the exception of some German settlements, reside in or near the towns. In addition, nearly all of the five or six million Jews

are city dwellers. It is estimated that this race constitutes one-fifth of the urban population in European Russia. Within the Jewish Pale, a strip of territory a thousand miles long and three hundred miles wide, including fifteen governments, beside Poland, the Jews comprise from one-third to three-fourths of the population in the cities. When these facts are considered, it becomes very evident that purely Russian life in towns is that of but a small fraction of the Russian people. Even in the United States, a much newer country than Russia, about half of the population are urban. There are only one hundred and four towns in Russia of twenty-five thousand or over.

Prolific as the Russian race is, it has not been able to keep up with the territorial expansion. The average density of population per square mile does not exceed fifteen, and the most densely populated section, that around Moscow, is not much more than one-third that of England. In every direction there has been a boundless expanse of fertile land awaiting immigrants. Furthermore, the influence of serfage still remains, although the institution has been abolished. At one time it was found necessary to chain the town people to their habitations in the same way in order to prevent the towns from being depopulated.

Russia furnishes an interesting study in ethnology. Nowhere else in Europe, unless it is Austria, can such a variety of races be found. One student of ethnology has distinguished no fewer than forty-seven non-Russian races as dwelling in European Russia alone. In Asia there are probably as many more. Ethnographically they can be comprised under two of the great divisions of the human race—the Caucasian and Mongolian. But under each a number of varieties can be traced.

There are Finns, Lapps, Poles, Germans, Lithuanians, Letts, Esthonians, Great and Little Russians, Jews, Bulgarians, Greeks, Tartars, Swedes, Circassians, Kirghiz, Kalmucks, Bashkirs, Armenians, and Persians, and this does not exhaust the list. The Finns, although Mongolians, have little or none of the characteristics of that race. There are many settlements of pure Finns in Finland and Northern Russia, but there is a generous admixture of Swedish blood in the provinces of Finland. The Slavs, who form the great bulk of the population, are a branch of the great Aryan family. The Poles and Russians differ widely, for the former fell under the influence of Western Europe and the Roman Catholic religion, and the latter remained Byzantine. This fact alone accounts for their many differences.

The religious census includes Greek, Orthodox, Lutherans, Roman Catholics, Mennonites, Talmudists, Jews, Buddhists, Shamanites, Mohammedans, and heathen of all descriptions. This variety is greatly the result of conquest, but also of the policy of Catherine II, who invited many colonists to come to Russia. Thousands accepted her invitation and settled in the country. Of all who came Germans were by far the most numerous. There are many of these German colonists in the southeastern part of European Russia, in the region of the Caucasus. Catherine thought the Germans would help the peasants by example. But such has not been the case. They live side by side in many places, and the Germans remain German, while the Russian is still Russian — and this after four or five generations have passed. One may likewise find villages half Russian and half Tartar. At one end will be a Christian church, and at the other a Mohammedan mosque. The two parts form one village commune, one *Mir*, and have done so for several

generations, but there has been no amalgamation. It shows the conservative spirit of the Russian peasant, which almost approaches stubbornness. The nobles are different, for they adopt foreign ways, and even vices, very readily. It is undoubtedly the difference in religion that has kept Russian, German, Pole, and Finn, as well as their neighbours, from assimilating with the other races, but there is likewise a national characteristic of apathy, indifference and conservatism that helps as well.

Religion in Russia is a matter of vital interest, and of great importance as well when studying the people. They are intensely religious. Like Spain, Russia was for a long time under Moslem domination, and during this period the Church was the rallying point for the vanquished race. This fact helped to develop the religious fanaticism of Spain, which was carried into the New World, and it intensified the devotion of the Russian peasantry to the Orthodox Church. The victory having been won, the Russians, like the Spaniards, have considered devotion to the Church as the very cornerstone of patriotism. It means more than a creed, which may be believed or not, and its renunciation is, in the eyes of the majority of Russians, an outrage upon and insult to the nation itself. Furthermore, every other country in Europe was tried in the furnace of the Reformation, and the successful or unsuccessful political revolutions that followed. Russia never had this purifying and regenerating force. Hence it is that much that is now only a picturesque tradition in the other countries of Europe is still a living force of great power in Russia. In religious matters, as well as in other relations of life, Russia in many respects is still living in the spirit of the Middle Ages.

The Tartar, or Tatar, invasion came in the thirteenth century. This race of Mongolian stock had existed and flourished for a long time in the hilly country to the north of China. It was not especially warlike until one Genghis Khan arose among them. "As there is but one God in Heaven," he said, "so there should be but one ruler on earth." He gathered together his hosts and started towards the west. It was not so much the movement of an army but of a people. Their families and flocks went with them. The grass of the steppes fed the flocks, and the flocks furnished food for the people. As they proceeded they met other migratory tribes, who joined them for the sake of booty. They reached beyond the boundaries of present-day Russia. They did not seek the ownership of the soil so much as tribute. As soon as a prince acknowledged the authority of the Khan, and agreed to pay a certain annual tribute, he was left undisturbed in his laws and religion. So great was their liberality that they allowed a Christian chapel to be built in their capital, and some of the royal family even embraced Christianity. The princes of Russia soon got used to this condition, and freely paid the tribute. They even increased it in order to secure the Tartar help against other princes. Had the Khans had more foresight, their rule might have lasted much longer. But they did not use great political talent, if they possessed it. As a result the Grand Prince of Moscow gained the upper hand, and one after another the Khans were subdued and Russian rule followed.

It is difficult to believe that prior to the time of Peter the Great Russia was a comparatively unimportant country in the world at large and Europe in particular. It was to all intents and purposes an inland country, without an outlet to the Baltic or Mediterranean. The west-

ern nations still considered it an uncivilized land, and classified the Russians with Oriental barbarians. Although the czars claimed sovereignty over some of the nomad tribes that wandered over the Siberian steppes, it is doubtful if they knew much of the geography of that terra incognita. Even their interest in those regions was not very keen, because they seemed to offer no great return. A century later all this was changed. Peter the Great and Catherine the Great had come and gone, but their conquests remained. With conquest the ambition of aggrandizement had taken root. The "window of Europe" had been built, and through it the Romanovs looked out to the West, but they did not forget the East. Expansion has gone on and on — to the east, to the south and to the west. History has been made, and is still in the making. Constantinople lures in the one direction, and all the intervening land toward British India in another. The story of this growth of a colossal whole is a fascinating one, and perhaps the unwritten story — unwritten because as yet unrevealed — which the historian of the future will write, may contain pages equally as fascinating as those which describe the events of the past.

Russia is one of the few autocratic governments left. For the purpose of territorial administration the Empire is divided into more than a hundred governments or provinces, and each province is again subdivided into districts. These provinces and districts vary greatly in size and population. Some are as small as our smaller states, while Yakutsk is as large as all the United States east of the Mississippi River. Over each is placed a governor, who is assisted by a vice-governor and small council. But all the vast empire is administered from St. Petersburg. At the top of the system stands the

Czar — the Autocrat who is superior to all law, for he is the law. No act of any of the legislative bodies has any validity until it meets with the Imperial approval. The government has always treated the people as children and incapable of looking after their own affairs. Especially does it consider them incompetent to grasp the great aims and humanitarian purposes of the government itself. It looks upon itself as an entity distinct and apart from the individuals composing it, and in all matters where the State is involved the rights of individuals are ruthlessly sacrificed. All officials, little and big, naturally take and follow the same view, that the individual is to be considered last. This has made the government comparatively lenient with extortioners or embezzlers, and retained all its severity for political offenders. It also developed the spy system, whereby a body of men is stationed all over the Empire whose duty it is to report anything they see fit direct to the Czar. These men might overlook actual crookedness on the part of an official, and arrest some poor fellow who made a light remark or jest at the expense of the Emperor.

Russia is a land of contrasts and paradoxes. "Contradiction," says Mr. Leroy-Beaulieu, "might be enacted into a law. The law of contrasts rules everything. Hence the variety of judgments pronounced on Russia, and generally so false only because showing up one side alone. This law of contrasts turns up everywhere — in society, owing to the deep chasm that divides the higher from the lower classes; in politics and the administration, because of slight leanings toward liberalism in the laws, and the stationary inertness of habit; it shows even in the individual — in his ideas, his feelings, his manner. Contrast lies in both substance and form, in

the man as in the nation; you discover it in time in all things."

Russia is a stern reality and not a dream. This is the first impression, as well as the last most distinct recollection of the traveller who has visited this vast empire. Your passport is the first thing demanded, and this is done before the train has entered upon Russian soil. Its vastness overwhelms you. You wonder how it can all be governed from the city on the Neva. No such centralization of authority exists anywhere else on the globe. Russia has walked roughshod over all obstacles. She wanted Turkestan — she grabbed it. She wanted Manchuria — she took it. Finland has a constitution — she is trying to get around it. She got rid of Mr. Shuster, the recent American advisor of Persia, because he would not yield to Russian demand. The only setback to Russian ambition has been the war with Japan and the consequent loss of Manchuria.

Everywhere that Russia reaches she erects fine public buildings, railway stations, cathedrals, theatres, and barracks. There is a blind belief in fate, a lack of regard for human life, a faith in her ultimate destiny which runs through all things Russian that astonishes. What will be her ultimate fate? Will she break of her own weight? Will she continue to grow until one-fifth and one-fourth of the earth acknowledges the sovereignty of the double-headed eagle of Russia? Will the rights of the individual eventually be respected? These and similar questions force themselves upon one as he travels through and attempts to study the Russia of to-day.

CHAPTER II

THE CAPITAL

Peter the Great — Nevski Prospect — Inflated Jehus — City of Canals — Gostinói Dvor — Alexandrovski Runok — Narodin Dom — The Neva — St. Peter and St. Paul — St. Isaac's — Kazan — Winter Palace — The Etat Major — Hermitage — Russki Museum — Peterhof — Tsarskoi-Selo — Islands — Kronstadt — Alexander Nevski.

ST. PETERSBURG shares with Christiania, capital of Norway, the distinction of being the most northerly capital in the world. It is farther north than Stockholm, and is situated on the sixtieth parallel of northern latitude. It is nearer the north pole than Sitka, Alaska, and is in the same latitude as the southern extremity of Greenland. It is below the land of the midnight sun, but the longest day lasts nearly nineteen hours. On that day the sun rises a little before three and sets at half-past nine. The delightful summer days in a measure compensate for the long winters, when daylight lasts for less than six hours. For weeks the evening twilight scarcely disappears before the morning twilight chases the gloom of night away. The Aurora Borealis is frequent in the north of Russia, and these beautiful northern lights are an additional attraction.

Summer came during my stay, as it usually does, without warning. It snowed a little in St. Petersburg on the day of my arrival; and on the following day the sun came out brightly, and it was warm. A week of warm weather carpeted the lawns and parks with their covering of green, and the trees fast put on their sum-

mer foliage. All nature was awake and smiling. One could read out of doors until after ten o'clock, and the sun did not set until nine. At eleven, the rays of twilight were still distinctly visible. At two in the morning day was breaking. It was scarcely worth while going to bed, except that one needed the rest. After seven or eight months of winter, — and the past winter was unusually long, — the people seemed to appreciate the change, and be glad for the opportunity to cast aside their winter furs.

St. Petersburg owes its location to the ambition of Peter the Great. Imbued with the idea that Russia was being distanced by the northern nations of Europe, he decided to found a new capital, and to build up his country until it should be second to none. He wanted a window, as he expressed it, through which he could look out upon Europe, and Moscow was too far away. It must be accessible to the Baltic Sea, for that meant easy communication with Western Europe. The low banks at the mouth of the Neva offered the best site, in the condition of the Russian Empire of that day. At that time only a few fishermen dwelt there, and they pointed out to him the height of the floods. But he was not to be stopped. Peter worked with his own hands to build his own modest little home of three rooms. This log hut is still preserved under a large building that has been erected over it, like some exhibit in a glass case. In it is kept some of Peter's furniture, including a chair made by himself. One room of the cottage has been made into a shrine, in which his favourite icon is preserved. It is very popular with the people, and on the occasion of my visit was crowded with people to attend the vesper service. Nearly every one present lit a candle to place on the altar.

St. Petersburg soon passed out of the log-hut stage, and became the first city of stone. When we see the substantial city of to-day we forget the almost super-human task that confronted its founder. There were no workmen to be had in the vicinity. Finns, Cossacks and Tartars, as well as Russians, were summoned from all over the Empire, to do the work. Those who came were without tools to labour with. Instruments for the work were improvised. There was no stone in the neighbourhood for building material. Every vessel coming to the Neva was compelled to bring a certain quantity of uncut stone. There were no merchants to do the business of the community. These were brought in by Imperial command. The dukes and archdukes were ordered to build houses of stone in the new capital, and a westernized city soon began to grow out of the marshes of the Neva. Within a short space several thousand homes had arisen. But malaria and other swamp maladies had claimed half a hundred thousand workmen before the city was completed.

The St. Petersburg of to-day shows the wisdom of its founder in its planning. Not that the site chosen was ideal — far from that — but his absolute departure from the old model at Moscow had many advantages. St. Petersburg was laid out on generous lines, with broad streets whose directions were shaped by the compass. Canals were cut for drainage, or natural waterways straightened, until the modern city has some likeness to Venice. Parks were planned, and choice sites set aside for the necessary public buildings. In architecture Western models were chosen, so that St. Petersburg is a European city in appearance. Only the domes of the Russian churches, with their gilded or brightly-hued surfaces, remain as reminders of the East.

The pride of St. Petersburg is the Nevski Prospect, one of the really magnificent streets of the world. It will compare favourably with Unter den Linden, in Berlin, the Avenida Central, in Rio de Janeiro, and the other great streets of the world. There is a bend in the Nevski which really divides it into two sections, quite dissimilar. I have walked from one end to the other, a distance of almost three miles, and it is a sight well worth the seeing. The buildings on that section from the Admiralty to the Nicholas Station are from three to five stories in height, and the street is of unusual width, one hundred and fourteen feet. One of the unusual features are the fire towers of St. Petersburg, a couple of which are on the Nevski. They will be found in every city of Russia. A man will be seen at all times walking around the upper part of the tower on the lookout for fires. If one is discovered the location is indicated with black balls by day and red lanterns by night. The number of balls or lanterns designates the district in which the fire is located. When the signal is seen by the fireman on duty in that district, he steps outside and rings a bell, which calls his company together, for they might be scattered over several blocks. As might be surmised, the service is not very prompt by this method.

Many palaces used to line this street, but that occupied by the Dowager Empress, widow of Alexander III, is about the only one left. It is known as the Anitchkov Palace, and was built by the Empress Elizabeth for her lover, whom she had taken from the peasant ranks because his voice fascinated her when she heard it in a choir. The Imperial Library is on the same side and near this palace. It is one of the richest and most valuable libraries in Europe, enriched, as it has been, with the spoils of Russian wars in Europe and Asia. The

collection of Greek, Latin, Hebrew, Persian, Arabic, and Slavonic manuscripts is unsurpassed, and comprises many of earlier date than can be found elsewhere. There is a large public reading-room in it, where books and foreign newspapers can be consulted.

Adjoining the Anitchkov is the Alexandra Square, the most conspicuous adornment of which is the bronze statue of Catherine the Great, crowned, sceptred and in Imperial robes, with the men who made her reign illustrious grouped at her feet. Most conspicuous of all is the bronze face of Potemkin, for a long time her favourite. The Alexandra Theatre forms the background of this square. Great business houses are now found along the entire length, and some of the buildings are of splendid architecture, much finer than one will usually find in houses devoted to commerce. On the busy corners kiosks for newspaper venders will be found. At frequent intervals may be seen the letter boxes of the Imperial post. No one can mistake their purpose, for a letter is painted on it with a great red seal on the flap.

The Nevski Prospect is the centre of the life of the people, and a stream of humanity is constantly passing along. In winter this life begins late, for there is not much inducement to early rising when the sun itself sets such a bad example. The people have doubtless been up the greater part of the preceding night, also. But by noon everybody is awake, even in midwinter. Many nationalities are sure to be represented in this morning throng, and a score of tongues might be heard in a walk along this avenue by one whose ears were sufficiently acute. There will be Cossacks in uniforms and with caps a foot high; tall, dark-eyed Caucasians with the cartridge-pouches across the breast of their long coats,

and dagger hanging in its sheath from the tightly-drawn belt; military officers of every sort, with swords dragging on the pavement, and with so many medals on their coats that you wonder for what deeds of heroism they have been bestowed; schoolgirls with their regulation aprons, and schoolboys in semi-military coats and hats. On Sunday evening in summer it is usually illuminated, and then one side is so crowded that it is almost impossible to force one's way along any faster than the crowd is moving.

In the centre is the tramway, with electric cars, which stop only at regular stations where platforms are erected, humming along. In the roadway on either side, fine droshkis are drawn swiftly along by splendid horses, most of them stallions, and driven by men who are so padded up that they look like inflated dummies. The man holds the lady securely around the waist, for most of the droshkis are utterly devoid of back or side rail. The little horse may pant and flakes of foam fall from his sides, but the driver never slacks his pace until his destination is reached. Occasionally a "troika" may be seen with the two outer horses galloping madly, while the middle horse, checked high under the arched yoke, trots as fast as he can. The driver generally wears peacock feathers in his hat, a custom followed by many of the hotel porters. Automobiles dash along by at reckless speed. There are oftentimes four or five rows of droshkis, sleighs or automobiles racing each other, each one seeming intent on passing the other. On and on they go, leaving the poor pedestrian to take care of his own bones. The person crossing the Nevski must have both eyes and ears alert to avoid injury. In the winter time the snow, the fine sleighs, the merry jingle of bells, the gold and silver harness, and gaily coloured robes,

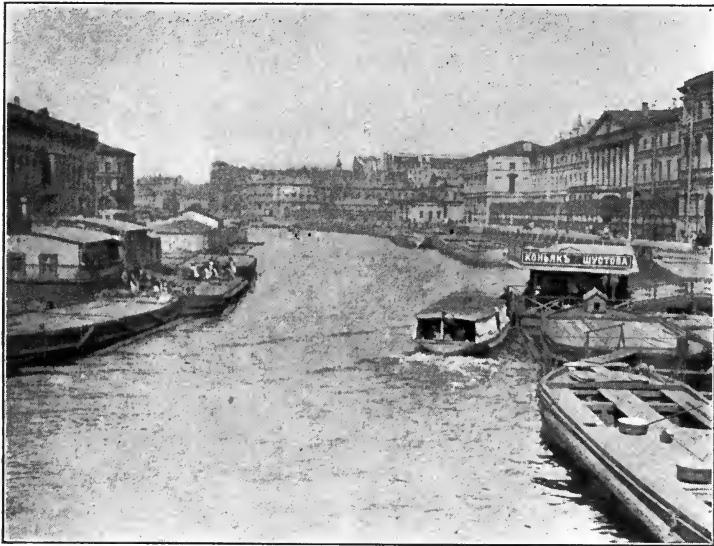
make a much more characteristic scene for a northern capital.

The little droshkis of St. Petersburg and the other Russian cities bring a smile when first seen. No matter how many descriptions you may have read, at first sight they seem ridiculous and better suited for children than grown-ups. Some are so narrow that two goodly-sized people cannot sit in them with comfort. A few have backs, and others have not. And the *istvostchick*, as the driver is called, raises another smile. He is frequently so padded up in his blue overcoat that you would think he weighed at least two hundred and fifty pounds. In reality he may be a very ordinary-sized man. He looks like he was pneumatically inflated, as every corner seems so well rounded. Burton Holmes calls him the "genus *istvostchickus giganticus*." These coats reach clear to the ground and seem almost like a dress. One pays in accordance with the circumference of the driver, for the more padding the higher the price. It is amusing to see a well-dressed man or woman walk by a row of inflated Jehus and begin to bargain. The first *istvostchick* may ask a rouble, and the other *istvostchicks* will begin calling out their terms. Eighty kopecks, sixty kopecks, and so on it goes, until finally an offer of about twenty-five kopecks will be accepted. Acceptance is signified by a gesture for you to take your seat. The drivers will then sit quietly again, some of them nodding, until another prospective customer comes along. The first-class droshkis, with their fine turnouts equipped with rubber tires, and driver in blue uniform, ask prices in accordance with their equipment. But the horses are all swift and enduring, and draw the traveller along very rapidly.

Canals thread St. Petersburg in every direction. The



NEVSKI PROSPECT, ST. PETERSBURG



FONTANKA CANAL, ST. PETERSBURG

Nevski crosses several of these waterways throughout its course. Most of them offer in their perspective a view of a fine church in one direction or the other. The bridges are usually very artistic, and the architecture is extremely varied. The Anitchkov Bridge, which crosses the Fontanka River or Canal, on the Nevski Prospect, is especially attractive. A bronze horse tamer and plunging horse adorns each corner, each one differing from all the others. The Fontanka was originally a river, but Peter turned its natural advantages into practical use. It was the largest of the natural rivers in this marsh, excepting only the Neva. It has been deepened and widened, and faced with cut granite walls so that it is of great utility. With the numerous steamers that ply on it the Fontanka furnishes cheap communication with distant parts of the city. It is also a safeguard against inundations. An old wooden bridge once stood here, and all persons who entered the town across it were obliged to inscribe their names on a register.

It is an interesting sight to stand on the Anitchkov Bridge, winter or summer, and watch the life. In winter the skaters provide an animated scene; in summer it is the boats and boatmen. The little passenger boats dart like sea gulls here and there while picking their way among the barges. Men trundle little barrows all day while unloading wood from the barges. At meal time these men may be seen crossing themselves before beginning their frugal meal of sour black bread, a salted cucumber, and possibly a little meat or fish. Many steamers carry passengers to various parts of the city, and barges filled with freight, hundreds being loaded with wood alone, will be seen everywhere.

One institution that always attracts attention is the Gostinoi Dvor, — meaning Guest's Court, — which is a

modernized Asiatic bazaar, and dates from a century and a half ago. The façade, which is seven hundred feet long on the Nevski, is quite attractive, but inside it is poorly lighted. Its frontage on the cross street is still greater. It is a collection of several hundred shops built in a square, with a large court in the centre. The shopkeepers do not seem overly anxious for customers, but stand at the doors or loiter in the vicinity while waiting for victims. Here one can buy almost anything, from *samovars* to pins, but it is especially noted for its fancy goods, and the lace and woodwork made by the peasants. The nooks and spaces are occupied by booths of cheap wares. Among the throng of buyers may be distinguished all classes, from the woman with sable-lined coat to the peasant with a roughly-padded outer garment. About Christmas time all the surplus space inside is utilized for Christmas novelties, while outside may be seen hundreds of Christmas trees, beautifully adorned and ready for use.

Behind the Gostinoi Dvor is a complex mass of other curious markets. The Hay Market and Fish Market will be found there. In the winter time fish lay piled up like cordwood, for fish supply the element of meat during the many fasts prescribed by the Church. The Aproxene Dvor is on a cross street not far from here, and is devoted to furniture. But it is worth any one's time to visit the Alexandrovski Runok, or the Jews' Market. It is sometimes called the "Thieves' Market," for stolen goods were disposed of here. It affords a study of all the commercial characteristics commonly attributed to this race. Externally the Alexandrovski Runok is simply a row of uninteresting shops under covered arcades. On entering you find yourself in a perfect labyrinth of passages, courts and corners. The crowds

of buyers and sellers form one of the most curious spectacles in St. Petersburg.

The Alexandrovski is not a market for second-hand goods exclusively, although that element predominates, for one can buy beautiful furs and almost priceless majolica. They will be found side by side with broken bicycles or cracked kitchen crockery. Circassian swords or daggers, incrustated with silver and gold, will be associated with antique furniture of the Italian Renaissance style. Beautiful silks and brocades will be found on the same table with the commonest of calico prints. Tartar merchants in long tunics vie with the Hebrew merchants in trying to entice you to buy. The enterprising merchants almost pull you by force into their booths, and, if the first price asked is refused, it is promptly followed by "What will you give?" This gives an opening for the bartering that is always expected, and generally enjoyed by both parties. One must be careful in making his purchases, for the conscience of the seller is not very noticeable. It is worth any one's time to wander through this market, and occasionally one can pick up some real curio that has probably been sold by some impoverished nobleman in a last effort to raise a few roubles. Here it is that the goods of those who have sunk in the Russian social world are very likely to drift.

Another place of interest is the Narodin Dom, or people's palace. This was built by Nicholas II, after the paternal manner, in order to provide the poor people with a place of cheap but good amusement and a loafing resort. It is a magnificent building. Good orchestras furnish music of the popular kind. The restaurant is scrupulously clean, and the prices are remarkably cheap. Admission to the theatre is extremely low when compared with other similar establishments of the city. No

spirituous liquors are sold, but *kvass*, the Russian non-alcoholic drink, and tea take their place. Colossal portraits of the Emperor and Empress, the real hosts here, adorn the walls. But this pleasure palace has not reached the class for which it was intended, the common people, as nearly every person seen within it is well dressed. Nevertheless, it has given students, clerks, teachers, and small tradesmen a place to seek an evening's amusement amid good surroundings, and at small cost.

It is to the River Neva that we must also turn. This is really a broad and noble stream that reaches to the heart of the city. It makes an irregular horseshoe bend within the city. Two centuries ago the Neva was scarcely known, although it had flowed through the trackless forests from time immemorial. To-day it is used by man, but still unconquered. An enormous mass of water flows to the sea through its broad channel. Large steamers come up and discharge their cargoes at the wharves. Landing-places for the smaller steamers will be found at every few blocks. Several great bridges cross it, the finest of which is the new Alexander Bridge. At times temporary pontoon bridges are swung across to take care of the traffic. In the winter time broad ice paths are cleared, where the people skate across or are pushed across in the winter ferries—little sleds provided with a chair and propelled by a skater. Plank walks are provided for pedestrians. It is an interesting place to watch the traffic and life of the people either winter or summer.

Crossing the Neva on the Troitski Most from the Field of Mars, where the military reviews are held, it is a magnificent view of the city that awaits the visitor. There are many places of interest along the Neva. Palaces upon palaces, private and public, stretch along its

banks. Great stone and iron bridges span the broad stream, the opposite bank of which is almost lost in the mist on a wintry day. The Academy of Arts and the Academy of Sciences both come into view. The Exchange is on the far side, and is a rather curious building. Near it rise two massive columns decorated with the prows of ships and dedicated to Mercury. Near it, on Petersburg Island, where Peter's generals once encamped, is the Fortress of Petropawlovski, or St. Peter and St. Paul. This fort is rather formidable looking, but it is not of much use to-day. It has been the scene of much cruelty and suffering. If the walls of the dungeons, many of which are below the level of the Neva, on the water side, might speak, they could tell tales that would startle the world of to-day. At the present time this prison is used only as a place of temporary imprisonment for political prisoners, but these temporary confinements often run into months after the Russian policy of delay. And yet as one walks through this enclosure, there is no suggestion of the prisons. State prisoners are now generally taken to Schlüsselburg, an island on the Neva, forty miles away. This prison has been known as the place of living burial. Prisoners confined there are seldom allowed to see their relatives, and can communicate with them only twice a year.

Within the Petropawlovski Fortress is the Peter-Paul Church, in which all the emperors from Peter the Great, with one exception, are buried. There they lie in rows of square white marble sarcophagi, each one like the rest, with nothing but the name to distinguish one from another. It has been remarked that Russian emperors are the only ones in Europe that are buried within the walls of a fortress. It is probably a habit that they cannot get away from even in death. It abounds in

military trophies, French eagles, Turkish crescents, Persian suns, curiously worked truncheons of Turkish commanders, and strange keys of Oriental fortresses. Numerous personal relics of Peter the Great are to be seen. Several of the utensils used in the church service are said to have been turned by him on his lathe. Each spring, when the ice breaks up, the governor of the fortress brings a glass of water over to the Winter Palace, which the Czar drinks. The Czar used to fill this glass with gold, but the governors kept increasing the size of the glass, so it is said, and the amount of the gold was thereupon fixed.

On the opposite side of the river is the double building in which sit the Senate and Holy Synod, two important bodies which have an important part in the government. Facing it is the Admiralty Building, painted in a light yellow, and with a tall, slender, gilded spire. It is an immense building, half a mile long, covering a great deal of space. The building of the Admiralty was begun by Peter himself, but it was later remodelled and the tall spire, which forms the perspective at one end of the Nevski, added to it. This spire pierces the sky and greets its neighbouring spire of the fortress-cathedral with an angel balanced on the topmost point. A broad and shady boulevard runs along one side, and this, with the New Alexander Garden, forms one of the finest squares to be found in Europe. It is the fashionable promenade for the early evening during the summer.

Between these two buildings, in a large open square, at one side of which is the new St. Isaac's Cathedral, is a striking monument to Peter the Great. It is an equestrian statue of that emperor, and is noted as one of the few equestrian statues in which the horse stands on its hind feet without a support in front in any form.



MONUMENT TO PETER THE GREAT, ST. PETERSBURG



CATHEDRAL OF ST. ISAAC'S, ST. PETERSBURG



Peter has his hand outstretched toward the Neva a few yards away. His attitude is one of defiance and self-conscious power, and it was in this spirit that St. Petersburg was erected. The pedestal is a huge rock, forty-two feet long at its base, thirty-six feet at the top, eleven feet broad and seventeen feet high. This huge rock, which is said to weigh fifteen hundred tons, was found half buried in a marshy forest some distance away. Peter is said to have stood on this rock at one time. Catherine the Great, to whom such a thing as a marsh was no hindrance, built a road several versts long, over which this rock was rolled on friction balls by means of pulleys and windlasses. A special float was then built by which it was conveyed to a landing-place near its destined location.

Although St. Petersburg does not contain so many churches and shrines as Moscow, yet even here they seem to be without number. Peter at one time was not very devout, but, as he became older, he feared that he had committed the unpardonable sin, and tried to make up for the recklessness of his younger days by his devotion to the Church. Then the churches began to spring up on all sides. After his death Peter was canonized and became a saint. The Cathedral of St. Isaac's is a magnificent structure, and cost fourteen million dollars. The dome is one of the four greatest domes in the world. It is unfortunate that it does not stand in an elevated position, so that the four great stairways leading to the portal on either side would show better. Each step is one great block of granite. Each column, sixty feet high by seven feet in diameter, is one monolith — being among the largest monoliths to be found in use anywhere. The altars are magnificent. Columns of malachite, thirty feet high, support the altar screen. There are pillars of lapis

lazuli, steps of polished jasper, railings of alabaster, mosaic pictures of the saints, and shrines of gold incrustated with jewels, in St. Isaac's. In fact, the sacristan simply repeats the words gold, silver, diamonds, etc., in a tone that should arouse awe. The wealth and gorgeousness of many of the Russian monuments of devotion is almost preposterous. There is a great want of proportion and sobriety about the ornamentation.

The Kazan Cathedral, on the Nevski, is built after the style of St. Peter's in Rome, with a sweeping colonnade, although it is very much smaller. The Czar and Czarina always come here to "salute the Virgin" upon their safe return from a journey. Imperial brides are also brought here before they are taken to the Winter Palace. There are sure to be a number of begging monks and nuns, or common mendicants, at the entrance, through which one must run the gauntlet. Our Lady of Kazan, the wonder-worker, was first taken to Moscow from Kazan, and afterwards transported to St. Petersburg almost two hundred years ago. The present cathedral was built just a century ago. The Memorial Church of the Resurrection was built in commemoration of the assassination of Alexander II, and on the very spot where it took place, on the 13th day of March, 1881. The place where the bomb struck is kept as it was left, and even the blood stains are visible. This church is almost as fantastic as that of St. Basil's in Moscow, and resembles it very much in general outline.

St. Petersburg is a city of palaces. In them dwell the dukes and archdukes, ambassadors and millionaires. The finest of all, however, is the Winter Palace of the Czar, an immense structure. It is one of the largest buildings in the world. Three thousand people can dance in the Winter Palace at one time, and two thousand can be fed

at a single sitting. On these occasions it is a wonderful scene of the lavish display of gowns, jewels and military uniforms blazing with stars and medals. Here, in the midst of imperial magnificence, dwells at times the man who occupies the throne. The flag flies on the flag-staff whenever the Czar is in the vicinity of the capital. For more than a year after the revolution of 1905, however, he did not visit this city, but remained a voluntary prisoner in his palace at Tsarskoi Selo, a few miles from the capital, surrounded by his Imperial Cossack Guard. These were the same men who fired upon an assemblage that had gathered in front of the Winter Palace during that revolution, and killed or wounded several hundred men, women and children. The order to fire was given by the Grand Duke Vladimir, who later died of remorse and fear of assassination as a result of this deed. A sentinel pacing back and forth on the roof, as well as guards on all sides, evidence the precautions that are constantly taken to preserve the life of the sovereign.

The Winter Palace was destroyed by fire in 1837, and many of the valuables were consumed. It was rebuilt and furnished on an even more elaborate scale. Many interesting war pictures decorate the walls, and in the treasury the usual collection of royal jewels is shown. Among these is the Orloff diamond, one of the largest diamonds in Europe. This jewel at one time formed the eye of an idol in India. It was stolen through strategy by a French soldier, and the Count Orloff purchased it and presented it to Catherine II. Another memento is the crown of Catherine II, which is said to have cost a million roubles, and she is likewise the only Russian woman who ever wore a crown at all. The Imperial crown is in the shape of a dome, the top of which is a cross of large diamonds resting on an immense

ruby. These jewels are kept in a room which is closely guarded day and night. The palace is painted a terracotta colour, as are all the buildings surrounding the great open space in front.

One of the most interesting and striking features of the Winter Palace are the private apartments of Alexander II. A half-smoked cigarette, which he threw down as he left the apartment on his way to review a regiment of soldiers, is preserved under a glass case, and the blood-stained bed on which he was laid one hour later with both legs shattered, is still shown. The most touching of all are the little frocks of a daughter who died in her youth. He always kept these in this room, and they would frequently be spread out for him at his request. It is a picture of the human side of this remarkable man.

In front of the Winter Palace is a great open square. The impression given by it is immensity — the immensity of the Empire. This feeling is increased by the magnitude of the buildings on every side. To the right, as you stand by the Palace, is the Admiralty. Facing you is a massive semi-circular building in which governmental work is carried on. The Foreign and Finance Department and the Etat Major have their offices in this building. In spite of several hundred windows little light has been shed on the dark secrets of the Etat Major. The Morskaya, one of the most important streets in St. Petersburg, begins at the arch in the centre of this great building. In the centre of this square is a tall column erected to Alexander I. It is a single column of red granite eighty-four feet high, exclusive of the pedestal and the surmounting angel with the cross, and is said to be the largest monolith in the world. An inscription upon it says: "Grateful Russia to Alexander I."

Connected with the Winter Palace by a covered gallery over a canal, which reminds one of the Bridge of Sighs in Venice, is the Hermitage, which was used as a part of the palace by Catherine the Great. It was built by her for a recreation place, as well as a deposit for art treasures. Every one meeting in the Hermitage was required to cast aside all consideration of rank, and meet the other guests on an absolutely equal footing. The queen herself set the example. Any one violating the order was subject to a fine, which was given to the poor.

To-day the Hermitage is one of the noted art galleries of Europe. The entrance is striking, between great Atlases, a story high, who seem to bear a great weight on their shoulders. It houses many canvases of the old masters. Some of the best work of Rembrandt, Van Dyck, Rubens, Cuyp, Titian, Raphael, and others will be found here. In fact, there are few masters who are not represented by one or more canvases. Especially fine are the Spanish pictures by Murillo and Velasquez. There are more than twenty Murillos, many of which were carried away from Madrid by the French, wrapped around their flagstaffs. Excepting only the Prado Gallery, in Madrid, his best work is probably found in the Hermitage. The "Repose During the Flight to Egypt," and "Jacob's Ladder," are two of the most interesting and noted canvases. In the latter the groups of angels amuse themselves in many innocent ways while ascending and descending the ladder. Of Rembrandt there are two score authentic works. Rubens is still more numerously represented, and one is again astonished at his versatility as well as industry. It would seem that the Louvre and Hermitage alone contain a life's work, but nearly every art gallery in Europe contains several of his canvases. The whole collection has recently been

rearranged, and the art treasures are now displayed to much better advantage than formerly. There are also many curios of the Slavs and Asiatic races, as well as of other countries. Most interesting of this class, perhaps, are the world-famous antiquities from Kertch, in the Crimea. There will be seen the gold laurel and acorn crowns that once adorned the foreheads of the Greeks of that city, the gold-braided border with which the Greek women trimmed their garments. The gold bracelets and necklaces are not much unlike some of the designs that may be seen to-day.

The Alexander, or Russki, Museum, in another part of the city, is entirely different from the Hermitage. It was founded by the late Alexander III. Like the Tretyakov Gallery, in Moscow, it is devoted almost entirely to Russian masters. The whole course of the development of Russian art, from the archaic Byzantine painting of the icons, up to the extreme of modern impressionism, may be traced here. A "Coast Scene" and "The Wreck," by Aiwasowski, especially impressed me, and these are his favourite subjects. The "Last Day of Pompeii," "Cossacks Composing a Letter of Defiance to the Sultan," and several other canvases by Brulow, are very finely executed. The tear-stained face of a woman in one was so natural that it fairly haunted me. There are also many delightful representations of typical Russian landscapes. There are a number of examples of the artist Verestchasin, who perished on one of the warships at Port Arthur. Not a single aspect of Russian scenery, from the dreary steppes of Siberia to the snow-clad peaks of the frosty Caucasus, seem to have escaped his brush.

There are many royal palaces in and around St. Petersburg. Peter the Great soon tired of his little log

hut, and imported foreign artists who erected the palace of Peterhof, which is now called the summer residence of the Czar. It is about an hour's ride from St. Petersburg, and one side is washed by the waters of the Gulf of Finland. There are some fountains at Peterhof which are beautiful, but they cannot equal those at Versailles. One striking feature is a room filled with several hundred portraits of young women in various attitudes and occupations.

About fifteen miles from St. Petersburg is Tzarskoi Selo, the Imperial Village, and here is one of the finest royal palaces in Europe. It is situated among what are called the Duderov Hills. As one approaches this town it rises like a green oasis from the plain, with its many trees and gardens. The town is now popular as a summer resort for the wealthier inhabitants of St. Petersburg, as the air is cooler and drier than in the capital. The palace was begun by Peter, but was enlarged and beautified by his successors, and first became famous under Catherine II. I visited this palace one day, going out by the first bit of railroad constructed in Russia. To-day it is used for only certain state receptions. The gardens are among the finest in Europe, and hundreds of gardeners are employed in keeping them in order. One cannot drive through them in an ordinary droszki, but must have two horses and a driver in uniform. Such is the unalterable rule that is rigidly enforced. Its upkeep must be a big item in itself, while the wealth represented is almost incalculable. One room is finished wholly with amber, which was presented by Frederick the Great, of Prussia. There are chairs and tables of amber, as well as a chess-board with amber chessmen. Each of the many large rooms is finished in its own distinct style. In one there is the clearest echo I have

ever heard. A clap of the hands in the centre of the room will be answered by innumerable claps, each one growing fainter and fainter, until the sound seems lost in distance.

Catherine the Great was very fond of Chinese decorations, and several rooms are finished after Chinese styles. A wealth of paintings also adorns the walls and ceilings, and many of these are masterpieces of art. The private apartments are plain and unpretentious when compared with the state apartments. The contrast between the magnificence of the one and the simplicity of the others is most impressive. The bedrooms and their furnishings are less pretentious than those of many rich Americans. The palace where the Czar and his family spend most of the year is a newer one, and is but a short distance from the old.

The city of St. Petersburg is divided into many islands by the canals. In the delta of the Neva there are many more. Most of them are connected with each other by bridges. Many of the islands serve as country homes for wealthy citizens, and some of the country houses, called datchas, which nestle in these sylvan retreats, are very charming in their isolation. They have been laid out and planted with an art that has worked hand in hand with nature. The datcha generally has a spacious veranda, hung in summer with greenhouse flowers, which is used as a dining place by the family in the hottest weather. One or two of the islands are made into parks, where the people can come out on summer evenings and saunter through the green paths. The cities of Europe afford no more beautiful drives than these island parks of St. Petersburg, which are so near the heart of the capital.

Kronstadt, situated at the mouth of the Neva, is the

port as well as fortress guarding the entrance. Here is the chief custom-house for incoming steamers. It is a delightful ride of an hour and a half down the river to Kronstadt, as it gives an excellent idea of the location of the city. The river broadens out into the Gulf; and then Kronstadt, the northern Gibraltar, comes plainly into view. It is situated on what is known as Kettle Island. There are several forts on the island, which is of goodly size, and a large naval arsenal. Battle-ships, cruisers, torpedo boats and torpedo-boat destroyers are constantly cruising about and lending an air of activity to the place. If it is possible, the visitor to St. Petersburg should come by water. The first impression of the city will thus be much better than after a dreary railroad journey from the German frontier.

There is one other place of interest at St. Petersburg that should be mentioned. That is the Alexander Nevski Lavra, or Monastery. This is one of the three ruling lavras of Russia, whose head is one of the Metropolitans of the Church. It was begun more than two centuries ago by Peter the Great in honour of Alexander, son of the Grand Prince Yaroslav, who died several centuries before that. The very sight of this man is said to have inspired his followers with love and veneration. His strong, sonorous voice sounded like a trumpet. Alexander defeated the Swedes on the shores of the Neva, and from that day was known as Alexander Nevski. And hence this Lavra. His remains rest in a silver-covered sarcophagus under a canopy in the monastery cathedral within the ground, which has a coverlet of diamonds. Peter the Great himself steered the barge which brought the saint's remains from their former resting-place in the Province of Vladimir. Several hundred monks now live there. They are striking looking

and handsome men, with their long flowing hair, which has frequently been curled to make it fluffy, and bearded faces. They wear a high hat without brim, and a long black veil which falls over their shoulders. They all look well fed. In the afternoon many go out to hear them sing, and it is well worth the effort. The finest bass voices to be found anywhere will be heard among these monks. It is seldom that fewer than fifty take part, and on many occasions there will be one hundred or more. In the cemetery are buried some of Russia's most famous dead. Suvarov, Tchaikovsky, Dostoievsky, and Rubinstein rest here. Many have given large sums to this monastery to have their remains interred within the walls of one of the churches.

CHAPTER III

THE MUSCOVITE CAPITAL

A Distinct Atmosphere — Rise of Muscovy — The Kremlin — Iberian Chapel — Red Square — An Architectural Freak — Napoleon's Vandalism — The Holy Gateway — Cathedrals — Bell Tower — Easter Ceremony — Palaces — "The Baby" — Kremlin Bell — Cathedral of the Saviour — An Orthodox Service — Alexander III Memorial — Theatre Square — Petrovka — Moscow Life — Police — Tretia-koff Gallery and Russian Art — Foundling Hospital — Sparrow Hill.

It is only a night's ride from St. Petersburg to Moscow, as we measure time. In reality, however, the distance is as far as the East is from the West. St. Petersburg is Occidental; Moscow is Oriental. Moscow represents the Slav ideals; St. Petersburg reveals the aspirations toward Western culture and civilization. St. Petersburg impresses the visitor; Moscow fascinates him. One sees a hundred things in the old Muscovite capital not found elsewhere. Real Russia grew up around Moscow, and the city of to-day shows us every phase of Russian life and history. It is one of the few world cities which have a distinct spirit and character of their own, and are still living forces in the world.

Moscow is farther east than Jerusalem. Like Constantinople it is situated where the East and West meet. Beyond lie half-civilized lands that reach to Turkestan and China. It is a holy city, and Russian peasants are said to fall on their knees and weep as they approach it and see the glittering crosses on the churches. Oftentimes underneath this Christian emblem is the crescent

to show the triumph of Christianity, just as the Moslems left the sign of the cross on St. Sophia to show the victory of Mohammedanism.

The railroad uniting St. Petersburg and Moscow is built as the eagle would fly. Instead of twisting here and there to connect with cities along the way, the builders were given the short and terse Imperial command to unite these two cities by the most direct route. As the intervening country offered few obstacles to the engineers, the road was built in an almost straight line. It is a dreary ride over a level country, which offers little variety in the way of scenery. Cultivated level fields alternate with the wooded tracts, and the train runs hour after hour without passing a place of any size. In fact, there is only one town of any importance along the line, and that is the ancient city of Tver, although a few little hamlets have grown up at other points where the train sometimes stops. But the traffic between the two cities is heavy, and it is oftentimes necessary to book your passage several days beforehand, in order to ensure a seat in the train. A large percentage of the passengers are military officers or bureaucratic officials, as they are continually travelling between the two most important cities of Russia and points farther south or east from Moscow. The latter city is the centre of the railroad system of Russia, and is also the starting point for travellers bound for the Far East over the Trans-Siberian Railway. Geographically, it is the centre of European Russia.

“Around Moscow, under the Mongol yoke,” says Mr. Rambaud in his *History of Russia*, “a race was formed, patient and resigned, yet energetic and enterprising, born to endure bad fortune and profit by good, which in the long run was to get the upper hand over Western Russia

and Lithuania. There a dynasty of princes grew, politic and persevering, prudent and pitiless, of gloomy and terrible mien, whose foreheads were marked by the seal of fatality. They were the founders of the Russian Empire, as the Capetians were of the French monarchy.

“The princes of Moscow gained their ends by intrigue, corruption, the purchase of consciences, servility to the khans, perfidy to their equals, murder and treachery. They were at once the tax-gatherers and police of the khans. But they created the germ of the Russian monarchy, and made it grow. Henceforward we have a fixed centre, around which gathers that scattered history of Russia which we have had to follow in so many different places — in Novgorod and Pskov, in Livonia and in Lithuania, at Smolensk and in Galicia, at Tchernigov and at Kiev, at Vladimir and at Riazan.”

The name of Moscow first appears in history in the year 1147. The chronicles state that in that year the Grand Prince George Dolgorouki, attracted by the position of a valley situated on a height washed by the river Moskva, the hill now crowned by the Kremlin, built the city of Moscow. Thick forests then clothed both banks of this river. For a century or more it remained an unimportant place, and the chronicles do not allude to it again, except to mention that it was burned by the Tartars in 1237. It soon fell to a brother of Alexander Nevski. To him was due its first importance, and he now lies buried in the Church of St. Michael the Archangel. Toward the end of the fifteenth century the town began to grow and embellish itself. Most of it was still built of wood, and the fires of Moscow have become almost a proverb. In 1520 there were forty-five thousand houses, so it is recorded, mostly of wood, but in 1547, a desolating fire occurred, in which many thousands lost

their lives, and the greater part of the city was destroyed. In 1648, 1712, and 1737, there were appalling conflagrations. The latest great fire happened after Napoleon came, for since that time brick and stone have been almost universally used in the construction of the new city. This last conflagration was really a blessing in disguise. The flames could only lick the historic towers of the Kremlin, but laid waste that part of the city which most needed rebuilding. Moscow has arisen from her ashes a more imposing city than she had ever been before.

Moscow still dominates the vast steppes on which she was erected hundreds of years ago. Almost an hour before the city is reached, its gilded domes may be seen glistening like burnished gold in the morning sunlight. It is a wonderful city — reminiscent, as it is, of the early Russians, who founded it, of Napoleon, who captured it after the Russians had burned all that was inflammable, and of the real Russian people of to-day, who have built the expanded city.

It was a revelation and a delight to reach this second city of the vast Russian Empire. Moscow is second only in the number of its inhabitants, but in interest for the traveller and student, it stands superior to any other Russian city, and has few rivals among the cities of the world. It is still a capital, but without the machinery of the government. A part of the city's original importance yet remains, for the crown jewels are preserved here, and the coronation ceremonies take place in the Kremlin, the residence of the czars before Peter the Great laid out the new city of St. Petersburg on the banks of the Neva. It is a vast city, probably about the size of Philadelphia, although the officials try to lay claim to almost two millions of people. Its greatest growth has been since the emancipation of the serfs, for all who

had a taste for commerce flocked toward Moscow, and the population began to increase with amazing rapidity. All around the city are suburbs where great spinning, weaving and printing mills are located. Some of these are magnificent modern mills employing from ten to fifteen thousand hands. In addition there are many miscellaneous factories, for in business, as well as history, Moscow is destined to be the real heart of Russia.

There are really two distinct Moscovs — the one of history, represented by the Kremlin, and the Moscow of wealth and commerce. To understand Moscow thoroughly one must imagine it as a wheel having a number of circles, with the Kremlin as the hub. The main streets leading outward, such as the Petrovka, Tverskaya, and Varvarka, are the spokes. The walls of the old town form the first circles, the boulevards the second circle, and the chain of monasteries, which are united by other boulevards, the outer circle. These monasteries, all of which were surrounded by battlemented walls and towers, were the first line of defence. If the visitor to Moscow bears these facts in mind, the city is not hard to understand. The present city is wealthy and cosmopolitan in a way, for the picturesque life and dress that may still be found in parts of Russia has in a great measure disappeared. Moscow is the wealthiest city in Russia, as it is the home of rich merchants. There are no skyscrapers in this city, and the old style of architecture is generally followed. The only difference is that the streets in the newer sections are generally laid out a little more regularly, and on a slightly more generous scale than did the original builders. In the older section one is at first bewildered by the maze of crooked streets, blind alleys and passages apparently not designed on any definite plan.

It is the Kremlin to which the visitor to Moscow first bends his steps, and it is not difficult to find. "Here," says a writer, "a good-natured folk has created a jewel-box, gay and dazzlingly ornamental, careless of what the culture of the West has declared beautiful and holy." This world-famed, walled city lies in the very centre of the commercial city, which has grown up around it. Its walls and towers greet you at every turn, as it seems, and the principal hotels all lie just outside its protecting enclosure. Viewed on a bright day from a bridge across the Moskva River, which creeps along beneath, the red walls broken here and there by loftier towers covered with rich green tiles, the white cathedrals with their gilded domes, the mass of pink palaces, and the sloping hill clothed in its carpet of green rising up from the broad waters of the Moskva, form a wonderful picture.

Thus I viewed it one bright Sunday morning when the domes seemed aflame with the reflected sunlight, and the red, green and pink had a striking freshness, as the colours had all been retouched, added to which was the still more vivid green of the hillside and trees. The bells of the many churches were ringing their sharp, urgent commands to the worshippers, and the spell of the holy city was upon me. I then realized all the beauty and impressiveness of which the Kremlin is capable. It is not surprising that the sight arouses the enthusiasm of the Russians. It is a walled city within a greater metropolis, for the Kremlin proper only occupies one end of the walled enclosure, which still stands. The other part is known as the Chinese, or inner town. These walls do not look formidable to-day, for a few well directed shots from modern guns would soon demolish them. The first walls were even made of oak. But in their day they repelled many attacks from enemies.



RIVER FRONT OF THE KREMLIN, MOSCOW



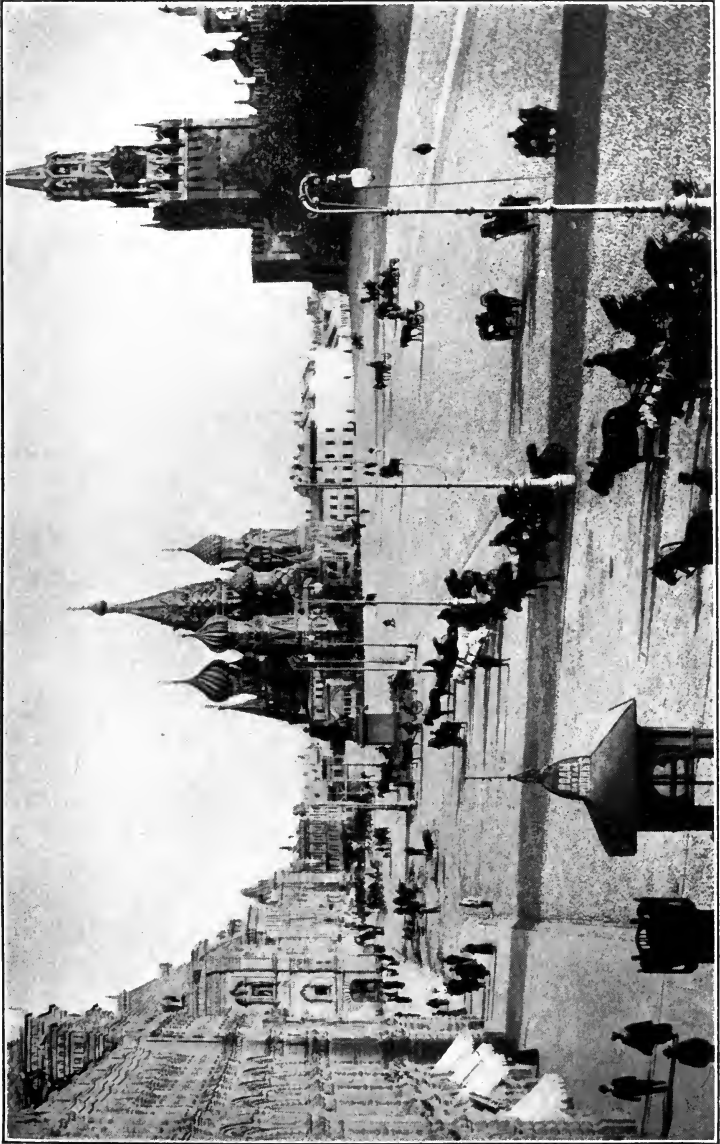
IBERIAN CHAPEL, MOSCOW

The most interesting approach to the walled city is through the beautiful Resurrection Gate. As one nears it many people will be seen entering the little silvered chapel between the double-arched gateway. It is crowded with worshippers from morning until night. Among these will be seen generals and counsellors of state in full uniform, noblewomen of the highest rank, and masses of the humbler folk — all doing homage to the sacred icon contained within. Many, who are in a hurry, have to be content with kneeling and crossing themselves in the street, for the chapel is very small. This is known as the Iberian Chapel, and contains the most famous icon in all Russia. It is a picture of the Virgin, which was copied by fasting monks from a sacred portrait on the Black Sea, and is adorned with many precious stones. It was sent to the Czar as a present from some Orthodox Christians, in 1648, and has proved to be a great miracle worker. The original is seldom shown, for it is taken around to the homes of the sick in a state carriage drawn by six black horses, four abreast and two in front, with a liveried driver and postillion. Inside sit two priests in full vestments. Priests, drivers, footmen and postillions are always bare-headed, no matter what the weather may be. Many prostrate themselves as the holy image passes by. This religious adoration is a revelation of the old mediæval devotion. It is certainly a large source of income to the church, both from fees and the voluntary offerings of those who visit the shrine. The charge for a visit of the icon is from twenty-five to one hundred dollars. A substitute is then kept on exhibition, but few know the difference.

This gateway leads to the great plaza known as the Red Square. It used to be called the "bloody square,"

because of the many executions that took place on the execution block which still stands there. The victims were hanged, beaten to death, broken on a wheel, and put to death in other cruel ways. Counterfeiters were stretched on the ground and had molten metal poured down their throats. Dante could not conjure up more horrible scenes in the Inferno than were enacted on this "bloody square." There is a slotted hole in the Kremlin wall where, it is said, Ivan the Terrible used to watch the killing of the victims for which he had given orders. Like St. Mark's plaza in Venice, the Red Square is the home of hundreds of pigeons, and they are regarded as even more sacred than in the Italian city. It is considered a pious privilege to feed these birds, and no one is permitted to injure them in any way.

Directly opposite the Resurrection Gate, and at the other end of the Red Square, is the Church of St. Basil the Blessed, one of the most curious churches in the world. It is a real architectural freak — a medley of architectural eccentricities. St. Basil, for whom it is named, was a half-crazy mendicant monk, who wandered around over Russia more than three centuries ago. In the crypt are shown the heavy chains and cross worn by him for penance. Because of the curious domes of St. Basil's, each of which differs from all the others, many people call it the pineapple church. It might equally as well be called the onion or melon church, for there are domes that resemble these fruits. No one would know it was a Christian church, except for the gilded crosses. Its colouring is equally curious and original. Red, yellow, orange, gold, violet, and silver all are blended. The highest dome is gilt, one dome is alternate gold and green, another maroon and green. One dome is striped alternately with yellow and green, and another is pink



THE RED SQUARE AND THE CHURCH OF ST. BASIL THE BLESSED

and green. The spire under the central dome is coloured with alternate stripes of gilt, red and green.

This curious and remarkable church was built by Ivan the Terrible, in 1554, and was the work of two Russian architects. It is a purely national Russian architecture, so the Russians claim. The interior is made up of eleven small chapels, in each of which there are one or more altars. Narrow passageways connect the various chapels, in which a number of holy relics are preserved. From the ceiling great eyes seem to look down upon you. St. Basil's has been ransacked twice, once by the Poles and once by the French. Napoleon ordered his soldiers to tear it down, but they only quartered their horses in the chapels to show their contempt. In 1839, it was restored and given its present appearance. The church seems in harmony with the people and city.

Along the one side of the Red Square is the finest arcade to be found in Europe, the only reminder of the present commercial age. This is known as the Riada. There are three aisles of equal length, breadth and height, and six transverse passages. Holy icons are placed above each entrance, for this great collection of shops has received the blessings of the Church. On the other side of the square, directly opposite the Riada, run the walls of the Kremlin, very curious and mediæval in outline. There are two entrances into this square.

It is strange indeed that this most sacred bit of Russia, the most Russian spot in the whole Empire, is indebted to Italian architects for its greatest beauty and charm. The beautiful Kremlin wall, with its fine gateways, was the work of an artist of Milan, Petro Antonio, and was built in 1491. They do not show their age to-day, for the Russians have repainted them many times. All of the gateways leading into the Kremlin are interesting,

and all have holy icons over them, before which the people cross themselves. But the most holy and sacred of all is the "Gateway of the Redeemer," the most hallowed spot in Moscow. Over this gate is an icon representing the Saviour, before which a lamp is ever kept burning. This is said to have been placed there by the Czar Alexis Michaelovitch, in 1626. No man is allowed to pass through this gate except with uncovered head. Even the Czar conforms to this usage. It is claimed that this gateway saved Moscow from many a Tartar attack. A gilt cross surmounts the tower, which, it is said, the French thought was pure gold. Every ladder planted by them against the tower, however, snapped in the middle, and the holy emblem still glistens in the sun.

Within the Kremlin are several palaces and a most remarkable group of churches. Although Christian edifices, they look more like mosques, and the interior is unique in every way. The massive altars are all a mass of gilt, which the guide informs you is pure gold, and the holy icons are set with many gems, which your cicerone declares to be real diamonds, rubies, emeralds, etc. If the stories told of the wealth in these churches are true, then the amount represented in this group of cathedrals almost surpasses belief.

The Uspensky Sobor, a plain church on the outside, is the coronation church where all the Russian emperors are crowned, and it is also the resting-place of the patriarchs who at one time ruled the Russian Church. The coronation ceremonies are very imposing. A platform is shown on which it is said that all the emperors from Ivan the Terrible down have been crowned. It would be more proper to say where the czars have crowned themselves. A czar is so incomparably superior to all other men that no one, not even the Chief Metropolitan,

can place the crown on his brow — so he does it himself. No other ruler of a civilized country makes such an absurd claim.

During the coronation ceremonies of Nicholas II there, in 1896, a terrible fatality occurred just outside the city. Camped on the plains were, it is said, two hundred thousand or more peasants, who had come for the promised free food and souvenir coronation cups. The masses surged toward a common centre. Tighter and tighter, closer and closer, crept the lines, until thousands were maimed and mutilated and fourteen hundred lost their lives. It was one of those unfortunate occurrences for which no one seems to blame.

Opposite the Uspensky Sobor, and on the southern side of the Cathedral Square, is the Archangelsky Sobor, or Cathedral. The original church built on this spot, in 1333, collapsed a couple of centuries later, and a new one was erected by an Italian architect after Byzantine models. The Russian rulers of the houses of Rurik and Romanov up to Peter II, with the single exception of Peter the Great, who is buried in the city founded by him, rest in this cathedral. The walls are decorated with their portraits. Behind this church is the Blagovestchensky Cathedral, which is the work of Russian architects. A number of royal marriages and baptisms have taken place in this cathedral.

The Bell Tower of Ivan the Great, which stands near the cathedrals, is a noted structure. It is three hundred and twenty-five feet high, overtowering all the other domes, and was completed in 1600. It is constructed with octagonal walls, and is surmounted by a golden dome and cross. It is the campanile of the Kremlin. In it thirty-six bells — two of silver — are hung, some with clappers and others without. The largest bell is

in itself no pigmy, except when compared with the giant bell underneath. It weighs sixty-five tons. From the top of this tower one obtains the best possible view of Moscow, and it is a wonderful panorama that well repays one for the climb of scores of steps.

This group of churches is the scene of an interesting ceremony on the evening preceding Easter. An immense crowd of people gathers in and around these historic churches. It is a mixed crowd. The bearded *moujik* in his well-worn sheep-skin, as well as the more prosperous merchant, and even the noble in his seal or sable-skin greatcoat, will be seen in the throng. Bright-eyed young women, with their warm shawls drawn closely around them, stand side by side with shivering old women. In each hand is held a lighted taper, and these myriads of flickering little flames produce a curious illumination, which gives a weird picturesqueness to the old Kremlin. As midnight approaches the hum of voices ceases, for all await that hour. When the deep tone of the great bell in the Tower of Ivan the Great proclaims that hour, all the bells in Moscow sound forth their little tune. Each bell seems bent in an effort to drown out all its competitors. This din seems to stir up all the dormant emotions in the rather sluggish Russians.

"He is risen" is on every one's lips, and each one greets his neighbour with this glad tidings. In theory each person is supposed to greet everybody else with a fraternal kiss as well as embrace, indicating that all are brethren in Christ. In modern life this is rather impractical, and, besides, the crowds in modern Moscow are rather large, so that it is not literally carried out. The kisses are generally confined to members of the family, although a friend of mine, whose truthfulness I have always accepted, who was present on one occasion, said

that a number of impulsive young ladies greeted him in this fashion. I hope this will not discourage the attendance of young men hereafter. The service lasts for two or three hours, and is then followed by that of blessing the Easter cakes, each one with a lighted taper stuck in it. These will be found in long rows outside the cathedral. On Easter Day it is customary for friends to greet each other with "Christ hath risen," and the one thus addressed replies with "In truth He is risen!" They then kiss each other three times on the right and left cheek alternately.

The Kremlin Palace is a very interesting building, and contains some rich as well as handsome apartments. In the Hall of St. George, columns of alabaster support a gilded roof, and it is here that state receptions are held. The Hall of St. Andrew is different, and twisted columns are used, ornamented with flowers of gold. There are many mirrors. The floor is inlaid with many kinds of wood, worked into every conceivable design. The ceiling is resplendent with heraldic devices, and is almost seventy feet high. The throne of the Czar is magnificent, with steps of marble leading to it. The framework, which supports the silken walls, is gilded and set with gems. A golden crown surmounts the top of the canopy. Within the canopy is a richly gilded chair, inwrought with precious stones in the design of the double eagle. The treasury contains a marvellous and unsurpassed collection of jewels, which the various emperors have gathered from Persia, India and Africa. The personal jewels of various sovereigns, their crowns set with hundreds of diamonds and rubies, and the coronation robes of the sovereigns and court are here preserved and shown. There is also a chair said to contain a piece of the true cross.

Within the Kremlin walls are a number of other palaces where governmental work is carried on, but they are not especially interesting. The vandalism of Napoleon's soldiers is pointed out in the cathedrals, where they attempted to pry out with their bayonets the gilt frames of the sacred icons. But his defeat is vividly portrayed in a long row of eight hundred and seventy-five cannon, in front of the arsenal, which were either captured from him and his allies, or abandoned on the fatal retreat from Moscow, during which more than a quarter of a million lives were lost. A monument, surmounted by a cross, stands near here, which marks the spot where the Grand Duke Sergius was killed, in 1905, when within a few steps of his stopping-place.

Some one has said that Moscow is celebrated for two things — a cannon that has never been discharged and a bell that was never rung. The largest cannon ever cast, called in jest "The Baby," always attracts attention. It was a most impractical weapon, but is richly ornamented. It weighs forty-three tons, and the great balls cast for it, which lie at its base, weigh forty-three hundred pounds each. It is said to have been cast in 1586. A man can easily stand beneath this cannon, and the mouth is about three feet in diameter. It was never fired for fear of disaster. The famous Kremlin Bell faces the parade ground at one corner, and at the foot of the tower it was intended to occupy. It was cast in 1735, and weighs more than two hundred tons. It was too heavy, one report says, and fell from the tower during a conflagration of the same year. In the fall a large piece was broken out, which stands by the side of the bell. Another story says that the piece fell out before it was received, owing to a defect in the casting: Everybody wants to touch it, and the edge is worn



THE KREMLIN BELL, MOSCOW



smooth. A man can enter through this hole, and fifty people can stand inside. The broken piece alone weighs ten tons. It is really a wonderful bell, and was made at the expense of the Empress Anne. Bells in Russia are regarded as sacred instruments of worship. Their soft and silvery tones are ringing at all hours of the day in Moscow.

On the other side of the parade ground, and overlooking the river, has been erected a handsome memorial to Alexander II. Although extremely modern in architecture, it has been made to conform with the other buildings and does not seem out of place. It is built around a gigantic statue of that man, and represents him standing erect, calm and superb in his royal robes. The gallery affords an excellent view of the lower part of the city across the river. The ceiling contains mosaics of nearly all the old czars.

Not a great distance from the Kremlin walls, and plainly visible from almost every section of the city, is the new Cathedral of the Saviour. This magnificent edifice was built by popular subscription to commemorate the escape of Moscow from the French. Millions of roubles were collected, but the work lagged from its commencement, in 1837, until it was finally completed in 1883. No one knows where the greater part of the money went, but it disappeared. The actual cost of it was many millions of dollars. The central dome is surrounded by four smaller ones. A frieze of life-size figures extends around the walls. The site covers more than six thousand square yards, and the height is very great. It is built in the form of a Greek cross. The walls are of fine white sandstone, and the domes are covered with gold. The interior is all finished in marble, with much porphyry, jasper and alabaster exquisitely

polished, used in the ornamentation. The pavement is of variegated marble. The walls and panels are covered with many mosaic pictures, and with sacred paintings by the first artists of Russia. Some of them are real art treasures, as the artists undoubtedly gave the very best that was in them to this work. The most striking of all the paintings is that representing the Trinity, which fills the dome. On the walls are nearly two hundred tablets, bearing Imperial manifestos and the names of the fallen heroes of 1812.

Within this magnificent cathedral there is absolute equality. Noble and peasant kneel or stand side by side, for there are no favoured places. No seats or benches are provided. The altar room, back of the altar proper, is forbidden to women, and no one of that sex can cross its portals. I attended a service in this cathedral, when it was so crowded that it was almost impossible to move about. Poorly dressed people stood side by side with others dressed in the height of fashion, each intently listening to the chanting of the several priests and the responses by the male choir. The appeal of the ritual is wholly to the senses and the emotions. The bishop stood before the altar clad in robes stiff with gold. From behind the altar other long-haired priests brought books, which were read in the unintelligible mutter of solemnity. Clouds of incense filled the air. Candles were carried up and down, and, with one in each hand, the bishop bestowed his blessing upon all. Old priests and young, glittering in the uniforms of holiness, kissed his hands. A choir of boys and men raised the glory of Russian music in alternate chant. Louder and louder this earthly music swelled with exquisite modulations. The reverberations of a low, deep bass rolled through the incense-laden air. The gleam of the burning tapers ran

from arch to arch, while the marble walls and gilded capitals shone with points of fire. A small bell tinkled; a black-maned priest with a wonderful voice fairly belled until the whole cathedral was ringing with the prolonged sound. The masses swayed up and down as they bowed and crossed themselves at this climax in the service. No one who has seen such a service can doubt the extraordinary hold which religion has upon the Russian people.

Near this church and facing the river a statue of Alexander III in a sitting posture was unveiled in June, 1912, by Nicholas II, his son. The money was raised by public subscription, and a handsome approach was built facing the river front. The occasion of this dedication was the first time the present Czar had visited Moscow since 1905, when his uncle, the Grand Duke Sergius, was assassinated. In his honour the entire city was overhauled and renovated. The domes were re-gilded, and the towers of the Kremlin were recoloured. Buildings were whitewashed — if such an expression can be used — in the original colours. The royal palace was overhauled and redecorated. Many private homes and business places along the line of march were ordered to be repainted, and no excuse would be accepted. Outside mural paintings were retouched, and it was a rejuvenated Moscow that greeted Nicholas on the occasion of his visit. Even the streets were made more passable by having some of the bad places filled in.

Moscow is irregularly built, as the visitor quickly learns. Most of the streets are roughly paved, also, as the jolting of the little droshkis soon convinces. Two or three stories is the usual height of the buildings, and the people frequently live in the upper stories, while the street floor is devoted to business. The little driveways

in the business section lead back to small courts surrounded by buildings, in which hundreds of people dwell huddled together in close quarters. Most of these are peasants — former serfs — who have moved into the city to work in the factories or do common labour. One court sometimes opens into another, and the stranger is lost when he finally emerges on the street. Children swarm in these courts, and the wonder is that they look so round and chubby in the midst of apparent poverty. In the winter time this appearance is doubtless due to the padded coats they wear. In that season, when the windows are hermetically sealed, oxygen must be at a premium. On the broader boulevards the many rows of trees give a beautiful touch of green to the monotony of white walls, while the blue and gilded domes everywhere show the element of faith in this most religious of cities. Several parks and a great race course add to the opportunities for play and recreation.

The Theatre Square is one of the finest open spaces in the city. It is surrounded on three sides by hotels, business houses and theatres. On it will be found the handsome Opera House and the Imperial Theatre, which was first opened in 1824, but was rebuilt thirty years afterward following a destructive fire. It contains six tiers of boxes, and seats four thousand people. When filled with a fashionable audience it is a beautiful sight. The week nights are usually given up to opera, while Sunday night is devoted to the ballet, of which Moscow is the home. Girls are carefully trained for this work from early youth, and, if proficient, are kept at it and retired on government pay at a comparatively early age. Many are taken from the foundling asylums of Moscow and St. Petersburg. The ballets are magnificently staged, and the entire play is carried through without a word



THE IMPERIAL THEATRE, MOSCOW



being spoken. It is a wonderful spectacle at first sight. Added to this is the additional attraction of a Muscovite audience. One long intermission is given, during which time the people parade up and down the halls and reception rooms. It gives an opportunity for everybody to look at everybody and speak to their friends.

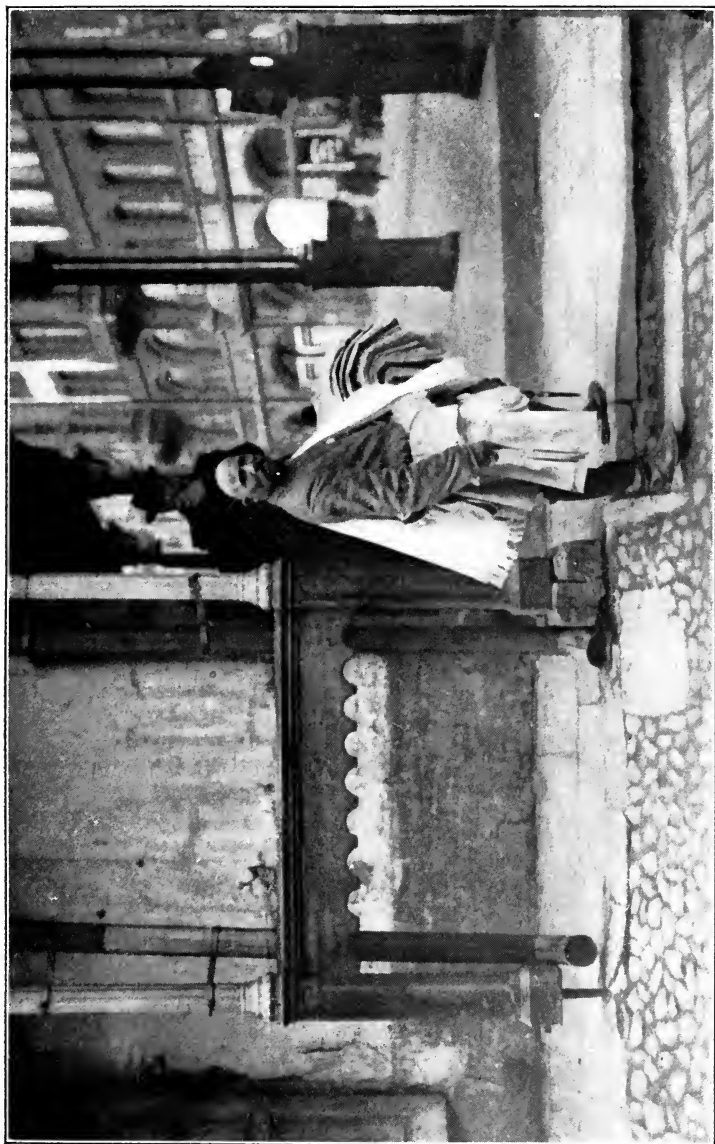
The Petrovka, which runs along one side of the Imperial Theatre, is the great shopping street of Moscow, and is lined with handsome stores. In the last few years it has improved greatly, as handsome new stores have been erected. Arcades are popular, and there are a number of them on the Petrovka. Crossing this street, and parallel with it, in the same neighbourhood, are several other shopping streets, where it is an easy matter to spend one's money. Many of these stores are thoroughly up-to-date and are owned by foreigners. The large stores have electric bells on the outside which a stranger can push. An English, French or German speaking interpreter will answer in a few minutes and conduct the purchaser through the department desired. It is quite a convenient arrangement for the stranger who does not understand Russian.

Around Theatre Square and along the Petrovka the life of Moscow may be seen. It is an interesting study. Ladies shop with as much interest as they do in America, only in a more reserved manner. The girls behind the counters greet you with the same smile as they would in New York or Paris. But it is on the street where the most interest lies. There types of all the races that dwell in Russia may be seen. Rich Tartar merchants in their bright green robes, lined with variegated colours, and wearing round caps, walk the streets almost any day. Some of them are stalwart men with features almost

Mongolian. Chinese and Japanese pass through here in considerable numbers on their way to and from the Orient. There is no resentment felt toward the inhabitants of the Island Empire because of the "late unpleasantness." Diplomats and high government officials of all nations take this route to and from the East. They are the bane of the poor consuls, who feel under obligations to entertain them, and the cost oftentimes comes out of their own pocket — at least that is true of United States consular officials. It comes very high to act the part of an entertainer in Moscow.

Life in Moscow is not dull from the Russian standpoint. Especially is this true of the night. In a way it outdoes either Paris or Vienna. To eat, drink and be merry seems to be the sole thought of the Muscovites. The people seem to do with remarkably little sleep. Muscovites think nothing of calling on their friends at eleven o'clock at night, and will stay until long after midnight. The music halls do not begin their performances until about eleven, after the theatres close, and from twelve to three is their busiest time. At three o'clock, when these places of amusement close, many a Russian is at a loss what to do the rest of the night. The streets and cafés are at their liveliest for two or three hours following midnight. This is the harvest time for the driver of the droshki, for he picks up many fares, and the night owl is a generous creature. The clerks have to be at their places of business at nine o'clock, but the bosses may not come until noon. They surely do not go on the theory of eight hours sleep out of twenty-four.

Let us take a look in at one of the largest of the dining palaces. It is midnight, and all Moscow seems awake. Droshkis clatter along the street and deliver their burdens of fair women, clothed in the radiance of



A TARTAR MERCHANT, MOSCOW

evening toilet, and accompanied by their escorts, at the door. The restaurant is filled with the crowds of pleasure seekers. Behind a maze of palms is an orchestra, which alternates from Wagner or Tschaikowski to American rag-time. It seems that half the men are in uniform. They are public officials and military officers. Russian soldiers never lay aside the garb of their trade. Even the Czar is never seen in civilian dress. The officers are well-groomed men, straight and well-built, and dressed in the rich gray uniform of their regiments. The sword-straps are of gilt. With some the swords hang straight down the leg, and with others the scabbard strikes on the floor as the owner walks. All wear high boots of dainty leather and neat shape, much more suited for the parlour than field wear. Two, three, possibly a half dozen medals dangle on the breast of the gray-haired veterans, while the younger men may have only the Maltese cross which tells of service in Manchuria.

In a great tank at one side swim fish brought from the Volga. An officer approaches with a lady on his arm. Together they watch the lively members of the finny tribe, as they swim to and fro in a vain effort to escape the dazzling lights. The officer invites the lady to make her choice. She does so. A waiter deftly nets the fish and shows it to the pair. Off to the kitchen goes the wriggling captive, and a half-hour later it will be served smoking hot to the general and his latest friend. Men by themselves walk up to the buffet and whet their appetite with some salads or tiny caviar sandwiches, and wash it down with two or three glasses of vodka. The air gradually becomes hazy with smoke, for both men and women puff the little stuffed rolls of rice paper. Among the throng move the Tartar waiters with quiet steps. Champagne flows freely. There is now a colour

on the cheeks and a gleam in the eye that was not there when the diners arrived.

A policeman! Strange it is how the very name of Russian police usually strikes terror to the mind of the westerner. It gives a vision of midnight arrests, dungeons and transportation to Siberia. Hundreds of them will be seen on the streets of Moscow, and they are dressed just the same as their fellows all over the Empire. The policeman looks rather formidable with his military uniform, sabre and revolver. But I always found him polite and good natured, having infinite patience with everybody, including the peasants. They were always courteous to me and all strangers, going to infinite pains to give directions. Sometimes they shook their heads when I wanted to photograph something. I had been told by several Muscovites that I would be immediately arrested, and my camera confiscated, if a permit was not secured for photographing. Siberia did not look good to me then, and my camera was worth a considerable sum. It took me four days, the intervention of the American consul, a trip to police headquarters, and a little "backsheesh" to secure this little document. After so much trouble I really wanted some officious police officer to intercept me, so that I could flash this permit in his face and enjoy his discomfiture. I tried all kinds of schemes. I faced my camera all around him and even at him, I tried to look like a suspicious character carrying a bomb in the black camera case, but all to no avail. Not once did I have the opportunity to flash my permit, either here or at St. Petersburg, except to friends as an interesting souvenir.

Drunkenness and trivial disorders seemed to be treated more leniently than in the United States. I have seen policemen argue with and cajole the peasants until they

succeeded in getting them to do what they wanted. There would be absolutely no display of force, and no brutality whatever. It is another branch of the police — the secret police spies — who do the evil work in Russia. The soldiers that one sees on duty are of the same type as the “cop” — simple, good-natured sons of toil whom no one need fear to address or ask for information.

There are many splendid public buildings, and a number of places of unusual interest. The Rumianefsky Museum contains an almost priceless collection of curios, as well as a library of several hundred thousand volumes. It is the public library of Moscow, and has a good public reading room. It has an especially fine collection of the national costumes of Russia. In the archives of the Ministry of Public Affairs will be found the most precious and most ancient chronicles of Russian history, excepting only those of Nestor. The Historical Museum has a splendid collection of curios from the Caucasus, with models of the unique dwellings in that part of the country. The University is one of the oldest in Europe, and is well worth a visit. It is situated on Nikitsky Street.

The Tretiakoff Gallery of Moscow contains a collection of more than fifteen hundred canvases by Russian artists. To any one whose path ever leads him to Moscow, a visit to this gallery cannot be too strongly recommended. The building is in an obscure location difficult to find even after explicit directions. The collection was made by two men — the brothers Tretiakoff — and was presented by them to the city in 1893. They also gave the building and a fund, from the income of which the collection is augmented from time to time. It is a very interesting and carefully chosen collection of pictures representing the Russian schools of the eighteenth

and nineteenth centuries. Here will be found the masterpieces of such artists as Vasnetsoff, Levitau, Reapin, Aiwasowski, Ivanoff, Vereschazin, Poliennoff, and others. Thousands of Russians of every class visit this gallery, and the teachers in the public schools conduct their scholars through it as an object lesson. It is very interesting to watch these school-children, boys in uniforms and girls with their aprons, troop through the gallery from one room to another, while the teacher tries to explain some of the principal canvases.

One of the most striking pictures is that of Ivan the Terrible slaying his son Ivan. The Czar holds in his arms the son whom he has just stricken to his death with his heavy staff. It is a fearful scene, from which one turns in horror, only to return to it again and again. The blood pouring from the gaping wound is so realistic. Ivan faint would staunch it. The tears flow from his horrified eyes. Remorse is depicted there also. He, the Czar of Moscow, had killed his son. Nothing is seen upon the floor but an overturned chair. All interest is centred on father and son, murderer and murdered. So vividly is the scene and anguish portrayed, that one can have only pity for the poor old Czar. This wonderful painting is the work of Reapin. Another represents a royal princess who was imprisoned in an underground cell in the Fortress of Peter and Paul, in St. Petersburg. The water is slowly pouring in from the Neva. She is standing on the cot, the top of which the water has almost reached, and terrible agony is writ all over her features. A painting by Doroschenka has the simple title "Everywhere is Life." A car is filled with convicts bound to exile. They are pressing their faces against the iron bars of the car-windows. The central figures are a convict, with his wife and child, who are

following him into exile. They are feeding the doves that flock around, and all seem happy to see the look of pleasure on the face of the child. It is an illustration of the humanity common to all, convict or free man.

It is the striking realism of the scenes, many of which have a touch of the horrible and uncanny, the unique and original effects in colours and the entire departure from the established European schools that impresses one in the gallery. Their landscape pictures are equally original and natural. They catch every feeling and atmosphere peculiar to the landscape. They seem to have the eyes of a child of nature. The storms at sea, by Aiwasowski, with their transparent waves, almost drive terror into the onlooker. All the furies of the seas seem to be let loose upon the canvas. His works display a wonderful power of imagination and theatrical effect.

Another of the interesting features of the city is the Foundling Hospital, a great white building along the river. Thousands of infants are received here each year, some of them from poor peasants, but more of the fatherless kind. There is no revolving table, upon which the infants are placed and a bell rung to inform the nuns within, such as one finds in Latin Europe and South America. They are taken in at the front door. The only questions asked are "Has the child been baptized?" and, if so, "By what name?" The child is at once registered and given a number, and a receipt is given to the parents. The parents may claim the child at any time within ten years. The care with which the physical needs and comforts of the babes are looked after is most commendable. The government gives large sums each year for its support, which is raised by a tax on playing cards. The infants, if they survive, are educated, taught

a trade and cared for until they are able to go out into the world and earn their own living.

At some distance from Moscow is an eminence called Sparrow Hill. It overlooks the entire city. It was from here that Napoleon caught his first glimpse of this coveted goal. His soldiers are said to have cheered as this enchanting city burst into view, for it meant an end to their long march over the steppes. In the distance the domes of blue and gold glisten in the sun, while the river Moskva winds through the valley like a silvery band. The Novo Devitchy Convent, with its red towers and walls, where at least one czarina and several women of the Imperial families have passed their lives in seclusion, lay between me and the city, and seemed to bring back to mind the tragedies of Moscow and her rulers. As I watched the scene from the restaurant on this hill, alternate clouds and sunshine flitted over the city. I thought how this exemplified the history of Moscow, and of Russia as well. Just then an aeroplane sailed over the city like a huge bird, and it seemed a prophecy of the better things that are to come. As I left Sparrow Hill gloom had settled over the landscape. Although it was still midday, the bright domes were dulled and the whole scene was sombre. But back of the clouds, as I knew, the sun was still shining brightly. Sooner or later it must break through, and again shed its radiance over Russia as well as the rest of the world.

CHAPTER IV

GREAT RUSSIA

Peasant Life — The *Izba* — Harvest Festivals — Simple Fare — Marriages — Rostov the Great — Novgorod — A Republic — The *Vetche* — Ivan the Terrible — Tula — Tolstoi — Black Earth Region — Orel — Kursk — A Market-day — A Typical Town — Villages — Picturesque Wells.

GREAT RUSSIA was the cradle of the real Russians. The history of Russia is the history of the rise of the Great Russian element from among the other Slav races, for the Great Russian was the pioneer of the Slav. Great Russia, as understood to-day, reaches from a little below Kursk to the icy waters of the Polar seas; from the Ural Mountains to the Polish and Baltic Provinces on the west. The extreme north, however, which consists principally of forest and morass, has had little influence on the development of the Empire. It was rather within the narrower region, with Kursk, Smolensk, Novgorod, Vologda, Nijni Novgorod, and Tambov as its outer boundaries, that the dominant Russian was produced. Within this circle will be found Rostov the Great, Tver, Yaroslav, Vladimir, Tula, and many other cities which have at some time or another made for themselves places in history. Moscow is the centre of this district — the heart, so to speak — toward which everything gravitated before the rise of St. Petersburg.

Of all the population of Russia, Great Russia numbers about one-third, possibly a little more. It not only in-

cludes a large territory, but the most densely populated sections. Between the inhabitants of Great Russia and the other sections — Little Russia, for instance — there are dialectical as well as ethnological differences. Great Russians are Slavs, with an admixture of Finnish and Tartar blood. The Finnish blood has made them a little more phlegmatic than the Little Russians, but it also gave them a greater toughness and obstinacy. The Finns at one time prevailed all along the Volga, but they have been practically absorbed by the Muscovites. In the process of absorption, however, they have given a visible touch to the national characteristics of the latter.

Great Russia is a land of long and severe winters, and the life of the peasants is to a great extent determined by that fact. For many months nature lies dormant, and during that season the peasant is forced to be inactive. Unless he is skilled in some of the winter occupations, such as leather or wood work, — and this work is generally confined to certain districts, — or can secure employment as a woodchopper, he will probably spend the greater part of the time in lying idly on the great stove, which fills one-fourth of his humble *izba*. In the timber regions this simple cottage is usually built of unhewed logs, with two or three windows in a row facing the village street, and a pointed roof made of planks.

A generation ago a chimney was almost a novelty, as the peasant thought it would let in a lot of cold air; but now most of the *izbas* are furnished with this smoke vent. Where forests are scarce, in the southern part of Great Russia, a straw roof is substituted. The cornices and windows are frequently ornamented with carved woodwork, more or less elaborate. Oftentime there is an arched entrance from the street to the yard. But the interior of the *izba* usually consists of only one room,

perhaps fifteen feet square. There may be a small loft overhead, where some of the family sleep. This gives a little extra space, and there will be a storeroom somewhere which is not heated. Bunks are built around the room, which take the place of beds, and, in cold weather, the top of the stove is the most comfortable place to be found.

Underneath the *izba* there is generally a sort of shallow cellar, where vegetables, milk, and other supplies are kept. The walls and stove are kept freshly whitewashed. However dirty the house may be, there is generally a neat white lace curtain at each window, and a row of flower-pots. The Russian housewife seems to feel the need of a little colour in the midst of her dreary surroundings. One can imagine what the atmosphere becomes, with the windows hermetically sealed for several months. The only fresh air introduced is when some one passes in or out of the door. Every bit of the hibernal air admitted must be heated, the peasant argues, and that means more fuel. The stable for the horses, cows, and other live stock adjoins the house, and they must be given a share of the heat as well.

A village in Great Russia usually consists of long lines of such *izbas* facing each other, with a broad street separating them. The peasants build their own *izbas*, and they will last about twenty years. But fires are frequent, and it is said that on the average an entire village is burned out once in seven years. These fires seldom happen by accident. They are more often the work of an incendiary. A man who has a spite against some one else sets fire to his enemy's house. Far more frequently, however, the fires arise from men enkindling their own houses in order to get their insurance. The women work harder than the men, for many of them

still spin and weave during the inactive months; but this is dying out, as the factories turn out the same goods so much more cheaply.

But spring comes at last, and the snow begins to melt. No sooner has the snow disappeared than the tiny shoots of grass spring up, and the trees begin to bud. The transition takes place much more rapidly than in temperate climes. The cattle are brought out and sprinkled with holy water by the priests, for all of them are very thin by this time, after a diet of straw for months, and no exercise. The peasants are impatient to undertake their field labours. They begin to plough as soon as possible for their summer crop of oats and the buckwheat, which is largely used for food. Then comes the hay-making, and the ripening of the wheat or rye inaugurates the harvest. Rye is the principal food of the rural peasants, in the form of black bread that one sees everywhere. From the middle of July to the end of August the peasant may work day and night, and yet he will have barely time enough to reap his harvest and stack his grain. Then he must prepare the fallow ground for the winter crop. During this period he is transformed from a seemingly lazy individual to an example of commendable industry. Sixteen hours of continuous labour in the field is nothing unusual for him to perform.

After such a season of strenuous exertion, there must be some relaxation. This is provided by the harvest festivals. It is a season of rejoicing and revelry, and in each parish fêtes are held. The fête is begun by services in the village church, at which the villagers appear in their best costumes. In the old days each province had its own distinctive costume, and a village festival was a sight worth beholding. To-day costumes have generally disappeared in Great Russia, but high leather



CROWNING PEASANT GIRLS WITH WREATHS OF CORN DURING A HARVEST FESTIVAL

boots are worn by both men and women, and these are replaced by felt ones in winter. A handkerchief is always a part of the woman's attire. It is folded cross-ways and tied closely under the chin. After the religious exercises comes the midday meal. In general, the Russian peasant's fare is extremely simple, and includes very little meat. Sour cabbage, black bread, and a cucumber furnish many a meal. This fermented cabbage is one of the most important articles of food in Russia. It is cooked in a variety of ways, but in soup forms, with rye bread, the staple food. The cabbage is cut in pieces and put in casks, together with a little salt, and allowed to ferment.

It is remarkable the amount of work that the Russian peasant will do on this simple fare. The fasts ordained by the Church still further diminish the quantity of food consumed by him. There are two constant fast days each week, Wednesday and Friday. They must abstain from all kinds of flesh on the eves of holidays and the two fast days each week, nor can they taste butter, eggs, or milk. There are also four Lents each year, the longest of which is seven weeks. The first week of this Lent is butter week, and they have liberty to eat all manner of meat except fish during that week.

But now, during the harvest festivals, everything is plentiful, and pork, mutton or beef, and possibly all, will adorn the *moujik's* table. Home-brewed beer has been prepared in plentiful quantities, and enough vodka will also be provided for several glasses around. As the afternoon advances the effects of the vodka become more and more noticeable. Many, in various degrees of intoxication, may be seen strolling along the road toward their homes, or lying by the roadside in complete unconsciousness. There they will remain until morning, un-

less some of their friends pick them up. On the whole, these village fêtes of Russia are rather a saddening spectacle.

Marriage usually takes place at a comparatively early age among these peasants. Courtship occurs in the spring, and marriage follows in the fall. A man, a woman, and a horse make a household. The man can purchase the horse, if he has the mercenary wherewithal, but obtaining a wife is a little different. Generally a matchmaker, who may be an aunt or other relative, is employed, who looks over the eligible young women of the village. It is unlawful to marry cousins even of the fourth degree, as well as a sister-in-law, for she is looked upon as a blood relative. When an eligible girl is found, her relatives are invited to come to the young man's home and see for themselves his family and home. Then, if they are satisfied, the groom-to-be's family are invited to return the call. The groom will pay a certain sum to buy the bride's trousseau, but her dowry may be only a pair of strong arms to do her share of the work, and health. Good looks do not count so much with these matchmakers, and, in fact, handsome girls are rather the exception in Great Russia. The weddings are comparatively simple, but the wedding-feast often lasts for two or three days, if money and eatables are in sufficient quantities. The newly married couple are showered with hops, as indicative of a happy future, instead of the rice of the Anglo-Saxon. There is no such thing as a legal divorce, although separation is not uncommon. A man may marry three times, but no more, by the rules of the Orthodox Church. A widow can take a second spouse, but she should not do so in less than six months, for that would be an impropriety.

Rostov the Great is a city frequently mentioned in

Russian history. It is, perhaps, the oldest of the venerable cities of Great Russia. It lies about one hundred and sixty miles north of Moscow. Mention of this city may be found as early as the tenth century. It was here that Christianity was first preached by a Greek missionary from Byzantium. The ancient Kremlin, surrounded by an old wall with bastions, still stands, and encloses the royal palace, archbishop's palace, and several churches. Like Novgorod and Pskoff, this city was a republic in the time of its greatest prosperity. Rostov is of little importance to-day, and even the name is generally associated with that larger city officially known as Rostov-on-Don. Yaroslav, Tver, Suzdal, Vladimir, and Smolensk were also at one time important governments, with their own Grand Prince. It is of Novgorod, however, that I shall treat as the best example of the early Russian city. It is situated on a branch line of the Imperial Railway, and about the same distance from St. Petersburg as Rostov is from Moscow.

It was around Novgorod — old Novgorod, not Nijni Novgorod, the fair city — that real Russia grew up. It is distant about one hundred miles southeast of St. Petersburg. From remote antiquity this city had been the political centre of Russia. Novgorod is perhaps more intimately connected with the origin and development of the aggressive Slav race than any other Russian city. In 1862 a monument was erected commemorating the first thousand years of Russian history, and it was located in Novgorod as the oldest city. This monument is a colossal pedestal of stone, surmounted by an enormous globe, round which are grouped figures emblematical of Russian history.

From very ancient times Novgorod was divided into two parts, separated by the river Volkhov, which con-

nects Lakes Ilmen and Ladoga. On one side was the commercial city and many churches; on the other shore was the fortress, with the Kremlin forming a sort of acropolis. This was a large and slightly elevated enclosure encompassed by high brick walls, and in part by a moat. It dates back to 864, in the days of Rurik, and is frequently mentioned in early annals. The two parts have for centuries been connected by a bridge. At one time this seemingly unimportant place was one of the most influential cities of Europe. At the very opening of authentic Russian history, we find the Novgorodians at the head of a strong confederation of tribes. Its conquests at one time included the whole of Northern Russia, and extended as far as Siberia. Even Nuremberg was not of greater importance. To appreciate this city one must leave his imagination revel in the past, when Novgorod was a virile semi-republic. It was the fate of Novgorod to sink into oblivion as Moscow grew in importance.

The republic of Novgorod dates from almost the sixth century. The inhabitants at that time summoned three Varangian brothers to come and govern them. They were tired of constant warfare, and wished to engage in agriculture and commerce. By the death of two of the brothers, Rurik was left as sole ruler, and a severe ruler he proved to be. And yet these republicans were never happy unless they had a prince to rule over them. True, it is, that these princes were changed often, and, in fact, their reputation for deposing rulers was so well known that many of those invited refused to accept the proffered honour. But the republic prospered through its commerce, for Novgorod was a city of merchants. She had commercial relations from Constantinople to the German states on the Baltic. Through Novgorod

the rich merchandise of Asia found its way to Europe. It was by way of this same city that the manufacturers of Europe reached the Eastern tribes.

Novgorod was renowned both for the shrewdness of its merchants and the bravery of its warriors. The Novgorodians boasted that they had never been in subjection or felt the yoke of the accursed Mongols. "Who can equal God and the great Novgorod?" was a popular saying. From the fact that no dynasty of princes was ever able to establish itself in Novgorod, the people were able to retain their ancient liberties and customs. Their bill of rights was embodied in a document known as the Letter of Justice. The invitation to a prince came when a party arose strong enough. The invitation usually included certain conditions. Then, if sentiment changed, or the prince proved unpopular, he was crowded out and another brought in. The people always remained supreme. The popular assembly, called the *Vetche*, held the supreme power, both nominating and expelling the princes. At one period the ruler was changed five times in seven years. It elected and deposed the archbishops as well, thus retaining control of both the civil and religious power. The decision was made not by a majority, but a unanimity of voices. If there was a small minority the majority could drown them in the Volkhov, if it saw fit, or make way with them in some other manner. The archbishop was the first dignitary of the republic, and was superior in rank to the prince. But the revenues of the Church were at the service of the republic. The Church was really a national religious body, almost independent of the Orthodox Church. But Novgorod was devout, and the city became filled with sacred edifices, owing to the piety of her citizens.

In her palmyest days the sway of Novgorod spread

to the Gulf of Finland, and even to the White Sea. She was a recognized outpost of the Hanseatic League. The influence of the Muscovites on the south and east, however, became greater and greater as the years passed by. The states to the west likewise became welded together, and Novgorod felt the pressure from both sides. Her power was weakened by constant internal dissensions. Political liberty had led, as is often the case, to anarchy. Conflicting commercial interests brought about divisions. Bloodshed occurred on many occasions in the great public square. It was the distrust of the Roman Catholicism of Poland that decided on an appeal to Moscow. The day when the Novgorodians appealed to the tribunal of the Grand Prince of Moscow was fatal to the independence of the republic. Nothing could have been more ruthless than the action of the Moscow Princes. Although the republic was allowed to exist nominally, it was in name only. Thousands of Novgorodians were forcibly moved to Moscow, and Muscovites established in their places.

In spite of this repression, however, the old spirit of freedom was awakened, and Ivan the Terrible determined to apply physical extermination. He marched to Novgorod with a large army, and devastated the country everywhere with fire and sword. In vain did the priests and teachers preach a holy war; the people could not be enthused as formerly, and the defence was feeble. He put hundreds to death with a ferocity that would have become an Oriental despot. Merchants, officials and priests were alike flayed or tortured, until they produced money for this despot. The chronicles claim that no fewer than sixty thousand inhabitants of the city alone were killed. This was in 1570, and with that year closes the history of Novgorod as an independent state.

Ivan himself is said to have walked about the city, eagerly watching his greedy soldiers ransack the homes, break open doors and scale walls in search of booty. Ivan guaranteed to the Novgorodians their persons, their ancient jurisdiction, and exemption from Muscovite service, but the *Vetche* was abolished for ever. The free city had ceased to exist.

To-day the ancient glory of Novgorod has departed. It is not even a first-rate provincial town, although it is still the centre of government for the province of the same name. Its former population of three hundred thousand has dwindled to less than one-fourth that number. Some of its magnificent churches, once within the city, now lie in deserted fields that are swamps part of the year. The Church of St. Sophia is said to have been the first church erected in Russia after the introduction of Christianity, but it is not what it was formerly. It contains the tombs of Vladimir and Garoslovitch, and has been repaired so many times that it is difficult to distinguish the old from the new. An extraordinary number of monasteries and convents are to be seen around Novgorod. Some of them are built so massively that they look almost like huge barracks or asylums. The city of to-day is unattractive, even as Russian towns go, with wide and poorly paved streets. But it is rich in its memories of the past, and even in reminders of pre-Slav races, which antiquarians have dug up in the neighbourhood.

Leaving Moscow on the main line to the south, the railway passes through a country partly wooded, but mostly free from timber. The first city of any consequence that is passed in this direction is Tula. Founded as early as the twelfth century, it is not a new town. Built entirely of wood at first, Tula is now a city of

stone, and fairly attractive for a Russian town. It is a city exceeding one hundred thousand inhabitants, and has become a prosperous manufacturing centre. Peter the Great established gunsmiths here, and to-day it is the principal place for the manufacture of small arms in Russia. Here are made the *samovars*, which have become so famous. This Tula production will be found in almost every Russian home, from the palaces of the Czar to the humblest *izba* or Kirghiz hut, and thousands have found their way to other parts of Europe and far-away America. The gingerbread of Tula is also noted, and few travellers pass through here without obtaining a box or two of it. Much fruit is cultivated in the neighbourhood, and in the gardens of the city itself will be found thousands of fruit trees. Especially is the government of Tula noted for apple culture, and it supplies many of the neighbouring provinces with apples.

To foreigners Tula is probably best remembered as being the stopping place for visitors bound to the home of the novelist, Tolstoi. His home was situated about ten miles from the city. It is superfluous for me to speak of this remarkable character, more than to add my tribute of admiration for the man and his ideals. He had passed away before my visit, and his children do not claim especial interest. The family, although of German origin, has been famous in Russia since the time of Peter the Great, but none have ever laid such a claim to immortality as the last Count Leo, the novelist, warrior, statesman and humanitarian. Few visitors now make the trip to his home near the village of Yasnaya Polyana, for he is buried at some distance from his estate, and this spot is reached more easily from another station. The actual visible influence of Tolstoi on Russia seems not to have been great. He was beloved

and revered by many, but no party does or has ever claimed him as leader. The higher classes rejected him, because of his opposition to all established government; the peasantry were repelled by his diatribes against religion; the revolutionists and anarchists repudiated his teaching, because he had no definite plan to offer. His influence on thought and opinion in Russia will not compare with his influence in non-Russian nations.

It is a journey of seven or eight hours from Tula to Kursk, through the choicest part of Great Russia. The road traverses miles upon miles of level corn land, with scarcely a tree in sight. It is through what is known as the Black Earth region, and many of the little towns look very prosperous. This black earth, if I may be pardoned a repetition, extends in a broad belt across Russia, and is even prolonged into Asia. It derives its name from a deep bed of black mould of almost inexhaustible fertility, which produces without fertilizer the richest harvest. It is larger in extent than the whole of France, and almost from time immemorial has been the granary of Eastern Europe. Even Athens drew supplies from here in the time of her greatness.

Orel is the only city of any importance on the route. At last the train pulls up at an unimposing station, and we are in Kursk, which is said to be the oldest town in Central Russia. It certainly does not look prepossessing around the station, for the land in all directions save one is as flat and uninteresting as it is possible for landscape to be. But one is not in the real city yet, for it is a drive of three or four versts to the town on the hill, where domes and steeples just appear over the crest. The little droshki bounces along from the top of one cobblestone to another, and then crosses a long bridge. At the river many women will be seen at work beating

and rinsing the dirt out of the clothes. An experience with the inhabitants leads one to believe that several thousand more ought to be down by the river engaged in the same occupation. A long climb brings the traveller to the top of the hill. Here there is a red arch, with the date of 1823 on it. This arch was erected in honour of Alexander I, when he visited Kursk on his way to the Crimea.

It is still quite a drive down the principal street to the only passable hotel in the city. Kursk cannot be recommended for its hotel accommodations, but it is a genuine Russian town with little modernization. Electric lights and an electric street railway are about the only modern features to be seen, although it is a city of more than fifty thousand people. The display in the stores, and the appearance of the shop windows, would not compare with an American town of a tenth the population. One small American automobile looked lonely in its isolation, but it was faithfully doing duty as a public taxicab. Quite a number of Jews reside in Kursk, most of them being Polish. All of them are in business or are traders. A large military garrison is maintained, as in other parts of Russia, and the notes of the bugle are one of the commonest sounds.

Kursk was well chosen originally for a fortress town, because of its commanding location on the bank of the river Tuskora. To-day it is picturesque, or would be if only a little more attention was devoted to the streets and sanitation. There are several splendid churches, as it is a very religious town. It is celebrated as the birthplace of Theodosius, one of the holiest of the Russian saints. He was always noted for his extreme purity of life and his charity, and early in life entered the monastery in Kiev, where he spent the rest of his days.

Most of the churches in Kursk bear his name to-day.

I reached Kursk on a market-day, and the several market-places were crowded with the peasants from the neighbouring villages. One market was devoted to live pork, another to hay and straw; one to horses, and yet another was occupied by the city tradesmen. It was an interesting, even though unattractive, sight. Each peasant was dressed in a dirty, many-times-patched sheep-skin coat, with the wool inside, which would have been uncomfortable on that day for any one except a Russian peasant. Furthermore, each coat is padded until it is two or three times the thickness of an ordinary coat. In the winter time many of these coats are so padded that it gives the wearer an unusually corpulent appearance. Buyers went around from one group to another making offers, but no one seemed in a hurry either to buy or sell. I spent an entire day among the marketers, and the time was not wasted.

Another day was a holiday, for it would be impossible to spend a week in any town without encountering a holiday. The peasants came to the city by the hundreds, even though the spring work was just beginning. A pleasure ground was filled with a number of little side shows, merry-go-rounds, and other places to lure the elusive kopecks from the crowds, and all did a rushing business until a late hour at night. It was a good-natured crowd, as are all Russian crowds, and every one seemed to enter into the holiday spirit. I went into several of the shows, and they were about the crudest entertainments that it was ever my fortune to witness. The lowest priced seats were simply an incline on which the people stood, but the admission price was correspondingly cheap.

Half of the city is made up of thatch-roofed cottages, with walls of logs or plaster. Instead of standing their houses side by side and separated only by narrow streets, like the old cities of Italy, France and Germany, thus forming a little world by themselves, the Russian towns spread over great spaces. Kursk is built that way, and there are acres of waste land between different sections of the city. The side streets are unpaved, with great holes cut in them that look like hog wallows. This condition detracted from what might be made an attractive and picturesque town. As the day wore away the farmers in their little basket-bodied wagons, with the family snugly packed inside, drove out the main thoroughfares in groups of from two to a dozen. Some of the men were either hilarious or despondent from the effects of too much liquor, according to the particular effect of the vodka upon the individual.

The villages around Kursk have quite a different appearance from those north of Moscow. The roofs are very crudely thatched with straw. Some of them at a distance look almost like hay-ricks. The house and out-buildings are arranged in a group, and the stable is frequently the one on the highway, with the dwelling in the most inconspicuous corner. It can only be distinguished by the chimney, and oftentimes this is missing. Some do not have the chimney, for, as they say, the house is warmer without one. The floor is usually only earthen, and in the extreme cold weather the calves and young pigs are brought in to share the warmth with the children of the family. This plan may be very humane, but it certainly has its drawbacks.

The danger of conflagration is certainly great, for if a fire started the whole group would go. Many burn straw in their stoves, where wood is scarce and expen-



FARM - HOUSE WITH OLD - FASHIONED WELL

sive, and when straw is wanting they dry the tall grass that grows in the waste places. The wells have a decidedly picturesque, old-world appearance. The water is raised by means of a long pole balanced near the centre. On the outer end may be a heavy stone, as a counterpoise, or simply a rope to pull it down. Public wells with the same crude appearance will oftentimes be found in the villages all over Russia, from Poland to the land of the Don Cossack. As everywhere else they are meeting places for sentimental youths and scandal mongers, and all the news of the village is discussed here.

The peasants live chiefly on coarse bread and vegetables, as they sell everything else they raise. They even dispose of most of their chickens and eggs to secure ready money, instead of keeping them to nourish their own families. Each *moujik* keeps a dog to guard his property, and nowhere else did I see so many fierce canines. Each dog seems to consider it his duty to keep intruders outside his own bailiwick. The lot of these peasants around Kursk is unenviable, and they are not very prosperous, unless outward appearances are deceiving.

CHAPTER V

LITTLE RUSSIA

The Little Russians — Bright Costumes — The Steppes — The Ukraine — Villages — Windmills — Kharkov — Marketers — Photographing — Poltava and Swedish Defeat — Kiev — A Holy City — St. Vladimir — St. Sophia — Pilgrimages — The Caves — Famous Monastery — Beggars — Western Ukraine — Flax.

LITTLE RUSSIA is a favoured land as compared with many parts of Great Russia. In wide level spaces, or in gentle undulations, it stretches away until sky and horizon meet in a barely perceptible line. Parts of it remind one very much of the broad pampas of Argentina, and other sections are most like our own western prairies. In spring and summer it is an ocean of verdure, with the varied shades of green of the growing vegetation interspersed with flowers of many hues; later, in the autumn, after the crops are harvested, it becomes a brown waste of stubble and burned-up pastures; in winter it is a white glistening expanse of snow. The forest land has disappeared, not suddenly but by degrees. Where woods are found they are thinner and more scattered. The evergreen of the pine and the fir, and the white bark of the birch, have been replaced by the oak, ash and lime trees. They are not the giant oaks of our own northern woods, for they are rather stunted and straggling.

The peasants of Little Russia differ materially from those of Great Russia. In many ways can these dissem-

blances with their Muscovite compatriots of the North be traced. They speak a dialect which varies considerably from that spoken to the north and northeast of them. Their language is said to be nearer the old Slavonic than that of Great Russians. The people are handsomer than the Great Russians. Better nourishment probably has something to do with this, or the natural distinction between a northern and southern people, but the admixture with other races has also left its trace. They are in general taller and more robust. The natural brightness and vivacity of the Slav temperament, which one will also find exemplified in the Pole, has not been dimmed by the infusion of the more stolid and melancholic Finnish blood. They have a buoyancy of temperament, which leads to a light-hearted gaiety of spirits, such as one does not find among the Muscovites.

In so far as outside influences have affected the Slav temperament in Little Russia, it has been that of the Greek and the Tartar. The warm and bright colours of their costumes are somewhat reminiscent of the Orient. They are great lovers of beads, of which they will wear many strings, and the national costume of the women includes a wreath of flowers worn on the head. A vein of romance and poetry runs through the Little Russians. It may not be very deep, but it is widespread. It is the home of Russian folk-lore. Lyrical ballad and improvised ballad still spring almost spontaneously from the lips of the peasants. Their nature is rather poetical, and they are very musical. The love songs of Little Russia are distinguished by their great tenderness. They have songs for all occasions, sacred and profane. They are great lovers of flowers. They are said to be the laziest of the Slavs, and are by nature slow in movement.

They seem incapable of doing anything with energy and dispatch. They look upon themselves as the progenitors of the Russian race, and are very proud of their blue blood.

Little Russia has had a troublesome career. The Scythians helped to feed Greece and her colonies from these same steppes. A thousand years ago Kiev was already becoming an important place. When the Saxons still ruled England, the banks of the Dnieper were a meeting place for many races, drawn thither by commerce. Religious differences had not yet arisen, for all were worshippers of idols. Even before the founding of Novgorod, a Slav people were safely established here, sowing and reaping their harvests and sending their surplus grain down this river to the Black Sea. And yet, with all this antiquity, most of the cities of to-day are comparatively new. One can visit town after town, and never see a building more than a hundred years old, unless it is a church. The towns were simply centres for the neighbouring agricultural districts, where the peasants congregated on market days to sell their produce or buy stores. Many of them are still nothing more than overgrown villages. They are separated from each other by great distances, isolated as it were, and the inhabitants are utterly ignorant of what is going on elsewhere. Many of them have no newspaper, unless it is a sort of official gazette.

Among the Russians, Little Russia is generally known as the Ukraine, which means border-marches. For centuries it was the bulwark that protected Poland and Lithuania from the Tartars, Turks and other Orientals. As a result it has had hard taskmasters. In 1653 the Ukraine voluntarily became subject to the Czar, and two wars with Poland resulted from that action. The

“hetman” was maintained for some time, but this office was abolished by Catherine II. The affairs of the state were sometimes administered by the office of Little Russia, and sometimes by the office of Foreign Affairs. Under Catherine, however, it became an integral part of the Empire. Its experiences with war and disaster would long ago have broken the spirit of a race gifted with less elastic temperament. The Little Russians have worked hard and fought hard, and have emerged a united and still vigorous people. The population increases more steadily than that of Great Russia, as the people are greatly attached to home and do not care to wander far from their native villages. Fewer “go-aways” from these provinces will be found in the cities.

It is not long after leaving Kursk that Little Russia is entered, where the lot of the peasant is not quite so hard as in many parts of Great Russia. Human habitations do not cut much of a figure in the landscape. The peasants plant their villages in the lee of some swell in the surface, or by the edge of a stream in which they can water their flocks during the droughts which may come. The villages stretch down little valleys seemingly for miles, instead of being built compact as in most countries. It makes a large village oftentime appear rather as a succession of small ones. The hill, and a few trees carefully nourished, protect the home and stock enclosures from the biting blasts of winter. The cottages become better, and the dead, lifeless look of those farther north improves. These little homes of the peasants look quite spruce and tidy. The roofs are thatched better, and the whitewash of the mud walls is actually visible. When the sun shines the newly thatched roofs glow almost like burnished gold, while even the old thatch is brightened up by the rays of that orb.

In the neighbourhood of the forests the Little Russians build their huts of wood, like the Great Russians. At other places they are not greatly unlike the quaint cottages of Ireland. The only conspicuous feature will be a church or two, and the many windmills on the ridges. Windmills are exceedingly common, and dot the landscape on every hillside. Some will be still, while others beat the air that blows over the steppes with their broad, far-reaching arms. Silvery-gray they appear from age, as all are built of wood and are usually unpainted. Many of them seem ready to fall to pieces from age. The general use of windmills is due not so much to lack of water, for they will be found near streams, but the flatness of the country does not give enough fall to allow the use of water-power. They are used to grind grain, and the farmers may be seen bringing their grist to them as they did to the old water-mills in our own country. The raising of bees is quite an industry, and hundreds of queer tile-shaped hives will be seen surrounding their homes. A hedge generally encloses the cottages, as well as a little flower garden. The floors are of clay, with pieces of wood laid on them for beds. A great clay stove takes up a quarter of the space in the living-room.

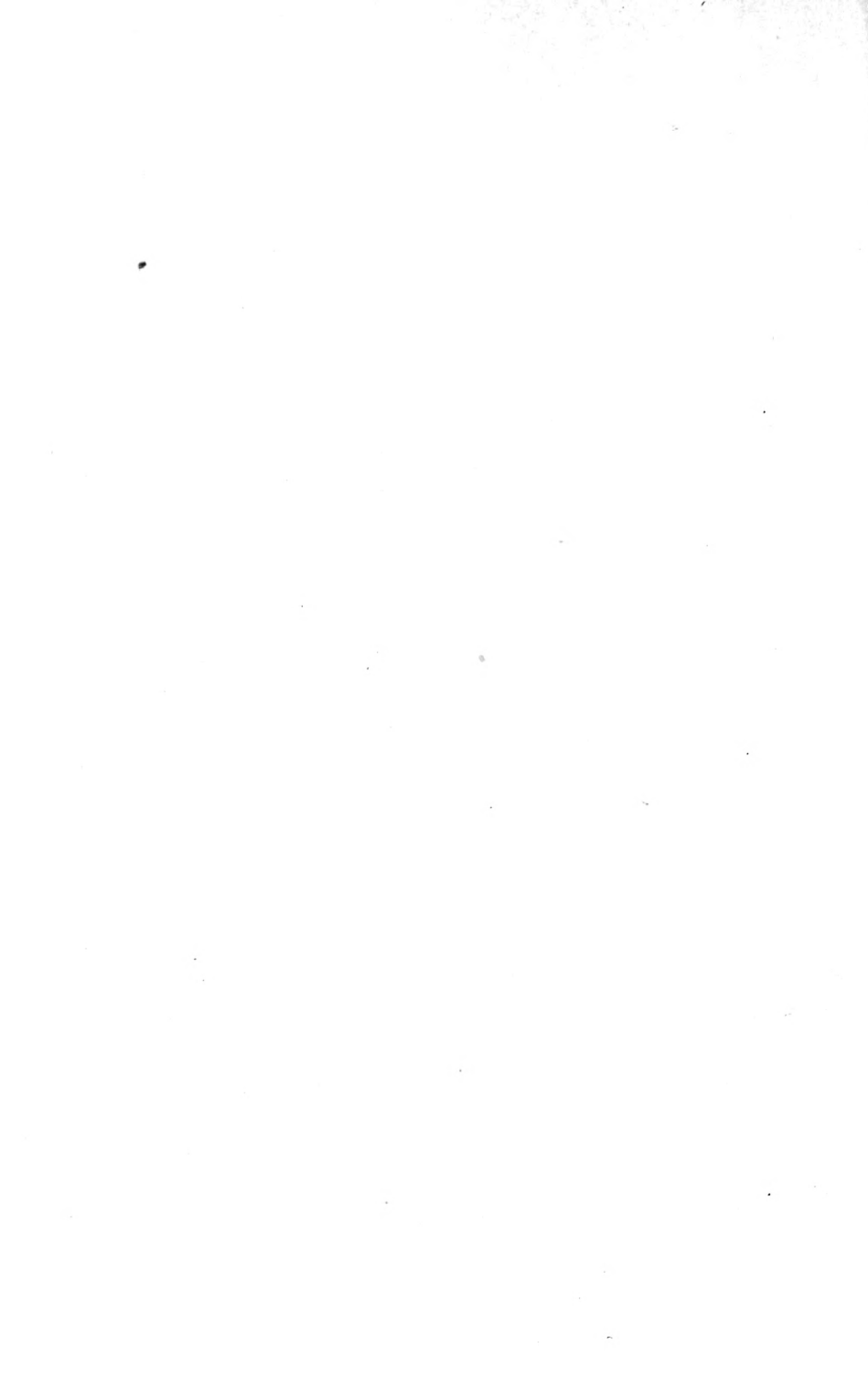
Kharkov is only about five hours' ride by express from Kursk, but it is a night's ride by ordinary train. It lies in the same latitude as Paris. Although not so large as Kiev, it is the chief town of Little Russia, and one of the most important cities of Southern Russia. It has not the picturesque location of either Kursk or Kiev, but the environments of Kharkov have more charm than either of the other cities. Oak forests surround the city on two sides, the trees beginning where the cottages cease, but the beautiful birch has disappeared.



A LITTLE RUSSIAN COTTAGE



A WINDMILL ON THE STEPPES



Kharkov is fairly old, and dates back at least three centuries. As an educational centre it holds the first place in Little Russia. The university is noted throughout the Empire, and many famous educators have been connected with it from time to time. When it was first opened, some of the greatest teachers in Europe received invitations to join its staff, and a number of them taught there at various times. The buildings of the university are not especially impressive, nor does its accommodation seem so large. And yet, I am told that there are at least a couple of thousand students taking instruction in it. This university has been one of the storm-centres of Russia, and has been closed more often than any other educational institution. The professors have often been in at least passive sympathy with the students. The large proportion of Jewish students has, on more than one occasion, raised the Jewish question, so that anti-Semitic disturbances have resulted. In addition to this university there is a seminary where the sons of priests are educated, several gymnasiums where boys and girls receive instruction, and a number of institutions of lower grade.

As a commercial centre Kharkov has always been of the greatest importance. It is at the present day, next to Rostov-on-Don and Odessa, the most important distributing point south of Moscow. Hundreds of thousands of dollars' worth of agricultural machinery are distributed over the surrounding territory from Kharkov. American manufacturers are represented by branch houses. Many rich Jewish merchants also live here, who buy the grain raised in the vicinity, and some of them have become very wealthy. Kharkov is not within the Jewish pale, but many of these Jews have married Orthodox wives and been baptized into the Orthodox

fold. The governor of the province, at the time of my visit, belonged to this class. He headed a religious procession, carrying a sacred icon.

The market of Kharkov is one of the most interesting in Russia. Occupying a space equal to several city blocks, it is filled with little booths, where everything necessary for either the table or home can be purchased. Four important fairs are held here each year, and have been for many generations. The Pokrovsky fair lasts three weeks, and while it is in progress the city has a lively and animated appearance. Since the arrival of the railway these fairs have declined in importance, as they are simply meeting-places of business men; but the weekly markets have lost none of their interest. There is not a better place in the district to study the Little Russians than Kharkov on such occasions.

Men, women and children come to Kharkov in droves. The roads are dusty from the constant succession of wagons that are headed for this market. Some convey grain, others hay or straw, and still others bring eggs, butter, vegetables and fruits, if it is the season for such products. Those not so fortunate as to have a horse and wagon at their disposal think nothing of tramping many miles and carrying a load upon their shoulders as well. The space between the booths is so crowded that one can scarcely force his way at times. Bargaining is going on on every hand, and it matters not how small the article purchased, the purchase cannot be completed without this process. Both buyer and seller seem to be satisfied in the end, and it would be difficult to tell from the expression which party really has the best of the bargain. There is a very noticeable difference in the appearance of the people in the market here and at Kursk. They look more robust and better fed, as well



VIEWS OF THE MARKET, KHARKOV



as possessing a greater share of good looks. It must not be understood, however, that even the Little Russians can be taken as models of physical beauty.

In no part of European Russia will you see so much of national costume as in Little Russia. This market in Kharkov is a study in colour. Red is the prevailing colour among the women, but many other bright bits will be seen. The costume is extremely artistic, too, much more so than one would expect to find among these people. Their red turbans have embroidered borders, and their skirts also have a border which reaches almost to the knee. The women generally wear their skirts rather short, scarcely reaching to the ankles. The waists are made out of pretty patterns, with unique designs worked into the material. Even the heavy coats, which they wear for warmth, have their own design, and all will be made after practically the same pattern. The men likewise have their shirts embroidered in red and blue designs, and the younger men have quite a dandified look. Both sexes wear coarse boots, many of them being made of plaited straw. This is the original style of boots, but more now wear the leather. In summer many will come to the city barefooted, for, in that way, they save their boots, and leather boots cost money.

On festive occasions the young women wear highly coloured dresses, and have long, bright pink, blue and red ribbons tied to their hair, which stream behind them as they walk. Oftentimes they wear garlands of real or artificial flowers. Several strings of large and small coral or glass beads complete this pretty outfit; and many of the maidens, with their gipsy-like complexions, look very charming when clothed in this manner. These people have a great love for vivid colours in everything, and even decorate their rooms with striped or checked

red and white towels. The icon shelf is sure to be decorated with these fancy towels and paper flowers. A guest of honour would be given a seat under this little domestic shrine.

In the market I had a great deal of sport in arranging groups to be photographed. The girls, and even older women who had passed that stage in life, entered heartily into the spirit of the occasion, and obligingly permitted their photographs to be taken. The embarrassment came when each one wanted a print, for which they were willing to pay. In the fields these same girls, and the older women, will be found to be the hardest workers. Their hands show that they are accustomed to outdoor work, and their stride is almost that of a man.

It is a night's journey from Kharkov to Kiev, which is also in Little Russia. This route passes through the historic town of Poltava, where Peter the Great, in 1709, won a notable victory over Charles XII, after that monarch had besieged the town for three months and lost more than ten thousand men. Charles had spent several years in wandering over Northeastern Europe, winning and losing kingdoms like chessmen. After enduring almost unheard-of hardships with his troops, during an unusually severe winter, he staked his own fortunes, as well as the welfare of his country, on the issue of this one desperate and decisive battle. Charles was far from home, but he had the prestige of a great name and the devotion of his soldiers. The battle wavered for several hours between the two belligerents. Finally the Swedish forces were cut in two, and the battle became a rout. Charles fled for his life, leaving his artillery, baggage, treasury and the bulk of his forces.

This victory of Peter at Poltava made a new era in



LITTLE RUSSIAN PEASANTS



LITTLE RUSSIAN GIRLS, KHARKOV



the world's history. Russia became a recognized power in Europe. The Muscovites made a triumphal entry upon the world's stage. "Now," wrote Peter, "the first stone of the foundation of St. Petersburg is laid, by the help of God."

Poltava to-day is an ordinary Russian town of little interest, and the chief town of the government of the same name. A striking monument has been erected here in commemoration of this victory, but there is nothing else in the neighbourhood to attract attention. The vast plains swell in long, low billows of grass and grain, with only an occasional bit of woodland as a diversion to the monotony.

Kiev is an important town of Russia, and is easily reached from Vienna, Berlin, Odessa, or Moscow. If Novgorod was the cradle of modern Russia, Kiev was the cradle of Orthodoxy, and it is still in a sense the religious centre. Unlike Novgorod, however, Kiev is a prosperous city, and not a melancholy wreck of its former self. It was also at one time the capital of the Empire. It was long the centre round which the heirs of the Grand Princes fought for control, for Kiev was considered the greatest prize. The approach to the city soon reveals its picturesqueness to the traveller, for it rises up above the boundless plains that encompass it. The broad Dnieper sweeps around the base of the slope, which is crowned with many golden domes and crosses and the battlemented walls of monasteries. It is isolated from the rest of the principal Russian towns, but it is one of the oldest. The earliest Russian history, the chronicles of Nestor, were written by a monk of this city. The Dnieper gave communication with the Black Sea, and to this, as well as its commanding location, its growth and importance were due.

To-day Kiev is, as it always has been, an important commercial city. It is both a manufacturing town, and a distributing point. The chief street, called the Krestchatik, is built where once flowed a classic stream, according to tradition. It is said to be this stream in which Prince Vladimir baptized his subjects into the Christian faith by wholesale, and renamed them by hundreds after the saints of the Greek calendar. He likewise threw into it with disgust the idol Perun, which he had formerly worshipped, after throwing it down from its high seat, flogging and dragging it through the streets of the city, to show his contempt for it. To this idol they had formerly been in the habit of offering human sacrifices. Vladimir was the first Russian prince to embrace the Greek faith. The fact that he did it to marry the daughter of the Roman emperor, and had no personal virtues that historians have been able to discover, has not prevented him from becoming a good saint. The stream dried up many centuries ago, although at one time it was said to be large enough to anchor ships in. It may safely be said that the Kievans had a number of relapses before they wholly gave up their faith in the old gods.

The Krestchatik is an imposing thoroughfare, with many fine modern buildings. New structures are continually being erected, so that the city looks much newer than one might expect. It has not neglected to improve its charms by means of modern art. The old town was built on the hills, and it was much more picturesque, as well as probably healthier, than the new town on the banks of the Dnieper. Kiev contains a noted university, and has a museum of antiquities which is full of curiosities that interest the traveller.

There still stands at Kiev the Cathedral erected for Vladimir and his successor, Yaroslav, by Greek artisans

brought from Constantinople. It is visited by thousands from all parts of Russia, and even other parts of Europe, each year. It is called St. Sophia, and was completed in 1037. The church has one large dome and fourteen smaller domes, all gilded and terminating either in crosses or sunbursts. The domes of Southern Russia are not so perfect as those of Russia proper. The cupolas are sexagonal, octagonal, or have even more sides. It was built in imitation of the famous mosque in Constantinople of the same name, but is not really a large church. Incessant repairs and additions have almost covered the original walls. The interior is very dimly lighted.

The real attraction of St. Sophia is its mosaics, which are as old as the church itself. Most of these were covered for centuries by a coating of whitewash and plaster, until their very existence was forgotten. They were discovered by chance, and the work of renewing the colouring was begun. The work has been done as well as could be expected, but it is doubtful if it is equal to the ancient glory. The subjects are not all religious by any means, but include hunting scenes, dancing and acrobatic subjects, musicians playing, and other equally secular subjects. The principal interest in them is in the fact that all figures are dressed in the ancient style. This alone proves the antiquity of the work. St. Sophia and the other monastic and ecclesiastical institutions of Kiev suffered from vandalism on more than one occasion, and were robbed of vestments, images, relics, books, and sacred pictures. Four hundred churches are said to have existed there at one time.

Kiev is a holy city, and hundreds of thousands of pilgrims visit it each year. The natural landscape is heightened at all times in pictorial effect by the pictur-

esque groups of pilgrims, staves in hands and wallets on backs, who may be seen clambering up the hill, resting under the shadow of a hill, or reverently bowing the head at the sound of a convent bell. The principal visitations are during May, June and July, but peasant pilgrims will be found there every month in the year.

About the time of St. Vladimir a very holy monk, named Anthony, came to Kiev and dug a cell for himself in the hill, or, as others say, took possession of one of the underground dwellings of a former race. The devout life of this monk soon drew other holy men around him, and all at first made their homes in the caves. It is said that many of the early monks never again emerged into daylight after they once entered the caves. Here, in this gloomy underground world, where day could not be distinguished from night, their time was spent in continual fasting and prayer. Some shut themselves up in niches, and remained self-immured the rest of their days, living on the food placed there each day by their brothers. When the food remained untouched, the monks knew that a saintly spirit had fled. The place was then walled in, and the niche remained the monk's home after as well as before his dissolution. The hermit John is said to have spent the last thirty years of his life immured in the earth up to his armpits. Others followed almost unbelievable methods of self-torture. These "caves" are among the strangest memorials of ascetic devotion to be found anywhere in the world.

The catacombs, which are in the Petcharsk quarter, the high land, have long since been abandoned as places of residence, and some of them have even caved in. They are rather ghastly to visit, for there are rows upon rows of skulls in them. Access is had by narrow steps,

and then through labyrinthine subterranean passages. One descends deeper and deeper into the bowels of the earth, winding hither and thither along a pathway. Finally there begins a series of niches, in which repose the bodies of the saintly recluses. Over each appears the name, but without date or an explanatory word as to his deeds or virtues. To many these catacombs are very sacred, and a trip through them is supposed to add to the holiness of the pilgrim. The pilgrims pass each holy tomb, and reverently kiss the shrivelled hands laid out by the monks for that purpose. They do not distinguish between the holy and the holier, but pay a tribute to each one impartially in order to conciliate all. Much contagion must be spread by this unsanitary method of homage. No doubt many an infection, and possibly even a great pestilence, could be traced directly to this spot, or others, where the same indiscriminate osculation of church relics is observed.

This was the origin of the name Cave Monastery, or Pechersky Lavra, which name is given to the famous monastic institution existing in Kiev. This is a large stone structure on the hill, at a little distance from the city, which is surrounded by a high stone wall. It is entered through a Holy Gate. Highly coloured frescoes of the monastery saints adorn the walls outside this gate. Inside the court are numerous plain one and two storied buildings, which are the cells of the monks. Each monk has his own apartment, with a little garden attached. Several hundred monks live in the monastery, and a number of lay brethren are also allowed to dwell there. Some leave the monastery after a brief trial, but most of them remain. In the principal church is preserved a miracle-working icon, known as the Death of Our Lady. It was brought from Constantinople, and

receives no less than a hundred thousand kisses each year. It is painted on cypress wood now black with age. Every line of the picture is marked by precious stones, and each head has a halo of brilliants, while an enormous diamond glitters above the head of Christ. A pilgrim at one time accidentally (?) kissed this diamond away, and a glass was then placed over it.

One of the sources of revenue of the Cave Monastery is the printing of books and religious tracts, the lives of saints and hermits, and the sale of this religious literature runs into large figures. Many millions of copies are printed each year. The baking of wafers, which are sold to pilgrims, also brings in a large revenue. The lofty bell tower beside the large church is the tallest campanile in Russia with one exception, that of the St. Peter-Paul Church in St. Petersburg. The one in the Kremlin at Moscow only ranks sixth.

The wealth of the Lavra at Kiev is enormous, so it is claimed by those who ought to know. Each Czar visits it not infrequently, and always gives a large donation. Princes and nobles make occasional pilgrimages. The monks do not live the ascetic lives of their ancestors, although the food still seems very plain. Coarse bread is always served, fish frequently, but meat and wine are not unseldom. One monk always reads from the lives of saints while the others eat. The monks seat themselves on benches, and they eat off pewter platters. There is an inn at which many stop who can pay, but the fare is too plain for most people. Then there is also a free lodging quarter, where the poorer ones can stop without charge. Sour black bread and boiled buckwheat groats is about the only food provided for this class of pilgrims. Many peasants will travel on foot for days and spend almost their last kopeck, for the

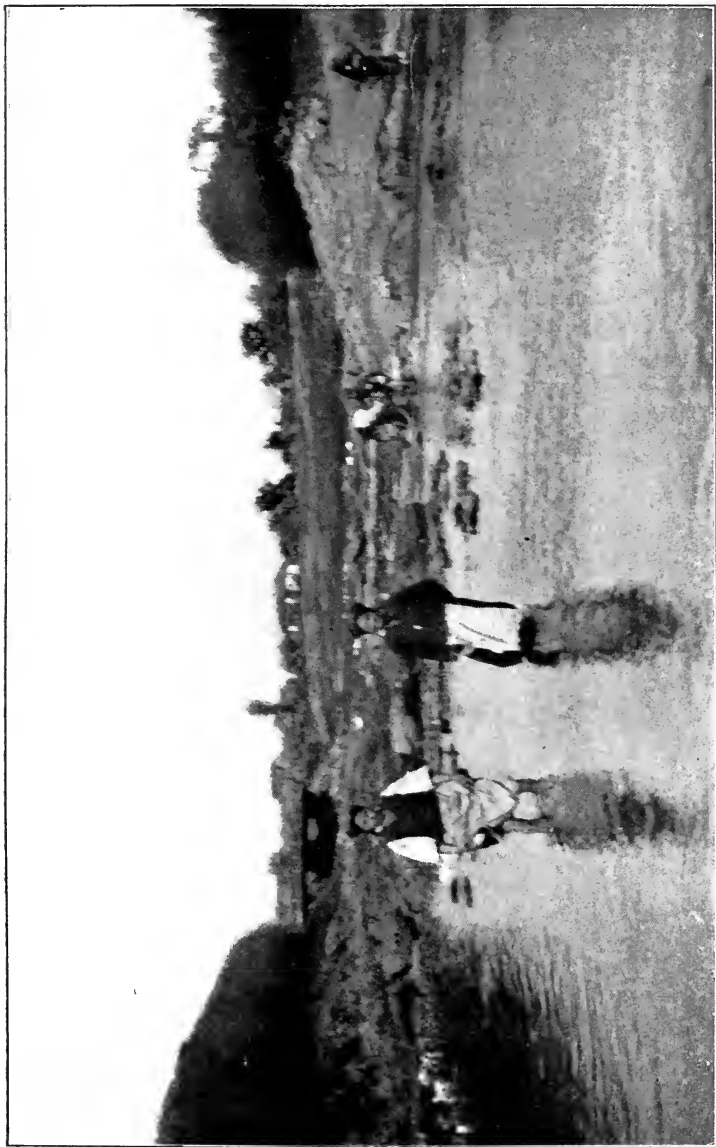
sake of visiting this sacred monastery in the holy city of Kiev. These pilgrims may be very pious, but they are not always cleanly.

Hundreds of beggars resort here also during the pilgrimage time. In places they seem almost as thick as the pigeons that pick up crumbs in front of St. Mark's in Venice. It would be difficult to find a larger or more varied collection of professional or casual mendicants anywhere. Dressed in rags and wretchedness, these mendicants expose revolting sores and horrible deformities in order to excite sympathy. Some appear to enjoy vested rights in particular locations. Many might be classed as pious beggars, and have an almost apostolic appearance, with their long beards and quiet bearing. All of them may be worthy objects of charity, but the Russian beggars are most importunate. In Moscow and other cities it is the same. One can hardly linger for a moment in any frequented section of Moscow, but that a beggar will come up and ask for something "for the sake of the Mother of God." The Russians themselves are very charitable toward the unfortunate class. Poor peasants, themselves clothed in rags, will share their little with those poorer than themselves. A foreigner, knowing the poverty of the people and the inadequacy of government relief, cannot help but feel kindly disposed toward those who are really helpless. But there is a professional class of mendicants that are really more importunate than the real unfortunates. It is sometimes difficult to distinguish between the unworthy and the deserving.

To the west of Kiev are the provinces of Podolia and Volhynia, which are called the Western Ukraine. Geographically, they are part of Little Russia, for the people are practically the same race. Their political for-

tunes have generally been linked up with either Poland or Lithuania. This comprises a part of what is often called Red Russia, and shares the characteristics of Galicia, the neighbouring province of Austria. In fact, in travelling through the country, were it not for the soldiers and the passport regulations, you would not know where Galicia ended and Podolia began, if there were no other reminders of that fact. The area of these two provinces is about equal to Pennsylvania, and there is a population of about four million. Much stock is raised throughout these provinces. They are likewise within the Jewish pale, and thousands of this race dwell within them.

Flax plays an important part in the agriculture of this section. If flax is not raised for market, a little will be cultivated for household use. From the seed will be made linseed oil, which forms an important article of food during the fasts when nothing of animal origin, not even butter, will be touched by the peasants. Then the straw must be prepared so that it can be spun, and this involves considerable skill. It is treated in two different ways to get rid of the gummy substance that holds the fibre together. It is sometimes laid out on the grass and watered occasionally, while the other process is to soak it in ponds. One will often see peasant women and girls tramping the straw in these ponds with feet and legs bared. The stalks are then dried, and gently broken with a light stick shaped like a rolling-pin. It is next combed to free the fibre from all foreign substance, and is then ready for spinning.



WOMEN OF PODOLIA STAMPING FLAX IN A POND

CHAPTER VI

THE LAND OF THE COSSACKS

Borky — Treeless Steppes — Nomadic Life — Zaporogians — Don Cossacks — A Revolt — Soldiers for Life — Imperial Guard — The Don — Novo-Tcherkask — Tagenrog — Rostov-on-Don.

KHARKOV was for a long period an important outpost of the Cossacks. It was on the highroad of the Tartar invaders and marauders, whether they came from the Crimea or the shores of the Caspian. In the latter half of the eighteenth century, however, when Poland ceded the province to Muscovy, it became the capital of the Ukraine. To-day we must go farther south and east to find the home of that interesting race.

Leaving Kharkov for Rostov-on-Don, the chief city of the Cossacks, the scenery is very pretty for a distance, when compared with the greater part of Russia. It is rich agricultural land, and the peasants seem quite thrifty. An hour's ride brings the traveller to Borky, a spot made famous by the seemingly miraculous escape from death of Alexander III in a railway accident, in 1888. The carriage in which the Emperor was riding broke in two, and his favourite dog was killed as it sat at his feet. No one seemed to know what caused the accident, although many thought it the work of revolutionaries. As a precaution against future accidents, a new cabinet member was named on the following day to have charge of railroads. The thing that attracts the

traveller's attention is the magnificent church and station in a spot where there are few houses. Thousands of people now make pilgrimages to Borky, and the Czar never fails to stop and worship when on his way to and from the Crimea.

After passing Borky the forest plains begin to merge into the real steppe. Trees become scarcer and scarcer until they disappear altogether. Nothing is to be seen but the tall brown grass where the soil is uncultivated. In the olden days men and flocks could hide themselves in the natural vegetation of the steppe. It was the chosen home of the nomad horsemen, the land of the free Cossacks. Underneath the surface layer of fertile earth there is a salty and chalky soil, in which the roots of trees do not thrive. There are some coal mines in this section of the country, from which a rather poor quality of coal is mined. Iron mines have also been developed. This same monotony of landscape continues until Rostov-on-Don is reached, a journey of about fourteen hours by the express train.

The Cossack life has an element of romance in it that appeals in the same way as the free life of our own western plains. The Cossacks of Russia, the gauchos of the Pampas, and the cowboys of the plains are the favourite rough riders of the world. Abroad the name of Cossack is associated with ideas of plunder and cruelty; at home the same name, associated with memories of the unfettered life on the steppe, recalls the spirit of liberty and equality.

"Free as a Cossack" is a popular expression, for it designates the man who has never borne a yoke, either foreign or domestic. Although now the features differ from the real Russian of to-day, the Cossacks originally came from the same Slav stock. It is to the early habit

of wandering that the Cossack life owed its development. Whole villages used to migrate to the valley of the Don, where the soil was rich and they were comparatively free from interference. Here they wandered about, living a nomadic life, and raising great herds of cattle and horses. Gradually the name of Kasak — a Tartar word meaning wanderer — was applied to them, and the name clings to-day, for the Russian pronounces Cossack with a strong accent on the second syllable. Here on the borderland of Asia, with the Circassians, Georgians and Daghestans for neighbours, they have become mingled with this wild and Mohammedan stock, and a new race has developed. Their numbers were constantly being added to by runaway serfs and vagrants of all descriptions from other parts of the Empire. They also formed the habit of kidnapping Tartar women, and thus was introduced an admixture of Tartar blood. They are always called Don Cossacks, because of the great river that here enters the Sea of Azov. There were originally at least four distinct tribes of the free Cossacks, living respectively along the Dnieper, Don, Volga and Ural rivers, and they took their name from these rivers. Those of the Dnieper were also called the Zaporogians, and their government was very republican in form. Each year the old officers laid down their duties in the presence of a general assembly; and new ones were selected. As any member of the tribe could be chosen for this office, it permitted each one to aspire. They had a series of fortified camps along Southern Russia, from the Dnieper to the Sea of Azov. They carried on an intermittent warfare with the Tartars of the Crimea, stealing their cattle and occasionally sacking the unprotected coast towns. When tired of this they would turn northward to the Slavonic population. They were

the brigands and corsairs of Christianity. The Cossacks of the Dnieper, who were at times subjects of Poland, and the Cossacks of the Don, who were nominally subjects of Russia, were constantly involving their rulers in trouble with Turkey or the Khan of the Crimea. Each ruler was kept busy disavowing the acts of his irresponsible Cossacks. They captured and sold thousands of Polish peasants as slaves to Crimean merchants who, in turn, sold them to Persians and other Oriental peoples. The other Cossack tribes did not have any fortified towns.

As a result of the depredations of the Zaporogians, Peter the Great expelled them from the Ukraine, but they were later recalled by Anne Ivanovna. As a matter of fact they had simply retreated to the shores of the Black Sea. They had established their headquarters near the present city of Nicolaiev. When they were allowed to return to their old haunts, however, there had been so many changes, so many agriculturalists had settled on the steppes, and their roving ground had been ploughed up, that it was no longer home to these wanderers. The adding of the Crimea to Russian domains also had changed the old order of affairs. Catherine II settled all this by removing them to the eastern shores of the Sea of Azov, where they became amalgamated with the Don Cossacks. Some thousands fled to the territories of the Sultan.

Catherine, with the reckless prodigality characteristic of that sovereign, gave this tribe an immense tract of land as a reward for their loyalty during her reign. She built shops, houses and churches for them in Ekaterinodar, which means "Catherine's Gift." This city is now a prosperous town of probably seventy-five thousand inhabitants, and is the chief city of the province of

Kuban, which adjoins the province of the Don Cossacks on the south. It is reached after a journey of several hours from Rostov by the railway running to Baku.

From the earliest developments of Cossack life the Cossacks have been a nation of warriors. They are Orthodox in religion, and much of their fighting has been in defence of what they consider the true faith. In the seventeenth century the Cossacks fought the Poles, who were then in the height of their power. They ravished Southern Poland as far as Lemberg, which is now a part of Austria. It was the fight of the Orthodox against the Roman Catholic Church in a great measure. But, although loudly proclaiming themselves champions of Greek Orthodoxy against the Catholicism of the Poles and the Mohammedanism of the Tartars, religion really occupied only a secondary place in their plans. Their great object was the acquisition of booty. When hard pressed by the Russians or Poles, they did not hesitate to appeal to the Tartar Khans for safety.

For protection the Don Cossacks at last appealed to Moscow, as there was a bond of a common faith, and, for a time, the alliance worked satisfactorily. To Russia the Cossacks served as a rampart against the Asiatic barbarians. The military communities of the Cossacks proved invaluable to the Muscovites. The frontier was thus protected by a body of men as wild and nomadic as the wandering tribes that threatened. Self preservation and the desire for booty kept them ever on the alert. By capturing and torturing straggling Tartars in order to extract information, they were always able to keep informed of impending raids. They had a system of telegraphing information by building signal fires. But they were also a source of diplomatic trouble and political danger. They paid little attention to orders issued by

the Czars of Moscow, and were constantly giving cause for war to the Sultan and Khans.

When the Cossacks embraced the cause of the false Dmitri, who had lived among them, and assisted in placing the one-time monk on the throne at Moscow, the reaction came. It is little wonder that the Cossacks took this course, for this warlike republic was filled with an ignorant and superstitious mass of serfs and peasants who had fled there from Russian soil. Mingled with these were ruined nobles, disrobed monks and military deserters. In 1706 they revolted against the government of the Czar, but not against the Czar himself, for there was always a strong Russian faction among the Cossacks. In 1766, Emilian Pougatchev, a Cossack deserter, gave himself out as Peter III, and asserted that he had been saved under the very hands of the executioner. Displaying the banner of Holstein he rallied the Cossacks to his standard, and captured many towns in the region of the Volga. The peasants flocked to his banner, for it gave them a chance to wreak their vengeance upon the nobles. He was at last captured and put to death. But the Cossacks suffered for their imprudence. The result was that the land of the Don Cossacks became an integral part of the Russian Empire.

Under Catherine II the political and civil rights of the Cossacks were more clearly defined. Most of them are "Old Believers," who refused to follow the innovations of the Patriarch Nikon. They strongly condemn the splendour and extravagance of the Russian Church. The lessening of the severities against these "Old Believers," or Raskolniks, made the Cossacks more willing to submit to Russian rule. All the Cossacks were deprived of independence. Those of the Volga were transferred to another part of the Empire; those of the Dnie-



THE CZAR AND A COSSACK GUARD

per were removed as heretofore mentioned; but those of the Ural and Don were allowed to remain in their old homes. Their social organization has been greatly changed. When universal military service was introduced in 1873, the Cossacks were brought under the new law. But with certain modifications, their old organization, rights and privileges were retained. They were given large tracts of land in return for military service. Each Cossack is technically a soldier for life, and subject to instant call. He must serve twenty years, of which three are spent in preparatory training, twelve in the active army, and five in the reserve. This gives an active army of Cossacks alone equal to almost a third of a million of men.

The finest body of Cossack soldiers is the Imperial Guard, which surrounds the Czar. Their costume is adapted from that worn by the Circassians. Dressed in their long black or purple coats belted in at the waist, with high woollen cap and a fierce dagger in the belt, they look impressive and every inch the soldier. It is surprising what a change this uniform makes in the appearance of the man. At a hotel in Kharkov the door porter was dressed in this same uniform, and he looked as ungentle and warlike as one of the Imperial Guard. When off duty, and in ordinary clothes, he was as meek a looking fellow as one could find. The members of the Imperial Guard have proven themselves good fighters, and absolutely loyal to their sovereign. The Emperor trusts them when he will repose confidence in no others.

The Cossacks, according to their agreement, must provide their own horses and uniforms, their own equipage, and everything except arms. They receive no compensation from the government, but those in service are paid by the village communes. A certain number are always

kept in the army. The only exception to the call to arms is a bread-winner, a father who already has sons in the army, a priest or teacher, and one out of four brothers in a family. A rich Cossack summoned to service has the privilege of sending a substitute, if he so desires. The beautiful black horses ridden by the Cossack soldiers are not raised by themselves, but come from the province of Tambov, about half-way between Moscow and Rostov-on-Don.

One will find these Cossacks in every part of the Empire, from Austria to the shores of the Pacific, from Archangel to the Caucasus. In the outlying provinces their services are invaluable to Russia. Several regiments are at all times stationed in Poland in order to assist in holding that race in check. In Warsaw I could see the signs of hatred as a Cossack cavalry regiment, with its spears in hand and lashes attached to the saddle, marched haughtily along the principal street. They are capable of enduring great fatigue and much privation, and also can adapt themselves readily to local conditions. The whip which they carry is most dreaded by mobs when Cossack cavalry make a charge. They strike mercilessly with it at whomsoever stands within reach. The Cossack believes himself to be the best soldier on earth — regardless of what military authorities of other countries say of him. His skill and cleverness on horseback is well known and universally admired.

The Don is a river more than six hundred miles in length. Geographers class the Don as one of the great rivers of Europe. To this rank its length and breadth entitle it. The depth of the water, however, is ridiculously out of proportion to its length and breadth. Navigation is difficult, because of its shallowness and the sand banks that are continually shifting. On account

of this steamers frequently run aground. There are generally on board a number of passengers, who are given free passage in anticipation of such an emergency. They jump overboard and haul her off with a long hawser. These incidents, and those provided by other surplus passengers of the human pest kind, serve to break the monotony of a trip on the shallow Don.

The scenery along the Don is generally monotonous. The steamer winds and twists slowly and laboriously around. The captain swears at the raftsmen who are slow in getting out of the way. But the picturesque Cossack of romance is not visible here. One must see him nearer the Czar himself. To-day the Cossacks that may be observed are mending their nets or working in the fields. These are the descendants of the bold buccannereers who used to sail over the Black Sea, or the marauders who, at one time, scoured the steppes for hundreds of miles north and west. The valley on both sides is a famous wheat field for a hundred miles or more, and produces great crops of grain.

Originally the Don Cossacks were forbidden to farm under pain of death. This may have been done to preserve a martial spirit, or for other economic reasons. Practical necessity, however, gradually overcame this sentiment. As population increased, and the opportunity for plunder grew less, patches of cultivated land began to appear near the villages without protest. At first, each simply cultivated as much as he saw fit, and retained this land as long as he chose. But this custom could not always continue. Quarrels began to appear among rival farmers, and the villages gradually evolved the present system of communal holdings with a fresh allotment at regular intervals. The old spirit of fairness and equality toward each other was still strong and

generally prevailed. They are to-day simply a community of agriculturalists.

The Don Cossacks are more enterprising farmers than the peasants of other parts of Russia. One reason undoubtedly is that their holdings are in larger tracts, which gives them better opportunity to develop them. They buy great quantities of the latest agricultural machinery, and are fast bringing their land up to greater efficiency. Since the government has passed new land laws, and established a string of land banks in order to loan money to farmers who desire to purchase land, the Cossacks are taking advantage of their opportunity more than any other agricultural class of Russia. Some of the Cossack villages are very wealthy in land and cattle, as standards go in Russia, and the members are quite independent. Every Cossack is a landowner as soon as he is born. Everything is held in common ownership. Even the fisheries in the river, and the timber that may be found on the mountain slopes, are communal property. Each man has only his individual harvest. If he saves this he may eventually be wealthy. But many are spend-thrifts. They know that, whatever happens, they will be taken care of by the tribe, and thus one great incentive to prudence and economy is gone.

The capital of the Province of the Don Cossacks is Novo-Tcherkask, on a site which commands a wide view of the valley of the Don. The headquarters of the tribes were removed here in 1804 from the older town of Tcherkask, because the latter was built on an island that was subject to overflow. The ataman, or "hetman" of the Cossacks, used to reside here, but this official, who formerly had semi-independent power, has been replaced by the civil and military officials of the Russians. The new capital is a city exceeding fifty thousand people,

and its architecture is quite modern — much different from what one would expect who has only seen the rough-riding Cossacks in circuses. It is not an ideal place of residence, however, because it is too parched and dusty and subject to very violent changes of temperature. One of the chief ornaments is a bronze monument to the famous Ataman Platov, the leader of the Cossacks from 1770 to 1816. It is usual to confer this honorary title upon the heir-apparent to the throne.

Near the mouth of the Don is the city of Tagenrog, founded by Peter the Great in 1706. It is one of a half dozen ports on the Sea of Azov. It has no special interest, except that it is the shipping port of the chief city of the Don Cossacks, Rostov-on-Don, so named to distinguish it from the older Rostov near Moscow, which is generally known as Rostov the Great. Rostov is now a large city approaching two hundred thousand, and the greater part of it is new. Its growth has been due to the increased commerce following the improvement of agriculture. The Don is used to bring most of the grain from the upper villages in flat-bottomed boats, but the water is too shallow for large vessels to get up to Rostov. The grain is taken in barges to Tagenrog, from which port it reaches the Black Sea. Rostov is one of the great grain ports of the world. It is likewise an important railroad centre, as all the railroad traffic to and from the Caucasus and the Caspian oil fields passes through Rostov. The fisheries are also very important, for sturgeon and other members of the finny tribe are plentiful. A large number of American, English and German manufacturers of agricultural machinery have branches in Rostov, and there is considerable rivalry among them in soliciting business from the head men of the various villages. The Americans have the lead in harvesting

machinery, but do not fare so well in some other lines.

Rostov is not especially interesting to a tourist, but it is a city of wide streets and good business blocks. There are some splendid churches, attractive parks and beautiful homes. In every way it has an air of prosperity that is not usually characteristic of the Russian town. The city is built on a high bank above the river, up which the horses can only draw small loads by zig-zagging back and forth across the street. But there is little of the old or historic about it. In the morning the life about the markets of Rostov is interesting, for hundreds of village Cossacks come down the river in sailboats with their fruits, vegetables or dairy products. Many men with the big woollen caps, characteristic of the Cossack costume, may be seen. The women invariably have a sort of yoke thrown across the shoulders, at each end of which is suspended a basket filled with their market produce. When the contents are sold they hasten to the dock, and as soon as a boat is filled the sails are hoisted and the boat is started up the river. These boat loads of marketers are a picturesque sight when the sails are hoisted and they float out into the broad Don. The women laugh and talk — as women do the world over — and seem to enjoy the trip to the town, with its change and a chance to purchase a little finery. The Cossack girls in particular seemed to be much more vivacious and full of life than either the Great or Little Russians.



COSSACKS AT ROSTOV



ON THE DON

CHAPTER VII

AROUND THE BLACK SEA

Medley of Passengers — The Argonauts — Black Sea — Steamers — Batoum — The Caucasus — Georgians and Armenians — Tiflis — Baku — Petroleum — Dariel Pass — Novorossisk — Kertch — Theodosia — Kherson — Nicolaiev — Odessa — Duc de Richelieu — High Life — Jews — Hotbed of Anarchy.

A VOYAGE on the Black Sea is never void of interest. The passengers are a perfect medley, and one will hear more tongues than caused such a confusion at the Tower of Babel. As many as thirty different races and tribes are not an unusual list. Russians, Cossacks, Armenians, Arabs, Turks, Tartars, Ciscassians, Georgians, Greeks, Jews, Syrians, Wallachs, Turkomans, Kurds, Lazis, and Persians of many classes will be among those represented. Most of these will be in the third class, where they occupy the open deck and make themselves as comfortable as possible with their bundles of rugs, blankets, and pillows. The Russians bring in their own bread and sausages and teapot, for which the steward furnishes hot water, and one or more can be seen eating at any time. They afford a continuous performance of life and colour with their odd ways and artistic poses. Many of these voyagers are clothed in more or less brilliant colours.

During one trip on the Black Sea, a Turk, with his family, formed the most interesting group of all. With his numerous rugs he partitioned off a section of the deck as his private domain. The wife, with face veiled and body enveloped in a large shawl, concealed herself

from public gaze by raising an umbrella. She scarcely moved, except when the hunger of her lord or children called for action. Then she would dig down in a bag and produce something to satisfy their hunger. The three little children were clothed in brightly-coloured garments. The oldest one was not over eight, but a better behaved lot of children it would be difficult to find. Not once did one of them cry. The father busied himself in looking after the brood, and he was an ideal family man. The Mohammedan passengers ate by themselves, as they fear that lard or some other extract of the despised pig may find itself into the Christian food. Some of them performed their prayers at the appointed time, and many others did not. Another passenger was a Russian priest with a patriarchal beard and clothed in long robes. He was constantly smoking cigarettes, and a cigarette does not fit in well with such a garb. There was one young Russian captain who was proud of his fine figure, and delighted to walk the deck with sword clanking at every step. I soon began to look upon him as a personal body-guard, as he followed my route for more than a week.

In coasting around the shores of the Black Sea, one is travelling through a land of romance and myth. Here were the playgrounds of gods and demi-gods. The imagination of the Greeks peopled this whole region with supernatural beings, who were the heroes of their fables and songs. Especially is this true of the southern coast. There is scarcely a port on that shore which is not the scene of some mythological fable. The modern town of Eregli occupies the site of the famous Heraclea, founded by Hercules. There is a cavern near Eregli, through which that famous hero is supposed to have entered the infernal regions to encounter Cerberus. The



DECK PASSENGERS ON THE BLACK SEA



RUSSIAN PRIEST

goddess Diana was accustomed to hunt deer and other animals on these same shores.

The most noted of all the mythological incidents connected with the Black Sea was the voyage of the Argonauts. These early adventurers sailed its waters in search of the golden fleece, which was suspended from an oak tree in a grove, and guarded both day and night by a ferocious dragon. Jason sailed in the *Argo*, a ship of fifty oars, built under the instructions of the goddess Minerva. Hence arose the name of Argonauts for those on board. Hercules, Theseus, Castor and Pollux, and other mythical heroes accompanied Jason. The expedition met with many surprising adventures. Colchis promised to give up the fleece, providing that Jason would yoke together two fire-breathing oxen, and perform some other "stunts." He did them all, secured a beautiful wife and returned home safely. It is needless to recount the story in full, but it shows that the Black Sea was famous in ancient times as well as to-day.

The Black, or Euxine, Sea is of goodly size, being seven hundred miles long at its greatest length and three hundred and eighty miles at its widest breadth. The sea has no tide, but strong currents are produced by the influx of several great rivers. In ancient times it was an important highway of commerce, just as it is to-day. Greek colonists ventured forth and settled in many places along both its southern and northern shores, and it is this fact that gives to these places their historic interest. The first colonies were sent out as early as twelve or thirteen hundred years before the Christian era. Most of these colonies were located on carefully selected sites, which can still be identified. To-day four countries touch its borders — Roumania, Bulgaria, Turkey and Russia. It has been for centuries an almost constant fighting

ground between the Cross and the Crescent. Its shores are one of the fertile regions of the world. The entrance is through the Dardanelles and Bosphorus. The beauties of the latter have been described many times, and are recognized by all travellers.

There are steamers which cross the Black Sea from the Bosphorus to Batoum along both the southern and northern shores, sailing under the Greek, German, Austrian, French and Russian flags. In going from one Russian port to another, it is necessary to take a vessel flying that flag. There are two lines of steamers operating between Odessa and Batoum, and the trip can be made very comfortably. It is the northern route in which we are interested, because that is Russian territory. These shores are a splendid heritage for the Empire. They include vast grain-producing areas, the grape district of the Crimea and Bessarabia, iron mines, coal beds and the Caucasus, rich in every kind of metal and petroleum. It is a voyage of from four to five days between Batoum and Odessa. The boats stop at ten or a dozen ports on the way. The stops usually average two or three hours, but that is sufficient time to see most that is interesting in the smaller places, while the Crimea should not be passed without a visit of a few days at least.

Batoum has one of the best harbours on the Black Sea, and it is one of the most important ports as well. The reason is that it is the principal outlet for the Caucasus district, and the petroleum output of the Baku field on the Caspian Sea. It is said that more petroleum is shipped from Batoum than any other seaport in the world, and there is a pipe line connecting it with Baku. Batoum was a Turkish town until 1878, so that it is but natural that the older section has the same characteristics as a hundred cities that might be found within the Turk-

ish Empire. All the Turkish clans are represented, — some ten thousand having remained behind, — and it has bazaars, cafés, mosques, and khans, where travellers find accommodation for themselves and baggage. There are also Armenians, Georgians, Circassians, and a colony of several thousand Greeks. The swarthy Oriental faces, as well as the dirt and general untidiness, lend additional colour to the Turkish atmosphere.

Batoum is situated on a magnificent bay, surrounded by an amphitheatre of hills which are covered with rich vegetation. The mountains are often imbued with tints of purple, blue and pink. From the ship the town seems like a cluster of white and brown houses, alternating with masses of tropical plants. The new town is distinctly Russian, with wide streets and shade trees everywhere. There are a couple of attractive parks, and a promenade along the shore. This boulevard is really a thing of beauty, flanked as it is by acacias, palms, bananas and other tropical plants, as well as trees from the more temperate climes. One who countenances only the blond type of beauty would not get much satisfaction in watching the dark types of womanhood who parade here every day.

The climate of Batoum is warmer than the Crimea, and the shores are covered with foliage in midwinter almost as much as in July and August. It used to be very unhealthy, but the government has done much in the way of bettering the sanitary conditions. Russian officers and the common soldiers in their familiar uniforms are about the only signs of Russia, with the exception of a cathedral and the little droshkis. But these are the symbols of the two greatest forces in Russia — the church with the priests in its shadow, and the soldiers with bayonets always fixed. The climate is semi-

tropical, and is a grateful change from the rigorous climate of older Russia. Although Batoum is an old town, dating back almost a thousand years of authentic history, its growth has been greatest since Russian occupation, during which time it has increased a thousand percent. This would make it compare with some of our own so-called mushroom cities. The marvellous development of the petroleum industry has been the cause of this phenomenal growth.

Of all the border-lands of the Black Sea, or the Russian Empire as well, none exceeds in interest the region known as the Caucasus. Its giant mountains, its magnificent scenery, its rich and varied vegetation, its extraordinary collection of different races — fifty or sixty, it is said — speaking scores of languages, and representing almost every branch of the human family, make it a wonderland of romance. It is a broad isthmus, extending from the Black Sea to the Caspian, and divides Europe from Asia by a great barrier of ice, snow and rock. From the earliest beginnings of authentic history this region has been the prey of wars, revolutions and brigandage — all of which have retarded its development. It has been the pathway of countless migrations of people for two thousand years, and each excursive tribe has left behind at least a fragment. There is one mountain in the province of Daghestan, so it is said, on the slopes of which are seven villages, each of which speaks a different language. The two nationalities now in the ascendancy are the Georgians and Armenians. The former numbers almost two millions, and the latter a little over a million. The Georgians are subdivided into numerous smaller branches. Both Georgians and Armenians are Christian. There is also a large Mohamedan population, made up of Tartars, Turks and Kurds.

Among these people religion is even a stronger tie than that of race or nationality.

Russian conquest in the Caucasus began with Peter the Great, who seized the ports of Derbend and Baku on the Caspian. Georgia held out for a long time as an independent state, but finally yielded to Russian suzerainty in 1800, with her own nominal ruler. A half century later this nominal independence was abolished. Batoum and a part of Armenia were the latest acquisitions. At present the Caucasus forms a viceroyalty divided into twelve governments and five military territories. After a century of Russian rule it is far from being Russified, and the different races have kept up their own language and customs.

The Caucasus Mountains are the conventional dividing line between Europe and Asia. Batoum is on the Asiatic side of this boundary. A railway runs across the Caucasus from Batoum to Baku, on the Caspian Sea, a distance of five hundred and fifty-eight miles. The track passes through the ancient state of Georgia, and follows the foothills of the mountains with snow-capped peaks frequently in sight from the car windows. The highest point reached by the railway is three thousand feet, but Mt. Elburz, the loftiest peak, is over eighteen thousand feet in elevation. This is the mountain on which the Greeks believed Prometheus was chained to a rock, while his body was consumed by vultures. Long trains of tank-cars stand on the track at every station, either loaded with oil for Batoum or with empties going back to Baku. There is an omnipresent odour of petroleum, for the locomotives burn that kind of fuel, and the tracks are black the entire distance from leakage. This has one advantage, that it keeps down the dust, which would otherwise prove annoying.

A little over half the way across this railway is Tiflis, one of the most interesting cities in the world. Situated in what is said to be the cradle of the human race, it is to-day a human melting-pot. It was founded fifteen hundred years ago, and has been captured and pillaged many times. Although this district gave its name to the Caucasian race, it is not even the predominant one now, for the Mongolian type is probably more numerous to-day. A half hundred languages or dialects are said to be spoken on the streets of Tiflis. It is doubtful if anywhere else in the world can be found so great a variety of languages and religions huddled together in so small a compass. There are Georgians, Armenians, Circassians, Tartars, Persians, Turks, Russians, Kurds, Kirghiz, Daghestans, Cossacks, Greeks, Germans, French, English, and many others. Fantastic costumes may be seen on the streets at any time.

Some of the Georgians are regular dandies, with pure white coat, and cap of white lamb's wool. Many have the coat adorned with gold braid, if their wealth permits it. They wear a long dagger with an ivory handle and an ivory sheath, and oftentimes a revolver to match. The Georgians usually wear the long *tcherkeska*, which is a sort of frock-coat, tight at the waist and adorned on the breast with cartridge pockets, and a dagger in their belt. This dagger is always in front, and not at the side. Many of them are very intelligent and well educated, while the percentage of illiteracy is far below that of other parts of Russia, Finland alone excepted. The Georgians are famous for their silver work, in which they show great skill. This generally takes the form of belts, daggers, buttons, and saddle ornaments. There are more "nobles" among this people than any other in the world. They literally swarm over the country.

Some of them are ragged and dirty, and do not even hesitate to beg or do the most menial service for a small fee.

Tiflis is picturesquely located, and is disjoined by the river Kur, a swift and muddy mountain stream. On a high ridge overlooking the city are the picturesque ruins of an old Persian fortress, behind which are the lower spurs of the Caucasus. In clear weather some of the highest peaks are distinctly visible. There are always crowds of people rushing about, as only Orientals do, in one apparently inextricable confusion. Each nationality seems to have its own section. The Russian is probably the cleanest and most attractive, while the Persian is the dirtiest and most interesting to a Westerner. Here mud houses of one or two stories line a maze of narrow, crooked streets. On either side are little, closet-like shops, not more than six or eight feet square, set back in the walls without any ventilation. Here the dealer squats on a piece of matting, with his wares hung or stowed around within easy reach of himself or his assistants. Each line of business, after Persian fashion, has its own street or covered arcade. One whole street is given up to the barbers, for Persians shave their heads instead of their faces. The butchers have a street to themselves, as well as the bakers and silversmiths. A peculiar feature is the wine-shops, where wine is kept in huge sheep or buffalo skins. One may occasionally see a donkey laden with what looks like two fat animals with short legs sticking up in the most absurd way. They are skins filled with wine.

The Armenians are the big dealers, bankers and money lenders. A walk through the business section soon shows that most of the names over the chief shops are Armenian. The best lawyers, doctors and journalists are Ar-

menians. A love of education is one of the most striking characteristics of these people, and all classes show a great anxiety to learn and have their children educated. There is no fear of Jewish competition. The Armenians have the same reputation for shrewd business dealing. They have a saying among the foreigners in Russia that it takes a half dozen Jews to beat one Armenian, and many firms in the Jewish Pale employ an Armenian clerk for that purpose. The Tartars, Turks and Persians dislike the Armenians, for the latter are Christians.

The administration of the Caucasus is purely military, and it is only by the presence of many thousands of soldiers that these diverse nationalities are held in check. These were conquered provinces, and the people are Russian subjects by compulsion and not through choice. The Armenians became especially revolutionary when a large part of their church property was taken from them by an Imperial decree in 1903. Although least numerous the Russian element is probably the most influential in modern life. The very fact that they are the rulers is bound to affect the aspect and life of the town. All public business is carried on in the Russian language. The largest buildings in Tiflis are barracks, and soldiers may be seen everywhere. The Governor-General lives in a luxurious palace containing seventy rooms, many of which are truly palatial both in size and furniture. His position in the Caucasus, a district as large as France, is one of great influence.

Baku is extremely desolate in appearance. In every sense, however, it is a unique city. Like all towns in this part of the world its population is a conglomerate mass. In 1905 there were serious race riots between the Armenians and Tartars, in which several hundred were killed. A large part of the city and the refining works

were burned in these disturbances and the labour strikes. The country around is the very abomination of desolation, treeless and grassless. There are hundreds of oil wells, and the petroleum production is enormous. The growth of this industry has made Baku one of the chief industrial centres of Russia. But its development has been chiefly due to foreigners. Most prominent of all have been the Nobel brothers.

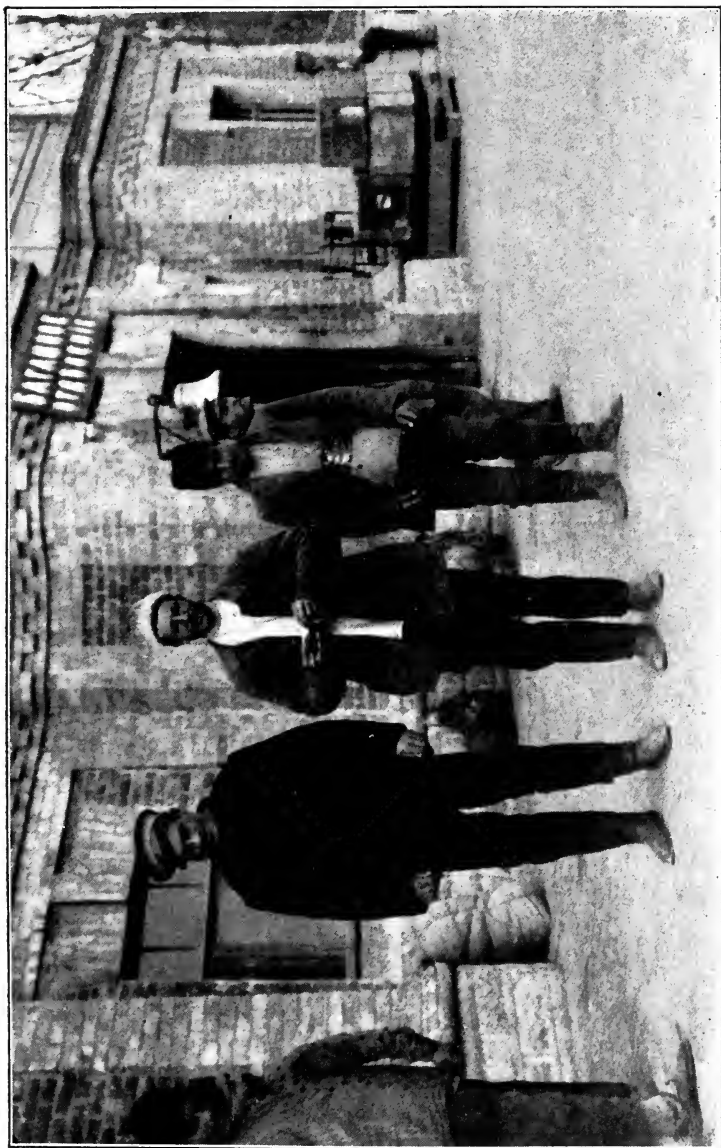
From Tiflis the Russian government has constructed a broad highway through the Dariel Pass to the other side of the Caucasus Mountains. It crosses this grand divide between Europe and Asia at an altitude of nearly eight thousand feet. The northern terminus is at Vladikaukaz. The road is a military road, but is crossed daily by an automobile omnibus. The distance is one hundred and thirty-five miles, and is covered in one day. It was built purely for military purposes, so that troops might be hurried across into this turbulous section whenever needed. This road is fortified from end to end, and there are half a dozen garrisons stationed at different points. There are few rides in the world grander or more savage than the gorges and mountain peaks of this Dariel Pass. Any tourist visiting this section should not fail to make the journey. At Vladikaukaz connection is made with the Rostov-Baku railway. This name means "the master of the Caucasus."

From Batoum to Novorossisk the steamer is always in sight of land, and there are several stops. It is a marvellous coast, grander and more beautiful than the Crimea. Range upon range of mountains rises up from the water's edge, clothed with rich tropical vegetation and, in places, magnificent forests. On a clear day glimpses may be had of some snow-clad peaks of the western spurs of the Caucasus through the masses of cloud. The coast

line is fertile, but not nearly all cultivated as yet. The ports are all small and unimportant until Novorossisk is reached.

Novorossisk is one of the important ports of the Black Sea. It is a picturesque little town, in a deep and well-sheltered inlet surrounded by high hills. There are really two towns, the old one and the new. The latter is generally known as Standart, because the oil works there are owned by a French company of that name. There are several breakwaters and moles to aid the shipping. It is not an attractive town, for many of the houses are very sordid in appearance, and is not much different in appearance from Turkish towns. It is in the Caucasus, all of which is really a part of Asiatic Russia, although geographers usually make the Caucasus Mountains the continental boundary. The Asiatic types are very common here. The most noticeable landmark is a huge grain elevator, said to be the second largest in the whole world. Novorossisk has many natural advantages, and should continue to grow. As the Sea of Azov is frozen over at least a third of the year, Novorossisk is then the principal outlet for Rostov-on-Don and that entire district. Hundreds of vessels call there each year. There is one serious obstacle to the port, however, and that is the extremely high winds, which oftentimes make it impossible for vessels to call there at all. Novorossisk has rail connection with the Rostov-Baku line through Ekaterinadar, of which mention is made elsewhere.

Leaving Novorossisk the steamer sails up the narrow channel that leads into the Sea of Azov to the port of Kertch, which is the most easterly part of the Crimea. This strait was called by early geographers the "Cimmerian Bosphorus" — the word *bosphorus* literally meaning the "passage of an ox." The water is always shal-



TYPES AT NOVOROSSISK

low, so that there is usually considerable delay in unloading. Kertch is always full of life, for it also has rail connection with the interior. It is built on the side of a hill, which is still called the Hill of Mithridates. It is a great fishing place, and is noted for its herring. When a Greek colony, some of its coins bore the emblem of a fish.

On the very spot where Kertch now stands, stood the one-time capital of the Kingdom of the Bosphorus, called Panticapaerim, after the god Pan. Coins bearing the effigy of this divinity have been dug up in the vicinity. This Greek colony was established in either the fifth or sixth century B. C. Greek culture at one time was very high in Panticapaerim, but it had declined even before independence was lost. Although the French and English carried off many of the treasures of antiquity that were unearthed here, there are still many things to be found in the local museum that are of great interest. Extensive catacombs, similar to those built by the early Christians at Rome, have been discovered in the neighbourhood of Kertch. From these have been taken many rich ornaments of gold and silver, quaint arms and utensils of fine workmanship, most of which have been removed to the Hermitage in St. Petersburg. One tomb has its walls covered with verses from the Psalms, and on the ceiling is a prayer to the Almighty. Others have representations of combats, hunting scenes, court ceremonies and other activities of life. From this one would judge that some of the tombs were the last resting-place of Christians, and others of pagans. Many legends are told here of the wealth of Mithridates when he lived.

Only a few hours sail from Kertch is Theodosia, or Feodosia, as it is sometimes written. This is also an

ancient town, with which Pliny and Ptolemy were familiar under the name of Kaffa. Theodosia is not a large town, but it is growing in importance, as the government has spent several million roubles in improving the harbour. Theodosia means "the Gift of God," and was probably so named because of its favourable site. It has a picturesque location, and the streets are fairly clean and attractive. It has become quite a health resort, as the sea-bathing is good, and there are mud baths as well as establishments for the kumys and grape cure. At one time Theodosia was the chief emporium for Indian goods. Later it passed through all the changes of sovereignty that the rest of the Crimea experienced. For a period under the Turkish rule it was an important slave market, the specialty being Armenian girls noted for their beauty. For fifty years after Russian occupation the town lay in partial ruins, but since it has railroad communication the city has had a steady even if not rapid growth.

As we leave the Crimea we depart from the land of the old. We will not find venerable churches or monuments of ancient culture. The only historical relics are found in the tumuli of the ancient Scythians. Civilization, or at least development, along these shores is not much more than a century old. All of this coast bears the imprint of Catherine the Great and her favourite, Prince Potemkin. Catherine made a journey through these regions in extraordinary state and splendour, organizing provinces, founding new towns, and receiving the homage of the people.

Kherson, one of the oldest towns of this district, was a youth of only eight summers at that time. But already there were many artisans there, and a cathedral had been constructed of stone. To-day Kherson has a population

of about one hundred thousand. It is situated at the mouth of the Dnieper, and is quite prosperous. Its early growth was due to the fact that it was the home of Potemkin, to whom the conquest of this country was due. At his death, in 1791, Catherine built a cathedral over his grave, where his remains were laid to rest in a splendid marble mausoleum. Her son and successor, Paul I, who delighted in overturning and disgracing everything his mother ever did or honoured, had the body removed and buried in an obscure corner. At a later date, however, Nicholas I had the remains restored to the altar and a monument erected in his honour, upon which are inscriptions setting forth his principal achievements. In this cathedral is a painting representing Catherine being borne to paradise on the back of the double-headed eagle of Russia. John Howard, the great English philanthropist, is also buried here. He died here on a visit to his large business interests. A monument, a square and simple pyramid, standing in the midst of a bare plain, marks his resting-place.

Nicolaiev, at the mouth of the river Bug, has long been looked upon as the rival of Odessa. It is situated some twenty miles up the river from the open sea. Nicolaiev is laid out on a generous scale with broad streets, some of which are three miles long, and large blocks of one-story houses. It has had Imperial patronage, so that fine schoolhouses have been built and many modern improvements put in. Even under such high favour, Nivolaiev has not been able to wrest from her larger rival the business that has been so firmly established, and in the past few years it has not been especially prosperous. It has the natural advantage of a good site overlooking the confluence of the Bug and Jugal.

Odessa is the most European of the large cities in

Russia. It is likewise one of the youngest of European cities. While Moscow can boast of almost a thousand years of history, Odessa is only a little over a hundred years of age. And yet, although so new, there is a certain distinction and stateliness about it that gives Odessa a prominent place among the cities of Europe. Its rapid growth will compare with the cities of the New World. It was in the time of Catherine II, shortly after her war of conquest with the Turk, that this city was founded. The title to this territory was conveyed to Russia by the Treaty of Jassy in 1791, and the rescript for the building of this city was announced in 1794. There was then nothing more than a little cluster of hovels, and the small Turkish fort and settlement of Hdji Bey on this spot. On the 27th of August of that year the laying out of the site was completed, and that day is still celebrated as an annual holiday in the city. Plans were drawn for extensive harbours and storehouses, and the city has grown rapidly from that day to this, until to-day Odessa houses more than half a million people, and is the fourth city in the Empire.

The early Imperial encouragement to Odessa was due to the desire to establish a strong city just as near to Constantinople as possible. On the finest square in Odessa is a magnificent statue of Catherine. The figure of the Empress in her Imperial mantle is striking, and she is represented as trampling the Turkish flag scornfully beneath her feet.

At first Odessa did not grow rapidly, even under such favourable auspices. The people hesitated to settle there for fear of an invasion by the Turks. Furthermore, in those days before modern means of communication were established, it was isolated from the rest of the country. Its location is on about as dreary a steppe as can be

imagined. The first inhabitants were generally peasants who had escaped from serfdom. Later came a few tradespeople; and then the Jews, after which commercial prosperity followed. At the present time there are no fewer than two hundred thousand Jews, according to the best authority, constituting almost forty percent of the total number of inhabitants.

Odessa owes much to the Duc de Richelieu, a refugee from the French revolution, for with him Odessa's prosperity began. He was named by Alexander I as the first governor, and a better choice could not have been made. He was given almost absolute power, but used it all for the good of the infant city. The building of churches, barracks and public buildings went on rapidly under his administration. A postal system was organized, and scientific and industrial schools established. In a word, he promoted everything that tended to develop the city intellectually and commercially.

Odessa was made the administration centre of these new provinces. Foreigners were attracted hither by the flattering commercial prospects. To-day this foreign element, German, Greek, French and Italian, and the Jews, constitute by far the greatest percentage of the population. There is an Anglo-American club in the city, which is rather more Anglo than American. It is a "comfortable retreat of superior insularity." For one thing, our English cousins have introduced football, and the young Russians are giving the English a hard scramble for supremacy. They seem to have taken a great liking for the sport. The latest addition to the foreign colony has been a few Americans with reapers and ploughs, and steam or gasoline traction-engines, and the world-conquering automobile.

There is nothing Russian about Odessa, except a few

of the churches, and a person suddenly landed there would be surprised when informed that he was actually in that country. Mark Twain said that the only thing about Odessa that was truly Russian was the shape of the droshkis and the dress of the drivers. These latter individuals are afflicted with the same characteristic of elephantiasis as their prototypes in other parts of Russia. Mark might have added the uniforms of the soldiers in his statement, for they also abound. The successor of Richelieu, Count Woronzov, took up the work where his predecessor left off. Under him the university was established, and the library, museum and municipal opera house were erected. The good start made by Odessa was due in great part to the fortunate selection of her early governors, whose work was permanent and has lasted even to the present day. The city has not been ungrateful to these early administrators, as monuments have been erected by the citizens to both these men who did so much for the city.

Odessa is a fine city in many ways. Its inhabitants liken it to Paris and Vienna. The streets are very broad, and well, but roughly paved. Most of them are shaded with double columns of trees. Facing the sea, and beginning at the Duma, or City Hall, is a broad promenade known as the Nikolaiefsky Boulevard. It runs along a high bluff that overlooks the bay. There are several rows of trees, so that it is well shaded even during the heat of the midday sun of midsummer. A statue of Duc de Richelieu ornaments the promenade, with his hand outstretched toward the sea. Below the promenade are the docks and switching grounds of the railroads. Leading to the latter is a broad stairway of stone, erected three-quarters of a century ago, and which is still the pride of the city. A continual stream of human beings

surges up and down these broad steps throughout the entire day and night.

There is a regular program of life at Odessa. Daribas Street is the rendezvous of all the world that goes on foot during the day. Three or four blocks form the centre of life. During the morning hour the ladies stroll there for an airing and incidentally do a little shopping. Matrons with their marriageable daughters, and daughters without their mammas, stroll back and forth, while poor students, in their tattered uniforms, watch with envious eyes this phase of life in which they have no part. This is a sort of diminutive merry-go-round, with two streams of people passing each other in different directions. But if military uniform meets uniform — watch the change. The right arm touches the vizored cap, and is held stiffly until they have passed. At times this action is repeated every few yards. In the afternoon many go to Robinat's or Fanconi's for afternoon tea, and some of the excellent pastries for which Odessa is noted. In the evening thousands of people gather on the boulevard, and spend the twilight in walking to and fro, gossiping, and even a liberal amount of flirting. Then many of them adjourn to the moving-picture show, for the opera house is not open during the summer season.

Life in Odessa is anything but slow, and it has a livelier phase than that just described. It has the reputation of being a very fast city, and is not noted for its morality. The young Russians there seem to be given to all sorts of gambling and dissipation. At night the streets are brilliantly lighted, and are crowded with promenaders of both sexes. Young girls just entering their 'teens are conspicuous by their boldness of action, for there is no age protection in Russia. The same conditions will be seen in St. Petersburg on the Nevski. There are many

cafés along the streets with tables on the sidewalks, as well as in the parks, and they are sure to be crowded. The air is filled with music and laughter, and the seekers after pleasure turn night into day. Real life does not begin in the *cafés chantants* until midnight, and becomes gayer and gayer until about three in the morning.

The business section of Odessa is attractive, and is noted for its splendid architecture. The stores are bright and attractive, and appeal to the shopper. Goods from all quarters of the world can here be purchased, even if the price is high. It is one of the headquarters of foreign firms dealing in agricultural machinery, and an immense business in that line is transacted. About one-fourth of the grain exported from Russia passes through this port, so that business on the exchange reaches great proportions. Many steamers sail between Odessa and Russian ports of the Far East. As this is considered coastwise traffic, it can be carried only in Russian bottoms. It has direct railroad connection with the rest of Europe, through Vienna, and with Moscow, Warsaw, Rostov-on-Don, and other cities of European Russia, with good train service. There is also direct steamer connection with Constantinople, Alexandria, Naples, Smyrna, and all ports on the Black Sea. The banks are large and prosperous.

The business of Odessa is largely in the hands of the Jews, and prosperous Jews or their families may be seen at all times on the street. There are, however, more who are extremely poor. The Russians all dislike them in Odessa, it seems, but no doubt this hatred is partly the result of envy. The smaller Jewish dealers go into the country, where they purchase the grain from the peasants at the lowest possible price. They then speculate on the rise and fall of the market. Some of these dealers



A RUSSIAN BILL - BOARD, ODESSA



THE MUSEUM, ODESSA

purchase the wheat in the ground for cash, taking all the risk of failure. Under such circumstances the price paid is small, but, if the harvest is good, the return is correspondingly large. The peasant is glad to get his money down. If the crop is large, however, he thinks he has been cheated and joins in the outcry against this race.

There are some pretty summer resorts along the coast up as far as Arcadia, and sea bathing is there indulged in. The coast in that direction is very beautiful, and it is little wonder that the people fall in love with that bit of shore. In the municipal opera house, one of the finest in Europe, a subsidized company gives performances at least twice a week for about half the year. Near the opera house is also the museum, where there is an interesting collection of Greek and Scythian antiquities gathered from along the coast of the Black Sea. A collection of several thousand coins of the earlier civilizations, Greek, Scythian, Genoese, Turkish, etc., is one of the most interesting features of this museum.

Odessa has not prospered so much in the last decade as formerly. The Imperial patronage has been transferred to Nicolaiev. Furthermore, Odessa is looked upon as one of the hotbeds of anarchy by the present government. During the bloody year of 1905, Odessa was one of the most troublesome spots in the Empire. Several sanguinary encounters between the police and populace took place. When the *Potemkin* mutinied the crew headed straight for Odessa, where they knew sympathizers would be found. They anchored in full view of the boulevard. Great crowds gathered, inflammatory speeches were made, and riots began that lasted a week. This disturbance was followed by a strike. The strikers in the local factories were unusually bold and trouble-

some, and set fire to warehouses, elevators, and other buildings. Almost the entire dock was swept by the flames. There were gatling guns in the streets and volleys from housetops or shuttered windows. The governor was in a panic more than once, and the telegraph wires leading to St. Petersburg were kept red-hot night and day.

The Odessans grow excited as they recite these stirring times to the visitor. The Jews were openly blamed for much of the trouble, and several hundred of that faith were killed. A better word would be assassinated, for many were killed right in their homes. As a result of these conditions, capitalists hesitated to invest their money in Odessa, and the former current of prosperity and growth received a severe check.

CHAPTER VIII

THE CRIMEA

Playground of Russia — Historical Ground — Scythians — A Russian Pompeii — Tartars — Bakshisarai — Sevastopol — Foreign Cemeteries — Balaklava — Russian Riviera — A Beautiful Ride — Magnificent Villas — Livadia — Ialta — Derekoi.

THE peninsula known as the Crimea, which juts out into the Black Sea, is the loveliest gem in the crown of the Czar. The Tartar inhabitants speak of it as a "Little Paradise." It is a pleasing change from the endless steppes, to one who approaches it from the mainland, and furnishes the variety of delightful scenery that is lacking elsewhere. In area this peninsula is about the size of Maryland. It measures two hundred miles from east to west, and two-thirds that distance from north to south at its widest point. The northern part is steppe, a continuation of the mainland, which frequently suffers from drought, but the southern portion seems like a transformation.

Sevastopol is nine hundred miles south of Moscow in an almost direct line, and is connected with that city by railroad. The delightful climate has made the Crimea the playground of Russia, and the southern coast is lined with the villas of the nobles and wealthy families of Russia. Boarding houses and hotels by the score take good care of those who are not so fortunate as to own one of these palaces. In winter, during the severe weather of that season, invalids flock to the Crimea,

where warmer breezes blow, and the mountains protect the shores from the northern blasts with their icy breath.

The Crimea is a fascinating field for historians and archeologists and anthropologists. Its history can be traced back through twenty-four centuries, though with a number of wide gaps. The dominating nations of the earth have fought fiercely for its possession throughout the ages. The original inhabitants furnished much material for Grecian mythology, and their footprints abound in many parts of the little peninsula. The Cimmerians, one of the earliest people referred to in history, are mentioned by Homer and Herodotus in their writings. In the *Odyssey* appears the following lines:

“There in a lonely land and gloomy cells
The dusky nation of Cimmeria dwells.”

The Scythians, an Asiatic tribe, drove the Cimmerians out of the Crimea in the seventh century before Christ. It is from this race that the Welsh are said to be descended. Theodosia dates back a thousand years before the Christian era, and was known to the geographers of Greece and Rome. Herodotus visited the Crimea about 400 B. C., and describes it in considerable detail, as well as the burial ceremonies of the Scythian chieftains. Several of their ancient tumuli have been found in recent years, and upon being opened, have verified these ancient descriptions. In the sixth century B. C. a Greek colony was founded near Kertch, which was dedicated to Pan. In the year 480 B. C., it is known that the king of the Crimea was named Archæanax, and his successor was Spartacus. A number of other colonies were founded by the Greek colonists on the peninsula, some of which were at first free, but all were finally united

into one kingdom which lasted until 115 B. C., when Parisades, the last native king, yielded to Mithridates.

A couple of miles distant from Sevastopol is the site of an ancient city, known as Chersonesus. The exact date of the founding of this city is not known, but it was not later than the fifth century before Christ when the first Greek colonists settled on this little point of land. Chersonesus soon became a vigorous republic, and a tablet has been unearthed which contains the form of oath demanded of her citizens. Later, Chersonesus fell under the power of Mithridates the Great, and eventually became a part of the Roman Empire. At this time, it was a wonderfully rich and beautiful city, as the remains of its temples, baths and other monuments attest. A list of no fewer than forty-five kings of the Bosphorus has been made out from coins discovered along this coast, and from inscriptions on tombs. The Athenians imported more grain from the Crimea than any other place, and it became almost as important to them as Egypt did to Rome in later years. It was at Chersonesus that Euripides placed the scene of his *Iphigenia in Taurus*. The inlet of Balaklava is also said to be the scene of Ulysses' adventures with the monstrous Læstrigons. These instances simply illustrate the familiarity of Greek writers with this locality.

A part of the walls of the old town have been uncovered, as well as ruins of early temples and Byzantine churches. One of these churches is believed to date from the fifth century of the Christian era. Pope Clement I is said to have worked as a slave in the neighbouring quarries and preached the gospel in the streets of Chersonesus, and thus aided in converting the city to Christianity. Underneath the floor of the Basilica have been dug up several hundred coins, which furnish an inter-

esting story in themselves. There are coins of Nero, Hadrian and Marcus Aurelius which have been found in other parts of the city. In tombs have been unearthed amulets, carved ivory pocket-combs, bracelets, bronze idols, clay vases, tear-bottles, burial urns, and many other interesting articles. A Russian writer has named this city the Russian Pompeii, and the name does not seem to be badly applied.

There is scarcely a conquering race of history which has not at some time claimed sovereignty over this peninsula. Greeks, Persians, Romans, Goths, Huns, Genoese, and Venetians succeeded one another in control. On the separation of the Roman Empire, the Crimea became a vassal of Byzantium. In the fourteenth century the Golden Horde of Tartars drove out the Genoese and remained there, although they always paid tribute to the Turks. In 1771 the Tartar khan, Sahym Ghyrey, surrendered to Prince Potemkin, and since that time the Crimea has been an integral part of the Russian Empire. Its later history has been comparatively uneventful save for the stirring events of the Crimean War, when the soldiers of England, France, Sardinia and Turkey were encamped on the hills and valleys around Sevastopol.

Of all the races that have occupied the Crimea prior to the Russian, the Tartars have left the greatest impress. They call themselves Krim-Tartars, to distinguish them from the other Tartar governments that once ruled in Russia. Their capital was at Bakshisarai, about thirty miles northeast of Sevastopol. Here the khans lived in barbaric splendour within palaces of fantastic Oriental design. The Khan Sarai Palace has been restored and finished in the original style, and can still be viewed. It is said to be the original palace described in "Lalla Rookh." Although not so extensive or beautiful as the Alhambra,

the resemblance in the two palaces as to arrangement and decoration is very marked. There are many beautiful fountains, but the most noted is the Seyl-sybyl, the "flood of tears," erected by the Khan Shahim Ghirei, on the death of one of his wives, who was a Christian.

The market at Bakshisarai is as interesting, or, perhaps, more so, than a visit to the palace or the tombs of the khans which lie near it. There are no fewer than ten thousand Tartars who dwell in this town, and the market swarms with them. It makes one think that he has stepped into some section of the Orient. It is a good place to study ethnology, for one will find not only the Tartars, but representatives of all the conquering races that once inhabited this peninsula. The display of fruits is very interesting also, for the Crimea is famous as the fruit garden of Russia. In a suburb reside a colony of Jews, who have lived here for many centuries, as long or longer than the Christian era, so it is claimed. Because of this fact, they have been exempted from the ordinary restrictions imposed upon this race in Russia. They are of the Karaim sect, and follow the Mosaic law strictly. The inscriptions on some of the old tombs describe the death of the one buried beneath as so many years after the creation or the exile.

Sevastopol is the best known place in the Crimea, and it is probably better known because of its misfortune than for any other reason. A city that withstood a siege of thirteen months of the combined armies of four nations, and was then destroyed by its defenders on deserting it, deserves a red-letter page in history. Sevastopol is not an old city, for it was built by the Russians after the cession of the Crimea to them. Catherine the Great christened it Sevastos-polis, the august city, on the occasion of her visit in 1787. It is pronounced Se-vas-tow-

pol, with a strong accent on the third syllable. She ordered it to be made into a strong fortress and, next to Kronstadt, the island that guards St. Petersburg, it is the most strongly fortified place in Russia. The city was almost entirely destroyed during the Crimean War, but has been rebuilt and made stronger than ever by military engineers. It is the headquarters of a large army and a fleet of armoured ships of all kinds.

“You must not take any photographs,” said the captain of the steamer as the forts came into view, and I was getting my camera ready for action. The rules are very strict in the town, and an attempt to photograph will be sure to invite trouble. Long before we reached Sevastopol cruisers and torpedo boats scurried past us, as if on a tour of investigation. As the prow of our boat turned into the spacious bay, the forts began to be visible, and we passed St. George’s battery. It seemed as though every eminence was crowned with batteries. The gray hulks of the battleships at anchor loomed up as we made the last turn, and then the white walls of the city, rising in terraces one above another, were revealed in the bright sunlight of midday. A Russian Orthodox church occupies the most conspicuous place on the hill. This is the church of St. Peter and St. Paul, one of the most beautiful churches in Russia. But the minarets of a couple of mosques rise far above the roofs of the dwellings.

Sevastopol occupies a very conspicuous site on a promontory that faces the sea. Its bay is one of the best roadsteads in Europe, and could shelter the combined navies of all the European powers. Viewed from the sea, while the white walls glisten in the sun, it looks much larger than it really is. But it is not a large city. The finest view is from the city toward the bay, for it is to the

exquisite azure of the water and the sky that the city owes its principal charm. There is hardly a point in the municipality from which you cannot get a glimpse of the sea in one direction or another. On one side is an estuary given up to commerce. On the other side of the ridge is the naval harbour, or inner bay, with a narrow entrance defended by forts. The streets of the city are wide, and are paved with large rough stones, over which the traffic rattles with merciless noise. Handsome houses of white stone gleam between the foliage of the trees that line the broad streets, while the green of the trees contrasts strongly with the dull colour of the country surrounding.

Everything about Sevastopol is a reminder of the military. Sailors and soldiers are omnipresent. The tramp of troops marching along the street, and the clanking of the spurs of the officers as they walk along the sidewalk are heard at all times. The bugle calls are echoed by the hills on the opposite shores. Signals are constantly being wigwagged from ship to ship, or from ship to shore. From two to a half dozen airships, biplane or monoplane, may be seen hovering over the city or surrounding country whenever conditions permit. On the outskirts the awkward squads are being drilled, and others are doing police duty for violation of discipline.

At Sevastopol the problem of war is taken seriously. One of the most interesting sights is a huge panoramic reproduction of the siege, which brings the scene vividly to one's mind. Although Sevastopol was lost, the Russians are proud of the wonderful heroism shown by the defenders, forty-three thousand of whom lost their lives. When the city was captured, on the 8th of September, 1855, there was scarcely a house left standing, for most of them had been blown up by the defenders. On the

opposite side of the harbour from the town is the naval station, which is reached by ferry-boats that cross every few minutes. Barracks for soldiers and marines, hospitals, arsenals, warehouses, etc., covering several hundred acres, extend up the side of the hill on that side of the harbour. Tall smokestacks rise in the air, and there are many docks and piers extending into the water. The officers' houses on that side are quite pretty, and they form a section by themselves.

There is a park at the lower end of the town, where the life of both civilians and soldiers centres during the summer months. Here is a promenade, an outdoor theatre, and a concert stand where the band plays every afternoon and evening. Everybody comes forth from his palace or hovel in the evenings. Tall officers, military as well as naval, may be seen strolling along with handsomely gowned women. Soldier boys in their dark uniforms, and sailor boys in snowy white, with sky-blue ribbons fluttering from their caps, and blue borders of the same hue to their wide collars, strut up and down the paths ogling the girls, who probably flock hither for that purpose. At least the fear of it does not keep them away. In front of this park is the Grafskaya Pristan, or "landing-place of the nobility." It is a great stairway of white marble fifty feet wide, which leads from the edge of the water to the summit of the bluff, where there is a classic pavilion, supported by twelve marble columns. When the Czar or other distinguished visitors come, they are received here with great ceremony. It was erected in honour of Prince Woronzov, a former governor of the Crimea.

At the other end of the city is another and larger park, which was the site of the strongest fortifications during the siege. The ground has been levelled off, planted with

trees and shrubs, and laid out in walks and drives. In the centre is the permanent building for the exhibition of the panorama of the siege. In the park stands a monument to General Tadleben, who planned the defences and is regarded as the greatest hero of the war. The city abounds in statues erected to its heroes, and a handsome church has been erected to the memory of four admirals, Nachemov, Lazarev, Kornilov, and Istomena, all of whom were conspicuous during the siege. In the harbour is a curious monument erected by the government to the memory of the ships that were sunk in order to prevent foreign men-of-war from entering the harbour, much like the attempt to bottle up Santiago during the Spanish-American war.

Each nation has its own cemetery for the burial of the victims of the Crimean War. The largest and most imposing, naturally, is the Russian, where the graves of thirty-eight thousand soldiers surround a large pyramid of stone, which has been erected by the government in honour of the officers and soldiers who fell during the siege. The French cemetery lies a little distance from the town. An avenue of small trees leads to the entrance, and a high wall surrounds a number of mausoleums and little chapels erected in honour of officers. No fewer than eighty generals are buried here, two thousand other officers, and about twenty-six thousand privates.

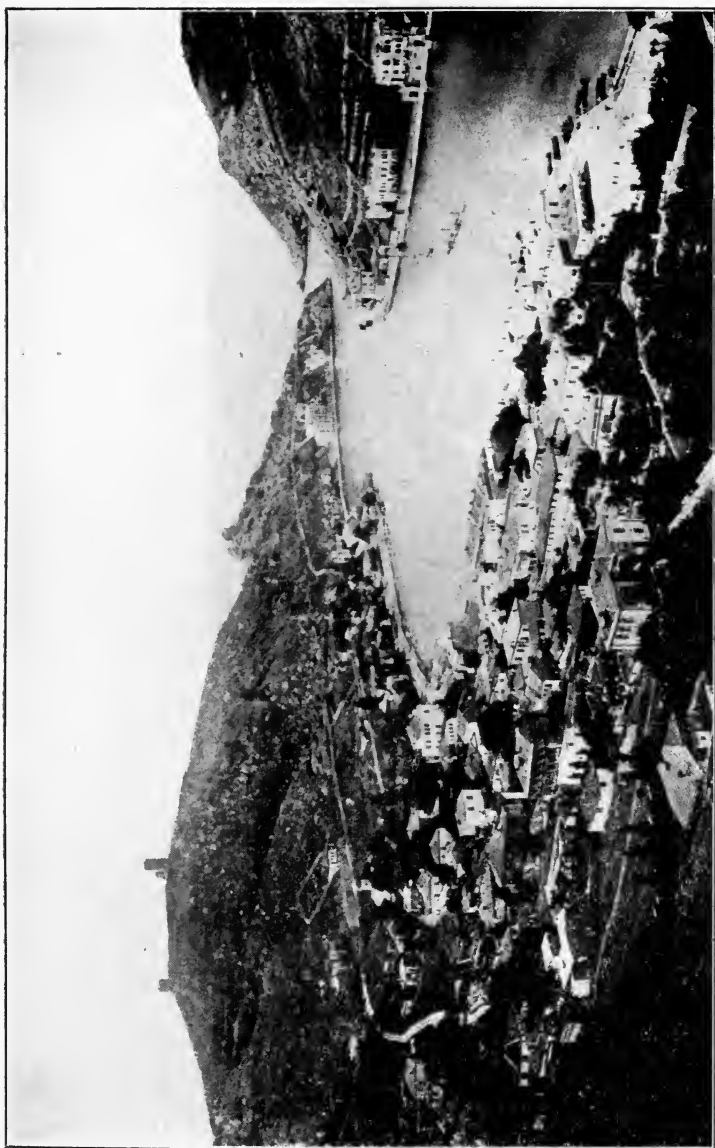
English-speaking people are probably more interested in the English cemetery, which lies about two miles from the town. It is likewise surrounded by a high wall, but has been made into an attractive place. Most of the bodies of the English dead were taken back to England, so that there are not nearly so many buried here. The inscriptions show the extreme youth of many of them, boys of from eighteen to twenty-one years of age. Most

of them died in camp, and not on the battlefield. The most imposing monument is erected to Sir George Cathcart, lieutenant-general, who was killed in action while in command of the fourth division of the British army. The inscription states that this man had at one time served with the Russian army against the first Napoleon.

Balaklava is a small village situated on a little land-locked inlet of the sea. Through this narrow entrance Lord Lyons brought in his great ship, the *Agamemnon*, laden with supplies for the illy clad and poorly fed British soldiers camped about. To-day nothing more warlike than the boats of the fishermen or private pleasure yachts sails between the frowning cliffs that guard the entrance. I could not resist the temptation to visit the place made famous by the Charge of the Light Brigade. A drive of an hour and a half brought me to the village. An unexpected scene of beauty met my eyes. It is like a diminutive Lake Como, with the white walls of villas and the houses of the village surrounding the shores. The air is delightfully refreshing, and the sun shines brightly here the greater part of the year, so that it is being resorted to more and more each year. The water of the bay is pure and transparent, and the bottom can be seen through many feet of water. On the summits of the hills are the remains of the walls and ruined towers of an old Genoese fortress, which dates back more than four centuries. Beyond are the blue waters of the Black Sea — a strange anomaly.

Balaklava is peaceful enough now, with nothing of a military character except a small garrison. Why photographing should be prohibited, I know not, but it is simply another Russian characteristic that is inexplicable to the Western mind.

About two miles south of this picturesque little fort



BALAKLAVA

is the site of the cavalry charge made famous by Tennyson. It is a wide and beautiful valley, lying between two low ridges. If you visit the scene in the right season, it will be carpeted with flowers, with the poppies so thick that it will look almost like a field of blood. It would be difficult to picture a more peaceful spot. And yet on the morning of the 25th of October, 1855, before an awestruck audience of forty thousand spectators, Russian, English, French, Turks, and Sardinians, was enacted one of the bloodiest dramas that history records. No arena could have been better arranged for such a spectacle. It was not a great military feat, this Charge of the Light Brigade, and it was due to the misunderstanding of orders by an impulsive and untrained Irish commander, the Earl of Cadogan. But as an example of human bravery, a blind obedience to orders which they must have known meant almost certain death, it has few parallels in history.

“Theirs not to reason why; theirs but to do and die,” is the way the poet, who has immortalized this event, puts this habit of unreasoning obedience. It is estimated that the entire movement did not last over twenty minutes, but in that time more than five hundred men out of seven hundred and twenty-three that began the ride lost their lives. Many riderless horses helped to keep the formation, until the enemy's lines were reached. To-day a marble shaft stands on the spot where the fatal command was given. This one command was “Left wheel into line! Forward, march!” Not a word, so history records, was spoken after that.

“Forward the Light Brigade!
Was there a man dismayed?
Not tho' the soldiers knew
Some one had blundered.

“ Boldly they rode and well,
Into the jaws of death,
Into the mouth of hell,
Rode the Six Hundred.

“ Then they rode back, but not —
Not the Six Hundred.”

One who has seen only the interior of Russia, or even the northern part of the Crimea, cannot form the faintest idea of the grandeur of the southern coast of the peninsula. It is called the Russian Riviera, and well deserves the name. There is even greater natural beauty than that well-known coast of the Mediterranean. All around this shore the rocky sides of the peaks slope abruptly to the water's edge. Cliffs rise in places to a height of from two thousand to three thousand feet, and are crowned with domes, spires and pinnacles. The cliffs are honey-combed with caverns, in which stalactite and stalagmite abound. A fine carriage road has been constructed to Ialta, a distance of sixty miles or more, and it is one of the most delightful and picturesque rides imaginable. An automobile makes the trip in about five hours, and it was in this way that I reached beautiful Ialta.

Leaving Sevastopol, the first part of the journey is over rather barren range, where little attempt is made at agriculture. There are no division fences, and not many dwellings. Large flocks of sheep are grazed on this range which are guarded by a shepherd and his dogs, just as they have been from time immemorial. The route passes over a part of the old battlefield. After a ride of about an hour the road enters the beautiful valley of Baidar, an Arcadia over whose beauties travellers oftentimes go into raptures. At certain seasons this valley

is simply covered with wild flowers, so profusely do they grow here. The woods and meadows will be carpeted with violets, veronicas, tulips and lilies of the valley. The road descends the hillside through thick woods of oak, and coils, snakelike, amidst the verdure, until it reaches the valley beneath, where a Tartar village has gleamed like a speck from the distance. The valley is much broader than it appeared at first view, and it is some time before the village is reached. The valley has the name of being the warmest and most sheltered spot in the whole of the Crimea, and its fertility is amazing.

This Tartar village is only one of many that dot the valley, but it is typical. The bright dresses of the women make it seem as though they had all stepped out of picture books. The streets are narrow, and two vehicles can scarcely pass. The houses are the same low, flat-roofed kind that one will find all over the Orient.

Three parallel ridges are passed, for that number cross the peninsula. The road is a constant incline, first up and then down. About half of the way over the climax of the scene is reached. This is known as the Baidar Gate, a great stone arch, and is a part of an ancient fortification built to protect the tax collector. It marks the highest point in the road, and is about two thousand feet above sea level, with towering peaks on either hand. Here one can lunch and look down upon the turquoise waters of the Black Sea. The view of the water's expanse from this spot has few equals in the world. The sunrise is glorious. Through the Baidar gateway, which faces the east, one can see the sun rising in blue and gold and crimson above the horizon of this tideless sea.

The automobile stops here for a halt, while the passengers drink in the beauty. Words are inadequate to portray the scene, and the camera fails to reproduce the

colour of the hills and the blue of the sea so far beneath. On a promontory beneath, and about half-way down, is a handsome Byzantine church, which was erected as a memorial to a Moscow tea merchant, who owned a villa near this spot. It does not add to the beauty of the scene. The road can be seen zigzagging no fewer than a dozen times beneath you, as it seeks a lower level. A constant succession of fine Russian turnouts passes by. The troikas, with three horses hitched abreast, and a bell on the pole, are the most picturesque. The outside horses, which are loosely hitched, run with their heads facing out. The driver constantly swings his whip without touching them, but the horses keep their eyes on its movements. Poorer carriages, with the characteristic Russian harness and high arched collar, and loaded with people and baggage, are still more numerous.

Omnibuses and automobiles add to the life of the scene. The horseless conveyance has become very popular in the Crimea, for the roads are unusually good for Russian highways, and it means rapid transit from one place to another. Long Tartar carts, full of oval-faced, gipsy-complexioned children, with black, laughing eyes and pearly teeth, will be seen. These children have few of the Mongol traces about them, as the different races have intermarried many times. They are no darker than the Italians. Turks in baggy trousers, Cossacks with their native caps, and many other strange and curious types add to the ethnological variety.

From the Baidar Gate to Ialta the sea is always in sight. This is the real Riviera. The road looks extremely dangerous, but it is not really so. It winds around beneath steep rocks, which rise to a dizzy height, and are oftentimes almost perpendicular, and in one place passes through a tunnel. The nearer Ialta is ap-

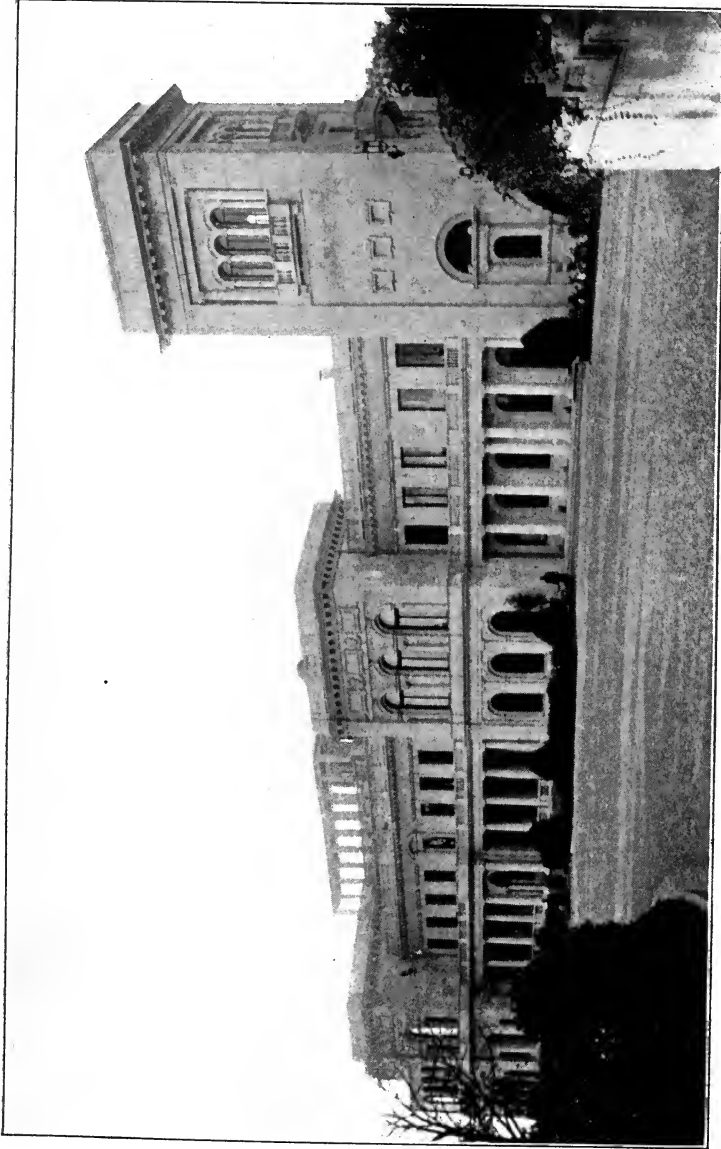
proached the more beautiful becomes the scene. Some of the mountain peaks are as fantastic as the Dolomites. Great detached boulders, which must have been torn loose by some fearful earthquake, seem to threaten at times. Everywhere one sees evidences of the gigantic struggle that Nature has gone through with here ages and ages ago. Here and there a group of Tartar huts are built against the crags in such a way that the rock forms the back wall of the dwelling. They store their grain in baskets slung on poles to keep the rats from getting at it, and the hay is stuck in the branches of the trees.

Many villas of the wealthy Russians dot the slopes. Some of them are half hidden by the trees, while others are almost entirely visible. They are mostly of very ornate architecture, covered with stucco and embellished with elaborate mouldings over the windows and doors. In many cases the owners have their coats-of-arms displayed in brilliant colours on the walls, or over an artistic arched gateway. One of the most beautiful and interesting of these villas is the former country seat of Prince Woronzov at Aloupka. It was built in 1837. It occupies a broad terrace, with a stately stairway that leads to the water's edge. This is guarded on both sides by a half dozen marble lions, some asleep and some awake. The architecture is in general copied after English models, but there is an Alhambra façade and some Byzantine towers which seem rather out of harmony with the general design. A dense artificial forest is one of the great attractions of Aloupka. The grounds are always open to visitors, for the family seldom resides there now, and a number of *pensions* have grown up around it.

Nearer Ialta is a villa which attracts still more atten-

tion than Aloupka, and that is Livadia, one of the residences of Nicholas. Long before we reached it, stalwart Cossacks of the Imperial Guard were stationed along the road, at a distance of a few hundred yards apart. Other men in uniform could be seen in the fields and behind trees or walls. No one on foot could pass these guards without written permission. I found this out later, and came very near being arrested by one of the guards in return for my desire to take some photographs. As it was, I was compelled to return to the city, and a mounted soldier followed me almost to my hotel. It would certainly be impossible for any mundane dweller to pass the guard and reach the palace from any direction without being detected.

Livadia is distant from Ialta only about two miles. It is a quiet place, where the present Czar, his father and grandfather have spent their happiest hours. There are two palaces here, the Large Palace and the Small Palace. However fond of display and autocratic power Alexander III may have been, and few were more exacting in regard to ceremony and etiquette, here he threw aside all pomp and lived the simple life. In the Small Palace he breathed his last, and some of the rooms are left just as they were at that time, and will never be occupied again. The Large Palace, in which the present Emperor and his family spend several months each year, is simply and tastefully furnished. Many summer homes of wealthy Americans are far more richly furnished than this simple retreat of Nicholas II. He is said to live a very plain and simple existence here, for there is less fear of assassination in the Crimea than in the neighbourhood of St. Petersburg. The Imperial yacht, the *Standart*, is always kept anchored in the harbour during the Czar's presence, and between this and the automo-



THE LARGE PALACE, LIVADIA

biles His Imperial Majesty manages to while away the time.

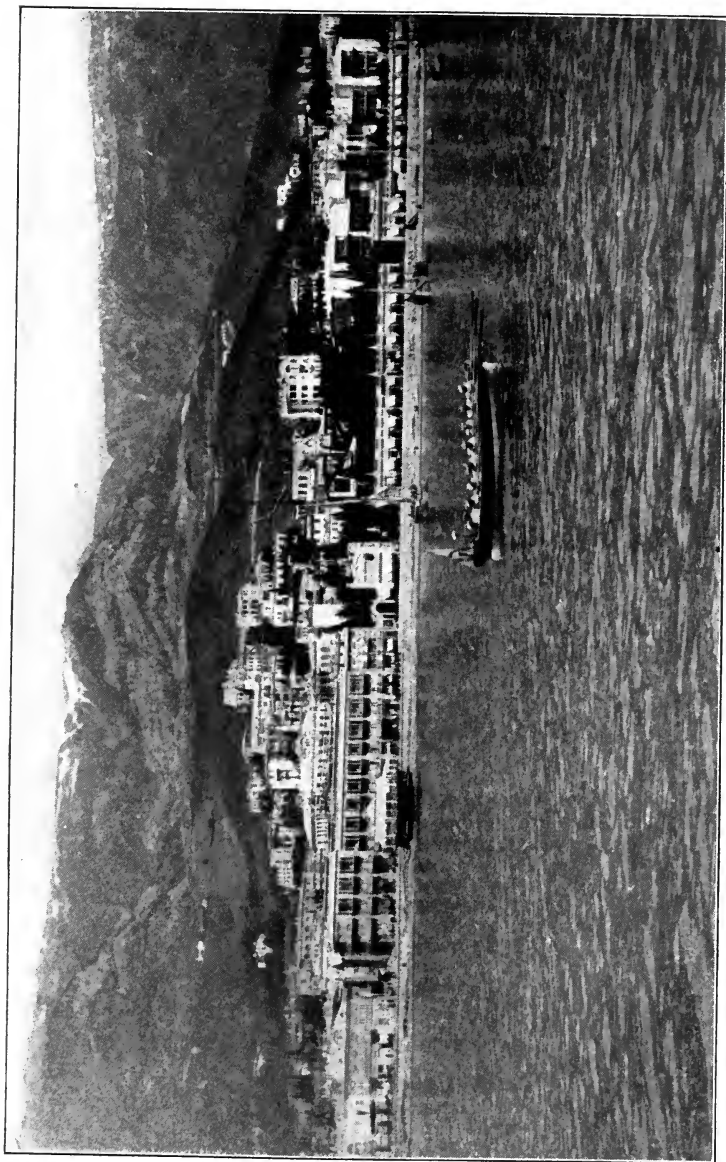
I had the pleasure of seeing him as he rode through the streets of Ialta in a touring car, without any more appearance of guards than any other ruler might have done. The police were very strict concerning strangers, however, and a special soldier was stationed at every hotel who personally interrogated every arrival. A passport alone was not sufficient, but one had to give a genealogical account of himself, as well as answer a number of questions regarding his business and religious belief.

Ialta is a beautiful place on the side of the mountain, and facing the sea. The peaks at the back rise to a height of from twenty-five hundred to three thousand feet, and make an alluring background to the scene. The lower slopes of this mountain are covered with vegetation, but the top is bare and jagged. It is often hidden by clouds, and in spring and winter the crevices are filled with snow. Although almost in the same latitude as the Maine coast, snow never falls at Ialta. It resembles San Remo and other places in the Riviera. Its climate is said to be far superior even to Nice, as there is less rain in winter, more sunshine in autumn, and the summers are considerably cooler. It might be called the Newport of Russia, for it is the fashionable resort.

Every view at Ialta is a picture. Nature has done everything possible to make the surroundings beautiful. Although a town of twenty thousand, little trade is done there and the inhabitants live off the strangers. Hotels, *pensions*, and boarding houses abound on all sides, and they have the traits common to that class everywhere. Lucky indeed is the visitor who escapes from at least petty extortion. In the olden days the

barbarian inhabitants of the Crimea robbed the travellers; to-day the landlords of the summer hotels perform the same delicate task almost as successfully. The height of the season is during May and June, and again during October and November, and these are the best months for comfort. Few visitors other than Russians come to Ialta. Although in the height of the season, I was the only English-speaking guest at the large modern hotel, the Hotel Russia. I met one lone Englishman who was stopping at another hotel. There is no railroad, and most people come by steamer from Sevastopol, Odessa, Novorossisk, Rostov-on-Don, and other places, or take the overland drive from Simpheropol and Sevastopol by automobile or carriage.

Because of the presence of the Czar the nobility and politicians were in Ialta in great numbers at the time of my visit. Three members of the Imperial Cabinet were stopping at the same hotel as myself. Military uniforms prevailed over the civilian, and many were of high rank. The officials were generally accompanied by richly gowned ladies, for uniforms appeal to the fair sex here as well as elsewhere. It was a good place to study Russian aristocracy and bureaucracy at its best. In the evening all Ialta and its visitors, with the exception of the ultra-fashionable, paraded up and down the principal street, which runs parallel with the sea front, and later adjourned to the open-air cafés to drink tea and listen to the orchestras or bands. There is a charm about Ialta that is irresistible, and I regretted the day that I felt compelled to leave. There are delightful drives in every direction, with glimpses of waterfalls, gorges, groves and gardens. The bay is well sheltered, so that many white-winged yachts and motor launches will be found in the harbour. Restaurants and cafés abound almost every-



IALTA

where, and there is good bathing at a number of places. Villas will be found wherever the location furnishes a good view of the sea.

I have spoken of the Tartar, or Tatar, reminders of the Crimea. This was the last stronghold of this Oriental race in Europe. Ialta has a large Tartar section, which always attracts western visitors. Many of the shops have an Oriental character, for besides the usual nondescript stock of goods, there are beautiful Turkish rugs and Tartar embroideries temptingly displayed, as well as many other eastern wares. There are many villages in the peninsula where the Tartars live by themselves entirely. They preserve their own customs and language, and remain true to the Mohammedan religion. Bakshisarai, the ancient capital, contains no fewer than thirty-six mosques.

One of the typical Tartar villages is Derekoï, near Ialta, which I visited and want to tell you about. A boy from the village, who worked in the hotel, acted as my guide, and another guest went along as interpreter. It was hard to believe that one was not in Northern Africa or Asia Minor. There were the same narrow, dirty streets, the same mud walls, the same open sewers and the same odour that I have seen and experienced in Morocco. Men and women, boys and girls, wore the Tartar costume, and there was a little mosque, whose slender minaret shoots skyward, which we visited with our guide. The tombstones all have the fez or turban carved on the top of the headstone, the same as one will find in most Mohammedan countries. There was a coffee-house where the real Turkish beverage is served, and whose walls are adorned with garish coloured prints.

Hassan, for that was the boy's name, then suggested that we visit his home. This was an unlooked for pleas-

ure, which we gladly accepted. Although the exterior of the home was unattractive, the interior was a revelation. The salaamik, or reception-room, was a large, square, low-ceilinged apartment, common to all Islam. Divans along two sides of the room took the place of chairs, and artistic rugs were scattered profusely over the floor. The mother and several sisters — one of them married and living there — greeted us cordially. His family certainly belonged to Derekoi's four hundred, for nowhere have I seen a finer display of innate courtesy.

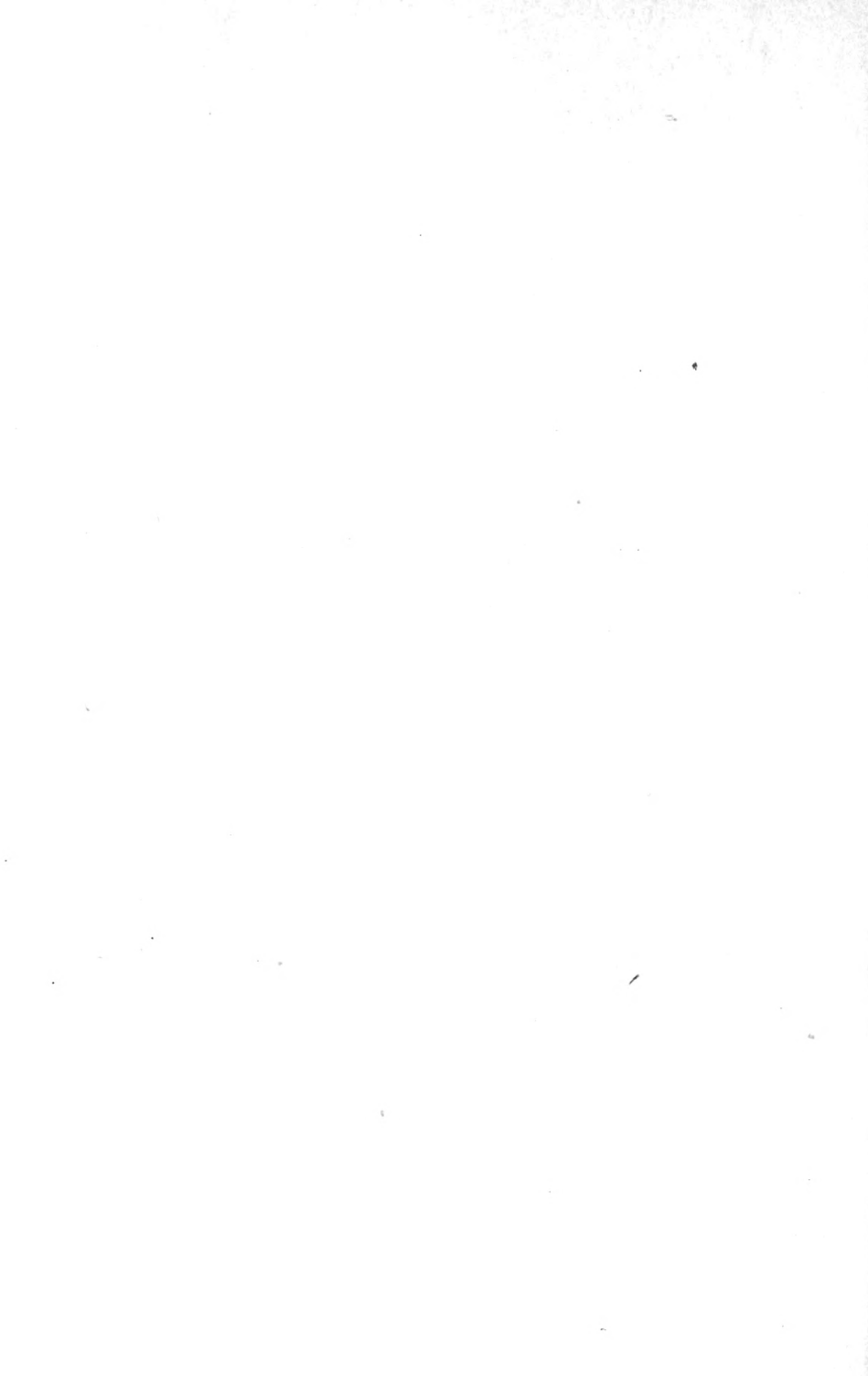
I suggested that I would consider it an honour to be allowed to photograph the family. They consented, but must first put on their best clothes. In the meantime, the married sister entertained us with Tartar music on a graphophone — up-to-date, you see — and a bewitching little girl of about eight summers danced the native dances for us. The half-wild Oriental music, and the modest dance of the little miss were a treat. Bright-eyed, brightly arrayed, cleanly and modest, the Tartar maid won our hearts completely. After the music, coffee and cake were served us with true Oriental hospitality. By that time, one after another member of the family, not even excepting a baby, were ready for the great event of a photograph. The most striking feature of the costume was the headdress. This was in the shape of a fez, and covered with representations of gold coins, which were worked in with real gold thread. One of them wore a shawl which can be used to cover the face, and is the one reminder left of the old custom of screening the face from public view. The ends of this shawl were also worked into Oriental designs with gold threads. Large buckles and breastpins completed the outfit, but the colours of the garments were all in harmony with the designs.



TARTAR BOYS



TARTAR FAMILY AT DEREKOI



Many think of the Tartars as half savage and slovenly. No home in America is cleaner than the comfortable quarters of this family, and none could show a greater hospitality than this Tartar family in their modest, unobtrusive way. In fact, hospitality is the most sacred fetich of this people, and no one, not even a tramp, would be turned away from the door. We had no claim upon them other than that the boy chanced to be our guide. They would accept nothing in return. We forced some coins on the little dancer, shook hands with all from the baby to the eldest, and I promised them a photograph. May prosperity ever follow in the footsteps of our Mohammedan boy, Hassan, and each member of his kind-hearted and charming family.

CHAPTER IX

THE VOLGA

Importance to Russia — Tartar Invasion — Oka River — Travelling — Mohammedans — Germans — Kazan — Kama River — Ekaterinburg — Samara — Kumys — Astrakhan — Sturgeon — Caviar — Bashkirs and Kirghiz — Nijni Novgorod and the Great Fair.

“LITTLE MOTHER VOLGA,” as the Russians call their great waterway, is the largest river of Europe and one of the greatest rivers of the world. Every land has one or more rivers intimately associated with its history and customs, but in Russia the rivers have meant more than in most countries. The Russians have a deep affection for this vast stream, and speak of the Matushka Volga with genuine affection. From its source to its outlet in the Caspian Sea the Volga is twenty-two hundred miles in length, although the distance is less than a thousand miles as the crow would fly. It is longer by nearly eight hundred miles than the Danube, the next largest stream. The Kama, one of its tributaries, is second only to the Danube among the rivers of that continent.

The breadth and volume of the Volga are worthy its great length. In general the current is not swift, for in its entire course the fall is only a little over six hundred feet. Its channel is navigable almost to its source in the Valdai Hills, and it discharges its waters into the Caspian Sea by seventy mouths. Its width is frequently in excess of a mile even in the dry season. By a comprehensive system of canals the Volga communicates with

the Arctic Ocean, Baltic Sea, and Black Sea. The most important of these connections is the one that unites it with Lake Ladoga, and through that lake to the Neva River and St. Petersburg. The Volga drains an area of more than a half million square miles. It continues to be to a great extent the principal route by which the products of Northern and Central Asia are exchanged for those of Russia. In winter the stream is congealed from its source to its mouth. Traffic on the river must necessarily sleep, but the frozen surface of the river is the favourite route of travellers who are compelled to journey in the season of ice and snow.

To Russia the Volga has ever been of the greatest importance, and it has had an important bearing in the development of the country. Some one has said that the history of Russia might be resolved into the history of her four greatest rivers. A couple of centuries ago three-fourths of the Czar's subjects dwelt in the basin of the Volga. This river has moulded their character and shaped their destinies in many ways. The various migrations from Asia followed this waterway, or some of its branches.

In the remote regions of Asia had been gathering together an immense host from Mongol tribes. They burst forth on an astonished world from their solitudes, and carried everything before them by storm. They plunged into the deep forests of the Volga, and said to the Russian envoys sent to meet them, "If you want peace, give us the tenth of your goods." "When we are dead," the Russian princes replied, "you can have the whole." War followed until nearly the whole of modern Russia was gradually attacked and subdued. Baty Khan then withdrew and established his capital at Sarai, on the lower Volga. Hither came the Russian princes to pay tribute

and solicit favours from this Eastern monarch and his successors. They were often obliged to make longer journeys to the Grand Khan himself, on the banks of the Amur River. These princes became simply the tax gatherers for the Khans of the Golden Horde, as these dark-skinned invaders were called.

At a later period the European dependencies of the Grand Khan were split up into four khanates, two of which were situated on the Volga — Kazan and Astrakhan. The Tartar Khanate of Kazan was the strongest centre of power of that race, and they ruled the country of the Volga from Nijni Novgorod down for a long period. To-day the capitals of no fewer than nineteen provinces are situated on the banks of the Volga and its tributaries. Before the construction of railroads everything was taken down the Volga to Astrakhan, and even to-day there is no railroad parallelling this stream, so that its usefulness and importance are not in any way impaired. Between Nijni and the Caspian Sea there is only one bridge across its waters.

The most impressive view of the Volga is at Nijni, where it is joined by the Oka, which is itself no inconsiderable stream. In spring the waters spread out over a vast area, and it looks almost like an inland lake. Navigation begins about the middle of April, and lasts until the latter part of November. When the ice breaks Nijni and the other towns along the Volga awaken from their long lethargy of the winter months. Thousands of peasants flock to its shores, for employment is awaiting them as long as navigation is open. Passenger and freight steamers begin plying up and down stream, rafts of wood and logs which have been cut during the winter float down from the forest sections above, and everywhere there is a hum of industry. It reminds one of

the lower Mississippi, but at times the movement of traffic on the river seems even greater and more animated. The waters are churned into foam by the paddles of hundreds of steamboats.

It is not so many years since every pound of freight and every human being simply floated down to Astrakhan with the current or aided by sails. The upward journey was slowly and painfully made in tow of human beasts of burden, the *borlaki*, as they are called. They were a class of men noted for their herculean frames and debased condition. Traces of the old tow path are still visible, and occasionally a light barge may be seen proceeding up stream in this primitive manner. This old plan was later followed by rope and capstan, when oxen were employed for power, but this method has also yielded to the influence of steam. Now powerful tugs breast the current, having in tow a whole flotilla of barges and other river craft.

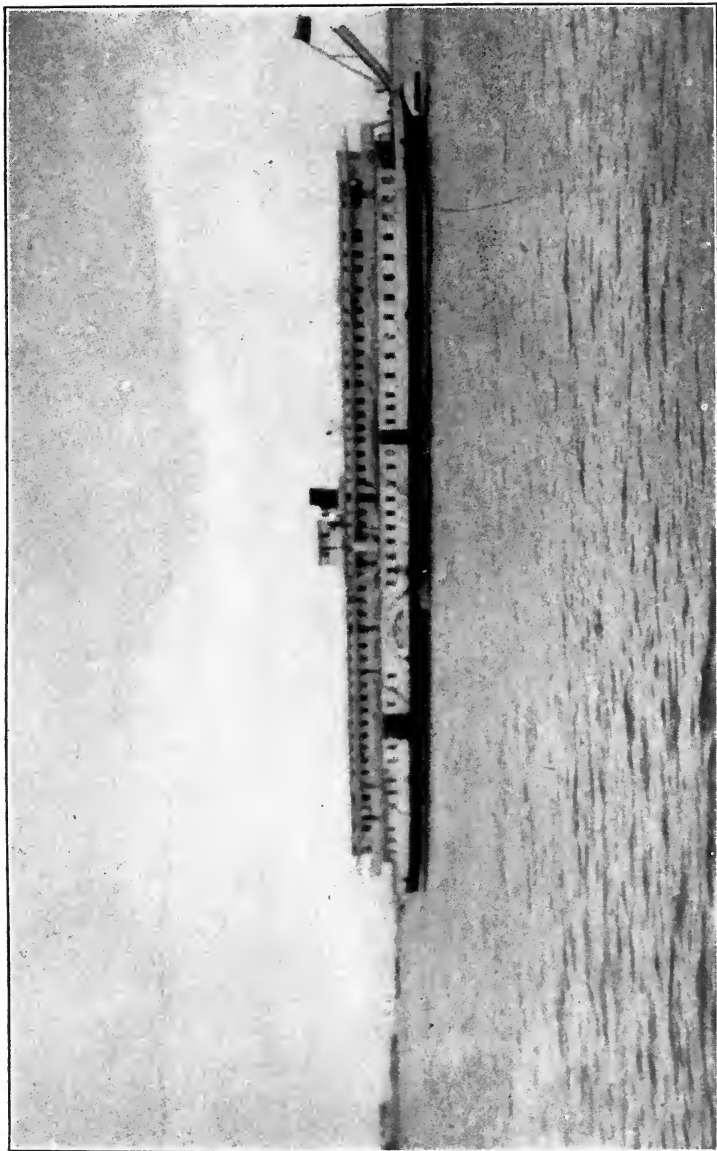
One must disabuse his mind of the idea that the Volga furnishes fine scenery. It cannot be compared with either the Rhine or the Hudson, and even the Mississippi has a greater charm. And yet it is not devoid of beauty. The left bank on the journey down is generally flat and oftentimes marshy, but the right is high, occasionally well wooded, and possesses a certain degree of picturesqueness. It reveals all the characteristic varieties of Russian landscape — great forests, black mould, illimitable steppes, and salt-plains. As its mouth is approached the banks become more bare, and the channel is interrupted by numerous sand-banks and shoals. There are scores of villages and thriving towns along the bank from source to mouth, but the distances between them are so great that the intervening stretch of timber and clearings, steppes and plains, becomes monotonous. The

main interest in the trip is found in the people themselves, and that is a fascinating study. After all is said and done, there is nothing of greater interest to mankind than man.

Travelling on the Volga is exceedingly comfortable. There are several lines of steamers that ply on it, and they manage to provide for the traveller as well as our own lake or river steamers. They are large, clean, well-built paddle boats, similar to those in use on the rivers of the United States. One soon learns to recognize the different lines, as all their steamers will be found built on exactly the same model. The cabins are spacious, and everything has an aspect of cleanliness about it that is extremely gratifying. But do not expect sheets or pillows, for every traveller is expected to bring these articles with him. If you do not do so, an extra charge is made.

In a land of good cooking, such as Russia is, it would be difficult to find a place where better meals can be secured. You can dine *à la carte* on sturgeon, sterlet, or other fish, or you can secure a good *table d'hôte* dinner for about a dollar. The fish served are delicious, for "Mother Volga" is noted for her finny population. Or, if one wishes to be economical, he can forage for himself as the natives do, whenever the steamer stops at a town. Each Russian passenger carries his own tea and sugar in a little bag. Bread and lemons can be purchased at any stopping-place. Those who do not carry their own teapot can obtain one, together with glasses, from the steward. Hot water is always ready for a small sum, so that the Russians manage to pass the time very well between drinking tea, eating, and smoking cigarettes.

To any one with an observant eye, life is not dull.



A VOLGA STEAMER

The third-class, or deck passengers, will be found the most interesting. Here there will be a curious mixture of races. The majority are sure to be Russian peasants. The *moujik* in his red shirt and unkempt hair is free to talk with you and give you his views of life, if you are able to speak the language. There will be representatives of the Finnish tribes that settled along the Volga many centuries ago, but they are not so interesting or communicative as the *moujik*.

At Kazan and Samara, a number of Tartars will be sure to come on board. Most of them are peddlers or small traders. The bundle which the Tartar brings on board with him is undoubtedly his stock in trade, and will contain bright-coloured handkerchiefs, cotton prints, and silver ornaments. His dress will consist of a capacious and greasy dressing-gown, and a fur cap which he wears regardless of temperature. He is never without a strip of carpet for a prayer-rug. Towards sunset all the Mohammedan passengers retire to a quiet part of the boat to recite their evening prayers. They kneel, stroke their beards, and prostrate themselves in their devotions. The tortuous course of the river is awkward for them. Though they kneel and look toward Mecca in the beginning of their devotions, they may be facing exactly the opposite direction before it is over. When a group of Mohammedans are going through their devotions together, they keep time as though they were going through some kind of a gymnasium drill under the watchful eye of a drillmaster. If it is the time of the fair, the passenger list will be still more varied, and Circassians, Persians, Armenians, and other Orientals will be on board.

On the river tugs towing monster rafts and strings of huge barges are constantly passing. Many of the log

rafts have little houses built on them, which look like chapels. Cattle steamers full of cattle will also be met. If in the dry months, men with striped poles stand in the bow at all hours and measure the depth of the water, much as they do on the Mississippi. Most of the stops at the small landings are very brief, but a number of villagers will be sure to be down with fruits and milk, and watermelons in abundance, if they are in season. During that time the natives seem to be able to live on bread, tea and melons. Their capacity for this fruit will compare very favourably with the Southern darkey, only they are less open in showing their satisfaction.

In a number of these settlements Germans will be noticed, who are the descendants of colonists established there a century and a half ago. These Germans came by the personal invitation of Catherine the Great. Upon their arrival they were promised the perpetual right of self-government, complete religious liberty, and freedom from military service. This latter privilege has now been withdrawn, and many members of a sect known as Mennonites, who are opposed to war, have migrated to America. These German colonists still wear the old German costume, and, in almost every way, are images of their grandfathers. If they have not advanced, however, at least they have not retrograded. All are able to read and write, and in this respect they are much ahead of their neighbours.

The glaring dome of an Orthodox church, the spire of the Lutheran church, or the minaret of the mosque will indicate the nationality of the inhabitants. The steamers are slow, and it takes days to go from Nijni to Astrakhan, for the boat is likely to have a few experiences with sandbars before the journey is ended. In the springtime the vessels steer almost a straight course

from port to port, for the river is both deep and wide, but, as the water gradually lowers, the navigation becomes more and more difficult, and the course made at one time may not be possible a week later. Vessels are sometimes stranded and delay follows. But the traveller who is in a hurry should not come to Russia.

A day's journey from Nijni brings the traveller to Kazan. A great many go to Kazan expecting to step right into the midst of an Oriental city and Oriental life. Such a person will be disappointed. From a distance the town, with its walled Kremlin and many towers, looks quite enchanting, but a closer inspection takes away much of the illusion. The miserable streets and refuse scattered about do not harmonize with picturesqueness. This once mighty capital of the khans is now little more than a Russian provincial town. The Tower of Sumbeka is probably the only monument of the Tartar dominion that still stands. Ivan the Terrible did all he could to obliterate every reminder of the Tartar, and even destroyed the tombs of the khans. Fires have done the rest. The bazaar under the arcades and the open-air market are not different from other Russian towns.

The Tartar section of the city has a little more colour, and its houses are still built after Eastern models. In the interior a multiplicity of carpets and the divans take the place of tables and chairs. The tiny little shops are presided over by dark-complexioned Tartars, who show by their hue their relationship to the Turk. They long ago lost the wanderlust of their forefathers. Some of them are very prosperous, and they love to go to Moscow or St. Petersburg occasionally to show their wealth. Dressed in their flowing robes of bright colours, with a lining of even a brighter shade, these rich Tartars attract a great deal of attention. The women wear veils, but it does

not obscure their features like the black masques worn in most Mohammedan countries. It is simply a pretence at veiling.

There are a number of mosques here in Kazan, and they will attract even more attention than the Russian churches. Five times each day the muezzin ascends the slender tower and calls the faithful to prayer. "God is great! God is good!" says the muezzin. "There is no other God but God, and Mohammed is His prophet. Come to prayers." The Tartar population as a rule are quiet and peaceable, and they are far cleaner than the average Russian peasant of Great Russia. Russia does not make any attempt to proselytize these Tartars, but woe be to a Tartar who attempts to convert a Christian to Islamism.

Kazan is an important place on the Volga, as it is near the junction of the Kama River with the greater stream. The town is some distance from the quay, but is connected with it by an electric railway. There are many factories in Kazan, which employ thousands of workmen. The chief manufactures are of Morocco or Russian leather, but there are also soap works and distilleries. There is an old Kremlin, but it does not equal in interest either that of Nijni or Moscow. It may be said in passing that the word kremlin, or kreml, as it is in Russian, is a common word. It simply means the citadel, and nearly all of the old towns had a kreml, or fortified section. There is a university, which is rather noted for its faculty of Eastern languages, and many well-known names have been enrolled as students on its roster. During the Tartar occupation Kazan was known as an educational centre, and was a great seat of Oriental learning. Its nobles were men of learning and culture.

The Kama River joins the Volga just a little distance

below Kazan. It has been the principal outlet for the provinces of Ufa and Perm, and a part of Viatka, with their large population. It is a fine, deep and swift-running stream of twelve hundred miles or more in length. It passes through a region of fine timber, and at its source in the Ural Mountains there is much mineral wealth. The flat monotony of surface presented by the Volga disappears in the upper reaches of the Kama. Agriculture has now followed the wood chopper in many places. Two rather primitive Finnish tribes, the Votiaks and the Tcherimis, dwell in the upper basin of the Kama. Ekaterinburg is one of the most important cities in this section of the Empire. It is a much more prosperous town than one would expect to find in its remote location. The whole population are dependent on the mines, of which it is the centre. Every one seems to be a dealer in precious stones, for many women have been made happy by the stones found in the vicinity of Ekaterinburg.

Samara, still farther down the river, is likewise a busy place. It has the advantage of being a station on the Trans-Siberian Railway. In the olden days Samara was one of the outposts of Russian civilization, and had to be constantly on guard against the raids of hostile tribes living in the vicinity. It is the chief market of this vicinity, and great quantities of grain are marketed here. But the greatest life is along the wharves, where there is much shipping. Although several centuries old, Samara impresses one as being comparatively new, for its growth has been recent.

Near Samara are some noted kumys establishments, where the celebrated kumys cure is administered. Kumys is a preparation made from the milk of mares, and thousands of these animals are pastured near these estab-

lishments. The milk is fermented by throwing some "ferment" in the fresh milk. Great claims are made for the curative properties of the kumys in the treatment of certain disorders. It is especially valuable, so it is said, in complaints that are due to imperfect nutrition. It is claimed that the plume-grass which grows in the vicinity of Samara is especially rich in certain qualities, and that the milk produced by this pasturage is more valuable. The kumys is also made by specialists, — Tartars, — and all the employees are of that nationality. It is not such a disagreeable concoction to drink, but when given as an exclusive diet, as it is in these establishments, it becomes rather a task to consume the daily quantity prescribed.

About seventy miles from the mouth of the Volga, situated on an island, is the city of Astrakhan. It is surrounded by salt-impregnated flat land, and the town is protected by dykes. Like all Russian towns, Astrakhan is well provided with Orthodox churches, whose domes and cupolas give it an imposing appearance. But there are likewise Armenian, Lutheran and Mohammedan places of worship in this cosmopolitan city. The earlier cities that dominated this region, Sarai and old Astrakhan, and which were also in the delta of the Volga, have disappeared, and this new Russian town has risen in their place. It has had an eventful career, as it has been exposed to many attacks because situated so far from the seat of authority. The rulers of Turkestan and the turbulent Cossacks have alike disturbed its repose. The Astrakhan of to-day is purely a commercial city, and is the centre of the Caspian trade. It possesses a curiously mixed and diversified population.

Astrakhan is one of the greatest marts in the world for fish and fish products. Huge barges of dried and

smoked fish are sent up the river, with the fish piled up like cordwood. The principal industry is the sturgeon fishing, for the Volga is the most noted haunt of this noble fish. Thousands of men live on boats, much like the Chinese near Canton. The sturgeon, which is the largest of fresh water fish, is found in this river from its source to the Caspian Sea. The latter sometimes yields gigantic sturgeon, running up as high as twelve hundred pounds, and a length of twenty-four feet. There are two busy fishing seasons. The first is in the spring when the ice is breaking, as they are then going up the stream to spawn. This is the richest season, for it yields the caviar of which the Russians are so fond.

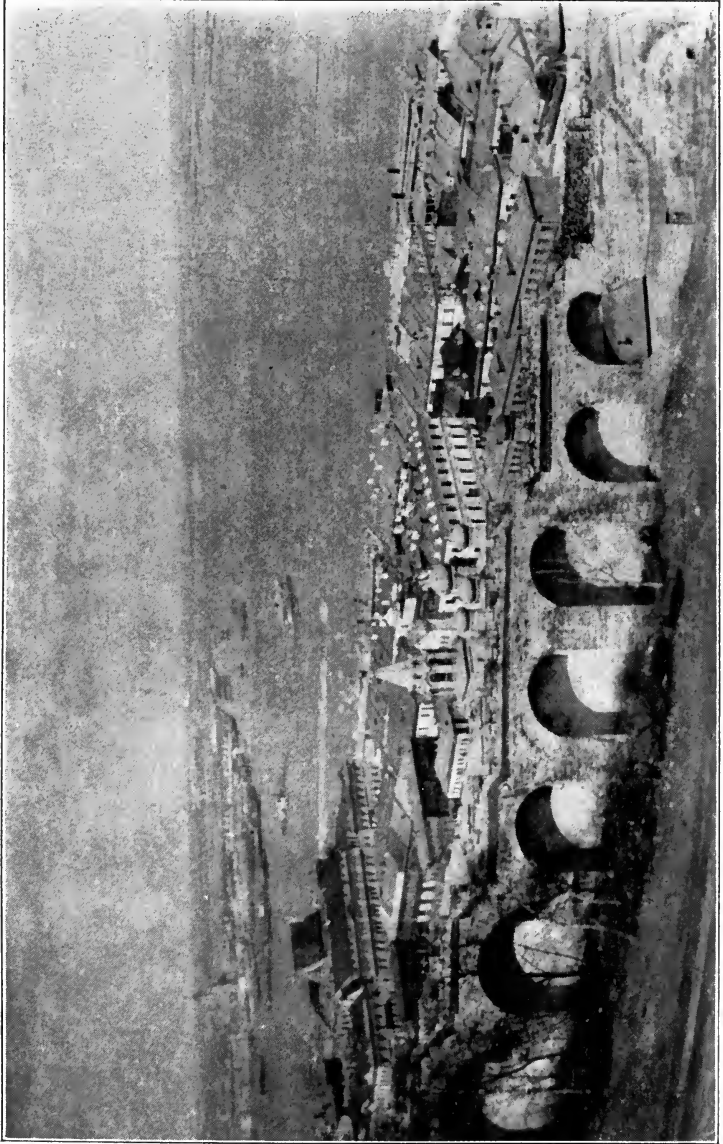
All probably know that caviar is made from the roe of fish. Sometimes a third of the fish consists of roe, a single fish having been calculated to yield three million eggs. The roe is separated from its adherent tissue, beaten through a sieve, placed in tubs with salt, and then packed for storage or export. Sometimes it is salted, sun-dried, and then pressed into barrels. It is also eaten fresh, and that form is the most expensive. In that case the eggs are cleansed and passed through a sieve. Although the caviar from the sturgeon is popular, that of the sterlet, a much smaller fish, is the most prized. Flying camps of fishermen follow the fish in their migrations up and down the river, the second migration occurring just before the river freezes. Some of the fish are too late and get penned up in pools. There they hibernate by burying their snouts in the mud, while their bodies rise upward in the water. The ice is broken by the fishermen and the fish are speared. During the winter season they are pursued in the Caspian. They are taken by hooks, with a net, and by harpooning — from the shore

and in boats large and small. It is, in truth, an enormous industry, employing many thousands.

The plains near the mouth of the Volga are Asiatic in character. The soil is sandy or saline, and the herbage is scanty or coarse. On them still live wandering tribes, which are the remnants of the famous marauders that came from Asia. Most of them have never yielded to agriculture, but still live entirely from their herds. Among these will be found Bashkirs and Kirghiz. These two tribes are closely allied, both being Mongolian, but they differ in language and physiognomy. They are also Mohammedans, but not of the strictest sort. The Bashkirs hire Russian peasants to farm for them, as their territory is better suited to agriculture. They still use camels as their beasts of burden and farm animals. One may occasionally see modern agricultural machinery drawn by camels, for these people still maintain large herds of these ships of the desert.

The Kirghiz disdain such a yielding to modernism. They still live in haystack-shaped tents, according to Wallace, and a traveller there would scarcely be aware that he was not in some remote corner of Asia. To the southwest of the lower Volga dwell the Kalmyks, another Asiatic tribe, who are worshippers of Buddha. They are a very repulsive-looking race. One writer says that they are "infra-human in their ugliness; it is difficult, when we meet them for the first time, to believe that a soul lurks behind their expressionless, flattened faces." Nothing can induce them to settle down permanently in one spot. But they are not so inhuman as they look, for foreigners have lived among them for months without any danger befalling them.

Of all the cities of the Volga, however, Nijni Novgorod is the most interesting. Furthermore, many to



NIJNI NOVGOROD AND THE VOLGA, FROM THE KREMLIN

whom the names of the other Volga towns are unknown, are familiar with the name of Nijni. It is only a night's ride by rail from Moscow, and is thus near the centre of Russia. Next to Kiev, Nijni is probably the most picturesque city of Russia, and reminds one somewhat of the Rhineland. It is also very old, for it was founded in 1220, by one of the independent princes of Muscovy, as a bulwark against the invasion of the Mongol tribes. It really consists of three towns, the new town, where the fair is held, and the upper and lower towns, on the opposite side of the Oka. Across the Oka from the side that one arrives by railroad is the old city, with its Kremlin crowning the summit of the promontory that lies between the two rivers. The main business streets lie below the Kremlin, nearer the river, but houses rise up, terrace fashion, clear to the top, where the principal hotels are also located.

The Kremlin must have been a formidable fortress at one time — even more so than the better known one at Moscow — for it offered an ideal lookout over the surrounding flat country. Here the Khans of Kazan fought for entrance on more than one occasion. To-day it furnishes one a splendid view of this busy town. The walls, from sixty to ninety feet high in places, and eleven out of its thirteen towers, are still intact. It is a large enclosure, and contains the Cathedral of the Transfiguration and several other churches, as well as other religious relics and patriotic monuments. Far below at one side spreads the Volga, with great white steamers coming and going at the wharves. At another side busy little ferry-boats dart across the Oka to the "fair" city. The gilded domes of churches rise here and there and give an Oriental tinge to the scene. Far away along the left bank of the Volga stretches a broad plain in an un-

broken line, except by forest, to where it meets the horizon in the distance. From northwest to southeast, like a broad ribbon, lies the Volga. It is not difficult to see why this site was chosen as a place of defence centuries ago, and a reading of history soon convinces one of the important part Nijni has played in the development of the country.

Nijni has also had its tragedies. In a monastery that can be seen is a book with the names of those who are to be permanently prayed for. Among these are several hundred former citizens of Nijni, whom Ivan the Terrible caused to be executed, and then ordered their souls to be prayed for in perpetuity. To-day Nijni is a commercial town of about a hundred thousand inhabitants. The wharves are always busy places, with a veritable forest of masts at times, and it is one of the great fish markets of the country.

But it is the fair — the Nijagorodakaya Yarmarka — for which Nijni is famous. Two or three centuries ago the great fairs were of the highest commercial importance all over Europe. Merchants would wander from fair to fair until their goods were disposed of. The precursor of this fair was established by Ivan III, four centuries ago, but its location has been twice changed. The fair opens officially on the 15th day of July, and closes on the 25th of August. In fact, the merchants arrive long before the opening date and remain after the official closing, so that the fair practically lasts two months. As the time for the opening of the fair approaches, barges loaded with wood, hides, tallow, pelts, etc., come to Nijni from every direction, while the railroad brings in the manufactured articles which will be exchanged for these raw materials. Articles are packed up and shipped here from almost every city in Europe,



THE LOWER TOWN, NIJNI NOVGOROD



THE KREMLIN, NIJNI NOVGOROD

and these imported goods will generally be found on the lower floor of the governor's house.

The "fair" city is on the far bank of the Oka. It is a large city of substantial stone and brick shops and cobbled streets. For ten months of the year it is a deserted city, being as devoid of life as a place could be in the midst of a desert. The other two months it is the centre of as busy a life as could be found in any part of Europe. Through the centre runs a broad boulevard, and almost in the centre is a large three-story, terra-cotta coloured building, the Glavny Dom, which is the administration building. Here the governor lives during the fair, and the official business is carried on from it. The ground is low and often submerged in the spring, which does great damage. The drainage system is flooded every night, and purifying fires are kept burning from ventilation towers. The sanitary conditions are probably as good as they can be, owing to the location. Picturesqueness has in some measure been sacrificed in recent years in the interest of cleanliness.

At the opening ceremony, flags are hoisted all over the city, while processions of priests with crosses and sacred icons pass through the streets. Squads of police arrive from Moscow and St. Petersburg, and the governor of the province is invested with the same powers as in martial law. Cigarette smoking is strictly prohibited, for millions of dollars' worth of goods are stored in the city. The wisdom of this precaution is seen in a walk or drive over the city. As the Russians must smoke, however, little smoking-huts are provided at intervals. Every hole and cranny is literally crammed with some sort of merchandise. The Russians call the fair the Makary, because prior to 1824 it was held in the town of that name, where the monastery of St. Makary

is situated. The value of goods exchanged in the two months is almost two hundred million dollars. Occidental methods are in a measure taking the place of those that have been in vogue. Although the picturesqueness has in a great measure disappeared, the volume of business is probably as great as it ever was, for larger deals are made. Most business is done on a year's credit. The goods sold one year are not expected to be paid for until the following season. Nothing was formerly sold by sample, but all goods were ready for delivery, whether a small or a large order. Sales by sample, however, have been increasing rapidly in recent years. The price of the caravan tea and many other articles is practically set for the coming year at this fair.

All the large firms of Moscow and St. Petersburg have shops here at the Nijni fair, and you can buy almost anything that you could in either of those cities. Fancy articles from Paris will be found side by side with silks from Persia or Bokhara, and jewel-hilted knives and daggers from the Caucasus will be for sale near cotton goods from Manchester. Kodaks and graphophones would not be difficult to find. Skins and furs from Siberia form an important item of the trade here, and they are chiefly bought up by German merchants. It is an expensive place to live at this time, for, like a summer resort, the hotels and landlords have to make in two months the profit for the entire year. Almost every householder seems to rent rooms. Some of them, where the Orientals swarm, are about as filthy and dirty as could well be imagined. All kinds of amusements abound, and the dancing-places are especially popular.

The different nationalities bring their own manners and customs with them. Much of the picturesqueness in dress of the fair has no doubt disappeared, for each prov-

ince at one time had its own costumes which nearly every peasant wore. But colour and costume will still be seen. You will begin to realize that Russia is a land where Europe and Asia meet and blend. Tartars, in their costumes still abound, and thousands of the costly furs caught in Siberia are annually marketed by these shrewd merchants. The richness of the merchant can frequently be determined by the number of *khalati* worn by him. This garment is a sort of dressing-gown with wide sleeves, which is girded about the waist by a shawl that is oftentimes gorgeous in its colouring.

Turbaned Persians may be seen squatting in their little bazaars much the same as they do in Teheran itself. Some of these swarthy fellows, with black hair and thick moustache, are almost villainous in appearance. There are Armenians who seem to be a cross between the Jew and Persian. Bokharians in red robes and gorgeous turbans, and Circassians in black robes but glittering with cartridge belts and silver-mounted daggers, add to the variety. Then there is a Chinese quarter without any Chinese in it, although there is an attempt at the pagoda style of architecture. The only real thing to justify the name is the fact that the tea sold here was brought overland from China. This tea is packed up in huge piles under tarpaulin and is classified according to the different forms in which it arrives. Thus "leather tea" is sent in boxes sewed up in hides with the hair inside. A tour of the restaurants, of which there are specimens suited to all classes and all tastes, would show samples of these nationalities as well as other races or tribes.

CHAPTER X

FINLAND AND THE FINNS

A Democratic People — A Water-logged Land — Högländ — Forests — Russian Tyranny — Viborg — Falls of Imatra — Saima Canal — Nyslot — Kuopio — Helsingfors — Sveaborg — University — Woman Suffrage — Art and Literature — Kalevala — Åbo — Tammerfors.

“WHAT do you know about Finland?”

If the average reader were asked this question, he would be obliged to say that he knew very little. He probably associates the Finns with the Laplanders or Esquimaux. Few persons are aware that the Finns are of Mongolian descent, and, as such, are first cousins of the Magyar of Hungary and distant cousins of the Turk. They were among the earliest of the races to cross the Urals and descend upon the fertile plains of Russia. They were gradually driven by successive waves of immigration to the north. Like the Celts they were never able to establish an independent and united state capable of resisting pressure from Teuton, Slav or Turk. In the twelfth century they were brought under the sway of the roving Vikings. We read that King Eric organized a crusade to convert the heathen Finns, and to annex their territory to Sweden. The right-hand man in this crusade was Bishop Henry, and he is Finland's patron saint to this day.

Although Finland has never had a national flag, but has been buffeted about between Sweden and Russia, the people have preserved their own national characteristics,

and have evolved almost a democracy. In a desolate and water-logged land, in a severe northern climate, has grown up a hardy and virile race. Perhaps it was because only the sturdiest could survive under such conditions, for isolation bred self-reliance and industry was necessary to existence. At any rate the fact remains that the Finns have developed a civilization that is unique and well worth our while to study for a moment.

Most people think of Finland as a land of snow and ice. Such it is for six months in the year. For three months it is so hot that the wealthy residents seek summer resorts for comfort. During that time it is practically one long day. Not a star is to be seen, and the appearance of the first star is a sign that summer is past and the time of autumn frosts has arrived. These long days with scarcely any night force vegetation to grow at a hothouse pace. Land and water have no time to cool. The woods have a thick undergrowth of berries. Among these are raspberries, bilberries, cloud-berries, cranberries, currants and strawberries. The latter are so plentiful that it has been called "strawberry land." They are small, scarcely larger than a pea, but of an extremely delicious flavour. A large dish of the freshly gathered fruit, with the morning dew almost on them still, greets you every morning at the breakfast table. The peasant children gather them early in the morning, after which they are transported to town and delivered before the breakfast hour. The people seem to experience the joy of a captive released from a dungeon. They live in the open like a primitive race. On Saturdays and Sundays there is a general exodus of picnic parties to the nearer islands and woods. Great hampers of provisions are taken along, and every one is bent on enjoying himself or herself.

Finland, or Suomi, as they call it, is one of the most interesting sections of Russia. It is a state within an empire. The Finns object to being called Russians, and they speak of Russia as of a foreign country. It is not a small land, as European kingdoms go, for it is larger than the British Isles, and two and a half times as extensive as New England. The greatest distance in a straight line is almost seven hundred miles. It is in the latitude of Greenland. At least one-ninth of Finland is covered with lakes, and the greater part of the rest is forest. When the glaciers ploughed Finland they formed the various lake systems, and scattered the huge granite rocks that strew the land. Less than one acre in thirty of the surface of the country is arable, but a somewhat larger amount is fit for grazing. Some one has described it as a great granite plateau, slowly rising out of the sea, and still water-logged over a great portion of its surface.

The most of Finland is fairly level, so that it has not the grandeur of Scandinavia or Switzerland. It would not attract Alpine climbers. But it has the beauty afforded by pine forest, rock, river and lake. The typical landscape is where all these elements enter into its composition in equal prominence. Sometimes the forest predominates, and again it is the lake. The only natural wealth of the country is the timber and the finest of granite. At present the timber is used principally for firewood, but its value for building purposes and paper pulp is bound to increase as the years go by.

The entire coast of Finland is lined with innumerable small, rocky islands. Some of them rise above the surface of the water like rounded shoulders of black granite. Here and there stands a single fir tree like a sentinel, and occasionally a few dwarf pines or stunted bushes afford

a patch of green. Landward may be seen a stretch of forest which may easily be taken for the mainland, but a nearer approach shows that it is but a labyrinth of islands thickly covered with firs and pines. This is especially true of the southern coast, along the shore of the Gulf of Finland. The islands are so numerous that the steamer sometimes seems to be cut off from an outlet, but one is always found. In a way, the scenery resembles the Thousand Islands of the St. Lawrence, and the Georgian Bay district of Lake Huron. The southern coast of Chile is very similar also, except that on the shore there is the southern range of the lofty Andes.

Högländ is an island about twenty-six miles out at sea, a huge mass of porphyry, granite and greenstone. It is about seven miles long by two miles broad, and contains a population of about eight hundred. The porphyry for the tomb of Napoleon in Paris was secured here. One of the Åland islands, on the southwestern coast, is likewise the home of a brave and daring fisher-folk, who seem born to the sea.

In the northeastern part of St. Petersburg, in what is known as the Viborg quarter, is the station of the Finland State Railway. It really seems like a foreign spot, for baggage is often examined here, although the real frontier is at Terijoki, about thirty miles distant. One soon discovers that Finland is a land of pine-clad hills, for only a comparatively small portion seems to be cleared. But here the trees are not thick, and look as though they were second or even third growth. As a matter of fact, only trees that have reached a certain girth are felled. In each forest but a fixed number of trees are cut each year, so that young trees are continually growing up to take their places.

In the cleared portions stand neat little wooden cot-

tages, which are usually kept freshly painted, red being the favourite colour. Surface drain ditches are made in the cultivated fields every few rods, and all seems most carefully tilled. In this respect one notices the difference between Finland and the mother country. One peculiar sight is the hay fields with their rows of long posts bristling with branches like hat-pegs. The freshly cut hay is hung on these posts so that the air can play through it, and the hay quickly dries. The fields are likewise enclosed by neat wooden palisades.

These differences are not all, however, for everything is disparate. The Russian officials practically ignore the existence of other languages than Russian. In Finland there are two languages, Finnish and Swedish. There has always been a rivalry between the partisans of the two tongues. But the Finnish has been gradually gaining in popularity, although a *ukase* of 1900, prescribing the use of the Russian tongue in all official matters, was a great shock to the Finns. One will find all street signs and public notices in three languages, Finnish, Swedish and Russian, for the latter is required by law. In the railway trains of the Finnish State Railways all notices are printed in six languages, Finnish, Swedish, Russian, German, French and English. It is the only place in Russia where an appeal is actually made for the great army of tourists who annually travel over Europe. The church is non-Orthodox, for about ninety-eight per cent. of the people are Lutherans. The Russian calendar is ignored as well as Russian letters. The uniforms of the police are German.

One of the privileges of Finland has always been the coining of its own money. The Finnish mark is of the same value as the franc, and is divided into a hundred pennis. This coinage has just recently been suspended

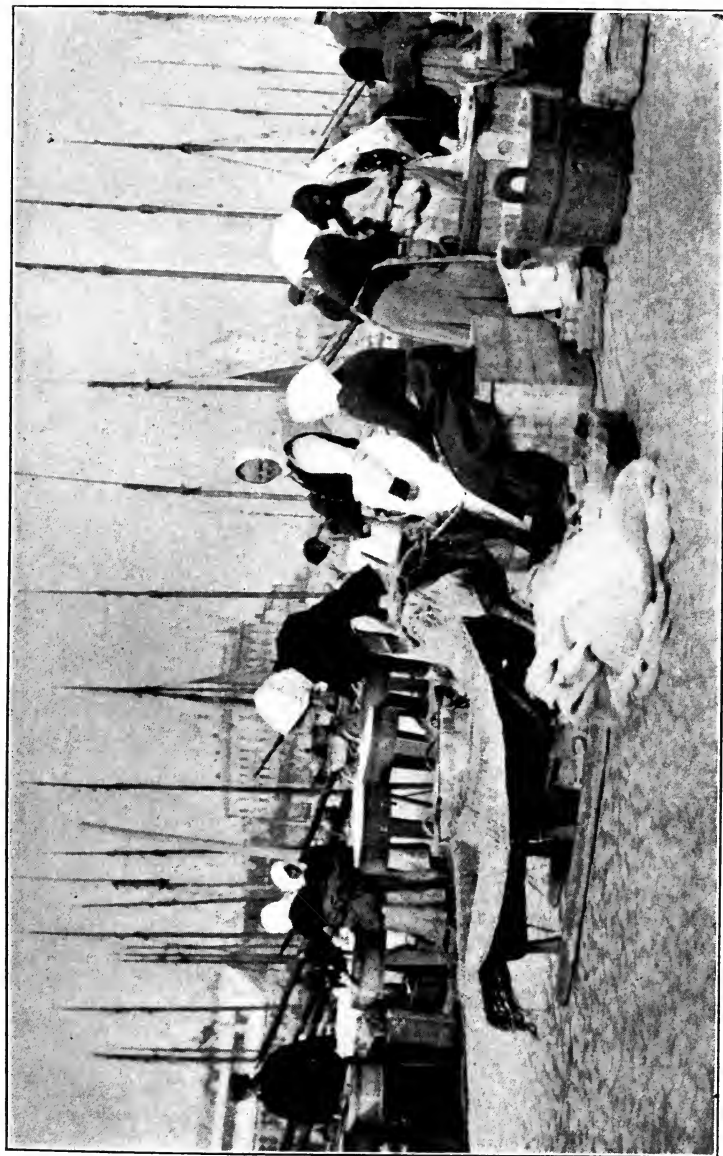
by order from St. Petersburg, and the rouble will gradually replace the mark. Finland used to have its own postage stamps, but this privilege was taken away. For a while the people adopted a black mourning stamp, which they placed side by side with the Russian, until a letter thus adorned was refused mailing. The strictures regarding passports are dropped, and one can move freely about the country without having a demand for them. Finland likewise has its own customs, which are much lower than in Russia, and leads to a great deal of smuggling into the latter country. The architecture, art and customs all differ, although Russia is slowly but surely trying to undermine things Finnish.

When Finland was annexed to Russia it was really a union, and not unconditional surrender. The promise of the preservation of her ancient rights made an easy conquest, and stopped the uprisings of the peasants. The Czar took the title of Grand Duke of Finland, and as such he is known to-day. The Diet was summoned to confirm the union with Russia, and was officially opened at Borga by Alexander I. The religion and fundamental laws of the country, as well as the rights of each class of citizens, were officially recognized and confirmed. Each succeeding ruler has signed the constitutional Assurance, and issued a Manifesto confirming his act. On several occasions the advisers of the Czar and the panslavic party have counselled the abrogation of the constitution of Finland. Until the time of Alexander III, however, the Autocrat remained immovable. That sovereign yielded a little, and his successor began the process of Russification in earnest, regardless of his solemn promise at the time of his accession. The constitution is still in effect, but the ominous shadows which precede coming events have appeared on

the horizon. Thus far the constitution granted to Finland at the time of the union has been preserved to her.

Until 1898 Finland had her own army, which was not compelled to serve outside her own country. In that year the Czar informed the Diet that the military service must be made to conform to that of the rest of the Empire. Finnish susceptibilities were aroused, as this seemed but the opening wedge for the destruction of all their liberties. The people entered on a campaign of passive resistance. Every man, woman, and child dressed in mourning on the Sunday succeeding the Manifesto. Bells were tolled in the churches, and places of amusement were closed. The people assembled in Senate Square, and cast wreaths at the foot of the statue of Alexander II, whom they looked upon as a friend. A petition signed by several hundred thousand was secured, from all over the country, and a deputation of five hundred peasants was sent to St. Petersburg. They were not even granted an audience by the Little Father. Many thousands emigrated to the United States.

General Bobrikov, the governor-general at this time, was especially severe in his methods. Although the home of this official had hitherto been the centre of the social life in Helsingfors, he and his family were practically boycotted. No Finn would cross his threshold unless compelled to do so by official business. All his invitations were refused or ignored. Bobrikov was finally shot in the vestibule of the Senate by a young Finn of noble family. The military question was finally settled by the disbanding of the Finnish army, and a promise to pay a fixed annual sum on account of defence into the Imperial treasury. The freedom with which political subjects are discussed in all parts of Finland except Vi-



THE FISH MARKET, VIBORG

borg is astonishing, and would land the speaker in prison at St. Petersburg.

Viborg is the first Finnish town of any importance after leaving St. Petersburg. It is already half Russified, as this section of Finland has been under Russian control a century longer than the rest. The town capitulated to Russian forces in 1710, and was for a long time the centre of their administration for this government. Furthermore, its nearness to St. Petersburg, only about eighty miles, and the fact that thousands of soldiers are stationed here at all times, has had its influence on the city. It is the residence of several officials, and the seat of the High Court of Appeals. At all times of the day the call of the bugle may be heard, and the tramp, tramp, tramp of squads of soldiers in uniform will follow over the stony streets. It is a constant reminder to the people that they are under the domination of an alien race.

Viborg is an old city, and has been the scene of many bloody battles. The castle is the most noted building, and was once the stronghold of powerful princes, Finn and Swede. The Tower of St. Olaf rises above the castle walls, and gives a mediæval look to the harbour. It is said to have been founded in 1293 by Torkel Knutson. As early as 1600 this castle was described as being in a ruined state, but it has been greatly restored since then and is now in a fair state of preservation. The walls bear the mark of many a siege and assault. To-day it is simply a picturesque relic of the brave days of old. An excellent view of the surrounding country is had from the tower. It is a vision of nothing but lakes and trees, trees and lakes in every direction. In the market-place is another ancient round tower, popularly known as "The Fat Katerina," which also formed a part of the fortifications.

The newer parts of Viborg are quite handsome, the centre of attraction being the Esplanade, which is even more sightly than the one at Helsingfors. It occupies the site of the old walls. The harbour is very pretty, and Viborg does a large business in importing and exporting. The flags of Germany and England may be seen at the docks almost any time during the season of navigation. Dozens of little steamers ply between here and little ports out on the gulf and the many inlets which indent it. Around Viborg are many summer homes of St. Petersburg families, as it is one of their favourite recreation places.

Not far from Viborg are the noted Falls of Imatra, of which the Finlanders are very proud. They can be reached by rail in about three hours, but the journey via the Saima Canal, although consuming an entire day, is far pleasanter. This is the greatest artificial waterway in Finland, and was completed in 1854. It connects a chain of lakes with the Gulf of Finland. In fact, it is now possible to travel almost all over the country by steamer. The whole length of the Saima Canal is thirty-seven miles, of which seventeen miles consist of natural lakes. There are twenty-eight locks, built of natural granite. The canal is very narrow, and does not afford room enough for two boats to pass, except at regular intervals where it is widened for that purpose. The canal passes through a beautiful wooded country, which affords many delightful glimpses of Nature in her better moods. There are also a number of summer villas situated along it.

But what shall one say of Imatra? It is certainly not a waterfall, as the water only drops about sixty feet in half a mile. It is rather a rapids, or series of rapids, of the Vuoksi River. But it is the greatest waterfall in

Finland, and some say in Europe. The amount of water that passes through this comparatively narrow channel is enormous, as it is not more than twenty yards across in its narrowest place. And yet through this narrow outlet passes the greater part of the overflow from Finland's numerous lakes on their way to Lake Ladoga. The waters boil and seethe and hiss as they swirl around the rocks that impede their progress downward, forming foam-covered whirlpools and eddies everywhere. Sometimes great columns of water leap up from mid-stream twenty feet in the air, and the sun forms rainbows in the clouds of spray that rise with them. The noise of the waters resembles a storm among trees. The banks are wooded with pines and firs and the white birch, and this, with the beauty of the turmoiled waters, and the roar of the cataract, makes Imatra a place well worth the visiting by the tourist to Finland.

From Imatra many pleasant excursions may be made. Here woodlands and water have been inextricably interwoven. One can go down the Vuoksi to Lake Ladoga, which lies half in Russia and half in Finland. There is an endless variety in the combinations of land and water, trees, rocks and skies. The Saima Lake, or "Lake of a Thousand Isles," forms a magnificent waterway reaching up into the very heart of Finland. Comfortable little steamers provide excellent service. Good hotels are also found.

It is a delightful trip through these connecting lakes to Nyslott, Punkaharju and Kuopio. There is very little stretch of open lake, as the diminutive islands are so numerous, and many little capes or narrow ridges extend out into the waters. Islands and mainland alike are wooded to the water's edge. There is splendid fishing in these lakes, while the streams are alive with the finest

of salmon and trout. Specimens of the latter weighing seven pounds are not uncommon. It is almost a fisherman's paradise, and both living and travelling are inexpensive.

Nyslot is built on a number of fantastically shaped islands connected by light wooden bridges. The ancient castle of Olafsburg, built in 1475, covers the whole of one island. It originally had five towers, of which three still stand. For several centuries the castle proved an impassable barrier to Russian advance. Punkaharju is only a couple of hours' sail from Nyslot. It is built on a narrow ridge of land jutting out into the lake. Still another town is Kuopio, a tiny place of some two thousand inhabitants. This town is on the northern verge of civilization. North of there the trees begin to dwindle into stunted birch and pine, until they disappear altogether, and are then succeeded by the desolate plains and hills of Lapland, which stretch away to the Polar Seas. The trees here are rich in resin, and the preparation of tar forms one of the chief industries. The preparation of this product is extremely primitive.

A journey of about seven hours by rail, through forest and cleared land, across bog and by lakes, brings the traveller to the largest city in Finland, which is at the same time the capital and the seat of local government. Helsingfors is a delightful little city. It has a bright and cheery look that one does not expect in a city so far north. When looking at the blue waters, green foliage and brightly painted houses, it seems almost impossible to believe that for four or five months of the year the harbour is absolutely ice-bound. The city is old, but its growth has been recent. A half century ago, it was only a small seaport of about twenty thousand persons. Åbo was the former capital, but it was too near Sweden,

the ancient enemy of Russia, so Helsingfors was chosen instead just a century ago. Since then it has grown very rapidly, and has now passed the hundred thousand mark. Because of its newness there seems to be no dirt, no squalor, and no tumble-down dwellings of the poor. If such exist, they at least live in comfortable and cleanly homes. The capital of Finland has not yet been Russianized. Everything is different, from the neat station-master to the hotel porters in their white linen blouses. There is little to remind one of the nearness of the Czar's empire. All of the streets are spacious, well paved and lined with fine stone buildings of modern architecture.

Helsingfors occupies a very pretty site. The best approach is by water. The steamer passes hundreds of little, thickly-wooded islands, on some of which are fortifications that are almost hidden. Because of these numerous islands there are always plenty of places to go in Helsingfors. One of the favourite resorts is Högholm, a lovely little spot with park-like scenery and pretty gardens. The best known of these is Sveaborg, the "Gibraltar of the Baltic," where several thousand soldiers are quartered, and almost a thousand guns are mounted, so it is claimed. The fortifications were unsuccessfully attacked by the allies during the Crimean War. The English alone are said to have fired a thousand tons of shot and shell at this seemingly impregnable fortress. The fortifications are built on seven adjacent islands. Only once has Sveaborg fallen, and then it surrendered to the Russians without a blow struck in defence. Bribery is generally supposed to have given this easy victory, for it was occupied by six thousand men.

After threading these adjacent islands more open water is reached, and the town of Helsingfors comes into view. The highest point is crowned with the Lutheran Church

of St. Nicholas, which is large enough to seat three thousand persons. There is nothing pretty about this structure of white stone, but its site is imposing. The church is reached by a wide approach of fifty steps. On the next eminence stands the Russian Cathedral, the Church of the Assumption, built of red brick and with the usual gilt domes. The latter was constructed in 1868. The emblem of the faith of the conquerors will ever be found where Russian soldiers are stationed.

Helsingfors is really divided into three parts by inlets. Water surrounds it on almost every side. It has many imposing buildings for its size, and the granite hills afford splendid building sites for them all. The architecture has a freakish personality all its own, which is unlike the rest of Europe. There is not only originality but an eccentricity of effect in the use of the huge blocks of granite in portals and pillars, as well as in the extraordinary decorations. The inexhaustible supply of granite, which does not lend itself readily to delicate carving, has doubtless had a great influence. The effect must be seen to be appreciated, as it cannot be described. The Senate Square, immediately in front of St. Nicholas Church, is the most impressive square. In the centre rises an imposing statue to Alexander II. On one side is the Senate House, and on the other is the university.

The University of Helsingfors, which has more than a passing interest, was originally founded in Åbo in 1640, but in 1829, when Åbo was reduced to ashes, this institution was removed to its larger neighbour. The first woman matriculated in this university in 1870, but now there are hundreds of them, and they are taking the professional courses as well as the regular studies. All over the city one will see the students of this really noted university. They can be recognized by the yachting cap

worn by them, made of white velvet, and which is donned by both sexes in this co-educational institution. No one can assume this cap until he has passed the matriculation. Commencement day occurred during my stay in Helsingfors, and upon the head of each graduate was placed an actual crown of laurels. It looked rather strange to see full-grown men, with luxuriant moustaches, walking around with this floral crown upon their heads. It has been the custom for the man to choose his favourite lady to make his wreath, but I did not learn how the girl graduates arrange the wreaths for themselves, as the average man would not be a success at this art.

On the train which bore me to Helsingfors were about a score of young men and women who got on at Viborg. Their friends had accompanied them to the station, and literally covered them with bouquets of the choicest roses. One girl, who was either more popular, or whose friends were wealthier, had the whole front of her coat covered with these floral offerings, and both hands were full as well. One young man had no fewer than a half dozen bouquets pinned on his coat. All of these young people were students on their way to take the entrance examinations for this university. It struck me as being a very pretty custom, but it must be an expensive one, since it was before outdoor roses were in bloom.

Through the centre of Helsingfors runs the Esplanade-Gatan, a broad well-shaded boulevard, and this is the centre of the city's life in summer. A beautifully kept garden with smooth lawns and bright flower-beds runs the entire length of this boulevard. The summer days are long, and those who remain in the city make this promenade their headquarters. The schools all close for three months, and everybody enjoys one long holiday in so far as possible. It is surprising how swiftly spring

comes. One day almost melts into another, so that vegetation grows continuously. This probably accounts for the almost tropical density of the vegetation. At midnight paraders will still be walking up and down the paths. The girls that one sees in Helsingfors, who are probably Swedish rather than pure Finnish, are extremely charming. They are all decidedly blondes, of the blue-eyed, flaxen-haired type, and the younger girls wear their hair in two flaxen braids that hang down the back. As a rule they are of middle height and with good figures. Chaperons are not needed or desired, and they have the same social freedom as their sisters on this side of the Atlantic.

There is a restaurant, The Kapellet, situated among the trees, where hundreds dine each day, and many more stop to drink beer or stronger drink, while a military band discourses really good music. In summer the tables are set out under the trees. Although practical prohibition is enforced in the country districts, one can obtain sufficient liquor in the cities at the restaurants and regular bars. The countryman must come to the towns for his liquors, and many of them do. The Finlanders used to be the equal of any country in their consumption of alcohol, but the use of it has steadily decreased in the last quarter of a century. The dining-hour is early in Finland, from three to six, but the people usually eat quite a substantial supper later in the evening. Life in Helsingfors in the summer season of the year is delightful even for the stranger. The real social season, however, is in the winter. Then there are sledge parties, ski contests, skating tournaments and trotting races on the ice. In Finland skating is a national pastime, almost as much so as in Norway or Sweden.

The market of Helsingfors is a characteristic institu-



PUBLIC BUILDINGS, HELSINGFORS



WATER FRONT, HELSINGFORS

tion. It is held on a large open space on the water-front. From all over the surrounding country the peasants drive into the town with their produce, and sell it direct to the townfolk. A small farmer may have killed a sheep or pig, and may be observed driving a keen bargain for the best cuts. Another has a few tiny kegs of butter covered with a layer of grass to keep it cool. There will be the wagons of the butchers and farmers ranged in rows. Under old cotton umbrellas sit the market women, with bright-coloured waists and black or white handkerchiefs tied over their heads. They are not pigmies, either, at least in circumference. The bakers' stalls are heaped high with ring-shaped loaves and queer twisted rolls. The vegetable and fruit stalls speak well for the market gardener. In a small basin are the boats of the fishermen just in from their catch. These waters teem with fish, so that there is always an abundant supply of this food, and the prices are remarkably cheap. The housewives or maids pass from one stall or boat to another, inspecting their wares. A little after noon the fishermen and market merchants who have come by sea set sail, the cotton umbrellas come down, the wagons roll away, and the entire market disappears as by magic. You would hardly believe that such a transformation could take place if you did not see it with your own eyes.

Women in Finland do more than attend the stalls in the market or the washing along the streams. I have seen them spading flower-beds in the public parks, and cleaning the streets the same as they do in Munich. With huge broom in hand they march along and sweep the streets as thoroughly as the men might do. It is nothing unusual to see women carpenters or plasterers at work on new buildings. Even bricklaying and paper hanging has its female professionals. The fact that there are

about forty thousand more women than men in the country may have something to do with this condition of affairs. In fact, it is a country where women's rights are fully respected.

The position of women in Finland, so near to Russia with its tinge of the Orient, and the Mongolian origin of the Finns themselves, is truly remarkable. It savours of America. The property rights of the two sexes are the same. Women are employed in stores and public offices in the same way. They are always the bath attendants, and the Finnish bath is a serious affair. It consists in going into a superheated room, being soaped all over, and then beaten with little whips to help on the perspiration. For a long time they have had equal municipal rights, and could serve on school boards. Now they have been given equal suffrage, and as many as seventeen women have been members of the Diet, which corresponds to our state legislature.

The Finnish Diet is one of the most democratic and representative chambers in the world. This is undoubtedly due to the enlightened policy of education that has long characterized Finland. It consists of four Estates or Orders. These are the Nobility, Clergy, Burghers and the Peasantry. In the House of Nobles, only a few members now bear titles, but the most of them are untitled members of this aristocratic Estate. The Burghers include the representatives of the towns, although formerly it was confined to members of the trade guilds. From 1809 to 1863 the Diet was not once convoked, but more recently it has been called together about once every three years. A majority vote in three out of the four Estates is sufficient to pass any legislation, except a change in the fundamental law. It acts practically as one body, except that the voting is done separately. Suf-



FINNISH CHILDREN

frage is now almost universal for every Finnish citizen twenty-four years of age.

Education is free but not compulsory. The absence of it is such a discredit, however, and emulation is so keen, that it is practically universal. The clergy used to make illiteracy a bar to confirmation. At the present time it is difficult to find an inhabitant in the towns, or well settled portions of the rural districts, who cannot both read and write. Every one of the thirty-six towns has a good system of common schools, and most of the country districts as well. Where the population is scattered, the severe winters make the sending of children to school a difficult problem. This is a problem which any government would find it hard to meet, as the poorer people who inhabit these outlying districts cannot afford to maintain their children in the towns, for, although bread is cheap, their own earnings are also small. The higher education is encouraged by making the tuition very low. The profession of school teaching is looked up to, and gives the teacher a high standing in the community. The universality of education has made newspapers' common, and there is hardly a town of any importance without its own newspaper. The leading newspaper in Helsingfors is called the *Hudvudstadbladet*. Monthly reviews on many subjects are also published.

Finland has produced a number of artists who have acquired more than a local fame. The Finns are essentially an artistic and emotional race. The art is national, and the subjects are generally drawn from national legend and history, from the life of the people, or nature in its Finnish moods. Finnish music is not unlike the Hungarian, and is generally of a sad description and in a minor key. The language is well adapted for music or poetry, as it is highly inflected and has a very large

vocabulary. Many examples of the work of Ekman, Holenberg, Edelfelt, Vesterholm and others may be seen in Helsingfors.

Without a written literature there was handed down from father to son for many generations a great national epic. In spite of their conversion to Christianity, it contains much of their old pagan theology. In the long winter evenings the runo singers sat beside the flaming pine logs, and there sang snatches from this epic. Finally there appeared one Elias Lönnrot, a simple country physician, who travelled over the country and collected up this unwritten epic from the memories of hundreds of these runo singers. He collated them, and called it the Kalevala, which was first published in 1835. The final edition contains twenty-two thousand eight hundred lines, about seven thousand lines more than the Iliad, with which it is many times compared. For every episode in the day's work the runo singers had an appropriate precedent. The whole scheme of life was coloured by their pictures and wise sayings. They were filled with shrewd proverbs and vivid similes. Lönnrot was but an instrument to put these into written form, but he did it with a devotion born of love and infinite patience, as well as industry. Longfellow copied the style in his Hiawatha, and attempted to do the same thing with the legends of the American Indian.

As an instance of style, let me give you a few lines of the Kalevala, as it describes itself: —

“ Filled with old-time incantations,
Filled with songs of times primeval,
Filled with ancient wit and wisdom;
Sings the very oldest folk-songs,
Sings the origin of witchcraft,

Sings of Earth and its beginning,
Sings the first of all creations,
Sings the source of good and evil,
Sung, alas! by youth no longer."

One of the songs, still repeated at the weddings of the country folk, describes the duty of the husband:—

"Teach one year in words of kindness,
Teach with eyes of love a second.
In the third year teach with firmness.
If she should not heed thy teaching,

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Then instruct her with the willow.
Use the birch-rod from the mountain,
In the closet of thy dwelling,
In the attic of thy mansion;
Strike her not upon the common,
Do not conquer her in public,
Lest the villagers should see thee,
Lest the neighbours hear her weeping."

From Helsingfors to Åbo — pronounced O-bo — is a journey of about five hours, and many take this route to or from Stockholm. It used to be the largest and most important town in Finland, and was ranked along with the Swedish capital in importance. The country intervening is the best cultivated in Finland. Åbo stretches for a couple of miles along the banks of the river Aura. The streets and squares are unusually wide, and most of the houses are but a single story high and built of wood. Åbo is mentioned in history as far back as the twelfth century, when the Swedes invaded pagan Finland under a dispensation from the Pope. It has suffered from fire, pestilence and the sword, as, in fact, has all

of Finland. The Cathedral has been the burial-place of some of the noblest families of both Finland and Sweden.

A railroad leads from Abo to Tammerfors, the leading manufacturing town of Finland. It is the third city in size, with almost a half-hundred thousand inhabitants. The atmosphere is not blackened with smoke, for water furnishes the power used. This seems to be unlimited. It stretches along both banks of a river, which connects the lakes known as Nasijarvi and Pyhajarvi. Manufacturers here never need fear a coal strike or railroad strike to interfere with their fuel. It is not a town of any particular historical interest, but is purely an industrial place. The manufacture of paper is now becoming quite an industry in this region.

Finland of to-day is a prosperous and rapidly developing country, inhabited by an enterprising, progressive and hospitable people. Railways have made most parts of the country accessible to both the traveller and business man. It is an almost undiscovered country for the tourist, but well worth the discovering. The population is, roughly speaking, three millions, of whom about one-eighth are Swedes. For administrative purposes it is divided into seven provinces. About the same proportion are agricultural as in Russia. Dairy farming has become one of the most important industries. It is more profitable than the raising of grains, because of the uncertainty of the seasons. Model dairies with the very latest methods and appliances will be found in a number of places.

CHAPTER XI

POLAND AND THE BALTIC PROVINCES

German Characteristics — Hanseatic League — Teutonic Knights — Letts and Esthonians — Livonians — Reval — Riga — Lithuania — Vilna — “Grand Army” — Poland — Suppression of Polish Nationality — Polish Retaliation — Warsaw — Lodz.

NEARLY every visitor to Russia, either in his journey to or from St. Petersburg, travels over the railroad between that city and Alexandrovo, on the German border. In this way he passes through the historic capitals of Lithuania and Poland. Comparatively few take into consideration that section of Russia which borders on the Baltic Sea and its tributaries, which are grouped under the name of the Baltic Provinces.

The government of St. Petersburg itself is included in this grouping of the Baltic Provinces. Throughout all these provinces one will find very many more of German characteristics than of Russian. In fact, in the naming of places in the vicinity of St. Petersburg, such as Kronstadt, Peterhof, Schlüsselburg, and many other familiar names around the capital of Russia, the German influence will be seen. In travelling through the Baltic provinces, one will hear very much more of the guttural German tongue than of the high-keyed Russian inflection. In the counting-houses, in the exchanges, on the quays, and in all places of business the German language will be the one most likely to be heard. The names inscribed on the sign-boards of the business places, and the names on

the streets, all show their Teutonic origin. In the cities one will find the rathhaus, the domkirche, and the brick gables and high-pitched roofs which are so characteristic of many German towns.

If one should be transported to Reval, a city directly east of St. Petersburg, without knowing where he had gone, it would be difficult for him to believe that he was not in one of the mediæval towns of Germany. The only thing to remind one of Russia would be an occasional church in the familiar Byzantine style, with its gilded domes or minarets. The official class will surely be found to be Russians, and some of the tradesmen may be of that nationality, but in general the Slav does not seem to thrive on the shores of the Baltic.

The history of these provinces runs back a good many centuries. It will all be found to be centred around the towns of Reval, Riga, Narva, Mittau, and Dorpat. Its early conquest, and the beginning of the Germanic influence, was due to religious zeal. About the close of the twelfth century a religious crusade was made into these provinces, under the spiritual guidance of one Bishop Albert. This man could not bear to see all of these heathen, who dwelt upon the coast of the Baltic, go down to perdition, as he believed they would. Already there were some German adventurers in these provinces — merchants, who were members of that strong combination known as the Hanseatic League, which had stations at Novgorod and other places.

The preponderating influence of this league of merchants is scarcely appreciable to-day. They were the original gigantic trust; they treated those who opposed them with as high hand as any modern commercial octopus. Originally organized for protection against pirates of the high seas, it became not only a commercial monop-

oly, but exercised sovereign power, negotiating treaties and declaring war or peace. This league practically ruled these Baltic Provinces during the height of their power in the fourteenth and first half of the fifteenth centuries. Riga and Reval were among the eighty-five cities at that time members of the confederation. Thousands of their retainers dwelt in the cities, and were engaged in the transportation of goods over the rough roads. Novgorod was one of their principal depots, and Smolensk was also an important trading-place. Bremen, Hamburg, and Lübeck still retain their ancient rights, and are independent members of the German Empire.

About the year 1200, the city of Riga was founded. A short time afterwards a religious order, known as the Order of the Sword Bearers, was formed, and began the process of converting the inhabitants of these provinces by force. They wore white mantles with a red cross on the shoulder. Most of them were from Westphalia and Saxony. It was not a difficult process, this crusade of Christianization, for the superior arms of the invaders made the natives practically helpless against their attacks. The conversion in most instances meant the reduction of the people to practical slavery, for they were made serfs of the German landlords, who appropriated the soil. Cities, fortified posts, and the baronial homes of the wealthy nobles began to arise on every hand in order to keep the people in subjection. From this fatal day these brave tribes lost both their lands and their liberties.

The Livonians rose against the missionaries. Some of the natives again plunged into the Dwina to wash off the baptism they had received and send it back to Germany, and returned to the worship of their gods. A

short time later the Order of the Sword Bearers was amalgamated with another order called the Teutonic Knights, who were organized in a similar manner to the Order of the Crusaders of an earlier period. From the time of the invasion of the Germans, until they were finally consolidated with the Russian Empire, these provinces had a very checkered history. There were fierce struggles among Poles, Danes, Swedes, Lithuanians, and the Russians for their possession. At one time Sweden gained the ascendancy, and the Reformed faith was introduced, which, even to the present time, is professed by a majority of the inhabitants.

In reality there were two numerous aboriginal peoples who dwelt in these provinces. They were the Letts or Tchouds, who were a branch of the Lithuanians, and the Esthonians. The former occupied the province now known as Courland, and a part of Livonia, while the Esthonians inhabited the northern part of this section. Although these people have always dwelt so close together, and possibly were originally of the same stock, there are now marked differences both in language and in appearance. Misfortune has probably made the Letts and Esthonians brethren in a sense, so that they have been on kindly terms of intercourse, but they are still quite different in many characteristics. Both have been trampled on by hard taskmasters, and have bent their shoulders, patiently and uncomplainingly, to the yoke of German, Swede, Pole and Russian.

The Letts are an imaginative people, and many of the leading writers and artists of Russia have come of this race. They possess an immense collection of primitive folk-songs and legends. Most of them are short, and are single outbursts of joy or sorrow over the great events of human life, birth, love, death, spring, winter

and harvests. Unlike the communistic Russians, the Letts live in isolation, and the cottages may be half a mile or a mile apart. Scattered throughout the provinces there are probably a million and a half of Letts, and, in general, they are more prosperous than either the Great or Little Russians.

The northern part of these Baltic Provinces is more fertile than the southern, and one will find the people there considerably more prosperous. Reval lies almost opposite the city of Helsingfors in Finland. It is protected by an outlying line of reefs and islands, and is strongly fortified. Approaching this city from the sea one is led to expect great things. It is a place that is full of historic memories, leading back many centuries, but it is also quite a prosperous town to-day, because of its commerce. The Dom quarter, the aristocratic section, is perched along a rocky ridge, with steep slopes descending to the lower sections where the docks are located and the labourers make their homes. The great landmark of Reval is the tower of St. Olaf, which is one of the highest towers in Russia. In the Domkirche, or Cathedral, rest the bones of Admiral Grieg, one of Russia's naval heroes. The House of the Black-heads, an ancient military association of young citizens formed for the defence of the town, is an interesting curiosity. The city contains the ruins of many convents and monasteries, and also remains of walls and towers of diverse forms, which have been built in various ages.

At Riga, which is the older town of the two, fewer reminders of the past will be found, as they have been obliterated by the more recent developments. Its position at the mouth of the deep and navigable Dwina has been its good fortune, and has been responsible for its developments. The entrance to the river is defended by

the fortress of Dunamundes, and the wharves are some distance up the river. Riga rises on the north bank of the river in amphitheatre style. It also has the air of a German town, especially the older quarters, and retains a number of its ancient privileges. The remains of Bishop Albert, who Christianized these provinces, rest in the Domkirche. The walls have now been razed, and the sites converted into boulevards. The newer town lies outside these boulevards. To-day it is one of the greatest ports of Russia, and has a population approaching three hundred thousand, at least half of whom are Germans or Jews. Thousands of vessels enter the harbour each year, and the annual tonnage of its commerce exceeds a million.

Lithuania was at one time a great power. It exercised sovereignty over much of what was later included in Poland, and was then the leading power in Eastern Europe. Little is known of the Lithuanians until the eleventh century. Some think they are descendants of the original Ostrogoths, but they are undoubtedly Slavonic. Lithuania ended in being crushed between Poland and Russia, and finally was absorbed by the latter. It was the last great stronghold of pagan worship in Europe, as it was converted to Christianity later than its neighbours. At the present time its population is divided between the Lutheran and Orthodox faiths. The chances are, however, that a close examination would reveal a lot of original heathenism mixed up with the Lithuanian's religious ideas. He has a great belief in signs and marvels, dreams and omens, magic and witchcraft.

Present Lithuania, which includes the governments of Vilna, Grodno, Vitebsk, Mohiley, and Minsk, is not a very prosperous looking country. It is a land where man has

not yet subdued nature entirely. There is much marshy and forest land. Although conditions have improved considerably since the abolishment of serfage, it is not yet as prosperous as some of those provinces farther south. The groups in the villages are rather squalid and dirty, and there is a great deal of the appearance of blight and impoverishment. It is especially noticeable to one just arriving from Germany or Austria, because of the contrast in landscape and appearance of the people. Serfage here was harder than in either Great or Little Russia. Elsewhere there was at least a common religious and ethnological bond. Here the landlords were mostly Polish Catholics, alien in both race and religion. The nobles spent their time in Warsaw or Cracow in luxury, while most likely a severe German taskmaster was left in charge of the estate. Sometimes the steward was a Jew, but that meant no improvement. The Polish nobles held themselves superior not only in social standing but also of a different flesh and blood. It is little wonder that the peasantry did not develop a high standard of either honesty, cleanliness, or temperance. They are usually fairly tall men, blue-eyed and fair of feature. In their capacity for drink they will not yield to any other people of modern Russia. In the towns Jews congregated in large numbers the same as they did in Poland, for they enjoyed not only comparative favour but immunity from the oppression cast upon them by other nations.

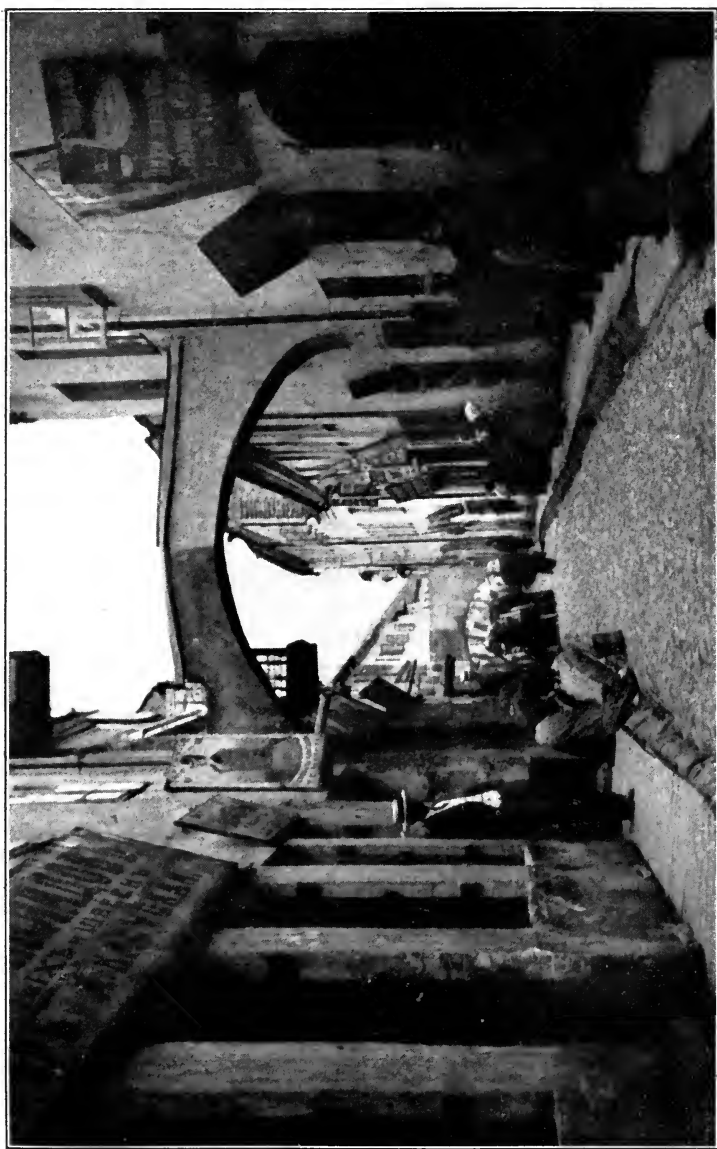
Vilna, which was the centre of most of the great events in Lithuanian history, is on the main line of railway between the capital and border. It is still a place of considerable importance, though visited by few travellers. The city is built at the junction of the Vilna and Vilayka Rivers. It is likewise the point of divergence for the

two railway routes to Berlin, one via Warsaw, and the other via Königsburg. It is now a city approaching two hundred thousand inhabitants, of whom probably one-third are Jews. This race has most of the trade in their hands. The city is located in a pretty valley with gentle hills rising in every direction. A fine view of the country is afforded by a ruined tower of the former palace of the Grand Dukes. Here it was that the old Lithuanian heroes worshipped. On this hill the sacred fire was ever kept burning, as long as the heathen worship was followed.

The "Grand Army" of Napoleon passed through Vilna in 1812. For a moment it was thought that the ancient grandeur of the kingdom would return. Napoleon entered the city in triumph. The nobility crowded around him with enthusiasm, and the restoration of the old Lithuanian state was proclaimed. But this was before Moscow and the events succeeding. A few months later the remnants of this "Grand Army" again passed through the gates of the city.

Near this city there is a stone, on one side of which is this inscription: "Napoleon Bonaparte passed this way in 1812 with 400,000 men." On the other side is this inscription: "Napoleon Bonaparte passed this way in 1812 with 9,000 men." A terrible tragedy is contained in those two inscriptions.

As my droszki was driven toward the hotel, we passed under a very holy gateway, before which scores of peasants were kneeling. Not knowing the sacredness of the place, I did not remove my hat until the carriage was almost stopped by the outraged worshippers. This lack of courtesy was not intentional on my part, but the ignorant people did not understand this. It is an illustration of the fact that the Lithuanians of to-day are as



JEWISH QUARTER, VILNA

much devoted to their new faith as they were loth to give up the old.

Vilna to-day is one of the most interesting cities in Russia, for one who wants to study the old. The architecture of a previous age, and the antiquated characteristics still prevail. Most of the town has not been changed. The architecture is quaint and almost mediæval. The streets are narrow and winding, and the stores very much behind the times. Street cars drawn by horses still rattle over the stony streets. For that reason it is not very cleanly. But one day during my visit the rain fell in torrents, until the narrow streets, being unaided by sewers, were three or four inches deep with running water. It was harder than any tropical rain that I have ever seen, and seemed almost like the cloudburst that one sometimes reads about. The air was noticeably better after this thorough flushing.

The Jewish quarter is as dirty and bad as in any city within the Jewish Pale. The inhabitants have the same slouching gait, wear the same long coat, and live by the same sharp dealing as they do in Warsaw. The Lithuanian population are very unprogressive, and not very attractive. On a holiday that I passed in Vilna, all the population seemed to turn out in the little park. Among the peasants was one girl of Little Russia in her bright costume. I could not help noticing how much brighter and comelier she looked than the companions with her.

Vilna had at one time quite a celebrated university, which was founded as a Jesuit college, in 1578. This was suppressed about a century ago, and the great library removed to St. Petersburg. With the university seemed to go the learning and literature for which the city was at one time noted.

Poor Poland!

How many have uttered this exclamation as they have read the history of this unfortunate nation. This feeling will occur to many as they travel over that part of Russia which was formerly a part of Poland. One writer has characterized Poland as the Knight among Nations, and the term is not illy applied.

Of the three countries that participated in the disintegration of Poland, Austria treats her Polish subjects the best. They are allowed practical autonomy in their government, and are subjected to no persecution whatsoever. Russia might have stood best with the Poles at large, had she been wise, because both races are Slavs. Another reason for this statement is the fact that the peasants and middle classes of Poland, who constituted the vast majority of the population, hated the nobles as much as they now hate the Russians. Old Poland, before the partition, was essentially a land of a wealthy, turbulent and oppressive oligarchy, which oppressed, enslaved and degraded the peasantry. The nobles, although men of culture and refinement, were most oppressive taskmasters, and treated their serfs, in many instances, almost like beasts of the fields.

The last Polish revolution, that of 1863, was purely an aristocratic movement in which the peasants took little part. As a favour the Russian government rewarded the peasants by granting them some special privileges, and a share of the estates of the nobles, in order to bribe their loyalty and widen the gap between landlord and peasant. They were made freehold proprietors of the lands occupied by them; they were given the privilege of collecting wood from the landlord's forest, and pasturing their cattle on his meadows. Thus far the Russian policy was good. But Russia forgot that the Poles

were very much attached to two things — their language and their religion.¹

Russia forbade the teaching of Polish in the schools, and converted the university at Warsaw into a Russian university. A severe censorship was inflicted upon the Polish press, and all the signs of merchants were ordered to be printed in Russian, as well as Polish, even though there was not a soul in the neighbourhood who spoke Russian. The Russians likewise began a campaign to convert the Poles to Orthodoxy, on the theory that the only good Russian is an Orthodox Christian. This aroused great opposition among the Poles, both nobles and peasants. There are few people in Europe who are so devoted to their religion as the Poles are to the Roman Catholic Church. One will find, in travelling over Poland, great Russian churches where perhaps the only adherents to that denomination are the soldiers stationed in the neighbourhood.

With these facts in mind it is easy to see why the Poles are still unreconciled to Russian rule. They have never ceased to harbour the idea of absolute independence. The nobles hope for a separate government along the old lines, where they will be in control of affairs. The other classes aspire to autonomy under a different form of government. They would really prefer Russian rule to the oligarchy of the nobles, such as formerly existed.

The Russian autocracy subjects the Polish people to many petty annoyances. It will not, for instance, permit the erection of a memorial to Kosciuszko, the Polish pa-

¹The story of the rise and fall of the Kingdom of Poland is a fascinating one, but it is too long to include at length in this volume. Those interested in the subject are referred to the author's companion volume, now in press, entitled "Poland of To-Day and Yesterday," giving this story and the present condition of the Poles and their ancient kingdom in Germany, Austria and Russia.

triot, honoured in both Poland and the United States. It is not always so savagely severe, as many suppose, but is constantly interfering in the private concerns of the people, worrying them with minute regulations, and subjecting them to many trifling formalities, which offend Polish susceptibilities. The country is under a governor-general, who has absolute power of life and death over the people, with far more power than similar officials in other parts of Russia. The citadel of Warsaw, with its garrison of one hundred thousand or more, is designed rather to overawe the Poles than to defend the town from any foreign foe.

During the Russo-Japanese war the number of Poles sent to the front was altogether out of proportion to their number. The report was also current that the Polish regiments were placed in the front, in order that the losses might fall upon them. Whether this is true or not, it has, no doubt, increased the bitterness felt toward Russia.

In retaliation the Poles do some very queer things. When general mourning was ordered for Alexander III, the people of Warsaw tied bits of crêpe to the tails of their dogs. As the Polish colours of red and white are forbidden, they will fly the Danish flag, which is a white cross on a red ground, and can be folded so as to represent the Polish flag. At other times they will buy Russian flags in which the blue is of a kind that will fade at once, thus leaving only red and white.

The Poles in many respects stand out superior in culture, energy and civilization to Russians proper. There is an elegance about the Polish nobility that one does not find among the Russians. They are tall and rather over-slender, with shapely features. The women are lithesome and graceful. Poland was already a Euro-



ONE OF THE PARKS OF WARSAW

pean power, with institutions more or less similar to those of Western Europe, while Russia was still largely Asiatic in character. And Russia possesses the real marrow of old Poland.

On arriving in Warsaw, at the present day, you feel as though you have left Russia behind, and are again in Western Europe. There is an atmosphere about the city, such as no other Russian city, even St. Petersburg or Odessa, possesses. Its very situation is striking. Approaching it from the Vistula, one sees that its defences were built towards the east, for from that direction came both Mongol and Russian. Therefore the fortifications were built on the river bank, and commanded the valley of the Vistula. In fact the fort was built first, and the city then grew up around it for protection. The newer Warsaw is a beautiful city. Splendid streets and beautiful parks abound. Only a block or two from the centre of the city is a fine park filled with noble trees and beds of flowers. Near one end of the main street are two other parks that will compare with almost any similar pleasure-ground in Europe. Along the streets are a number of palaces of the nobility, which were once centres of the life of these real aristocrats. Although the Russian is master here, he is of little consequence. The café life reminds one of Paris, with its tables out on the street and music everywhere.

The ancient town centres around the old market in the Stare Miastro, or old town. Here are quaint old narrow and lofty houses, with curious carvings on the façades. It is still a sort of market-place, although it has been overshadowed by the new market. Narrow streets are the order here. Here will also be found the ghetto, which is probably the most miserable of all. It is such a contrast to the bright and beautiful quarters of the newer

city, where enterprise and prosperity show up on all sides. The royal apartments of the Zamek, the old castle, are now the living-quarters of the governor-general.

Poland has become an industrial centre at the present day. The Poles make good workmen, and the peasants are not hindered by the commune system which prevails in Russia. They can leave their villages whenever they desire. There are in Poland three principal industrial centres — Warsaw, Lodz and the Sosnowice-Chenstochova districts. Warsaw is already the third city in Russia, with a population of nearly a million, and Lodz is a city of more than four hundred thousand inhabitants. In the latter city the business is in the hands of Germans, and ninety per cent. of the signs over the business places will be either German or Jewish. The principal newspapers are printed in German. In Poland the Jews are given more consideration than in Russia proper, and anti-Semitic disturbances are comparatively rare among the pure Poles. The Jews have lived in the country so many centuries, and were always so essential to the business, that, although not loved by the Poles any more than the Russians, they are at least tolerated.

CHAPTER XII

NOBLE AND TCHINOVNIK

Many Classes — Regulations of Peter the Great — Merchants and Artisans — The Stchety — Guilds — Army of Nobles — Their Poverty — Descendants of Rurik — Russian Equality — The Fourteen Ranks of *Tchins*.

“THERE are only two classes of people in Russia,” said more than one Russian to me. In a measure this statement is true, but officially and legally it is far from the truth. A whole volume of the bulky Russian Code is devoted to the rights and obligations of “classes, orders and distinctions.”

The former classification into orders and ranks still subsists before the law, even if not very noticeable in actual life. As a matter of fact these distinctions are very much on the surface. These classes have existed from the very earliest beginning of Russian history. At first there were the princes, the boyars, the armed followers of the princes, the free peasantry and the serfs. These classes were formally recognized by the legislation of that period. The name and character of the classes has changed more than once, but they have never ceased to exist. There is, however, very little of the caste spirit or caste prejudice.

The law recognizes four principal classes — the nobility, the clergy, the inhabitants of the towns and cities, and the rural population, or peasants. Such an evolution was the natural growth of a highly centralized govern-

ment. It was Peter the Great, with his unquenchable passion for regulation, who divided his people into classes, giving each one a well-defined sphere of action. He showed an almost autocratic indifference to birth and pedigree. He simply wanted service, and his favours were bestowed on those who rendered this service, regardless of family or social position. It was Catherine the Great, with a desire to force an aristocracy on the French model, who bestowed on the nobility certain privileges. She took for her model the old French *noblesse*, who were a free and privileged class, proud of their rights and privileges, as well as their culture. She wanted a pomp-loving and pleasure-seeking body of men and women around her court. She considered this to be not only a necessary adjunct to a monarchy, but one of its best possible bulwarks. During a part of her reign, the court of St. Petersburg almost rivalled that of Versailles.

The duties and obligations of each order were minutely set forth, and formidable barriers raised between them. Catherine likewise felt a peculiar need of helping the nobility, for, not being in the line of succession, her usurpation depended on the nobles for its support, as the semi-religious veneration attached to the person of the Czar was absent in her case. Even the army at that time was a caste almost as much as the clergy are to this day. Alexander II abolished this when he ordered universal military service, and the Cossack is the nearest to that class that still laps over into the twentieth century.

Peter the Great, with his characteristic vigour, set out to create a middle class, and he attributed the poverty and troubles of his country to the absence of this class. Both he and Catherine II did much to improve the cities. The towns as well as people were subdivided into classes. There were government, provincial and ordinary towns;

merchants, burghers and artisans among the urban dwellers. Merchants, tradesmen, small burghers and mechanics received from her a corporative organization. These latter did not form hereditary castes, however, like the priests and nobles. A man may be an artisan one year, and a merchant next year, if he changes his occupation and pays the necessary dues. The artisans are really the connecting link between the agricultural peasants and the urban population. The burghers include those who are neither merchants nor artisans in the strict sense, and are most numerous of all.

The merchants come the nearest to a middle class that exists in Russia to-day. Most of them come from the peasant class, but many nobles enter into business and become merchants. By paying the prescribed dues one readily enters this class. Some have become very wealthy, but their ignorance still prevails, and their peasant origin can readily be recognized. A calculating instrument called the *stchet* is almost universally used by them. It is a square wooden framework with rows of brass wires, on which wooden discs are shoved back and forth in making their calculations. The merchant may have a gorgeously furnished home, most of it being intended only for state occasions, while he and his family live in plain apartments. He usually looks up to the official and military class as the only aristocracy, and is greatly pleased when these wearers of uniforms can be induced to become his guests. The dishonesty of the merchant has become almost proverbial in Russia. His theory is that when you deal with him you must use your senses, just as you would with a horse-trader. If you are bested, you have only yourself to blame.

The merchants are divided into several subdivisions, known as guilds. This system was an importation from

Western Europe, at a time when the guilds were all-powerful in that part of the world. The difference in the ranks of guilds is based on the amount of capital and the corresponding dues they pay to the state. The highest class of merchants pay two hundred and fifty dollars a year, and have the privilege of trading in any part of the Empire as well as abroad. Merchants rise or fall from one class to another, as their fortune grows or decreases. As soon as a merchant ceases to pay these dues, he is automatically dropped from it in the legal sense of the term. A new class of "honorary citizens" was actually created by the autocracy to satisfy the socially ambitious merchants, and this title may even be made hereditary.

The nobility of Russia — the *dvorianstvo* — forms a very numerous class. Titles were common centuries ago, and each of the children bears the title of the parent, even while the parent is living. There are some four hundred men and women of the Galitzin family who are entitled to be called prince or princess. From the time of Peter the Great to Alexander I, hereditary nobility belonged by right to every army officer from the time he won his first epaulet. Later it was limited to colonels and the fourth class of the civil service, and now ennoblement by grade and service has been abolished. It is easy to see what a nobility could develop into with the door open so wide.

The official register in its statistics lists several hundred thousand among the class of hereditary nobles. They are a vast army in themselves. Therefore for any one to lay great stress on the fact that he or she associated with a count or prince in Russia does not necessarily mean any great distinction. There are hundreds of princes and princesses who have not even the right

to appear in court. There is nothing to proclaim their quality, except an inscription in the registers of their province. Hence a title in Russia does not mean what it does in England, where the law of primogeniture prevails. Furthermore, contrary to the common idea, the majority of the nobility are really poor. Some of them are so poor that they have to enter the ranks of the merchant class, or even take employment. Others of the nobility are enormously rich, owning estates that compare with principalities, but these are not really numerous. At the time of the emancipation one family owned a quarter of a million serfs, but thousands of landed proprietors did not own more than two acres. Those who possess great wealth usually spend it freely, with ostentation and improvidence. Hence it will be seen that social aristocracy and titled families are not synonymous. There are thousands of titled ones who do not belong to the social aristocracy, and there are thousands in that rank who do not possess a title. The real aristocracy is doubtless a group of families which cluster around the court, and form the highest rank of titled class. The real basis of an aristocracy is official rank, rather than blood or pedigree.

The Russian nobility has not the same origin nor the same traditions as what is designated by the same name in Western Europe. The Russian term literally means "a man of the court," and such it was originally, a court nobility. The nobles became extremely servile after the rise of Muscovy, and they were oftentimes obliged to submit to corporal chastisement as humbly as the serfs did from their hands. It seems strange that men who had once been free and intimate associates of the Grand Princes should ever submit to such humiliation. The quarrels for precedence, which took place among rival

families in earlier times, was a peculiar outgrowth of the class system under the Russian patriarchal idea of the family as a unit. Each noble family had its rank in a recognized order of dignity. This was based on the position which had been held by the family in the Czar's service. The whole family would feel disgraced if one of its members accepted a post lower than that to which its rank entitled it. When an appointment was made it was necessary for the records and genealogical trees to be searched in order to avoid giving offence. Many quarrels resulted over the question of precedence. In arranging seats at an Imperial banquet it was necessary for these records to be examined. Paul I did his country a good service when these records were destroyed.

On the whole it will readily appear that the class of nobles cannot be called an aristocracy. There is little resemblance between them and the English aristocracy. As a class, scarcely a shadow of political influence was bestowed upon the Russian nobility, even by Catherine, notwithstanding the liberal phrases she habitually employed toward them. The wish of the sovereign must always remain supreme. A social aristocracy might include a limited number of really princely Russian families, who date their origin from Rurik or Vladimir. This title has been bestowed upon a very few other families by Imperial command. A few families also bear the title of baron and count, which were German importations. These bear the Russian title *knyaz*, which is interpreted prince.

Primogeniture never received much encouragement among Russian nobles. Equality in everything is the law of the Russian family — equal rights and a title common to all. Not only is the ancestral title transmitted

to all without distinction, but the father's possessions are divided impartially among all the sons. The daughters get only a nominal portion, if there are brothers — one-fourteenth, — but a dowry is generally given them when they marry. It is quite possible that the dowry may equal a son's inheritance, as it has in many instances. Sometimes the title is the only inheritance. A princely descendant of Rurik was discovered conducting an orchestra in a café, and many princesses may be found singing in common music halls. There are princes who have driven cabs, and princesses who have become ladies' maids. It is no wonder that some have found a title an encumbrance and dropped it. Nobility now brings no special privileges or exemptions, as in former days. The noble has immunity neither from taxes nor military service. The only real personal privilege left is that it is easier for him to enter the service of the state as a *tchin*, and he can make his way more readily to the upper ranks. As a matter of fact there is much less aristocratic sentiment in Russia than will be found in England, or even in republican France.

The real aristocracy of to-day are the *tchinovniks*, or men with *tchins*, of which there are fourteen ranks. The purpose of Peter the Great in establishing this system was to have a large and well-drilled army of officials ready for service. To each rank or class a particular name is given. The *tchinovniks* are persons employed in the government service. They are chiefly drawn from the ranks of the nobles or clergy. The civil functions are thus arranged much as grades in the army. A person entering government service is supposed to begin in the first rank and work his way upwards. Promotion is supposed to be given solely on personal merit, and the *tchin* to remain on each step a certain specified time,

but the Imperial will may here, as in all other matters, ignore the established restrictions. Educational certificates, however, may obviate the necessity of passing through the lowest classes. A graduate of a university is entitled to the lowest class of this hierarchy. Each diploma raises him one rung on the ladder. The rank occupied by the government official at a particular time establishes his class, and determines the office to which he may be appointed. Hence the word *tchin* does not designate any actual office, although it is a little misleading to a foreigner.

This system, which seems on its face to have merit, in reality has encouraged slothfulness and mediocrity. Every *tchin* is, in a measure, part and parcel of the system of bureaucracy, and his position makes him a supporter of that system. It also entitles him to wear a uniform, which seems to be one of the highest aims of a large percentage of the Russian men. The *tchin* bears an important part in the Russian official world, as well as in the social life. It can, however, truthfully be said that the division of state service into so many ranks has lowered rather than elevated public service.

CHAPTER XIII

THE PEASANTS AND THEIR COMMUNES

Predominance of Agriculture — Origin of Serfdom — Emancipation — *Mir* — Communes — Land Captain — Poor Farming — Cry for Land — *Moujik* — Laziness — Queer Ideas — Effect of Emancipation — Drunkenness — Artisans — “Go-aways” — Co-operative Institutions.

THE Russian peasant is the Russian nation, because the peasants so overwhelmingly outnumber all others. It is the peasant who tills the soil, fills the factories, drinks the vodka, consumes the tea, and fights his country's battles. It is with the peasant that the destiny of the Slav race rests. The middle class, which is the stamina of a country like the United States, has not yet appeared. When such an element does arise, it will undoubtedly spring from the peasant class, who compose from eighty to eighty-five per cent. of the whole.

The general foundation of life in Russia has always been agricultural. It has only been in comparatively recent years that St. Petersburg, Moscow, and Warsaw have reached the class of large cities, and this has been through the establishment and development of manufacturing establishments. Their population has been recruited from the agricultural peasants, most of whom still retain their connection with the village communes. Likewise many of the present-day merchants have risen from the peasant class, and still retain their membership in that order.

The peasants are the former serfs and their descend-

ants. By the great act of emancipation of 1861, it is estimated that forty-seven million two hundred thousand serfs were freed from their allegiance to the soil. Of these one-half were attached to state lands. In earlier times the Slavs were a wandering people, and formed the great body of migrating races, who, on several occasions, threatened to subjugate Western Europe. As an intransient form of government arose, and especially after the Grand Prince of Moscow came into power, a change to a more settled state of affairs became necessary. The Czar compelled the nobles to serve him and furnish him with sustenance, and the nobles then, by the aid of the Imperial government, had recourse upon the peasants. It was the natural outcome of the Muscovite system, in an age before the idea of human rights was respected. The wealth of the country was in the soil. A grant of land, without labourers to till it, was worth little. The population was likewise small in proportion to the land. Hence the Imperial government adopted the only plan which seemed to present itself, and that was to attach the workers to the soil.

Certain free communes were exempt from this obligation, as long as they paid annually a certain poll tax to the Czar. At first, instead of diminishing the wandering tendency, this innovation only aggravated the evil, and runaways might be found all over Russia in the search of a better fortune. But the peasants gradually settled down to the established order of things. In theory, the serf was supposed to retain all the civil rights that he had formerly enjoyed as a freeman; in fact, such abuse grew up in practice that they were finally sold and exchanged by the landed proprietors, like personal property, and even families were separated. Peter the Great and Catherine, instead of relaxing the chains of serfdom,

as one might have expected, drew them tighter, and extended the system to new sections of the agricultural population. Peter needed such increased revenues that he laid greater demands upon the nobles, and laid a per capita tax on each serf. To aid in the collection of this tax, the restrictions on the serfs were increased. The proprietors were given the right to punish refractory ones. Under Catherine they became in fact the property of the nobles, and the only restriction was that they could not openly be sold. When she took from the churches and monasteries their lands, the peasants living on them became the serfs of the state; but their condition was made little better in the change, because of the exacting officials who administered the land.

Under the hardest rule, however, each family had a little house and garden, a horse or two, a cow, some sheep, poultry and agricultural implements. Against oppression and extortion the serfs had little protection, as they had no means of bringing a cruel master to punishment. It became an extremely patriarchal system, as indeed is the entire Russian social organization. As this arrangement gave the nobles and gentry sure labour and their riches increased, these landed proprietors sought homes in the cities. Thus, for the greater part of the year, the serfs were left to the tender mercies of a steward, who was frequently an exacting German. Under Paul a reaction came, and the serf was again in a great measure left free from interference, if he performed the labour required by law. In general, the peasant was required to labour three days each week on the proprietor's estate, and the other three days he was permitted to cultivate a certain number of acres, which were allotted to him from the landlord's holdings for his exclusive use and enjoyment. For this reason,

the peasant, in his ignorance and simplicity, always believed that the land was really his; that the gentry had simply been placed over him as a sort of government sentinel or official.

“We are yours,” said the peasant, “but the land is ours.” The peasant was not far from right. For a long time grants of land were exclusively used as rewards for government service, and the gifts were not permanent. The gentry were required to serve the state in an active capacity. Later land was allowed to remain in the families, as the gentry were freed from their obligation to the state in 1762, by Peter III, a hundred years before the poor serfs were delivered from their subjection to the gentry. They were probably not actually unhappy, when under a good landlord, for, in addition to this idea of actual ownership of the land, they had their village commune, which dispensed justice in minor affairs, and in their eyes was a wonderful institution.

By the act of emancipation the peasants received something like half of the land, to be held as the property of the various village societies. It was by far the most extensive experiment in the way of agrarian legislation the world has ever seen. About three hundred and fifty millions of acres were set off for the peasants, an average of about seven acres for each freed serf. This averaged about thirty-three acres to the family, so it has been estimated. Writers greatly differ as to the fairness with which this division was made. It is probably safe to say that the nobles did not get the poorer half. Alexander meant all right, but his commission was terribly human. A few intelligent gentry would understand the proper influence to bear better than a community of unschooled peasants. For this land the villages had to

pay a fixed price in small instalments to the nobles, which payments were spread over fifty years. This sum was advanced by the government, so that it became the creditor of the peasant communes.

Certain it is that the peasant was not satisfied with this solution. The abstract idea of liberty signified little to him. To be called a serf was to him no disgrace. The mention of the great rights of a freeman aroused in him no enthusiasm. What he wanted was land, out of which to make a living for himself and his family. It was to him a matter of historic right, as well as material advantage. Then to be required to pay money for land, which he had always looked upon as his own, seemed to him inexplicable and a grave injustice. At various times, when the season has been poor, the government has remitted some of these payments, and reduced taxes. It is no common thing for licensed collectors to go to the more prosperous districts, and collect money to enable the peasants of a famine district to meet its instalments and taxes. And it may be said to the credit of the Russian people that their contributions are oftentimes liberal indeed. An Imperial edict fixed the last of these payments in 1907, although the fifty years had not yet expired.

Freedom gave the Village Society a much greater significance than it had before, and the communal system was placed in a more severe trial. The historical origin of the commune is a matter of dispute. The ownership of land in an undivided state, however, can be traced back as far as the eleventh century. In principle, the Russian village — the *Mir* — is an independent and self-governing association of individuals. It is the patriarchal system of the home applied to the community. Russia has always been a great family. "Father,"

“brother,” “uncle,” “son,” “auntie,” are the natural terms by which a Russian addresses his fellows. Legal protection is afforded to the community in the same way as to the family. The family cannot be deprived of its home and agricultural implements, and the village cannot be deprived of its land by importunate creditors. Thus, in the most autocratic of countries, there exists the most democratic of institutions. It is an unending organization which dispenses unwritten laws. The heads of houses meet together in free council, and the basis is “one man, one vote.” This council — called the *Skhod* — has the general management of the whole village. The matters with which it has to deal are those that most concern each individual member. It can divide the cultivation of the land among its members, admit new members, discipline its members, buy a fire-engine or modern agricultural machinery, and look after the relief of its own poor. The meeting elects an Elder, called the *Starosta*, who, during his term of office, has the duty of calling meetings when he considers it necessary, and of presiding over them.

Although the Elder is entitled to wear a bronze medal, which is attached to a chain hung around his neck, it does not bring any special respect, and the small salary of a few roubles does not compensate for the trouble and annoyance. Hence the elections create little excitement, as all try to avoid this responsibility, and the holder of the office is many times the least worthy member of the commune. At harvest time the meetings may be held several times a week. As the pasture land is held in common, no one can begin to mow hay until a meeting has been held to decide on a suitable day for haymaking, and who should do the work.

There is also a Village Tenth man, whose duty it is

to go around the village with a long pole, and tap on the window of each head of a house when a meeting is called. As there is no building in the village large enough to hold all the members, except the church, where nothing but religious services can be held, the meetings are held in the open air. Any unobstructed space will serve as this forum. The discussions are often animated, each one attempting to talk in a loud voice, but the Russian peasantry are too good-natured to enter into fistic encounters. The meeting generally resolves itself into little groups, and then these melt together again, and the question is decided. If there is a division, the Elder calls all those in favour to step to one side so that they can be counted. Generally, however, most measures can be decided by acclamation. No one ever thinks of disputing the decision of the *Mir*. As it is a thoroughly representative institution, the *Mir* reflects both the good and the bad qualities of the villagers. The meetings are generally characterized by a plain and practical common sense. As the commune pays all of its taxes in a lump sum, the Elder and a tax-gatherer proportion and collect each villager's share.

The government is represented in each community by a Land Captain. He is a sort of official country squire, and is usually not popular. The Land Captain in theory has nothing to say, but in practice he attempts to secure the election of servile men, and dictate who shall be chosen Elder. It is little wonder that the system of Land Captains has become very unpopular.

The land of each village has a distinct boundary. It may be let or leased, but cannot be permanently alienated so long as the communal system exists. One village may possess two or more tracts rather widely separated, and of unequal fertility. This is divided into long and

narrow strips, according to the number of male members of the village. The aim is to make all these strips as nearly equal to each other in area and quality as possible. In order to equalize matters, a family will be assigned a small strip in each tract, and this makes the cultivation difficult. In some villages a redivision only takes place once in ten or twelve years, but in others the changes are more often in order that each villager may have his turn in the rich as well as the poor sections.

The strips are often terribly narrow, but they are platted that way because it is easier to plough the length than to turn frequently. They may be as wide as fifty yards, but many are no wider than three yards. During the growing season a piece of village land has a motley look. Here is a gray strip of oats, next a brown strip of rye, much of a door-mat colour at harvest-time; then there may be a yellow line of flax or wheat, and, lastly, the dark green of a strip of potatoes. The peasants aim to be scrupulously fair in the division of the land, because, as all are poor, none wishes to take advantage of a neighbour as poor or poorer than himself. The meadow land is sometimes divided in the same way, and each one mows his own little plot, but more generally the meadow is mown by all the villagers together, and the hay afterwards divided into portions which are distributed by lot. One may see a great band of the villagers returning from their haymaking, carrying their scythes shouldered like spears or banners.

One of the bad effects of this system of cultivation is poor agriculture, and the impoverishment of the soil. The peasant knows that he cannot permanently cultivate the little strip assigned him for a certain year, and he loses the incentive to keep the land in the proper condition. He aims rather to secure as much from it as is



PEASANTS AT WORK IN THE FIELDS

possible, and his neighbour does the same. A family may sow what it likes on the land allotted to it, but all families must yield to the accepted form of rotation; one family cannot even begin ploughing before the time set by the assembly, as that would interfere with the rights of others who may use the fallow land as pastures. Furthermore, with his little holdings, he cannot afford to purchase improved machinery, but goes on from year to year utilizing the antiquated implements of his forefathers. It is true that this is not universal, as some of the communes have been enterprising enough to take an advance step in this direction, but the few exceptions only emphasize the general condition.

Another hindrance has been the natural increase in the villages without an accretion in the holdings. It is estimated that since the emancipation the population has nearly doubled, while the amount of the communal land has not increased proportionately. After the agrarian troubles of 1905, when the agitation about expropriation was so rabid, many landlords sold a portion of their holdings to the peasants. The government aided in the purchase through the Land Banks. As the allotment per man was originally small, in many instances the natural increase in the villages has so reduced the share for each member that there is not enough land to provide a living for all. Hence it is that one hears everywhere among the peasants the cry that there is not enough land. This has driven many away from the land to the cities, through the necessity of circumstances rather than from choice. The small holdings so many times subdivided have also prevented the villagers from keeping many cattle, which is unfortunate in many ways.

Taxes may not seem large, but to the poor peasants in a bad year they are almost like an insurmountable

mountain. They vary from about six to ten dollars for each household. But, however grievous, they must be satisfied. To pay these they are often obliged to sell what is really needed for their own nourishment. Then, before another harvest comes, they must buy flour for food at much higher prices. Selling at a low price, and buying at a high price, is not a very profitable business — but these peasants are not always good business men, and they are oftentimes driven by circumstances over which they have no control. In such extremities both individual peasants and the villages become victims of the Mir-eaters, as the usurers are called. Russia could remedy this unfortunate condition, for, excepting Norway and Sweden, she is the least densely populated country in Europe, and has more than her share of fertile soil. Much of the present forest land in North Central Russia could be utilized, and a great amount of swamp land all over the country might be reclaimed at a comparatively small expense.

The *moujik* is the name applied to the Russian peasants. The peasants of the different localities, and of different races, naturally differ; but it is of the general characteristics that I will treat here, and especially of the great agricultural centres of Central Russia. Far from being degraded and brutalized by his slavery, the *moujik* exhibits a great deal of self-respect. He is, above all, kind-hearted, friendly and sociable. His ignorance may be colossal, but his patience is infinite. In his very stupidity there is a rough humour, and at times he is very merry. One can never feel dull with the *moujik*. His mind moves rather slowly and in a single circle, but it is full of kindly shrewdness and wit.

The ordinary costume of the peasant varies, but all wear a long home-made sheepskin coat, and frequently

wear it throughout the hot summer as well as the extreme winter. The coat is generally very dirty and much patched, unless it happens to be a new one. In fact, the sense of cleanliness and neatness, as the German understands it, is absolutely wanting. He is inclined to be rather lazy, or else is so slow that the term laziness does not seem misapplied. He has the most marvellous capacity for wasting time without any reproach of his conscience. But the Russian official, who devotes four or five hours to his office, half of which is spent in drinking tea or smoking cigarettes, cannot say much. No matter how pressing his work, the peasant would not miss one of the hundred or more annual holidays. Add the marriages, christenings, burials, birthday celebrations and fairs to the religious festivals, and Sundays, and national holidays, and there are only about two hundred working days in the year. There are no people in the world who treat aliens more kindly than the Russian *moujiks*. They live peacefully side by side with hundreds of tribes, Tartars, Circassians, and Germans, all differing in both race and religion.

One of the unconventional ideas of the *moujik*, to the Western mind, is his idea of property in land. But when once understood, it is not so bad. In his mind there can be no such thing as ownership in virgin land. He holds that land, being an article of universal need, made by nobody, ought not to become property in the usual sense of the word. It should remain in the undisturbed possession of those by whom, for the time being, it is cultivated. Work alone gives a rightful claim to its possession. Even kinship affords no right to the property. Labour is always supreme. If there are several children, and one has worked at home longer than the other, he receives the lion's share. If the father should attempt to

will it otherwise, the village commune would not hesitate to break the will, if the aggrieved one should bring it to them for adjudication. The right to inheritance, as well as the right to enjoyment of land, in the peasant mind, is founded on the doctrine of work alone.

Another peculiar working of this idea is in case of separation between husband and wife. According to peasant law the wife should pay alimony to the husband, as a compensation for the loss of labour which her desertion entails. Women are treated in all respects on the same footing as men. They are judged on the basis of labour also, for this alone is recognized as giving an indefeasible right to property. Under the Russian law wives and daughters are entitled to one-fourteenth only of an estate.

The effect of emancipation upon the peasantry has been the subject for a great deal of speculation. Commissions have been appointed, and voluminous reports submitted to the government. It is a difficult field in which to venture, for the conditions vary. Accustomed to depend upon the master, many of the peasants became either dissipated or worthless. In others it aroused latent ambitions, and they progressed. One can even find in some villages the beginning of a plutocracy. Many villages have greatly improved, and neat little houses have been built. But in others the arrears in taxation indicates a very unsatisfactory condition of affairs. This now annually amounts to many millions of dollars. One of the most unfortunate effects has been the decrease in live stock. In the olden time, when a horse or cow died, the master either gave or loaned another animal. It also means much in the loss of manure to keep up the fertility of the land. There can be no question that it is very much more difficult to farm well a large number

of narrow strips of land, some of which may be a considerable distance from the barnyard, than a compact piece of land, which the farmer can divide and cultivate as he pleases.

It is doubtful if the commune system will long survive. Changes move slowly in Russia, but eventually they will come. Formerly it was impossible for a peasant to separate himself from the commune, except by a majority vote of the members, but now it is possible for him to do so upon payment of all his obligations to the *Mir*, and giving up his interest in the land. According to a recent law, approved by the Duma in 1909, each householder, who owns a share of the land belonging to the commune, has the right at any moment of demanding that his share shall become his own individual and permanent property. He has also the right to demand an amount of land, corresponding to the total area of his strip, in one place as near as possible. It is too soon to speak of the results of this law. According to the latest statistics available, only four per cent. of the peasants had taken advantage of the provisions of this law. Many men simply go to the towns to seek employment, and the agriculture is left in a great measure to the women and children under the old arrangement.

Drunkenness has been one of the besetting sins of the peasant of Central Russia. In Southern Russia I did not see much evidence of vodka-drinking, but at Khar-kov, in Little Russia, the first evidences appeared. All through Central Russia vodka-drinking is a frightful curse, and the peasant has undoubtedly suffered greatly from it. It is probably true that the total amount of liquor consumed in a year, on a per capita basis, is not more than in other European countries, if it is as much. The peasant does not drink every day, but periodically.

Holidays are numerous, and on that day and the next the evidence of drunkenness can be seen on every hand. Even when drunk his good nature does not forsake the peasant. He may lean for hours against a fence or wall, smiling gently at the passers-by. If he becomes demonstrative at all, it will probably be to throw his arms about the neck of another *moujik* and kiss him. Vodka is a terrible drink, and is not taken for its taste. All swallow their small glasses of vodka with a gulp, and take it only for the sensation and effect that follows. The upper classes drink it only before meals, as an appetizer. The peasant drinks it with the deliberate intention of getting drunk.

In Kursk and Nijni Novgorod I saw more drunkenness than in any other cities that I visited, although in Moscow it is bad enough. Many attempts have been made to minimize the evil, but they have not been absolutely successful, any more than similar efforts in other countries. If the Orthodox Church could make the peasants refrain from the excessive drinking of vodka, as successfully as it does the use of animal food during the numerous fast periods, it would confer an inestimable benefit upon the peasantry. But the average priesthood is unfit for such a task.

It was but natural that Russia should attempt the paternal idea of government monopoly. In 1896 this plan was adopted. The number of dram shops was gradually diminished. In the country vodka was not allowed to be drunk on the premises or on the street outside. The bottles, when sold, were sealed up. The peasant has a speedy way of opening the bottles. The hours of sale on feast days were also limited. Tea rooms were established in many places to counteract the attraction of this fiery liquor. The effect of this effort is

problematical. Drunkenness has been driven on the street, and, as one result, the illicit sale has greatly increased. The peasant is willing to pay a few kopecks more at such places. It is undoubtedly true that drinking has increased since the emancipation, because the peasants, being thrown on their own resources for the first time, took advantage of their liberty in this way.

The Russians call the peasants dishonest, but the charge is at least questionable. In the days of serfdom the landlord owed a living to his serfs, and it was not a crime for the peasant to help himself to firewood, or timber, or even agricultural tools. All of these, like himself, belonged to the same estate. If the peasant violated the landlord's commands, he was merely punished like a naughty child. Now things have changed. The peasant has not yet eradicated the idea that he has a right to the land of his former master, and although the law might call his appropriation of things stealing, in his own mind the crime does not exist. Should he find a purse belonging to the landlord or his family, he would doubtless return it, even though in great need himself. But he probably would not think it a crime to take a basket of grain or piece of meat, if he thought he would not be discovered. No more does the idea of trespass on the noble's estate worry him, for, in his mind, he is only treading on what is in reality his. Hence it is little wonder that the nobles apply many epithets to the peasants, for their conduct is, to say the least, oftentimes aggravating.

One will find many wandering artisans over Russia. There will be scissors-grinders, and menders of various kinds along the highways. But there are many itinerant builders as well. The peasants construct their own *izbas*, but do not understand more pretentious carpentry, such

as churches, public buildings and mills. This work is undertaken by wandering bodies of peasants, who are skilled in that line. This is a twentieth-century survival of the custom of the Middle Ages. For instance, the carpenters and joiners of the Yaroslav and Vladimir districts have a renown all over Russia, and most of the native household furniture comes from those governments. In the government of Tver, a number of villages are especially noted for their bamboo furniture. Some of these workmen are likewise very skilful in the making of the crude and simple machinery, which was in common use before the introduction of later models. In the outlying districts there is very much of the rude machinery still in use, and being installed each year.

Being transplanted to the city has not bettered many of the peasants. In the country the two chief recreations of the peasant were the church and the drink-shop. The "go-away" is likely to drop the former in a great measure, and lose its restraining influence. Of drinking-places there are many in Moscow, St. Petersburg, and the other cities. In Moscow more than half of the population consists of peasants. They come from the provinces of Tula, Kursk, Nijni, and the smaller cities all around. Many of them are as purely peasants as you could find in any of the thatched villages of the country districts. The porters who abound at the stations, and take such good care of you and your baggage, are peasants. The cabman dressed in his big blue padded overcoat is undoubtedly a peasant, and may not have been in the city very long. One cannot help but admire his patience and stoicism as he sits or nods on his seat. He probably lives there the greater part of the twenty-four hours of the day, and it is no wonder that he falls asleep at his post. In a pouring rain you can often see that

he is thoroughly soaked, but he does not yield to the elements, for that is his harvest. I have seen the blue-coated droszki drivers drive around looking like drowned rats, but fares were easy then and the *izvostchick* was happy.

Many peasants will be found everywhere looking for odd jobs as carriers or anything else. They do the rough work around the stores and stations. Large numbers are engaged in factory work, and a factory race is growing up in Russia. Many of the peasants only go to the cities for the winter season. As cold weather approaches thousands of peasants may be seen going to the manufacturing centres for their winter employment. In some respects they look like bands of pilgrims. They form themselves into a company, or *artel*, and elect a head, called the *Starosta*. This *Starosta* looks after the interests of his band, and engages them as a body. He hands over to the manager his own passport, and those of all his company. The employer oftentimes builds a sort of barracks for his employees, where accommodation is furnished at a low rate. Here they provide for themselves on the communistic plan — each one paying his proportion of the expense. Oftentimes the *Starosta* collects all the wages, pays the bills, and returns the balance to the members.

The engagement of a factory hand is a legal document, and no workman can contract his labour without the protection of the law courts. The laws require a written contract to be drawn up and signed by both parties. In this the mutual obligations of employer and employee are set forth in detail. The workman binds himself to render service for a given period at a fixed wage, and the employer on his part cannot reduce wages within that time, or discharge the employee without suf-

ficient cause. An "inspector" represents the government in each factory, and all special rules and regulations must be approved by him. He is the official arbiter between master and man. His real duty is to look after the interests of the employees. This system works both for good and evil, and depends for its results on the character of the inspector. If he is not intelligent or is corrupt, as many of them undoubtedly are, the men may find themselves between a harsh employer and a still more hard-hearted inspector, who officially acts and speaks for them.

Many co-operative institutions are maintained by the peasants in these villages. In no country is the co-operative interest so fully developed as in Russia. In these factories they make a variety of articles out of wood, leather, cotton and linen. Many thousands find employment in making fur coats, which are exported to Asia. Along the Volga, near Nijni, enamelled wooden spoons are turned out by the thousands. They make a varnish that hardens, and is impervious to water. This is a secret that they will not divulge. These spoons have an enormous sale all over Russia. Other villages in the same neighbourhood will be especially skilful in the making of household utensils out of wood, such as bowls, cups, salt-boxes, etc. Wooden toys are also produced in great quantities. Near Nijni there are nineteen villages occupied in the manufacture of axes, and in the same province are eighty villages that produce nothing except cutlery. One neighbourhood has been famous for its locks for a hundred years. Sickles made near Vladimir find their way all over the Russian Empire, and even in the Balkan States. Springs for the droshkis are nearly all made in villages near Rostov the Great. In the province of Tver are many tanneries, and one will find the

villagers engaged in making saddles and harness, boots and shoes — in fact, almost everything that can be produced out of leather. One of the specialties is the high top-boots so much in demand in Russia. The women of Torjok embroider Morocco leather with gold thread, and make beautiful slippers as well as cushion covers. This art was learned from the Tartars, being handed down from mother to daughter, and the only other place where one will find the work done is in Kazan.

The painting of icons is a large industry. In the provinces of Vladimir and Kursk no fewer than two millions are made each year. Each one is drawn and painted by hand. These peasants regard this work not only as a trade but a religious work as well. The icons sometimes pass through several hands before being finished. Some only draw the figures of the saints, others put on the background, while still others complete by painting, varnishing, etc. The making of jewelry is an art well understood by them. Bracelets, locketts, rings, brooches, spoons, etc., are among the articles produced by them. They generally work entirely on a communistic plan, and share the profits equally. The government has done a good deal in recent years to develop these industries, realizing the necessity of providing employment for its people. In some towns schools of embroidery have been established to give instructions to the peasant women in that art. Lace-making is an important industry in some sections.

Many unattractive pictures of the *moujik* have been painted by writers. Few of us have the broad outlook upon human kind that we should cultivate. Certain unpleasant characteristics repel us. A recent statement of an eminent churchman, who had spent most of his life in foreign fields, greatly impressed me. So many think

of the Orientals, just as they do of the Russian peasants and Mexican peons, as an inferior people. Said this speaker: "There is no inferior humanity; but there is a great deal of undeveloped humanity." This statement, in my opinion, just fits the Russian peasant. He is not inferior to any other class, but his talents are undeveloped.

CHAPTER XIV

THE JEWISH PALE AND ITS UNFORTUNATES

Polish Jews — Pale of Settlement — Special Ordinances — The Bund — Segregation — The Ghetto — Fanaticism — Idiosyncrasies — Women — The Rabbi — Money Lenders — Educational Disadvantages — Persecutions — Kishinev Massacre — Odessa Riots.

“THOSE who follow the Mosaic creed,” is the way the Russians describe a Jew. If he abandons Judaism and accepts Orthodoxy, he loses all the disabilities of his birth, and is eligible to a government appointment. But in doing so he generally wins the contempt of the Jews, and likewise fails to gain the regard of the Russians. “A Jew is always a Jew,” said a Jewish friend of mine, “and the renouncement of the faith of his fathers, and especially under such circumstances, is generally for personal advantage.”

There are, according to statistics, approximately thirteen million Jews in the world.¹ Of this number, almost one-half dwell in the Russian Empire. Palestine, their ancient home, does not contain a hundred thousand of

¹ The latest Jewish Year Book gives the total number of Jews in the world as 12,853,912. A partial distribution of these is as follows: Russia, 6,243,712; Austria-Hungary, 2,076,378; United States, 2,044,762; Germany, 607,862; British Empire, 394,636; Palestine, 78,000. These figures are more than a year old. As Jewish immigrants are coming in at the rate of from 70,000 to 90,000 annually, most of them being from Russia and Austria, the United States is doubtless second in the number of Jews at the present time. A million and a half of Jews have, according to this authority, come into the United States in the last thirty years. At least a million of these have been Polish or Russian Jews.

this chosen people, less than one-third the number living in Warsaw alone. The vast majority of the Jews did not voluntarily become subjects of the Czar. They were originally Polish subjects, but, as that kingdom gradually became dismembered, the most of them fell to Russia. Thus their residence within the greater part of the Pale antedates the sovereignty of Russia by several centuries.

There are records, so it is claimed, showing that Jews inhabited the basin of the Volga and the Crimea five hundred years before Christ. They evidently converted some of the pagans to their faith. When Germany, Austria, France and Spain began their persecutions against the Jews, Poland granted them exceptional privileges — that is, exceptional as Jewish rights went. The influx of German Jews was so great that a corrupted Hebrew-German-Polish language, known as the Yiddish, arose, and became the common speech of the race. They lived side by side with the Poles in entire amity for a considerable time. As Poland grew weaker, however, the lot of the Jews became worse.

The Jewish Pale of Settlement is a strip of territory along Western Russia from the Baltic to the Black Sea. It is an area of perhaps three hundred thousand square miles, and includes Poland, Lithuania, White Russia, and a part of Little Russia. All of the Pale, with one or two exceptions, was at one time contained within the Kingdom of Poland. The Pale includes all the Polish province, and the following: Kovno, Vitebsk, Vilna, Mohilev, Volhynia, Grodna, Minsk, Ichnigov, Poltava, Kiev, Podolia, Bessarabia, Kherson, Ekaterinoslav, and Taurida. There is a further exempt strip fifty versts (about thirty-three miles) wide on the immediate international border. The Jews are thickest in the governments of Mohilev, Volhynia, Kovno, and Minsk, where

they constitute more than two-thirds the entire population of the towns. In Ekaterinoslav, they do not exceed fifteen per cent. This congesting of the Hebrew population in these districts has made the proportion of urban dwellers much larger in the Pale than in other parts of Russia.

In strict law the Jews are forbidden to settle outside the urban districts within this Pale, comprising about one hundred and fourteen towns. As a matter of fact, there are thousands who do dwell in the forbidden territory. The wealthy Jews live like their Gentile neighbours, and are seldom disturbed. Money can do many things, and rich Jews will be found in business in St. Petersburg and Moscow. When a storm arises on the political horizon, they quietly slip out of town for a few weeks, and then they as mysteriously return when the trouble has blown over.

Within the Pale dwell the entire Russian Jewish population, except possibly a quarter of a million — about one-eighth of the whole. Their numbers were far greater until the beginning of the systematic expulsions about thirty years ago, of which mention will be made later. They have nothing in common with their Gentile neighbours. They resemble them in only one characteristic — their deep attachment to religion, for which they would submit to any sacrifice or persecution. Even with the promise of a gratuity in money, and restoration of full civil rights, there are probably not more than a thousand or fifteen hundred converts to Orthodoxy in a year. This is only a small fraction of one per cent., much less than the natural increase. Most of these are from the wealthy or educated classes, too. Within the Pale, where the Jewish element is so large, curious and difficult economic conditions naturally arise.

“Jews are aliens, whose social rights are regulated by special ordinances,” says the law of 1876. Under this interpretation, the Russian government has placed many restrictions upon the Jew. This has been done to prevent a fair and equal competition, and to stop them from spreading all over the country. There is a constant fear in the Russian heart of the Jews getting the upper hand. One can hear this sentiment anywhere. Under the law only the following classes of Jews are allowed to live outside the Pale: merchants of the first guild, who have paid their dues for five years as such; students in educational institutions; men who have served twenty-five years in the army; skilled artisans and professional persons, such as dentists, physicians and chemists. Even these classes oftentimes have to grease the palms of officials well before they obtain their rights under the law. There are a thousand obstacles and delays that can be interposed. Above all, there is no state or municipal office open to the Jew, unless he accepts Orthodoxy. Neither is he allowed to own land, which prevents him from being an agriculturalist, had he such an inclination.

Special taxes are likewise levied on “kosher” meat, and even the candles for the synagogue and homes. The meat tax is double, for a tax is paid for every animal slaughtered by the *kosher* rite, and upon every pound of meat afterwards sold. A special impost is levied upon all kinds of business carried on by them, a heavy legacy tax upon all property bequeathed by them, and the head of the family must pay a special fee for the privilege of wearing a skull-cap during family prayers. If public worship is held in any other place than a duly authorized synagogue or house of prayer, the members are liable to punishment. These taxes are supposedly levied

to provide for institutions for their benefit. Sometimes they get them, and oftentimes they do not. The laws concerning Jews are juggled about as the government sees fit. The law forbidding them to sell liquor was twice repealed, and as many times passed again. That interdicting them to own land has been repealed, passed again, and sometimes relaxed in practice. At present it is enforced absolutely. Many of the regulations are almost impossible of literal execution, so that it gives a splendid opportunity for graft to the venal official.

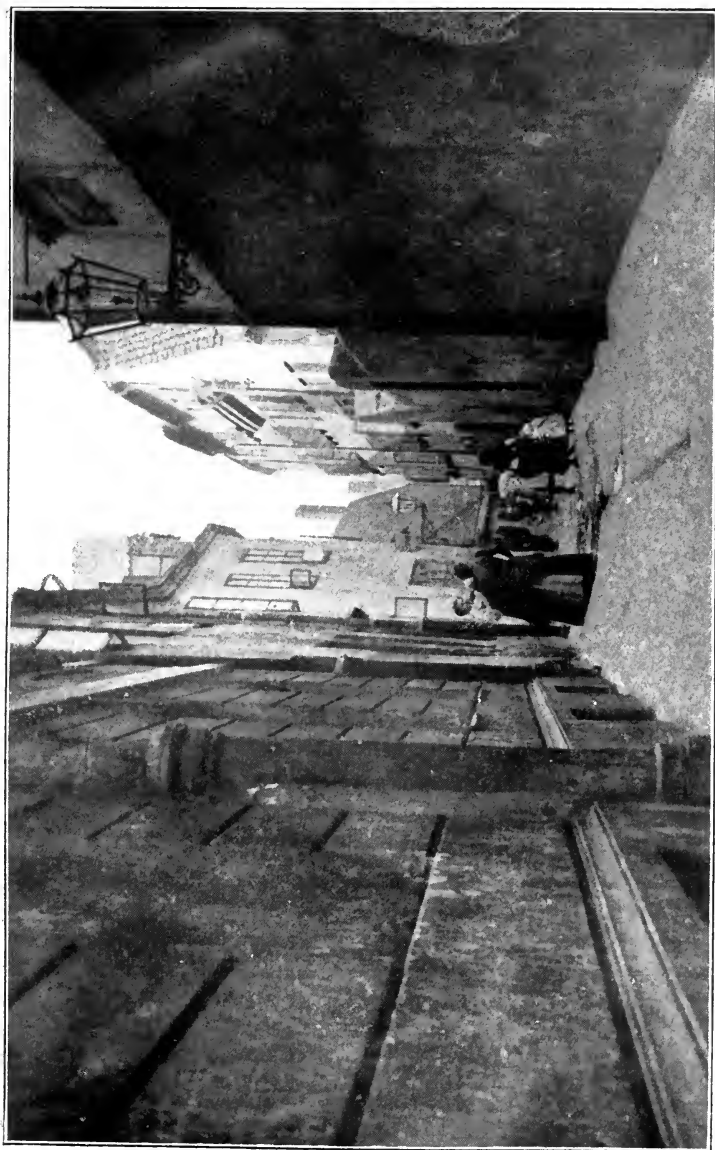
The Jews have retaliated by forming what is familiarly known as the Bund. It is engineered by active, resourceful Jewish brains, and is financed by Jewish wealth. The government is constantly feeling its lash. It has many ramifications, and usually works underground with the craftiness of the East. It has smuggled much forbidden literature into the country, and has been instrumental in organizing many strikes. The headquarters of this Bund are in Warsaw. This Bund has prepared the trouble, financed it, and hired some Russian to throw the bomb or do other violence. To counteract the Bund, in a measure, the Black Band, or Hundred, is an organization of loyal Russians, and had a great deal to do with the anti-Semitic disturbances. One cannot blame the Russian Jew for being somewhat of an anarchist. Neither can he be blamed for disliking enforced army service, where he is likely to be subjected to gratuitous insults; likewise, no matter how faithful he may be, he can never rise above the ranks.

Between the Jew and the Russian there is a wide gulf — that of race, language, and religion — and this gulf keeps them apart almost as much as if they lived on different spheres. This has given rise to difficulties for which no analogies can be found in Western lands. Many

of the towns within the Pale are places of only five or six thousand persons. There are Pales within the Pale, for the city population is likewise segregated. In this town there is likely to be an imposing Russian church, while the synagogue will be hidden away. There must be at least eight hundred Jews in a community before a synagogue can be built. In many places they have almost a complete monopoly of the trade and commerce.

A Jewish village is not an attractive place. It is even less sanitary than its Russian counterpart. The extreme of squalor and dilapidation is greater. The household refuse is simply tumbled into the street. Although the Russian Jew will not eat pork, plenty of pigs will be found about the premises, which they raise for their Orthodox neighbours. Dogs and the gray-backed crows appear to be the only scavengers at work. They seem to like to live herded together in human pigstys.

It is the same in many of the cities. In Warsaw, for instance, in the Jewish quarter, hundreds of persons live in little courts that are so dilapidated they ought to be torn down. It is in the old sections, which have been abandoned by other races, that they swarm. Thousands who were expelled from Moscow and St. Petersburg sought asylum in Warsaw. This influx made the Ghetto problem a great deal worse than it was before. All of the Jews, however, are not really poor, and they could at least improve things. The fact is that they are content with such conditions. On the streets there are always plenty of the Israelites in sight — men, women and children. They swarm along the thoroughfares, seeming to have nothing else to do. They hang around the stores waiting, like Micawber, for something to turn up. They are wholly interested in barter and trade. They not only monopolize the old clothes business, but,



JEWISH QUARTER, WARSAW

if a Russian brings in some grain or a horse to sell, he will employ a Jew as middleman.

I wanted to take some photographs in this quarter, but as soon as I found the right grouping, others began to pour in until the whole sitting was spoiled. In one instance at least a hundred stood before my camera, until the narrow street was blockaded, and they were still coming from every direction. I started away, giving it up in disgust, but a crowd of small boys followed me, wanting to see what would be done. At last I jumped on a passing car, as I feared a policeman might become curious, and I had neglected to secure the required permit to take photographs from the police authorities.

The inquisitiveness of the Russian Jew is a peculiar characteristic. There is an awful desire in him to know all about you. When I have met him on the trains, I have been compelled to listen to questions by the score, many of them really impertinent, and all of them relative to myself and where I was going. When I turned questioner, he would immediately shut up like the proverbial clam. All of them seemed able to talk at least a little German, and this was our medium of communication.

In Russia persecution has lent the Jew somewhat the dignity of the martyr. If the unpleasant characteristics existed only in Russia, one might excuse many of them. But in Austria and Hungary the Jew is a free man. He can live as he chooses, wear his ringlets, and make money in any way he sees fit. But one has only to go to Cracow, Lemberg, Podwoloczyka, Brody, or any other town in Austrian Poland, and find the same characteristics repeated. It seems as though these are the habits and ways of living that he chooses. He is equally as dis-

liked in those places. The banker dislikes him, because the trousers' pocket is his bank. The peasants dislike him and even fear him, because he is about the only one of the lower classes who takes the trouble to learn two or three extra languages. These are some of the objections — trivial and unreasonable as they seem to us — that one hears against this race. If in Russia the Jews are compelled to live in certain sections near the market, in Lemberg they do so from choice. In the latter city, although most parts of the municipality are fairly clean, the Jewish quarters are at times almost filthy.

Either isolation or the influence of the Ghetto life has made the Russian Jew narrow, selfish, crafty, and fanatical.¹ He is unsympathetic with everything outside his own religion. He would rather die than eat anything not prepared in the old Mosaic way. For these and his other unlovable qualities, no nation in the world wants him. His co-religionists in Hamburg, Bremen and other places simply help him with enough money to reach North or South America. It is a case of loving him only with the seas between. When he reaches New York, he is oftentimes sent on to another city. About the only class that welcomes him is the owner of a miserable tenement, scarcely fit to be tenanted by hogs, and the sweat-shop employer, who sees in him another victim for his vampire-like, blood-sucking system.

At a distance one sympathizes deeply with these miserable human beings, who have remained a race apart, and follow the old faith without change; in the Ghetto one fails to see a single lovable quality, and he feels almost a contempt for them. One must absolutely renounce all ideas of cleanliness and honesty in order to

¹ It must be understood that the descriptions in this chapter apply wholly to the Polish and Russian Jews in their native land.

find anything congenial in its atmosphere. However unpleasant such ideas are — and one dislikes the very idea of harbouring them — that does not get rid of the fact that they arise. “Their laziness, their filth, their craftiness, their perpetual readiness to cheat,” says Hugo Ganz, in “The Land of Riddles,” a German work translated by Herman Rosenthal, an educated and prominent Hebrew, “cannot help but fill the Western European with very painful feelings and unedifying thoughts, in spite of all the teachings of history and all desire to be just.”

The Jew is not hard to recognize. In addition to his physiognomy, for which Nature is responsible, he has acquired a shuffling gait, an uneasy glance, and a stoop of the shoulders. All wear a little cap and long overcoat, called the *caftan*, which comes down to the shoe tops. Even in the extreme winters they will not adopt the more comfortable Russian dress, but wear their thin, flimsy, oftentimes buttonless overcoats. Whether the wearer has warm clothing underneath, the onlooker knows not. This black coat is to him a badge of respectability. On the Sabbath, however, the well-to-do Jew will put on a better coat and more respectable cap or hat, for all close up their places of business, even though they do not hesitate to talk business among themselves. They do this even in the synagogue. All wear beards and have the hair long. The ringlets, of which the Polish Jew is so proud, are forbidden in Russia. At Cracow and Lemberg one will see them twisting these ringlets with tender care, and many even go to the barber to have them curled. When forced to cut them off during his term of army service, the young Jewish youth actually sheds tears.

The Russian Jew, like his counterpart across the bor-

der, keeps his hands buried in the sleeves of his *caftan*, or has them clasped behind his back. He does not look any more wretched, or any more unhappy, than his free brother in Austria. The Jews do not look as though they thought their lives were hanging by a single thread. The poverty-stricken and consumptive-like look has been spoken of so much. I doubt whether they are naturally weaker than their Russian neighbours — certainly they are not in our own country. It is quite likely that some have an insufficient quantity of nourishing food to keep up their strength. One trouble is that they never exercise, are content to live in filth, and have no regard for sanitation in any form. These at least are not forbidden by either the Russian or Mosaic laws. The Hebrew Aid Society in Hamburg compels each one receiving aid from them to take a bath, and it is oftentimes not an easy matter to do.

The Jewish women are generally poorly dressed. Their garments, however, are usually cut after modern fashion plates, but the skirts are ragged and bedraggled with mud. This is all the more noticeable, because many of the younger women are gifted with beauty. Their principal occupation seems to be standing in doorways, or on street corners, and gossiping with each other or the men at work. This is not because they cannot work, for they have all been trained in housekeeping, if not in any other occupation. All married women are supposed to wear a wig, called the "shaitel," but this obligation is quite likely to be evaded in some way by the young woman who has beautiful tresses.

The Jewesses are generally married very early — at fifteen or sixteen. Marriage is considered necessary, for an old maid is unpopular with both men and women. It is a grievous matter to a mother who has an unmarried



RUSSIAN JEWS



JEWISH CHILDREN

daughter on her hands much past the age of twenty. When a girl reaches a marriageable age, the marriage brokers advertise her beauty, piety, and housewifely talents; also her marriage portion, if she has one, and the marriage is then arranged by the parents. This "skat-chen" will be found in every town of any size within the Pale. If the parents possess means, the daughter must have a dowry. The parents of the young man will probably stipulate a sum, but this may be compromised. The inclinations of the prospective bride are not taken into consideration, unless she has decided opinions of her own, as some girls have in this day and age. The marriage brokers of different towns frequently exchange lists. It is to their interest to get as large a dowry as possible, for their compensation is usually on the commission basis. Even the rich Jews often live in a very common style, entirely at variance with their wealth. A marriage will frequently be the one occasion when they break away from this habit and make a grand display of the girl's dowry.

It is an unfortunate fact that a deplorable percentage of the victims of the white slave traffic, in both the Old and New Worlds, come from the miserable homes of the Russian and Polish Jews. They are as numerous proportionately in Rio de Janeiro as in New York. Not only does this lapse of virtue affect the individual, but it is bound to have a reactionary effect on the entire family life.

The Russian Jew of to-day is a survival of the times of the Sanhedrin. The law is still administered by the rabbis throughout Russia, wherever the Jews are to be found. It would be next to impossible to induce a colony of this race to live even in the smallest town unless there is a rabbi among them. If this religious leader dies, the

elders at once communicate with the chief rabbi of their district, who sends them one on approval until a new one is elected. As a rule, the salary is not large, and his position is similar to that of the parson in the Deserted Village. He is given a home, however, and the congregation will at least see that food is in the house.

It is the duty of the rabbi to see that his people observe the law of the Talmud, and follow the prescribed ceremonies. He must affix his seal to all meat sold by Christians to his flock. If a butter knife should accidentally be used for meat, he decides whether the meat can be eaten. If milk has accidentally been spilled on meat, it cannot be eaten without the approval of the rabbi. He arbitrates disputes between master and servant, husband and wife, neighbour and neighbour, and from his decision there is no appeal. From the birth to the grave he is the law and the prophet to his chosen people. The many little things prescribed by the law of the Talmud, under the literal interpretations of the Russian Jews, seem absurd to us, but they are serious matters to that race.

The Russian Jew does not want to be an agriculturalist. Baron Hirsch tried the experiment of establishing a colony of Russian Jews in Argentina, and expended millions of dollars upon the project. It has not been a success, for most of them soon drift to Buenos Aires, Rosario or Montevideo. They do not work at trades that involve much physical exertion. But they engage in such lighter occupations as shoemaking, tailoring, cabinet-making and painting. Most of the men learn at least a couple of these trades, so that if work in one is slack they can work at the other. Should these Jewish artisans all leave at one time, they would be greatly missed in the communities. They generally work by

contract, for then there is a chance to earn more money. In this way, too, they can make good use of the young boys apprenticed to them. The Jew becomes a hard task-master under these circumstances. In order to benefit himself one Jew will often denounce to the police another who has become an active competitor. The Russian is hardly more heartless toward the Jew than the wealthy merchant oftentimes is toward his poorer brethren. This is often exercised through the "clique" in the congregation. It will interfere in almost every detail of family life, and can make life miserable for the offender.

Many Jews are money lenders. The easy-going Russians fall ready victims to this class. Officials borrow, and then have to steal to pay back the money with usury. If the money lender learns of the crookedness, then the borrower is in a still sadder plight. It gives a chance for blackmail as well. But this class includes only a small proportion of the race, and some of the worst usurers are Russians. Most of them are engaged in business of a more legitimate kind. The Russians say that if they could only get rid of the Jews, Russian traders would take their places. That is questionable. In many places the wholesalers and buyers of produce are practically all Jews. The Russian wants a fifty per cent. profit; his Hebrew competitor will take five per cent. rather than lose a sale. The Jew's conscience does not trouble him, however, if he can get the fifty per cent. Vodka distilleries are owned by that race, and they are the innkeepers as well. Family rings or syndicates practically control all business in some communities. This occasionally almost strangles them.

The fact is that most of the Jews are miserably poor, and especially so since the added congestion of the last

thirty years. Credit them with all the worst qualities attributed to the race by the most bitter anti-Semite, it would be hard to conceive of the eighty Jews in some communities, where four-fifths of the population are Hebrews, making a very rich living off the remaining twenty Christians, many of whom are almost as poor as themselves, either by loaning them money or cheating them in barter and sale. Most of them probably have not enough money to buy railroad tickets for themselves and families to the frontier. This extreme poverty has brought out one good side of these Jews, for their charity and philanthropic institutions merit the admiration of all regardless of race or religion.

Not more than ten per cent. of the pupils in a university may be Jews, although this rule is somewhat relaxed in some instances. This leads to some unexpected results. As so small a proportion of Jews are admitted, and there are so many applicants, only the very brightest minds stand much show. The examinations are unusually severe in their tests of Jewish applicants. Practically no Jews gain admittance who have not distinguished themselves in the inferior schools. These chosen few soon show their superiority and begin to rise over the other ninety per cent., who have not been so carefully chosen. At the end they are likely to come out with the highest honours. Those who do not go into business enter the professions of law or medicine, for these are the only liberal professions open to them, and soon forge to the front. The sacrifices that parents will undergo in order to give an education to the sons are pathetic. They realize that this is the only way by which the burdens of restrictive laws can be lifted from the youth.

Ever since the time of Catherine the Great, when the Pale was established, there have been alterations and

modifications of this district. At times the Jews have been enticed out by leniency, and then again driven back. Nicholas I was especially severe upon them, and heavy pressure was brought to win them over to baptism. Under Alexander II was the "golden age," for he reversed almost every policy of his father during the first half of his reign. As a result, Jews flocked to cities outside of the Pale by the thousands. They were allowed to do contracting, banking, etc., and the era of rich Jews began. Even before the death of Alexander, however, Jewish riots had begun. Envy and Nihilism both contributed to this revulsion. The assassination of the Czar in 1881 caused a reign of terror in many cities. Synagogues were burned, and the Ghettos sacked in many towns. The segregation began again with renewed vigour. Jews were forbidden to carry on business on Sundays and the principal Christian holidays. It is estimated that a quarter of a million souls or more fled from Russia in 1881 and 1882.

Pobiedonostsev, the Procurator of the Holy Synod under the last two reigns, undoubtedly had a great deal to do with the severity of the crusades against the Jews. The number of Jews in educational institutions was limited, and they were forbidden to maintain schools of their own. The climax came in 1891. Perhaps thirty thousand Jews lived in Moscow at that time, professional men and artisans. They dwelt in what was known as the Zariadic quarter, a miserable section of the city. Cossack troops, under orders from the Governor-General, raided these quarters and forcibly ejected many from the city. All rights of residence to artisans were withdrawn. Every train carried away groups of these pitiable outcasts. The wealthier ones helped their poorer brethren, and outside relief came in as well. Within a few months

most of the colony had disappeared. In St. Petersburg the same exodus was enforced, and the Jewish colonies still left are comparatively small.

There is no question that the Jews have been subjected to even severer persecution in Russia in the past decade. At the Kishinev massacre, on Easter Sunday, 1903, forty-seven Jews were killed and almost six hundred wounded, more or less severely. Seven hundred houses were destroyed, six hundred pillaged, and at least two thousand families were utterly ruined. Kishinev is the capital of the government of Bessarabia, and was formerly a part of Roumania. It has a population of about one hundred and fifty thousand, of whom one-third or more are Jews. Kishinev was formerly a prosperous town controlling the trade with Odessa, Roumania and Southern Austria. Jewish merchants had a big share of the trade. The trouble began through the publication of anti-Jewish articles in a newspaper published in that city. This publication went so far as to accuse the Jews of ritual murders. As a result the Orthodox population was thoroughly aroused. This newspaper, however, was the government organ in that city, and there was no censorship exercised. There were at least five thousand troops in the city subject to the call of the authorities, when the riots broke out. They were not used.

Such disorder would not be permitted in any other civilized country, whether directed against Jews or any other race. The authorities did not make any effort to stop the rioting until they were afraid it would get beyond control, and thus endanger the lives and property of the Orthodox population. This affair stirred up the whole world, because of the terrible reports that were sent out by correspondents. Resolutions of Hebrew and Christian organizations, denouncing this outrage, were

passed by the hundred and sent to the Czar, but were not received by him.

The Kishinev incident was not the latest or greatest instance of anti-Semite disorder. In November, 1905, serious anti-Jewish riots occurred in Odessa, where the race was more powerful and influential than anywhere else. It is a fact that it is the Jews who put in motion and practically regulate the currents of business life that move in and out of Odessa. Deprived of Jewish capital and brains, that city would lose much of its importance. The sons seem to have the same successful traits as their fathers, and many of them are entering the professions where they are equally as successful as their fathers were in commercial lines. Although not loved by any means, the Jews had always had greater freedom in that city than in any other part of the Empire. It was easy to arouse a race antipathy, however, when murder and anarchy were in the air over almost the entire country. The governor-general allowed a demonstration of the organization known as the loyalist Black Band. Hundreds of its members had been allowed to carry arms by the officials. Many were mere boys, and others were the toughs and rowdies that naturally will be found about a great port. Their principal duty was supposed to be the revenging of the general public for the killing of policemen and officials by unknown anarchist or revolutionary bands.

For three days Odessa lay at the mercy of lawlessness and disorder. The results were seen when three hundred and fifty bodies were heaped into a common grave in the cemetery. In the Jewish quarter whole rows of houses stood desolate. The marks of bullets were thick upon the walls. Women and children are said to have been thrown out of the upper stories of buildings on to

the stony streets below. It is little wonder that a policeman was picked off occasionally by some Jew from a secure hiding-place. The great wonder is that they restrained themselves as much as they did, for two hundred thousand or more lived there, according to statistics.

An English friend of mine, who lived in Odessa during this time of troubles, told me the following, which I give verbatim: "In the Jewish quarter whole streets of shops were looted, and that which was not taken or destroyed was strewn throughout the streets. Many horrible crimes were perpetrated every day. After the worst of the massacres was over, a friend and I visited the Jewish cemetery, where scores of bodies were lying out in the open; moving amongst them were many people seeking to identify relations. Children were looking for parents, and *vice versa*. Altogether it was a horrible scene."

An American, who lived there at that time, and whose name I dare not mention, told me that some Jews were warned beforehand that if a certain amount of money was paid, their families and property would be inviolate. Those who did not pay suffered with the rest. I mention this to show that these riots were deliberately planned, and a firm stand on the part of the officials could have prevented them. The misery of the poor Jews at that time was extreme. They lived in cellars, or crowded into unsanitary rooms like pigs. The police reports blamed the Jews for everything. If a shot was fired, it was blamed upon a Jew, when it might have been done by a member of the Black Band in order to start an anti-Jewish riot, which meant a chance for pillaging the shops. The punishments of the few who were arrested were trivial, in the eyes of an American. The

same was true in Kishinev. Although a number were sentenced to prison at hard labour for from two to seven years, none were executed and the real leaders escaped. Compare this action with the treatment of other disorders of the same year when directed against the government.

What is the solution? One can have none without the co-operation of the Russian government. The best thing for Russia would be to remove all restriction laws, or even forcibly distribute the Jews evenly over the Empire. Such a separation would be better for the race as well as the Empire. They would then only form about four per cent. of the population. They would undoubtedly help business conditions in many places, where Russians seem unable to cope with the problem. The percentage would be so small that they could not harm the non-Jew traders. The horizon of the strict Talmudists would be broadened, for they undoubtedly have within them the elements of better things. They are at least entitled to life, the pursuit of happiness, and a reasonable degree of liberty. The world would be rid of a serious problem. The United States would be freed from its own threatened Ghetto problem, for the Russian and Polish Jews, who come to our shores, simply add to the congestion of our largest cities.

CHAPTER XV

SOME CUSTOMS AND CHARACTERISTICS

Russian Traits and Inconsistencies — *Nichevo* — Lack of Discipline over Self — Procrastination — Good Nature — Tipping — Love of Music — Tea — Eating — *Kvass* — Vodka — Lack of Ventilation — Heating — Russian Baths — Bargaining — Picture Signs — Funerals.

“ ARE you not afraid to go to Russia? ”

This question was asked me many times by friends before I started for that country. I mention it because it illustrates a widely prevalent opinion concerning the Russians. So many class the Slav with Mongols, Persians, and the undisciplined Asiatics in general. As a matter of fact he is the reverse of barbarous; he is peaceable, malleable, tractile, and pliant; likewise the ordinary Russian is essentially a democrat. His humanity is warm and generous; his Christian charity gives a wide tolerance to the failings and foibles of his fellow creatures.

One's opinion of Russia is sure to be contradictory. There is no so-called civilized country where there has been so much cruelty since the Dark Ages, and yet it would be difficult to find a people, whether peasant or noble, more kind-hearted, charitable and full of the better humane qualities. One might sum up these qualities as kindness, a desire to please others, and a wish not to offend. Foreigners, who have resided in Russia for years, unite in this view. This is but one strange paradox out of many that one meets face to face in Russia. I can explain it in no other way than that the good qual-

ities are the natural characteristics, while the harsher qualities are the veneer of tradition and environment. The officials do their severe repressions in support of a traditional autocracy. The common people, incited by the real and fancied wrongs of their environment, become intoxicated into a frenzy and stop at nothing — not even cold-blooded murder. The next day the peasant may repent in tears. His appearance and acts under the influence of these two forces is as different as that of a man when sober and when saturated with alcohol.

Every race has more or fewer of these irreconcilable qualities, but in the Russian they exist in a greater degree. In fact, some philosophic writers attribute these qualities to the influence of climate. The battle with the hostile forces of nature, they say, has developed in the Great Russian qualities of tenacity, energy, and strength. The insuperable forces of nature, on the other hand, have developed qualities of patience, resignation, and even weakness. The former has developed a hardness of character by the very bitterness of the struggle; the latter has taught him to sympathize with the afflicted and desolate. He applies to his adversary or enemy a brutal treatment, but he would meet the same punishment himself with stoicism. But, although these qualities exist side by side, the milder predominates. The Russian, and especially the peasant, is naturally a humane being, compassionate and human, peaceful and disinclined to fight. In travelling over the country one will see fewer examples of actual brutality than in Latin America.

“*Nichevo*” is a common answer of a Russian where it is a matter of indifference to him. The same word expresses that happy-go-lucky, what-does-it-matter spirit so characteristic of him — a readiness to submit to what-

ever fate has in store for him. Closely allied to this spirit is the lack of discipline and restraint over self. When the Russian eats, he eats to excess. If he plays cards, he never wants to stop because the hour grows late. If he takes to socialistic philosophy, no limitation is set to his views. If he seeks political liberty, it must be absolute. If he wants to indulge the passions, no moral laws will stop him.

This disinclination to submit to discipline is one of the noticeable phases of Russian character, and is probably the result of the duality of characteristics described above. This extreme idea of personal liberty has undoubtedly aided in maintaining the autocratic form of government, and has been one of the chief obstacles to the achievement of political liberty as understood and accepted among Western nations. Political liberty does not mean license, and cannot exist without a certain amount of constraint upon the individual. Peter the Great well illustrates the Russian character. Maurice Baring characterizes him as follows: "He was an unparalleled craftsman, the incarnation of energy; unbridled in all things; humane, but subject to electric explosions of rage; he spoke well, wrote badly, and drank deep."

Autocratic and severe as the Russian government is in political affairs, there is no country in the world, not even the United States, where the individual enjoys so great a measure of personal liberty; where there is so little moral censorship; or where an individual can do as he pleases with so little interference or criticism. A censorship of the press or theatre on moral grounds is almost unthinkable to the Russian. Matters are openly discussed in newspapers which would not even be mentioned in an American periodical. Every foreigner re-

siding in the country, with whom I talked, spoke of the low moral standard. In many cases it is doubtless an unmorality rather than an immorality, resulting from this radical idea of personal liberty and lack of discipline over self.

I had thought that the Spaniards' *mañana* was the maximum of procrastination, but it is nothing to the Russian habit of putting everything off. Even the calendar is thirteen days behind our own. The ordinary railway train is scheduled so slow that the engineer has difficulty in throttling the engine down to keep within it. A stop of eight minutes is rare, and fifteen minutes at most stations is more common. Saturday is not a good day for business, because Sunday is coming; and Monday is worse, because Sunday is just over. There are so many holidays that the average working year contains only about two hundred and twelve days. Easter alone takes one week, and Christmas seven days more. In some districts any establishment that works on holidays is subject to fine. The expression "In reply to yours of even date, etc.," is unknown. An American Consul informed me that a wait of two or three months is nothing at all uncommon. The American Ambassador recently received a letter from a government official, in answer to a letter written by his predecessor almost two years previously. Thus again is the Spaniard's laurel taken from him. Poor Don!

The Russian patience and good nature is well exemplified in travelling. The express trains charge an extra fare for a "platz kart," but in most stations these cannot be obtained until a half-hour before the train starts. Hence the Russian, frequently accompanied by his friends, reaches the station sometimes an hour before the train starts, as there is sure to be a line-up in front

of the ticket window. He hires one of the porters to get into line and secure his ticket, as well as look after his baggage, for no Russian would carry his own traps. In the meantime the traveller and his friends adjourn to the restaurant, and pass the time in eating or drinking tea. If it is a night journey, the Russian brings with him a blanket, towels, and pillow, surely, and frequently his own sheets, for no bedding is furnished on Russian sleepers unless extra is paid. In fact, the compartment is likely to be filled with the packages and bundles of the passengers. The Russian prefers his own bedding, and then he knows whether it is clean or not. He strongly dislikes using sheets, blankets or towels that are in a sense public property. This is the reason that in some hotels they charge you for bed linen, for formerly nearly all travellers were supplied with their own linen and, if they were not, an extra charge was considered reasonable. The Russians do not consider the transporting of this extra luggage any impediment whatever.

The tipping is endless. At the hotel you have your room waiter, who brings your breakfast and sees that no extra is omitted from your bill. Then there is the chambermaid, who makes your bed; the "boots," who cleans your shoes; the general utility man, who carries your baggage; the boy who hangs up your coat and hat; the elevator boy, if there is such a luxury; the bell boy, who tips his hat every time you look in his direction; and the door boy, who does the same every time you go in or out. The porter is the most important of all, and deserves a sentence to himself. He is the general information man, has a smattering of one or two other languages, and would scorn a few kopecks, but likes the looks of silver. When you engage a room it does not

always include bed covering, or towels, or light, and it is very pleasant to find these extras on your bill. As I said before, your room waiter sees that none of these escape, and you are expected to fee him for his faithfulness. Great and marvellous is this Russian system of tipping, and I raise my hat to its wonderful ingenuity and completeness.

Russians of all classes are very fond of music, and are naturally musical. A good opera or ballet is always well patronized. But it is of the peasants that I wish to speak especially. One will hear music everywhere in the villages. The charm of many of the songs is indescribable. One who has heard several regiments of soldiers singing will never forget the impression made upon him. A body of workmen will likewise frequently sing while at their task. The music has a peculiar cadence, and is hard to reduce to written form. It is based on a natural scale. That is the reason that the written copies of the folk-songs poorly resemble the actual songs one hears. They have songs for every occasion. The music of many is a chant, which accompanies one or two lines of the songs, and constantly repeats itself to the end.

There are choral songs to celebrate the changes of the seasons, festivals of the Church, and various peasant occupations. The themes of these songs are not always pleasant. Wife-beating, husband's infidelities, horrible stories of witches and vampires are common subjects. A wife, who is being beaten, entreats her spouse as follows: "Oh, my husband, only for good cause beat thou thy wife, not for little things. Far away is my father dear, and farther still my mother." The national musical instrument is the *balalaika*, a sort of three-stringed guitar. The accordion is also a very popular instrument,

and the demand for graphophones is only limited by the resources of the peasants.

“The Russian drinks tea all day,” said a Pole to me when I commented on the English habit of afternoon tea. And so I observed in travelling over Russia. Morning, noon and night it is tea, tea, tea. The Russian always takes his tea without milk and golden in colour. The peasant drinks just as much in quantity, only weaker. To all classes tea is the only refined beverage. It is to the Russian what coffee is to the Brazilian, and beer to the German. It is invariably served in a glass boiling hot, and with a slice of lemon to flavour it. I have seen a Russian drink five and six glasses of tea at a single sitting. On all occasions when a bargain has been concluded, or on receiving or taking leave of a friend, tea is given instead of wine or brandy. Russian tea is certainly an excellent article, and the Russians claim that its superiority is due to the fact that it is brought overland by caravan, and is never exposed to the sea atmosphere, which destroys the flavour.

The *samovar* is a national culinary utensil. It is a poor peasant indeed who has not his *samovar*. It is a sort of hollow water kettle, or tea-urn, in the centre of which a charcoal fire is kept burning. This keeps the water constantly boiling. The name literally means “self-boiler.” On the top is set a small kettle in which the tea is steeped. A little of this tea is poured into a glass, which is then filled with the boiling water. Nearly all business places keep one of these *samovars* ready at all times, and every little while a glass of tea is passed around. A visitor is sure to be offered a glass of this excellent tea. At least half of the clerks in a bank, whenever you call, will be found to have tea before them, or a glass that has just been emptied. The foreign visitor

very easily falls a victim to this same mania for the cup that cheers but does not inebriate.

The Russians love the good things of life, and no one need hesitate to enter the country for fear of not getting enough to eat. They are good cooks and, personally, I prefer the Russian to the French cooking, much as the latter is praised. Their soups are most excellent. They always cook and serve meat with them, and thick sour cream to add to your taste. It sounds strange, but tastes good. Fish soups are also very popular. One of the best is called the *ukha*. The *okroshka* is a cold soup to which Russians are very partial. It is made of such things as are found on the *zakuska* table, together with fruits and *kvass*. With all soups little pies containing fish or meat are served. Potatoes in some form are served with nearly every dish. With desserts they are as successful as with their excellent confections. It must be said, however, that many Russians have a very noisy and rapid way of eating. And their capacity seems unlimited.

There is always a buffet at one end of the dining-room, where are served what the French name *hors d'œuvres*, the appetizers. This is called the *zakuska*. Here are set the dishes which are calculated to tickle the palate. The Russian men first resort to this buffet, and precede the eating with a little vodka as an extra appetizer. The salads are usually composed of fish, hard-boiled eggs, salted cucumbers and onions. One will generally find raw or smoked salmon, hard-boiled eggs cut in slices, cheese of various kinds, and fresh caviar — all of these laid on bread and served as little sandwiches. There will also be radishes, and perhaps some other vegetable, and a bottle of vodka. Many of the large private homes maintain the same sort of a sideboard lunch.

An uninitiated American is almost ready to complete his dinner at the *zakuska*, while the Russian is simply laying a foundation for the grand superstructure that is to follow. When an American is ready to quit, the Russian is just coming to his appetite. The Russians think that Americans have poor appetites or digestion, because they eat so little. They call it "eating like a chicken," whatever the comparison may mean. The Russians are very fond of fish, and in large establishments you can purchase live fish in a tank and have them prepared for you while you wait. In a real Russian restaurant the waiters all dress in neat and clean white suits, which are certainly an improvement over black and is a commendable custom. The waiters watch the guests and anticipate almost every wish, instead of the guests being obliged to keep their eyes on the waiters.

Kvass is the oldest national drink of Russia. It is made from either bread, apples or cranberries, and is only slightly fermented. The stronger alcoholic drink of the country is vodka. The vodka industry is an extremely important one in many sections. This liquor is generally made from potatoes, although it is also distilled from rye in some sections of the Empire. Towards the end of the summer the scene around a vodka distillery is rather animated. Scores of peasant wagons come from every direction, bringing enormous quantities of potatoes. These are deposited in long tunnels covered with earth to a thickness of three or four feet, and lined with timber, where the potatoes are stored until needed. The earthen covering protects them from freezing. The distillery, if in the Jewish Pale, will almost surely be in the hands of one of that nationality. When the government established a monopoly of the vodka trade, it was a severe blow to these Jewish distillers.

The government is endeavouring to reduce the consumption of this real "fire-water," and to-day it can only be purchased at a government shop during stated hours, and each bottle bears the official stamp. The residue of the potatoes, after the vodka has been extracted, is a valuable food for cattle. The product of these distilleries is one of the strongest spirits that one will find in common use, and it is little wonder that it has wrought distress and ruin among the Russian peasantry.

The Russian does not seem to be a great lover of fresh air. The traveller in that country is impressed with this characteristic on every hand. In the railway coaches the atmosphere is at times almost stifling. And this is especially appreciable, if several not overly clean Russians happen to occupy the same compartment. The windows are all double, and an objection would be immediately raised if one would raise the sash to let in a little fresh oxygen. I have travelled all night that way in the greatest discomfort. The same is true in private homes and in hotels. The windows there are all double, and in the fall are securely fastened, the cracks tightly packed with putty or some substance, and they are not again opened until the warm weather of spring. Only one little pane in each room is left unfastened, but even this is seldom opened. When I left this pane open for ventilation, I would almost invariably find it closed on my return. The reason undoubtedly is the severity of the climate, and the fresh air must be heated, which is expensive.

How the people manage to keep healthy, breathing a heated and vitiated atmosphere the greater part of the time, is one of the inexplicable features of Russian life. One would think that all would become victims of tubercular affection. As a matter of fact the mortality, espe-

cially among children, is very large. Cases of longevity, however, are more numerous, so it is said, than in the other countries of Europe. The most dangerous period is during the spring thaws. The refuse, which has been thrown out in the snow during the winter, then thaws and fills the atmosphere with its foul vapours.

The Russians have solved the problem of heating very well, and their houses are usually overheated. Great stoves are built in the walls and covered with glazed tiles. They are so constructed therein that one stove serves to warm two rooms. They are monumental constructions and reach nearly to the ceiling. The lower part contains a chamber about three feet in length, and about half that depth and height. This is the fire-box, and is filled with wood. The flames shoot upward, when lighted, and then descend the passages before escaping. The heated air passes through many passages, and gradually warms the huge mass of stone of which the stove is composed. In the morning the stove is filled with birch wood, and after the wood is reduced to coals, the door and flues are closed and the stove radiates abundant caloric. Once thoroughly warmed the stove will retain its heat during the entire day of twenty-four hours. In large country homes there may be a dozen such stoves. Public buildings are kept as warm as private dwellings.

But plenty of wraps are needed for the street, or the people would become chilled. Every one wears heavy furs, donning them at the first cold snap, the purse simply dictating the quality of furs to be worn. Fur caps and coats are universal, and in the coldest months every one is so bundled up that it would be almost impossible to recognize even an acquaintance except by his dress. All have the appearance of suffering from a severe form of dropsy. The overshoe business must be an important

one in Russia, for everybody wears them even into late spring. The long row of overshoes to be seen in every hotel and restaurant, each with the owner's initials in them, is a very characteristic sight. They are not the flimsy kind worn so much in the United States, but sensible and substantial. Military officers even fasten their spurs to their overshoes.

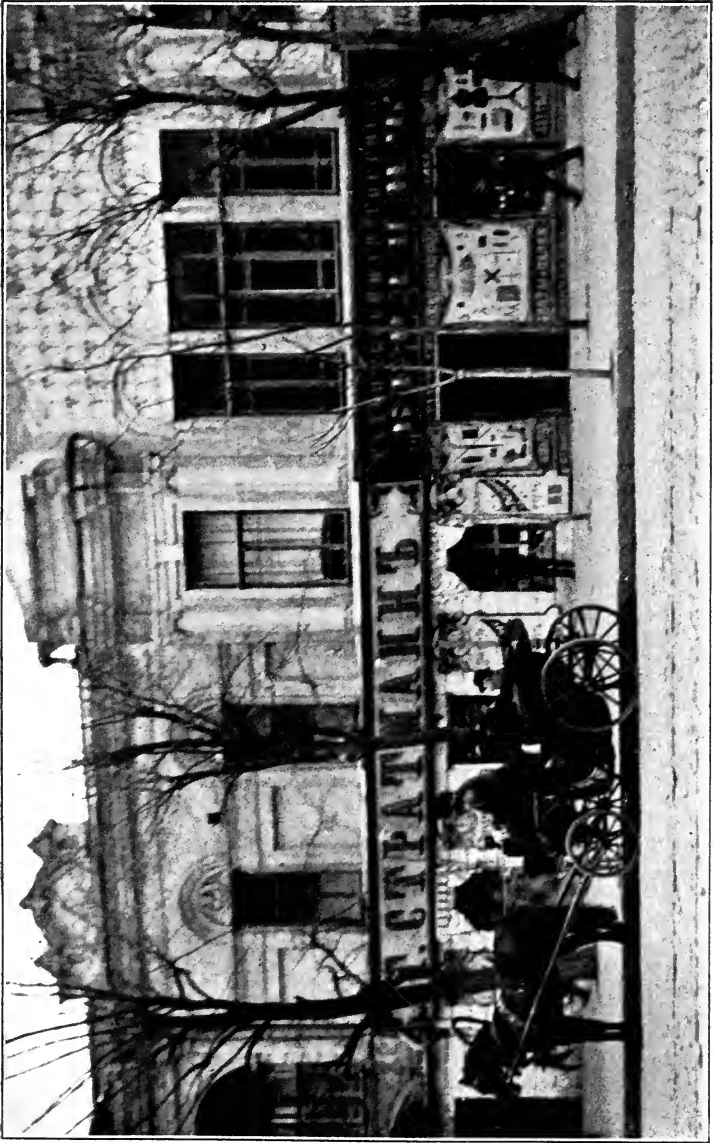
Snow is so frequently associated with darkness and gloom. This is not true over most of Russia. When the snow does fall it comes down in showers of microscopic darts, which glitter and sparkle as they are reflected in every direction. The sky is frequently as bright and blue as an Italian sky; the atmosphere is clear and pure, and the sun may shine for several hours. Then the reflection of the snow becomes perfectly dazzling. All the pedestrians seem to be blowing forth columns of smoke or steam into the frosty atmosphere. The moonlight nights, when the wind is still and snow deep on the ground, are delightful. In the country the frozen surface crunches, but scarcely sinks beneath the sledgē. If the moon shines directly over the ermine-like snow the night becomes light, and the solitude is broken only by the bells of some distant team. On such nights many picnic parties are formed for drives, with a good supper to be served somewhere on the route.

Among the peasants the weekly vapour bath is a most important event. This custom of a weekly bath is as old as Russian history. It has a certain religious significance, for the peasant thinks he must cleanse himself physically, as well as morally, before entering the sanctuary at service on Sunday morning. It takes place on Saturday afternoon or evening. Care is then taken to avoid all pollution until after service on Sunday morning. Most villages possess communal baths, and on Sat-

urdays one may see a whole string of peasants flocking to them. Otherwise the peasant takes his weekly bath in the bake-oven. The whole family — father, mother, and children — indulge in what we should term a Turkish bath here. After the bath the oven is whitewashed afresh, and is again ready to do its duty in providing the family with the staff of life.

The temperature is raised so high during the *Banii* that one not used to it is in fear of suffocation. In the winter time the peasant rushes out of the superheated oven and rolls himself in the snow; otherwise his helper will pour pailfuls of cold water over him. But the bath of the Russian is not always such a success as you would imagine, for he frequently immediately dons the same clothes that he has worn for many weeks. As a general rule, however, he will put on at least a clean shirt. Of other clothes, coat, boots and great-coat, he probably has no change. Hence the Russian peasant is oftentimes dirty and malodorous, not because he does not bathe, but because he has not forethought enough, or clothes enough, to change his attire at the same time as steaming himself. In the cities, such as Moscow and St. Petersburg, there are enormous *Banias*, in which poor people can get a bath as low as three cents, while the wealthier people can pay as many dollars.

Russian physicians do not have an established fee list. The Russian doctors will not usually render a bill, and it is really not in good form to ask him the price of his services. Would you question the man who saved you from drowning concerning his fee? It is repugnant to the Russian mind, so they say, for one in the holy calling of a physician, whose duty it is to alleviate pain and cure the ills of the body, to place his services on a pecuniary basis. For all that, the doctor does not expect to do his



PICTURE SIGNS ON RUSSIAN STORES



work gratuitously, as each one pays him what he thinks the services are worth. As Russians are by nature generous, the doctor generally fares very well, perhaps better than under the ordinary commercial system.

Russia would be an ideal country for bargain hunters, since it is necessary to bargain for almost everything. Even the most experienced bargainer, if a foreigner, is almost sure to come off second best at the game. The merchant usually asks at least twice as much as he is willing to take, and the buyer offers half as much as he is willing to give. On this basis the battle of wits begins, each one advancing or receding a few kopecks at a time, until a satisfactory basis is arrived at to the mutual satisfaction of both parties. If one intends to stay at a hotel or boarding house for any length of time, it is always advisable to bargain, and then he will pay more than a Russian. In the market, in the bazaars, with the street peddlers, it is all the same, haggle and bargain, bargain and haggle.

A curious custom of merchants is that of picture signs representing the articles for sale within. This is said to have arisen from the ignorance of the peasants, who were not able to read the printed signs. So common is this custom, that some of the shopping streets in Russian towns look like picture galleries of all sorts of articles useful for wear and practical use. Most of the signs cannot lay claim to much artistic merit, but they are useful. A peasant, who could not read a shoemaker's sign, knows that a picture of a pair of shoes means the establishment of a shoemaker. A haberdasher will have signs portraying hats, shirts, ties, socks, gloves, and other articles in his line. It may be only a strange figure constructed vaguely after the human form, but composed of collars and cuffs and shirts. A dry-goods dealer will

have full-length portraits of women dressed in Paris styles, while a tailor will have figures of men fully dressed. An implement dealer pictures some of the farming machinery carried in his stock. The foreign merchants have copied the same methods. As a consequence pictured representations of the American sewing-machine and steam plough have been added to this public art gallery. In villages, where primitive fire brigades are organized, each peasant is assigned a certain duty. One is to bring an axe, another a bucket, and his neighbour a shovel. A picture on his cottage of the instrument he is to bring will often be seen.

It is astonishing how cheap lace can be bought in Moscow. There one learns that lace-making is one of the old established industries of Russia. For centuries the peasants of Novgorod, Tver and other provinces have been noted for their skill in this work. Thousands of peasant women spend the long winters in making the web-like laces, which later will decorate some lady's garments, for there is always a market for it. Many of the designs are very original. The lace makers are poorly paid, and can realize only a few kopecks a day for their labour, but they know that there is a demand for all they can produce. Little girls not more than nine years of age, and even little boys, will be found bending over a cushion on which they are working lace. In every centre there are a number of female lace agents, who buy the work of the village women and sell it to the merchants in the cities. Thousands of yards of this peasant lace are sold each year in St. Petersburg and Moscow; but the traveller will do far better to purchase it in the latter city, as it is nearer the centre of the industry and the prices are lower.

The Russian peasant is not noted for his truthfulness

about affairs that concern his self-interest. This is especially true when dealing with the authorities. It is probably the result of his serfdom. In court it is quite common for them to perjure themselves, and to construct an elaborate story out of whole cloth, as we say. When this is proven false he replaces it with another tale equally fanciful. The fact that he lies is not so strange, but that he retracts one statement so coolly and replaces it with another. It seems to be an Oriental trait. A friend of mine, who lived in China several years, has told me of this same habit among the Chinese. Their reason is that if you tell one lie and are found out, you can then tell another. You always have the truth to fall back upon. But if you speak the truth at first, you have told it all. Furthermore, you do not know what purpose the other person has in questioning you, and it may be for your injury. The Russian peasant, like the Oriental, does not expect you to take his statements literally. It is oftentimes a desire to please that leads to prevarication — a desire to answer in the way you would like to have the answer.

The custom of elaborate funerals is universal throughout Russia. Many poor families almost bankrupt themselves in paying this last tribute to the dead. In no country that I have ever visited are funerals so noticeable. They take up the greater part of a day, with a long procession through the streets, which makes them all the more conspicuous. The first peculiarity to attract attention is that all the mourners walk, although several carriages may follow with no person in them. The priests sometimes walk and occasionally ride. The funeral cars of the first class are very elaborate, and are frequently drawn by six white or black horses with a man leading each horse.

At the head of the procession a number of hired attendants walk, the number depending on the outlay. These professional mutes, with their silver-trimmed black coats and cocked hats, are supposed to add an impressive air to the occasion. The first one — or, sometimes, two — carries a large cross, while the others bear lighted candles or tapers, banners, sacred icons, or the insignia of rank, if the deceased belonged to that station of life. If the deceased had any Imperial decorations, they are borne in imposing state on velvet cushions. Passers-by on the street reverently remove their hats as the funeral train moves along. On some occasions singers march and sing, or chant, a very weird melody. The funeral service in the church is very long, and there are generally several clergy taking part in it. In Ialta I saw a curious proceeding, which I was told is quite common. After the exequies in the church were over, the body, in an open coffin, with a crucifix in the hand, was brought out to one side of the church. The family grouped themselves at the back, and a photographer took a picture of the scene — a rather uncanny memento, it seemed to me.

CHAPTER XVI

EDUCATION AND LITERATURE

Confusion of Educational System — Lack of Teachers — Censorship of Universities — Poverty of Students — Newspapers — *Novoe Vremya* — *Moscow Gazette* — Literature — Pushkin — Turgeniev — Dostoyevski — Tolstoi.

RUSSIA has a long distance to travel yet in the matter of education. The fact that she never went through the fires of the Reformation is undoubtedly one of the reasons. Norway, Sweden and the other countries of Northern Europe began their educational advance with this great move. The Lutheran Church in Norway, for instance, required a certain standard of education before confirmation, and confirmation was necessary in order to take part in the political activities of the country. A school is now required for every twenty pupils of school age in the land of the old Vikings. Russia is at the other extreme in educational advancement.

It is in both agriculture and education, the two most essential subjects in a country like Russia, that the nation lags farthest behind. Statistics on the subject of education are very unreliable. Because of the confusion of the system, really accurate enumerations have not yet appeared. Some of the schools, which have been reported from year to year, were recently found to have no more than a paper existence. I have seen it estimated that from eighty to eighty-five per cent. of the people are unable to read and write. Whether that estimate is high

or low, the fact remains that by far the greatest majority of the population are without that accomplishment. It is the one thing of all, — the most important of all in an enlightened government — that is left by the Imperial government to local initiative. As the whole system of education, like all governmental functions, is under the absolute control of the Czar, we are justified in blaming the Autocrat and his advisers for the general conditions of ignorance now existing.

It is doubtful if more than one quarter of those of school age are enrolled in public schools of any kind. In addition to these there are some who receive instruction in private schools, or from tutors. The distance that many have to travel makes it a physical impossibility for them to attend an educational institution, and this is one of the greatest difficulties to be overcome. Most of the schools are only open in the winter, when the weather is severe. In some instances, in towns where schools are located, provision is made for children of peasants to be boarded at a very low rate, most of them bringing their own rye bread and sour cabbage. In many of the church schools instruction is practically confined to the learning of the Russian and old Slavonic alphabets, the church catechism, and the rudiments of arithmetic.

It is a curious feature of Russia's bureaucratic government that there is no centralized authority having control of all the educational machinery of the Empire. Several departments of the government, for instance, have entire groups of schools under their control. The Departments of War, Marine, Finance, and Agriculture each have control of certain schools, as well as the Director of the charities known as the "Institutions of the Empress Maria." The Minister of Ways of Communication also has certain technical schools under the super-



RUSSIAN SCHOOL CHILDREN

vision of his office. The Holy Synod and the Zemstva likewise play an important part in the field of education, and have almost exclusive supervision, together with the Town Councils, over primary education. Of these two groups of schools, those of the Zemstva are generally the best and most practical.

There is a Minister of Public Instruction, who has a sort of general control over education. This position, however, has often been filled by a military officer, who knew little about the subject. For this reason many Russians have styled this official the "Minister for the Prevention of Public Instruction." This department of education is assisted by a Scientific Council, as a sort of advisory body. This body includes ex-professors and ex-lecturers and a small body of men selected for their learning. The yearly allowance made to this official in such a vast empire is scarcely more than that of some of our leading states. It is only a small fraction of the total government budget, and about one-sixth of the sum allotted to the War and Navy Departments. It is doubtful if as much is spent on elementary schools by the Russian government as is devoted to that purpose by Greater New York alone. The church schools are generally supported by their respective parishes, but receive some help from the Holy Synod. The Zemstva schools are maintained entirely by that body. The ministry occasionally grants a subsidy to the schools supported by the Town Councils.

The Russian officials generally give as an excuse for not establishing more schools the lack of qualified teachers. The real fact is that the wages paid are so very small that teaching does not attract thousands who are well qualified for that work, and would gladly enter it were sufficient inducement offered. The salaries of or-

dinary teachers range from fifty to a hundred dollars a year. The highest is only about two hundred and fifty dollars a year. The establishment of new schools is usually left to private initiative. A plan will be submitted by the local body to the Minister of Public Instruction, which he may confirm or modify. If approved, a private committee will collect money for a building to be erected. The Minister then officially establishes the school, and makes a certain allowance for its support.

The Russian Empire is divided into fourteen Arrondissements, or Educational Circuits. Under this division, each Circuit includes a number of provinces. Each of these Circuits is likewise placed under a Curator, who acts as an under officer of the Minister. He appoints the teachers of the secondary schools in his district. It would be a physical impossibility to visit all of the schools under a Curator's supervision, so this duty is detailed to a couple of travelling inspectors. Then there are *real* schools and gymnasiums. These schools correspond quite closely with the grammar schools of the United States. The examinations in passing from one grade to another are usually very severe, and many fall by the wayside. If a student fails for two years in succession, he must go, for there are generally more applicants who wish to enter the higher institutions than there are places to supply. Religious instruction permeates every branch of study, and every hour of the day, just as religion saturates all Russian life. The text books often have a religious emblem on the cover, and illustrations from scenes in the Bible or lives of the saints are more numerous than secular subjects.

There are many schools for higher education in Russia, such as special high schools, military academies, theological institutions, etc. But the number is small when

compared with the immensity of the country. Technical institutions have received much more encouragement in recent years than those whose teaching is confined to the arts courses. There are nine universities in all, located respectively at Moscow, St. Petersburg, Kiev, Kharkov, Dorpat, Warsaw, Kazan, Odessa, and Tomsk. The universities have caused the government no little concern. Up to 1905 the heads of these institutions were appointed directly by the Czar, but now they choose their own. The general control is exercised by a University Council; but to each university is allotted an inspector, who is in reality an agent of the police department of the government. On his report students can be expelled, and even deprived of their civil rights. The repression has been so vigorous at times that many of the best professors have been compelled to protest. The high-handed action of these inspectors undoubtedly made many enemies for the government. Spies frequently sit with the professors and students in their class-rooms. The fear of everything Western has resulted in surrounding the universities with a sort of palisade to prevent new ideas from filtering in.

Because the government is afraid of the teaching of real scientific political economy, a practical political education is denied the students; hence they get it surreptitiously from demagogues and political fanatics, a much worse source. It is not to be wondered at that the government has reaped the evils of such a policy. When a Russian is once imbued with the idea that he must right wrongs by violence, he has enough of the Oriental stoicism in his nature to be reckless of his own safety and have no fear of death. It is, perhaps, but natural that students, as they begin to realize the backwardness of their own country and its repressive government, should

turn to what they think are the latest and most advanced ideas.

The student in Russia learns from childhood up that he is under police supervision, because he is a scholar. Orders have at times been issued that not more than two or three boys were allowed to walk along together on the street. No clubs are allowed, for fear that they might become political centres. But there are certain diversions, such as gymnastic equipment, orchestras, etc., supplied to utilize the unemployed energy of the students. Corporal punishment, which formerly prevailed, has been abolished, and the usual method to punish a refractory pupil is to stop the holiday outings, or to keep him shut up for a certain number of years for drunkenness or gross immorality. Boys from the schools can always be recognized on the streets, for they wear a semi-military uniform. Their behaviour is likewise strictly regulated. Some of the higher institutions have a gorgeous uniform, which is almost as impressive as that of the average major general. Girls of various grades can also be recognized by the colour of their dresses, and all wear a neat little black apron. There has been considerable improvement in the education of girls in the last few years. In schools for girls the course of instruction is usually the same as for boys. Many are now entering the professions, especially that of medicine, and are successful.

The outlook for a scholar in Russia is not very promising. Many of the students live in the most abject poverty. It is estimated that two-thirds of the students in the universities are more or less dependent upon government or private subsidy. But the amount given each individual is pitifully small, scarcely supplying the barest necessities of life. They are crowded together in the

very cheapest lodgings that can be found — oftentimes those which cannot have otherwise than a bad influence upon the young man or woman. No moral training is given, but they are hampered in every way in the name of morality by the government. This lack of moral control is a serious matter. It is little wonder that students, who have lived in such destitution, should give their imaginations full play in building up a world in which cold and suffering should be abolished. There is the natural communistic idea, also, especially among the peasantry, which easily turns them toward the more radical ideas of extreme socialism.

Many students in the universities are the sons of poor parish priests, or of peasants who have sacrificed almost everything to give a boy or girl a chance in life. Many a ruined landowner, or impoverished noble, has sacrificed everything to educate his children in order to retrieve the family name and again establish it among the respectable class. When a young man leaves school he can scarcely hope for any remunerative employment, except a government post. Furthermore, the college graduate is looked upon with more or less suspicion by employers, because of the fear that he may be imbued with radical ideas, and may thus sooner or later get into trouble with the government. So it is that, for many who have sacrificed so much, only a bitter disappointment awaits them. They have thus almost been forced into the revolutionary and even criminal class. Some efforts have been made to improve these conditions, but not much has been accomplished as yet.

The first newspaper in Russia was established by Peter the Great. It was called the *St. Petersburg Gazette*. Peter found one printing press in Moscow on his accession, but he placed another there and four in St. Peters-

burg. From that time newspapers have flourished in Russia, but always under more or less official scrutiny. Such an institution as an absolutely free press has never been known under the autocracy, although under Alexander I comparative freedom prevailed for several years. The main enemy to be looked after, of course, was revolution, but tendencies contrary to Orthodoxy were also censored. In the closing years of the eighteenth century, out of more than six hundred books examined, less than one hundred passed the censors.

Newspapers rose and fell under the various rulers. Journalistic failures were probably due as much to the indifference of the public as the persecutions of the censor. Writers were ordered to narrate events simply, with little or no comment; to make only the slightest allusion to the representative assemblies of other nations; to refrain from speaking of the demands and needs of the working classes; to abstain from commending inventions until they had been officially investigated. Many of the workings of the censorship are absolutely ludicrous, and they are a mass of inconsistencies. Not all of the censors were tyrants, however, for some were extremely liberal in their interpretations. As the circulation of newspapers increased the strength of a vigorous journal was enhanced, and the repressions were very severe even down to the Russo-Japanese War.

There are many newspapers published in Russia, and especially in Moscow and St. Petersburg. In comparison with American newspapers they are certainly inferior. They are all in entire contrast with the freedom of speech and opinion that one will find in England, France or the United States. To us they seem entirely of the milk and water sort. One writer humorously described the fraternity, some years ago, as the League of Froth-

Skimmers. "Membership," said he, "is open to any one who can in a harmless way expound the confused sensations which he from time to time experiences. Neither knowledge nor ideas are demanded of him." But the fact remains that Russia is not without her daily newspapers, which will be found for sale at newstands and by newsboys much as they are at home. A great deal of the space, which in more liberal countries would be filled with political comment, is given up to fiction or other literary features. In St. Petersburg there are more than three hundred periodicals, and Moscow is not far behind in numbers. Some of those devoted to scientific subjects are very creditable. Foreign newspapers come in freely, but an unallowable article is still censored. The objectionable article is blackened so perfectly that not a word or a letter can be made out. It is as if a roller of printer's ink had been run over it.

The best known newspaper in Russia is the *Novoe Vremya* (New Times), published in St. Petersburg. Its office on the Nevski is at all times surrounded by a crowd when there is any news of special interest. It has always been more or less of a government organ. For that reason it could not be classified as a popular newspaper. It has always stood as a barrier to the reforms demanded by the dissatisfied element. It has always taken law and order as its motto, and a disregard for the natural human yearning for more liberty. It invariably maintains a dignity of tone, however, and has made a specialty of foreign news. But even such a conservative publication was moved to indignation by the scandals of the Japanese war and, on a very few such occasions, has spoken out against the autocratic government with force and vigour.

The editor of *Novoe Vremya* since 1879, until his

death in September, 1912, was Alexsei S. Suvorin. During that period probably no man had a greater influence on the political life of Russia than the late editor. His pen was vigorous, so that friends and foes alike read his writings with interest. His literary talent was high, and he wrote both poetry and fiction that will live. At the time of his death no man was more loved or more hated. An extreme liberal in his earlier years, the radical element considered him a traitor to their cause. But liberalism did not "pay," as he learned in his earlier struggles, and Suvorin wanted money. This greatest of all modern Russian editors was of peasant descent, and was born in 1834. Thus his career had taken him through the most vital period of modern Russia. He had accumulated a large fortune with his newspaper, and the book publishing business in conjunction with it.

In Moscow the leading newspaper is the *Moscow Gazette*. This is an old newspaper, whose reputation was made by Katkov, an able journalist, half a century ago. In style and make-up it is the peer of all, for the *Gazette* is always printed on the best paper and with the best type. It aims to be a government organ, but its real function is often enigmatical. It has been one of the leaders of anti-Semitism, and has shown little scruple in its attacks upon the Jews. It has a large circulation, however, and undoubtedly wields a great influence. An extended enumeration of Russian newspapers would be inadvisable, for by the time a book appears some may have died either a natural or an untimely death.

Not all books are permitted to be sold in Russian book-stores. Especially is this true of books in other languages that are critical of Russia or Russian institutions. When in Warsaw a gentleman loaned me a copy of a work on Poland by an American author. I started out

with it in my hand, but he said it would not be wise to do that, so I carried it under my coat. Most of Tolstoi's novels can be purchased, so I was informed, but his religious and sociological essays are interdicted. Many of these are very virulent diatribes upon the government and Orthodox Church, and even upon all government. No one ever attacked any church organization more virulently than did Tolstoi, and one can readily understand the Russian point of view in suppressing these writings. No doubt reading is increasing in Russia just as fast as education progresses. There are many low-priced and low-grade publications for sale there, as in other countries, which the Czar might properly interdict.

Russian literature is more extensive than is generally believed, for comparatively little of it has been translated into English. The Russian mind furnishes excellent material for the building up of a genuine literature. It has far greater quickness and fancy than the German mind, qualities not in harmony with the novel conditions of Russian history. It is the literature of a people straining after impossible ideals, seemingly revelling in the pure delight of wandering, and constantly confronted with imminent dangers. It may be that this severe discipline has given to it its peculiar characteristics.

The earlier literature that has been handed down to us savours of the Church and State. And yet the people are fond of legends, which are common everywhere among the peasants. They are full of fancy, and most of them have a deep moral significance as well. Most of these grew up in the period preceding the establishment of the autocracy. The old easy life of the principalities was especially favourable for the growth of fanciful tales.

Following this popular period comes the glorification

of princes and rulers. Then follows a literature borrowed from abroad. Peter the Great encouraged the translation of French works, and more literature has been turned into Russian from that tongue than any other. French literature continues to be the most popular in Russia, excepting only that of native writers, although the works of Shakespeare and some other of the great English writers are very popular there. The lives of Russian writers, like those of her rulers, have been unhappy in general. Nearly all of them have a deep instinct of religion, for that seems to be implanted in the Slav nature. Many of them are intensely patriotic, although harshly criticizing political conditions as they exist. Most of them at some time or another held political positions. A few were born to luxury, but a greater number lived in the greatest straits. A number of them were persecuted by the government and sent into exile.

Russian fabulists may be numbered by the score, and one of them deserves mention. This is Krylov (1768-1844). Many of his short sentences have become proverbs among the Russians, like the couplets of Lafontaine. His early life was passed in the severest straits, and it was with difficulty that he secured any education whatever. Krylov tried various kinds of writing with indifferent success, until he essayed to write fables. His pictures of life are thoroughly national, and he strikes at many of the foibles of his time with his fables. His writings are undoubtedly among the most popular of all Russian authors, for even the unlearned peasants have committed many of his fables and proverbs to memory.

The name which stands out most prominently of all is that of Alexander Pushkin, born in 1799. Pushkin came from an ancient family of the Boyars, but had some negro blood in his veins. His education was rather

desultory, although he had good opportunities. Some daring verses resulted in banishment to the Caucasus, where a roving life of several years developed the man, and gave to his imagination full sway. He lived alone among the peasants, learning from peasants' lips their legends and songs. Later he returned to St. Petersburg, where he enjoyed special favour at court, but his caustic criticisms always made him many enemies. By nature Pushkin seemed unhappy and discontented. He quarrelled with his relatives and squandered his inheritance. As a result, his nature became touchy and pessimistic, and an unhappy marriage did not help matters in the least.

Pushkin stands out prominently as a poet, dramatist and novelist. His place among the poets of the world has never been fully defined. It is sometimes overrated, and just as frequently underrated. One reason of this anomaly is that few literary critics are versed in Russian, and the poetry of Pushkin does not lend itself readily to translation, and especially into English. At any rate, he is *the* poet to the Russian, and has given Russia a right to claim a truly great bard. If he cannot be classed with Homer, or Dante, or Shakespeare, or even Goethe, he can at least claim a rank by the side of the next class of world's poets. He understood Russia and the Russians, and was almost universally recognized among his countrymen even before his untimely end.

Some say that Pushkin out-Byrons Byron himself in the extraordinary vigour and vitality of his imagination. Baring places him ahead of Musset, Leopardi, Victor Hugo, Lamartin, and Keats, but beneath Milton and Goethe at their best. There are no surplus words in his writings, and there is a simplicity and naturalness in his expressions. He paints the picture, and then leaves

the imagination of the reader to fill in the details. In fifteen verses of eight lines each he gives the whole of Napoleon's career — something that no other writer has ever been able to do. The tragedy of "Boris Godunov" impresses one with its solemn and simple stateliness. The atmosphere of the unknown invests it from start to finish. Pushkin also did much lighter work in the way of epigrams and trite verses. It is surprising the amount of work he accomplished in a lifetime of thirty-eight years. His end was a tragedy, for he died as the result of a duel with a man whom he thought was a rival for his wife's affections.

The leading prose writers of the past century have been Ivan Turgenev (1818-1883), Theodore Dostoyevski (1821-1881), and Leo Tolstoi (1828-1910). Turgenev and Tolstoi both belonged to the aristocracy, the landed class, and both obtained recognition abroad almost immediately. Each deeply sympathized with the peasants, and did what he could to lighten their burdens. Turgenev spent most of his life out of Russia, but always remained a Russian and constantly kept in touch with the country of his nativity. His funeral at St. Petersburg was marked by the greatest demonstration of affection, and he holds a high place in the regard of his countrymen. He was probably the greatest master of prose that Russia has ever produced. He had a pleasing personality, which permeates all his writings. Everybody in Russia reads Turgenev, for it is a part of their intellectual food; and every Russian loves him. His three great novels are "Fathers and Sons," "Virgin Soil," and "A Nest of Gentlefolks." They give us a vivid picture of Russian life of the 'sixties. "Sportsman's Sketches" paint for us the life of the peasants in the period before the emancipation. His types of

women are decidedly Russian, and are literary as well as artistic triumphs.

Dostoyevski was not so much a master of style as Turgeniev, but he understood the people and wrote of them with keen insight. Few writers have had the same insight into the very souls of their fellow-countrymen. The life in his books teems with the hopes and aspirations of the great oppressed mass of the Russians. He has been called the "poet of the poor." At first a revolutionist, he was exiled to Siberia. He faced this punishment courageously, and made good use of the opportunity it afforded to make a first-hand study of the exiled unfortunates. He not only studied, but learned and understood their life, religion and ideals. The results of this exile, during which his health was broken, are set forth in "Notes out of a Dead House." But he came back an enemy of all armed revolution. In Siberia he learned that the Nihilists did not understand the people, and were using the wrong methods to accomplish their ends. Still opposed to the reactionary methods of the government, he was equally opposed to the creeds and methods of Nihilism. His greatest books are "Crime and Punishment," and "The Brothers Karamazov." When he died, being literally worn out, the people felt that they had lost a friend, and his funeral was the occasion of a great outpouring of people linked together by a common sorrow. His remains were deposited in the monastery of Alexander Nevski.

Tolstoi has given to us human beings who really belong to life. One who has travelled through and studied Russia will find many scenes and characters in that novelist's writings that fit in with his own experiences. His works are accessible to all, for most of them are available in good English translations. They lose less in the

process of translation, also, than those of most Russian writers. Tolstoi is the one Russian who stands out as a heroic figure, who always dared to say what he thought, no matter how revolutionary his opinions might be. It is no wonder that he was excommunicated from the Church, and the greater wonder is that he was not expelled from the country. He always remained a preacher, this element running throughout all his writings. It is even more pronounced in his later works. "War and Peace," "Anna Karenina," and the "Death of Ivan Ilych" won him a place among the leading Russian writers. "The Kreutzer Sonata" and "Resurrection" stand out among his later works. In each is painted some of the strong and oftentimes strange characteristics of the Russian nature. He seems never to be able to separate the attitude of preacher and artist, and it is upon this combination that his critics have seized. No one can deny that Tolstoi showed great inconsistencies between his life and teaching, but that does not prevent us from recognizing him as a writer of genius and an extraordinary man who accomplished great good.

CHAPTER XVII

RELIGIOUS FORCES

Reverence of Russians—Orthodox Church—Holy Synod — Procurator — Icons — Shrines — Pilgrimages — Ceremonies — “ Blessing the Waters ” — White Clergy — The *Pop* — Black Clergy — Troitsa Monastery — Reforms of Nikon — Strange Beliefs — Non-Orthodox Churches.

THE traditions of Russia may be summed up in the three words “ Czar, Church and People.” It is quite certain that the people come last, and it is equally true that the Church is second in importance and power only to the government. While the Russian court has been profoundly affected by foreign influences, the Church is the one great institution that has remained essentially national. There is probably no country in the world where an established religious organization with its priests exercises so great an influence, or bears such an important part in the life of the people, as the Greek Church, called by the Russians Orthodox, does in the Russian Empire. The Roman Catholic Church certainly does not equal it in any country at this period of history. A better comparison would be with the influence of that church in the countries where it was strongest a century or more ago. For that reason, it is a subject that claims serious study, and a single chapter must necessarily treat of it in a somewhat tabloid manner.

There are probably no people in the world who are so deeply and reverently religious, so far as the outward

manifestations can be judged. It is a state where nothing can be understood without a more or less comprehensive outline of the part religion plays in the life of the people and affairs of the government. "Granting all their superstition, conceding their ignorance, giving full credit to every unfortunate phase which the Christian religion takes among this peculiar people," says Mr. Beveridge in "The Russian Advance," "he who travels the Empire from end to end, with eyes to see and ears to hear, cannot but admit that here is a power in human affairs, blind it may be, cruel oftentimes, no doubt, but still reverent, devotional, and fairly saturated with a faith so deep that it is instinctive, and the like of which may not be witnessed in all the earth. What exists is certain; that it moves forward, slowly perhaps, to the eye of the hour, but rapidly to the eye of history, and, in any case, irresistibly, is merely a fact."

The vast majority of the Russians are undoubtedly Orthodox, at least by classification if not in practice. By law all persons whose parents were members of the Orthodox Church, or whose parents promised to bring up their children in that communion, are themselves classed as communicants. There are millions of adherents of other denominations, Lutheran, Roman Catholic and Mohammedan, who acknowledge the sway of the Czar, but they are the subject people and not the ruling race. Then there are the dissentients from the Russian Church itself.

The Russian National Church is only one branch of the Greek Church. In matters of faith it submits to the councils of the Confederation of the Orthodox Churches, but in government it is supreme in itself. Until the thirteenth century, more than two centuries after the introduction of Christianity into Russia, all the priests were

Greeks. The Episcopal see was first at Kiev, and later at Moscow. Then the separation came, and the rule of Russian Patriarchs followed.

The Russians have always boasted about the advantage of their independence from Rome. To an outsider the benefit is difficult to see. Although freed from some of the political complications brought on by the ambitions of the Popes, Russia lost the educational advantages of Rome. It is not so advanced as the countries in which Roman Catholicism is dominant. The Russian Church has remained unmoved. It does not bother much about the opinions of its members as a rule, so that trials for heresy are rare. The excommunication of Count Tolstoi was political rather than religious, brought about by political pressure. All that is demanded, as a rule, is that those who have been born within the Church should show a certain nominal allegiance, and in this requirement they are not very exacting. So long as the member refrains from openly attacking the Church, he may neglect almost all religious ordinances, and believe almost anything, without running the risk of ecclesiastical censure.

In the same building where sits the Imperial Senate, is the chamber of the Holy Synod, the directing body of the Russian Church. The Synod is made up of the three Metropolitans, a number of bishops and archbishops, and some members of the inferior clergy. It is not a council of deputies from various sections, but is a permanent body, the members of which are appointed or dismissed by the Czar as he wills. Its actions do not become law until the Imperial approval has been granted. To the Synod is attached one lay member, the Czar's Procurator, who is the real director of the church policy. Peter the Great facetiously called this official "The Emperor's

Eye," and it is an appropriate term. Even the simplest act of administration must receive his approval.

The Synod was established by Peter the Great to replace the Patriarch, who had formerly been at the head of ecclesiastical affairs. Peter decided that the Patriarch had too much authority, even rivalling his own in the eyes of the peasants. The simple people were not quick to see the distinction between the spiritual and the temporal power. Awed by the splendour of the Patriarch and his court — for the Patriarch had his own nobles and administration officers — they imagined him to be a second sovereign, equal and even superior in some respects to the Autocrat himself. In the event of a dispute in authority, they were inclined to take the part of the Patriarch, believing that God was on that side.

Associated with the Synod are the Supreme Ecclesiastical Courts, and the bureaus through which all matters connected with the Church must eventually pass. These Courts decide all questions of divorce among all classes except the peasantry, and an average of about a thousand divorces is granted each year. The censure of all books or pamphlets, which relate to theology and ecclesiastical history, also comes within their province. The Empire is divided into bishoprics, to some of which the title of archbishop is attached. In these dioceses there are inferior ecclesiastical courts with their staff of officials. Through the Procurator the connection is kept between the throne and the Church. It may be said that they generally are in harmony, for their interests are common. The downfall of one would undoubtedly mean ruination for the other. Each is autocratic in form and government, and the stability of the one aids the other. Hence it is that one will find all the clergy, almost without exception, intensely loyal to the person of the Czar, even

though they may be at variance with some of his officials.

The surface indications of religious devotion are omnipresent. If we followed the peasants in their everyday life, we should hear God's name at almost every step. The traveller through the country is reminded of this devotion every hour of the day. An icon, which is a pictorial representation of the Saviour, the Madonna, or a saint that has been blessed by a priest, will be found in every room in a real Russian hotel. The use of "graven images" is considered idolatrous by the Orthodox Church, and therefore the representations of Christ and the saints are confined to flat surfaces and bas-reliefs. These icons are generally half-length representations, in archaic Byzantine style, on a yellow or gold ground, and vary in size from an inch square to several feet. They are generally embossed with a metal plaque to form the figure and drapery.

The icons are made by the thousands in certain towns, and can be bought at a very low price. Every steamer will have one icon before which a light is generally kept burning. At least it will be lit at the commencement of the voyage, and whenever the weather becomes threatening. At most of the stations large shrines are erected within the waiting-rooms. At one side will be found a tray, on which are candles of various sizes and ranging in price from five to fifty kopecks. As the time for the departure of the train approaches, the traveller will see one person after another go up and take a candle; they light them and place the burning taper in one of the sockets before the image, after crossing themselves and devoutly bowing. This may be to secure a safe journey for himself or herself, or some loved one who is about to make a journey.

A home without its icons would be a rarity. They will be found in every Russian home, from the hut of the poorest peasant to the palace of the Czar himself. They are generally placed high up in a corner facing the door. Good Orthodox Christians will bow themselves and make the sign of the cross as they enter. The same ceremony is usually gone through before and after meals. On the eve of a birthday a small lamp is usually kept burning before at least one of the icons in the house. Every building, for whatever purpose it may be destined, is blessed by a priest when completed. This custom applies to the palace of a prince and the humble *izba* of the peasant alike. The priest goes through the house chanting the litany, and imploring a special blessing on each room, according to the purpose for which it is destined. In the case of a factory this ceremony is made a notable one, and generally ends up with a feast for the workmen and their families with real Russian hospitality. The merchants place icons in their house of business, the court rooms all contain them, and I have seen them in the police headquarters. Many of the prisoners brought in there certainly have need for the intercession of some power greater than mere earthly authority. They will be found in every vodka-shop, and in the vilest abode of licensed shame in the cities.

On the streets shrines abound everywhere. I have observed people on the street cars make crosses in almost every block. The sign of the cross is unlike the briefer Roman Catholic observance. The forehead is touched where rested the crown of thorns, the side is touched where entered the cruel spear, and the other motions are a condensed representation of the crucifixion on Calvary. The man will invariably take off his hat before performing this act of homage. Your droshki driver will fre-

quently do the same act, although he may have passed by the same spot many times that day. An *istvostchick*, who has sat motionless near a shrine for a long time, will suddenly take off his hat and cross himself, no doubt praying the saint for a good "fare." Some of these shrines are much more holy than others. The Czar on his arrival in Moscow invariably pays his first visit to the icon of the Iversky Virgin, on whose face there is a mark said to have been inflicted by a Tartar's hand. One shrine might be looked upon with special veneration by one person and not by another, because his patron saint is another personage.

The icons are of two kinds — the simple and miraculous. The latter are comparatively few, and they are all carefully preserved either in a chapel or a church. Like the images to be found throughout Latin lands, these icons are believed to have appeared in some miraculous way. Some one — it may have been a monk or an ordinary individual — has had a vision, in which he is told that a supernatural icon will be found in a certain place. He goes and finds it, and then takes it to a church. The people hear of it and flock to this church. Many are healed of their diseases. This is then reported to the Holy Synod, an investigation is made, and, if convinced that all is right, recognition is granted and the icon is thereafter treated with the greatest veneration. As these icons are the source of a great deal of revenue to the convents or monasteries, they are in great demand, and the closest investigation is not always made. The Madonna of Kazan has annual fête-days instituted in her honour. Many others have great honours heaped upon them, mention of which is made elsewhere throughout the book. The Smolensk Madonna accompanied the Russian army in the campaign against Napoleon, and

is now greatly revered for the success it brought to Russian arms.

There are so many miraculous images in Russia, to which pilgrimages are made, that I will describe but one which I witnessed. The pilgrimages to Kiev, the holy city, have been described many times, but I have never seen mention of this one.

In Kharkov, which is also a venerated city, although not so holy as Kiev, dwells a miraculous image. In the winter this icon resides in the cathedral in the city, and in the spring it is taken out to its summer residence, a few miles distant. On the occasion of these migrations between the summer and the winter residences of the icon, Kharkov is a place for pilgrimage among the Little Russians. I was in Kharkov at the time that the spring migration was made. The scenes reminded me very much of the pilgrimage to see the Virgin of Guadalupe, near the City of Mexico. On the day previous to the celebration I went out some distance from the city along one of the main lines of travel. Groups of peasants, in twos or dozens, were constantly coming along this path, all bound toward the city.

Many of the peasants were aged men and women. One old man in particular excited my compassion. His steps were feeble, and he seemed to be travelling entirely alone. With the aid of his staff, he was barely able to climb a small hill just before reaching the city. One blind boy was being led by some one else more fortunate. Each one, even the little folks, carried a staff, and each one had a bundle on his back as well. In this bundle would be a pillow and a blanket, and many carried an extra pair of shoes to relieve their feet, for they had come long distances. If any great distance is to be traversed these pilgrims form themselves into a com-



PILGRIMS ARRIVING AT KHARKOV

pany, and all march forward under their chosen leader. It is oftentimes a touching sight. Many have very small means, but each peasant household stands ready and willing to help, even if it is only a bit of black bread. Many a night is spent under God's canopy. The one fear with many is that they may break down and fail to reach the goal.

The bright costumes of these Little Russian women, in which the red predominates, made a very pretty picture as they tramped along the path toward the city. On Sunday morning Kharkov was alive with people. The market-place was so crowded that it was almost impossible to wend one's way through it. Vendors of sweet bread, fruits, and other eatables were scattered all about the city, while others sold beads, icons, crosses, and other holy articles to the pilgrims. The patience of the Little Russians was well exemplified in their attitude during the long wait before the procession began. There was none of that impatience and restlessness which one would find in an American crowd. They sat on the curb, in doorways, or even on the rough stones of the pavement, if no other place was available, and would remain almost motionless for hours.

In the cathedral there was a constant movement of these peasants. Women predominated, although they were not so greatly in excess of the men. It was very noticeable that all were of the peasant class, for this saint is specially venerated by them. Men and women alike prostrated themselves to the floor before the sacred images in the church, and kissed others which were specially venerated. They were continually reaching in their pockets for the kopecks, which seem to be such a necessary part of their worship. A poor peasant would place a kopeck in each one of several of the contribution

boxes, and buy a candle or two to be placed before a certain image. It seemed rather heartless to me to see the attendants of the church go around and pluck out these candles, sometimes even before they were half burned, in order to make a place for fresh ones which others were ready to light.

Another kopeck or two would be paid for a little bun or loaf of bread which was sold in the church. Upon this the name of some friend, departed or alive, is placed for whom they wish prayers to be offered. The ignorance of these peasants was shown by the fact that they were not able to write these inscriptions themselves, but had to employ the services of a scrivener, who had a table near by, and was ready to write this inscription for another kopeck. These loaves would then be left with the official in charge to be blessed by the priests, and would be secured from them later. The priests must have been obliged to bless them by the wholesale, because it would have been an absolute impossibility to bless each one individually. These scenes of the deep faith of a simple people brought the tears to my eyes on more than one occasion.

Within all the churches the same veneration exists. One cannot help but feel that there is something more real and deeper than mere ceremonial formality. There is a force here to be reckoned with, whether you call it fanaticism or religious feeling. The usual Russian church, unlike Roman Catholic edifices, does not contain a large nave. The interior space is generally small and is made up of several chapels, each with a brilliantly gilded altar. Enter the church at any time, and one will see the worshippers come in. Many bow their heads to the floor, not once only but thrice or a score of times — not before one altar alone but each one in turn. They

may kiss a half-dozen sacred icons before leaving the sanctuary. I have seen them lie prostrate on the floor. The visit is seldom ended without the purchase of a candle to place before one of the altars. Although many men may be seen doing these same acts of homage, it must be said that by their dress they can easily be placed among the poorer peasant class.

No instrumental music is permitted, but the choirs have magnificent voices. There is no seating space in the churches, and during the services, which are generally very long, the people patiently stand. They do this, they say, as they would in the presence of an earthly sovereign. They frequently cross themselves fervently, not so much at a particular point in the service, all in unison, but as the impulse seizes each individual worshipper. The services as a rule are very impressive, as the long-haired priests recite the litany in their deep-toned voices, and the choir chant their responses in musical tones.

In many of the ceremonies of the Orthodox Church there is undoubtedly a great deal of pagan superstition mixed up with their Christian belief. Many of the Russian superstitions are centuries old, and have their origin far back in the times of paganism. The only difference is that they have been Christianized in form, just as they have in Mexico and South America. They have replaced Perun, their old god of thunder, with Elijah. When it thunders the people say, "It is Elijah the Prophet, who is driving his chariot on the clouds." The flashes of lightning are the arrows he throws to the earth. It is he who sends or withholds rain or hail, and special prayers are offered to him when a drouth is threatened. With the advent of Christianity the heathen gods and

goddesses were not annihilated, but were simply driven from heaven into hell. They there assumed the character of malignant spirits, waging constant war against the people and compelling them to be constantly on their guard. The peasants sometimes have the priests perform their rites, and then follow these with their old pagan ceremonies. The *pop* may be held in the greatest reverence, but the sorcerer is certainly the most feared. Many of their saints have been identified with their former deities, and they think if the one ceremony does not please, the other will.

There is one ceremony, called "Blessing the Waters," held as winter approaches, says Mr. Palmer.¹ A procession is formed, but a wide space is left for all the demons, sprites, and other strange invisible creatures to march. Priest and people chant the litany as they march toward the stream where a cross has been erected. Peasants cut a hole in the ice, and while the priest pronounces their doom, all these uncanny creatures must leap into the icy waters. In the spring when the ice melts these creatures are freed again, so the priest is called to bless all the fields in order to ensure good crops. Then again the ripening crop must be blessed before it is harvested.

There are two classes of clergy in the Orthodox Church, the White and the Black. Between these two classes of priests there is a bitter hostility. The former are the parish priests, and the latter are the monks, from whom are drawn all the higher church officials. To this fact much of the hostility is due. Another reason is the almost military authority exercised over the White Clergy by their bishops, and the severe discipline in the seminaries which are also under the control of the Black

¹ Russian Life in Town and Country.

Clergy. The parish priest must be married, but the Black Clergy are celibates.

The history of the White Clergy is rather curious. At one time any one was eligible to this rank. The members were drawn freely from all classes, and the candidates presented to the diocesan bishop for approval. If he was approved, ordination at once followed. This system was not satisfactory, however, as many of the candidates presented were illiterate. Hence the bishops gradually assumed the right of selecting the candidates. The sons of clergy were generally chosen, because they were better educated, and thus grew up a priestly class which still exists in Russia. A new name is given by the bishop to the young priest as soon as he enters the seminary. When a candidate for the priesthood is ready to take orders, the bishop finds for him a wife, which is most likely to be the daughter of another priest. By the rules of the Church marriage cannot take place after the ceremony of ordination. As the members of this priestly class have increased faster than the places to be filled, there are many poor priests who find it difficult to provide even the simple necessities of life. Their sons are obliged to find some other employment, which is oftentimes difficult.

The village priest, or *pop*, is very often almost as poor as his parishioners. He is not always looked up to with the greatest respect by his people, for it may be that his personal habits do not invite respect for the cloth. This lack of personal influence among the clergy is one of the peculiar anomalies of the Orthodox Church. There are, of course, marked exceptions to this general rule, as some priests have been exceedingly popular and have exercised a great influence on the people. The fact that the priests form a caste probably has as much to

do with it as anything. In this way they acquire a peculiar character with certain ideals, so that even the habits are influenced by generations of the same calling.

Regardless of their feeling toward the priests as individuals, the peasants have the greatest faith in the ceremonies of the Church. The rites and services of the Church are accepted without question, even though performed by a priest for whom the recipient feels only contempt. The clergy are the only ones who can perform these divinely-appointed rites. Provided the *pop* be the right *pop*, and the words he utters be the right words, and spoken in the proper way, and in the right place, they are certain to have the desired effect. The character of the speaker, or his commercial spirit in the transaction, makes no difference whatever. The sacredness of these ceremonies is impressed upon them almost daily by the popular customs that enter into their daily life. The peasant who has been baptized in infancy, has regularly observed the fasts, has partaken of the communion, and has just received extreme unction, awaits death with perfect tranquillity. He has no fear of the future, and probably little regret for the past. A man with murder or robbery in his heart may go to the shrine of his favourite saint, and there promise to place so many roubles' worth of candles in front of the saint's image, before he does the deed. And he will probably carry out his promise. Knowing this feeling the clergy attribute an inordinate importance to the ceremonial element in religion.

The village priest will probably insist upon the payment in advance of his fees for baptisms, weddings, etc., for even with these he may have a hard time to keep his family. As a result, a haggling over fees often results between the *pop* and the *moujik*. The latter may

go away in despair, only to return a little later and resume his efforts for an abatement of a few kopecks. The *pop* does not preach much, for this is not expected of him, as he is simply an instrument to carry out the ceremonial forms of the Church. He does not encourage education, for to be a good Orthodox Christian it is not necessary to be able to read the Scriptures. The unsatisfactory condition of the clergy, and character as well, is admitted by all the better educated classes, but as yet very little has been done to improve conditions. There are more than one hundred thousand members of the White Clergy. The government has made large appropriations to relieve the poverty of the village priests, but most of it has been spent in embellishing churches, or in propaganda among the non-Orthodox people of the Empire. If the priest's wife dies, he cannot marry again, but may continue his work as a widower, or may become a monk. If he chooses the latter course, as many do, he then becomes eligible for the higher positions, for all bishops and those above the rank of bishop are monks. As long as his wife lives, he can rise no higher than a rural dean.

Each province, or government, forms a diocese, and, like the civil governor, the Bishop has a council to assist him. The priests of a diocese are under the Bishop, who rules in conjunction with the Diocesan Consistory. The Bishop can, with the consent of this body, sentence a refractory priest to a term of imprisonment. This Consistory is represented in each district by the *blagetchinny*, who is detailed to exercise personal supervision over the village priests. He is a sort of spy. This governing body consists of both Black and White Clergy and laymen. It has clerks and a secretary, and controls, among other things, the church schools and seminaries, the relief of poor priests, and the pensioning of those

who have retired. It also holds a court to determine religious offences. It is in close touch with the rural deans, who are responsible for the parish priests.

The Black Clergy form a large and very influential class, and from them are drawn all the higher ecclesiastical authorities. Archbishop is a personal title, and does not give control over a wider see than that of bishop. Bishops and archbishops are alike under the Metropolitan, while all are subject to the Synod. There are three of these Metropolitans, respectively the heads of the three historic Lavry, or greater monasteries. These three Lavry are the Trinity Monastery, near Moscow, the St. Alexander Nevsky Monastery, at St. Petersburg, and the Cave Monastery, of Kiev. The lesser monasteries, of which there are about five hundred still remaining, are ruled by *igumens*, or priors.

The monks and monasteries occupy a very important part in the life of the Church in Russia. The monks who first settled in Russia were similar to the early Roman monks—men of the ascetic missionary type. They were filled with evangelical zeal, and thought principally of the salvation of souls. They lived on simple fare. But as the monasteries increased in wealth, the life grew less simple and austere. It is claimed that at the beginning of the eighteenth century, a fourth of the population were serfs of the Church. The Troitsa Monastery alone at one time possessed more than one hundred thousand serfs. Many of the monasteries were engaged in commerce, and the monks were recognized as shrewd merchants. When the church lands were secularized, the serfs passed to the state. From that time the power of the monasteries became less, for their great source of wealth was gone. Their downfall was undoubtedly due to the arrogance and luxury that follows



A RUSSIAN MONASTERY



the acquisition of wealth. The monks wear long black robes, and a high black hat without a brim, from which a black veil descends down the back. A look at their rotund bodies shows that they are well kept and groomed. Unlike the Roman Catholic orders, however, they are not occupied in any special work.

The Troitsa, or Trinity, Monastery, the shrine of the Holy St. Sergius, is situated about forty miles from Moscow. In sanctity it ranks next to Kiev; in richness it is superior to all Russian monasteries. It was founded in 1337 by Sergius, who built for himself and a few disciples some cells and a small wooden church. Reports of miraculous cures, with visions of the Virgin and holy apostles, soon brought numerous pilgrims. Money poured in, and with wealth came ambition as well as power. Troitsa has many historical memories. Here Basil the Sightless was dragged by his enemies to be blinded. Peter the Great once sought asylum here when his life was threatened. The present monastery looks like a fortress, and, in fact, has withstood more than one siege. The surrounding walls vary from twenty to fifty feet in height, and are almost a mile in circuit. Handsome Gothic towers are evident at intervals as lookouts.

Within these walls there are ten churches, besides numerous chapels. There is a splendid palace for the Metropolitan, a seminary, a hospital and the dwellings of the monks, and necessary buildings for such a community. The most celebrated church is the Cathedral of the Trinity, within which are the bones of St. Sergius. The shrine is of pure silver and weighs half a ton. When the Poles occupied the Kremlin of Moscow, the priests and officials fled here, and the monastery was besieged for four months. But, under the protection of her saint, the fortress proved impregnable. The treasures of this

monastery are many and rich. Among its jewels, some one has said, are a bushel of pearls and a pint of the finest diamonds, not to mention the emeralds, rubies and sapphires almost innumerable. Its land holdings were at one time enormous. Even to-day, after most of its holdings have been confiscated, it is wonderfully rich and has a great revenue.

Russia is a land of many beliefs dissenting with the official Orthodox Church. The first split came about the time of Peter the Great, with whom nearly everything seems to originate. To correct certain errors, the Patriarch Nikon issued a new edition of the mass-book, which had been carefully revised and corrected according to the old Slavonic and Greek originals, in 1659. He ordered all the old liturgical books to be called in and new ones distributed. Many refused to accept the innovations. This was a natural result of the extreme stress that had always been laid upon ceremony and details of ritual. The most important innovation was the position of the fingers in making the sign of the cross. Heretofore the Russians held two fingers together when they crossed themselves, while the Greeks used three fingers, uniting into one point. The Greek form was enjoined by the new ritual. In their processions the Russians turned their steps westward, going with the sun, while the Greeks marched eastward. Here, also, the Greek custom was followed. The Hallelujah was directed to be sung thrice, after the manner of the old Greek tradition, instead of twice. A new spelling of the name of Jesus was likewise introduced. The Russians had dropped the letter "e," and this was restored.

"And yet it was for these trifles," says Mr. Stepniak, "— a letter less in a name; a finger more in a cross; the doubling instead of trebling of a word — that thou-

sands of people, both men and women, encountered death on the scaffold or at the stake.”

The peasants had made up magic numbers from certain verses in the Bible. The altered wording upset all of these, and spread dismay among the ignorant and superstitious. The calendar was changed to begin with the Christian Era, instead of the beginning of the world, and this aroused fresh indignation. Decrees of excommunication upon those who failed to conform failed to stop the schism. Their souls were given up to eternal torment along “with the traitor Judas and the Jews, by whom Christ was crucified.” As all the saints, holy Patriarchs, and previous Czars had used these same books and rites, which were now condemned as heretical, the natural deduction to be drawn was that they were likewise condemned to eternal damnation. It was a large order that the heads of the Church had undertaken to fulfill. Secular as well as ecclesiastical despotism was aroused by the impudence of benighted *moujiks*, who dared to reason for themselves on questions of religion. The nonconformists regarded themselves as the official Orthodox Church. Many of the more fanatical fled to the northern forests, and others to adjoining lands. The order of Peter to shave the face was, in their opinion, an attempt to disfigure “the image of God,” after whom man had been fashioned. They would rather have lost their heads than their beards. His association with western heretics could only come from the evil one himself. Peter finally issued an order relieving all dissenters, provided they paid a double poll-tax. Even this was abolished by Catherine II. Had this toleration been shown in the beginning, it is doubtful if the numbers of the dissenters would have grown to so great proportions.

The nonconformists have split up into many factions,

some of which are almost fanatical. The very earnestness of the people in their newly awakened yearning after religious truth made it impossible that one mould should fit all. At the present day the old ritualistic branch alone numbers several millions of followers. One faction is priestless, and the other has its own organization of bishops and clergy. The latter had great difficulty at first in getting priests, and used to secure the discarded priests of the regular body. At last they got a bishop to secede, and since then they have their own ecclesiastical hierarchy. All efforts of the National Church to win them back have heretofore failed. The Old Ritualists are especially strong among the Don Cossacks.

No nation in the world probably contains so many strange religious beliefs as Russia, unless it is the United States. At least none contains those who follow such strange practices. There are sects which believe in the reincarnation of Christ, some which interpret the Scriptures literally, and others which pay little or no attention to the Bible, but derive their doctrine from living teachers. In fact, they seem to be groping in the dark and yearning for something they know not what. Some confine their idiosyncrasies to peculiar actions, such as dancing or jumping; a few prefer celibacy, while others practice self-mutilation. Some admit polygamy, while others protest against the family life in any form. The practice of many of these would not bear description.

The Doukhobors were one of the outgrowths of this dissenting movement. Their doctrines are very complicated and contain some strange ideas. They do not believe in God as a separate Being. The Deity dwells in the souls of men. They accept the Scriptures, but with their own interpretation. They consider themselves

as the only true worshippers, while all the rest of mankind are wallowing in superstition and idolatry. They likewise believe in the transmigration of souls. A newly-born child has no soul, and the soul enters the body gradually from the sixth to the fifteenth year. The Doukhobors are a peculiar people, but they were persecuted and many fled to the United States and Canada. In the latter country their extraordinary practices have caused some trouble.

The most numerous of all the strange creeds is probably the sect known as the Molakane, whose belief resembles Protestant faiths. This latter sect places more stress on the life of its members than on the practice of certain ceremonies. They are great students of the Bible, and their leaders know it almost by heart from cover to cover. They are strict Christians and almost Orthodox in dogma. The Molakanes have become good citizens, as they lay great stress on education and temperance.

Thousands of Russian pilgrims go to the Holy Land each year. These peasants, ragged and unkempt, may be seen any day in the streets of Jerusalem. In number the Russian pilgrims exceed those of all the European nations together. They will march hundreds of miles on foot to Odessa, or some other port, and embark for Jaffa. The Orthodox Society of Palestine maintains refuges, and runs special steamers for the transportation of these pilgrims at an extremely low rate of fare. Many of these pilgrims are old men and women, who never expect to return to their native land alive. It is a sad and pitiful sight to see these bands of religious devotees going on what may be their last earthly journey.

Russia is both tolerant and intolerant toward other faiths. It is fairly tolerant toward those of alien birth

who profess other faiths. But if an Orthodox Russian becomes a Roman Catholic or Lutheran, he is not only condemned by public opinion as a renegade and an apostate, but he is amenable to the criminal law. He can, for that offence, be deprived of all his civil rights, and his property would pass to his heirs as though he were already dead. Ecclesiastical prosecutions are by no means rare, even if not very common. If a member of another church marries a member of the Orthodox Church, his or her children must be brought up in the latter faith. The alien churches are likewise forbidden to attempt to secure converts from the Russian Church, and many losses occur to them through mixed marriages, which are very common in German communities.

The Lutheran Church in Russia is a religious body distinct from the denomination having the same name in Sweden and Germany. It was, of course, brought into Russia by German colonists. Most of the Germans in Russia, all the Finns and the Esthonians, belong to this church, and there are at least six million members in the Empire. At its head is a bishop, and there is a council called the General Consistory to aid him. Their belief is similar to that of the so-called Reformed Church of Germany. There are five provincial consistories, the St. Petersburg, Moscow, Esthonian, Livonian and Courland. The three last named are in the Baltic Provinces, where the bulk of the population are members of the Lutheran Church. This church has numerous charitable organizations which it maintains in many places.

Of other Protestant denominations there are comparatively few members, and no work of any magnitude is being carried on. Since 1905 a greater toleration has been shown. Wherever there are fifty members of a religious denomination, permission will be granted to

erect an edifice. Under this new ruling the Baptist and Methodist Episcopal Churches have built up a few congregations. The great drawback to the work is that propaganda is forbidden, and the term is not defined. Should a Protestant Church receive into its fold one who had formerly been baptized into the Orthodox Church, even though it was an entirely voluntary act on that individual's part, the minister could be held guilty of a violation of the law. Thus far no trouble has been experienced, as the interpretation has been liberal, but no one knows when another Pobiedonestzev may appear.

There are millions of members of the Roman Catholic Church in Russia. The Holy Synod is especially bitter toward this denomination. This may be due in part to its association with the Polish nationalist movement. Its principal strength is in the Polish provinces, where it is practically supreme. The Russian Church is undoubtedly pushing a propaganda among the Polish people. Great and imposing Russian churches abound in Warsaw, many more than the membership would warrant. Some of these were formerly Roman Catholic edifices. A magnificent cathedral was dedicated there in 1912, which had cost several million dollars. There is a sect in Poland which has broken away from the Roman Catholic Church, but which adopts most of its creed, and is conducting an active campaign throughout the country. That this sect is being financed by the Holy Synod is the general belief, as it seems to have unlimited funds and receives official aid whenever possible.

The Holy Synod has made even less effort to convert the Mohammedan element of the population, of which faith there are fully seventeen millions of followers. A splendid mosque has just been built in St. Petersburg itself. In the palace grounds at Tsarskoi-Selo, a pretty

little mosque is maintained for the Mohammedan soldiers in the Imperial Guard. The strongholds of the followers of Islam are the Crimea, the Caucasus, the Trans-Caspian provinces, and along the Volga.

CHAPTER XVIII

THE RISE OF MUSCOVITE SUPREMACY

The Slavs — Varangians — Rurik — Vladimir — Yaroslav — Tartar Empire — The Dolgorukis — Vassili the Blind — Ivan the Great — Ivan the Terrible — Barbaric Russia — Feodor — Boris Godunov — The False Dmitri.

HISTORY does not tell us when the first Asiatic hordes began to pour into the regions now included within European Russia. It was probably as early as that of any other branch of the Aryan race. We know that as early as the fifth century, B. C., the Greeks had established trading stations on the northern shores of the Black Sea with the motley tribes of barbarians that swarmed about that region, who were indiscriminately designated as Scythians by them. Tacitus, the Roman historian, writes of the Slavs on the southwestern shores of the Baltic Sea, whom he classes as Europeans, because they build houses, wear shields and fight on foot. There are other early records which speak of Slav tribes along the Danube, who were driven eastward by a strange race during the reign of Trojan.

The Roman Empire rose and fell, and still there was no Russia. Spain, France, Italy and England were taking on a new and vigorous life through the Teuton infusion, and modern Western Europe was coming into being long before even the name of Russia existed. The Goths had established their empire, and the Huns had

overturned Europe before there was a Russia. The Eastern Empire, which outlived the Western Empire a thousand years, was nearing its end before the Muscovite Empire began to form itself on its present lines. It is the Eastern, or Byzantine Empire, which has ever influenced Russia, and this fact has given that country an entirely different tinge from those nations which fell under the sway of the Western Empire and the Roman Catholic Church.

The Slavs were an agricultural, and not a warlike people. All that the Slav asked for was to be permitted to gather his harvest, and to dwell in his wooden towns and villages in peace. The family life and tribal government were alike founded on the patriarchal principle, so that the *Mir* was only an expansion of the old family idea of the early Slav race. This race had gradually spread over the great steppes of European Russia. At the time when the earliest records that have been handed down to us were written, important settlements seemed to have been established already at Novgorod, Rostov, Kiev, and Smolensk. Owing to their unwarlike character the inroads of nations and tribes pressing from the outside began to be felt, and the Slavs were disheartened. Roving bands of Scandinavians, who are called in Russian history the Varangians, had come down from their northern homes on trading expeditions. Their first appearance was at about the same time that the Norsemen were overturning Western Europe. The Varangians settled in considerable numbers in the various trading towns, and it was not long until they came into almost undisputed control of the cities. They were not a nation, but a band of exiled adventurers and armed merchants. They were generally men of lofty stature and reckless courage. Each band had its chosen leader.

They are not dissimilar to or unworthy mates of the Normans of France.

The Slavs invited three of these Varangians, brothers by the name of Rurik, Sineus, and Truvor, to rule over them. This was in the year 862; and from that year the Russians date their history. Rurik settled at Novgorod, Sineus on the White Lake, and Truvor in Izborsk. On the death of his two brothers, Rurik came into sole sovereignty, and it was from him that all the rulers down to the House of Romanov trace their genealogy. Kiev was soon brought under the same rule, and a number of other cities were added to this house. It was at this time that the word Russia, or *Rouss*, first came into existence, although the meaning and origin of the word is very much disputed. Some think that it was derived from a province in Sweden; others say that it originated from the banks of the Dnieper. At any rate, the word *Rouss*, applied to the upper classes of Slav society, begins to appear in the historical records.

In 955, according to the chronicles of Nestor, Olga, the widow of Igor, who ruled at Kiev during the minority of her son, Sviatoslav, went to Constantinople to inquire into the mysteries of the Christian religion, and was baptized under the new name of Helen. She thus became the first Christian convert among a people who had formerly been worshippers of a pantheism founded upon the phenomena of nature. It had really become a polytheism. They had neither temples nor priests, but erected rude idols of wood upon the hills, where sacrifices were offered. The oak was venerated as being consecrated to Perun. They had sorcerers and magicians, whose councils appear to have had great weight. Thus we see that although Russia took her ruling house from the sturdy Norsemen, she took her religion from the

south, from that branch of the Christian Church which had seceded from Rome in the famous schism. In other words, a military conquest from the north, and an ecclesiastical conquest from the south, decided the destiny of the Russia and the Russians of the future. The Slav, which was the dominant race, seems to have been as clay in the hands of the potter under his Norse rulers. Although the Slav was very greatly in the majority, only a very few of the names that are recorded in the history down to this time are of Slavonic origin.

The man destined to propagate these two imported ideas of religion and government was Vladimir, who ruled at Kiev from 972 to 1015. His accession to what afterwards proved to be the nucleus of the Russian Empire illustrates a weakness of the government at that time. Sviatoslav, instead of leaving his dominion to his oldest son, introduced a system of Appanages, which was to become a fatal source of weakness. He divided his kingdom into three parts, which were distributed to his three sons, Yaropolk, Oleg and Vladimir. Oleg assassinated Yaropolk, and was in turn assassinated by Vladimir, who then remained in control of all that his father had ruled. This same cool way of determining the succession runs through Russian history for a long period. It also hindered a strong nation being built up, and made possible the Tartar dominion of a later period.

The early years of Vladimir are noted for their unbridled profligacy and sensuality. He seems to be nothing but a wily, voluptuous and bloody barbarian in his conduct. He had many wives and a numerous progeny. His soul seems to have been troubled, however, so the chronicles relate, and he began to search for a religion which would satisfy his longings. He turned to the Slav gods, but they gave him no satisfaction. He is said to

have investigated Mohammedanism, Judaism, and Catholicism, none of which comforted his spirit. At last he remembered that his grandmother, Olga, had adopted the Greek religion.

“If the Greek religion had not been best,” said his counsellors, “your grandmother Olga, the wisest of mortals, would not have adopted it.” In order to go not as a beggar but as a conqueror, he headed an expedition against Byzantium, for he would be baptized by no one else but the Patriarch himself. Some successes alarmed the Cæsar on the throne at that time, and he was ready to grant almost any demand. Vladimir demanded the hand of a sister of the emperor in marriage, and this was given upon the condition of baptism, which was exactly what the barbarian wanted. He came back to Kiev with a new wife, and the new name of Basil. With the introduction of Christianity came books, laws, pictures and music. Architects and artists from Constantinople likewise came in its train. From this time the Christianizing of the Slavs began in earnest, and that fact has determined to a great extent the character which finally formed itself among the people. Had Vladimir gone to Rome, and taken his religious faith from the Pope, the development of Russian civilization might have been much more like that of Western Europe than it is.

At the death of Vladimir the partitioning of his dominions among the numerous heirs, of whom there were many by his numerous wives, followed. The country was converted into a group of principalities, ruled by the princes of the blood of Rurik, of which the Grand Prince ruled at Kiev. Kiev thus became the “Mother of Cities,” and had a recognized supremacy over the rest of the country. This method of partitioning was a

standing invitation for assassination and anarchy, and the opportunity was seldom neglected. In later years it became still worse, as the members of the ruling family became more numerous, which left a greater number of those eligible to the throne, and ambitious for it as well. After a carnival of fraternal murder, Yaroslav found himself sole master upon the throne at Kiev. He waged several successful wars, encouraged literature, and formulated a code of laws. By this code, called the Russian Right, private revenge was encouraged, the judicial duel established, and the ordeal of red-hot iron and boiling water introduced.

Yaroslav introduced the knout into Russia. Corporal punishment was unknown among the Slavs prior to this time, and was really abhorrent to the Slav instincts. The severities of punishment, such as flogging, torture, mutilation, and other refinements of cruelty, and even the death penalty, came from the same city as the religion. Civilization had not penetrated very far at this time, for culture and advancement were confined almost entirely to the princes and their military and civil households.

With the death of Yaroslav, in 1054, the heroic period in Russia ends. Thus far there has been a certain unity in the thread of Russian history, but now comes chaos for the next two centuries. The national territory was ceaselessly partitioned. In that time sixty-four principalities had an existence more or less prolonged, and no fewer than two hundred and ninety-three princes are said to have disputed the throne of Kiev and her domains. There were eighty-three civil wars and a number of foreign wars.

In the year 1224 there appeared in the southeast an invading host of Asiatics. As the Russian chronicler puts it: "There came upon us for our sins, unknown

nations. No one could tell their origin, whence they came, what religion they professed. God alone knows who they were, or where they came from — God, and perhaps wise men learned in books.” These invaders were the Tartars, who proved to be the vanguard of a vast army destined to sweep over the steppes of Russia. The division into principalities made Russia an easy prey. Among the various princes there was little cohesion. It was simply necessary for the Tartars to conquer one prince after another, and put him under tribute. Although the Russians fought bravely, the onward march of the Mongols was unchecked. At first they seemed satisfied with the sovereignty of the plains of the south, and did not attempt to invade the wooded regions of the north. This period soon came to an end, and their conquest spread. It was not so much the superior numbers of the Tartars that made them seemingly irresistible, as the fact that the entire army moved as one man. Vladimir capitulated, and Moscow was burned. In 1240 Kiev, the residence of the Grand Prince, fell under the Tartar dominion. There was now a Mongol empire where there had been a number of Russian principalities. In fact, all of Russia had fallen, with the single exception of Novgorod the Great.

The Tartar rule was an easy yoke so long as the assessed tribute was paid. The Russians were allowed their own princes, were permitted to retain their lands and customs, and might worship any god they chose. One Khan had a Christian chapel near his palace, and regularly took part in the festival of Easter. The princes were required to go to the house of the Great Khan, and prostrate themselves in the dust as an act of submission. Even Alexander Nevski, the man who had defeated the Swedes, the vanquisher of the Livonian

Knights, who was at that time at the head of Novgorod, performed this act of homage, and died from exhaustion and humiliation on his journey home. The Great Khan was likewise the arbiter in the case of disputes. These Oriental rulers showed a great deal of skill in playing off one prince or ambassador against another. The Tartars at this time were pagans, but in 1272 they adopted Mohammedanism and became ardent followers of the Prophet.

For two and one-half centuries the Tartars ruled Russia, and left an indelible impression upon its civilization. One result was a moral degradation. They forgot pride and trusted to cunning to accomplish their ends. They exchanged the virtues of the strong for the expedients of the weak. Gifts, bribes, and intrigue were the usual weapons employed. The princes conspired against each other before the Tartar Khans. Racial and personal pride seems to have disappeared absolutely in this low-water period of Russian history. In every way the material, political, and moral progress of the country was retarded. The dress of the upper classes became more Eastern, and some of the princes married Tartar women; but, as a whole, fewer traces of Tartar admixture can be seen in Russia to-day than might be expected.

The end of the Tartar dominion was the result of the rise of Moscow. It was due to the extraordinary vitality of the Dolgoruki. Moscow had been founded by George Dolgoruki, the last Grand Prince of Kiev. One of his successors, Daniel Dolgoruki, son of Alexander Nevski, proved to be the master of the Oriental in cunning and cruelty. This family of Moscow princes had established the habit of giving to the eldest son the principality, with only insignificant portions to the others. In this way the strength of the central government had been built

up, and a dynasty created. At this time, also, Moscow was the ethnographical centre, and was protected by its central position from foreign foes. It was likewise the largest of the Russian principalities in extent of territory. It would be difficult to find a gloomier or darker period in history than that which records the transition of Russia into Muscovy.

There is a line of eight Muscovite princes from Daniel (1260) to the death of Vassili the Blind (1462). Each one had moved forward steadily toward one end, which was the centralizing of power, and a preparation for the expelling of the Tartar. One of the most distinguished of these princes was Dmitri Ivanovitch (1363-1389). He fought the Tartars on the banks of the Don, and won a famous victory over them. This is a celebrated battle in Russia, and won for Dmitri the surname of Donskoi. Moscow had in the meantime become the ecclesiastical centre by the removal of the Metropolitan there. This took away the religious supremacy from Kiev and Vladimir, and greatly increased the prestige of Moscow.

Ivan III, known as the Great, son of Vassili the Blind, came to the throne in 1462. At the time of his accession Russia was all but stifled between the great Lithuanian Empire on the west and the vast possessions of the Mongols on the south and east. To the north there were two restless peoples — the Swedes and the Livonian Knights. The unity of the Empire was now in embryo, but not yet an accomplished fact. Russia had only intermittent relations with the centres of Western European civilization, where the dominant nations were beginning to emerge. It was the beginning of the Reformation, and the epoch of the discoveries of new worlds.

Ivan the Great was a cold, calculating and imperious

man, the very type that one might expect to grow up in the atmosphere of Moscow. He wept for relatives whom he himself caused to be put to death, and his apparent religious fervour was ever mingled with hypocrisy. He allowed the idea to get abroad that he himself was cowardly, and he did not personally take part in battles. He was more successful, however, in winning battles at home in his palace than many kings have been in the field at the head of their troops. He exhausted his enemies by negotiations and delays, and never employed force until it became absolutely necessary.

The first effort of Ivan toward a unification of all Russians was directed against Novgorod, whose liberties he destroyed and deprived her of her colonies. The Boyars flocked to Moscow from far and near, and formed an aristocracy who helped him in his ambitions. They consisted of men whose ancestors had once possessed portions of Russian territory. Most of them belonged to titled families from districts which had been annexed to Muscovy. The great body of the Tartars had been dissolved into four Khanates. This disintegration of the Mongols aided Ivan in his campaigns against them, and facilitated the growth of Moscow. His marriage with Sophia Palaeologus, which was brought about by the suggestion of the Pope, gave Ivan additional prestige, as she was the last heir to the Cæsars of Constantinople. Hence it was that, with successful wars and shrewd diplomacy, Ivan the Great left the Muscovite Empire very much stronger at his death than it was when he came into power. The territory had been more than doubled, and the foundation of the future greatness of Russia was successfully laid.

The reign of Ivan's son, Vassili Ivanovitch, pales in its significance between the reign of his father and that



IVAN THE GREAT

of his successor, Ivan IV, who is generally known as Ivan the Terrible. The last named ruler has been, and still is, very differently estimated by historians. By some he is accused of being a monster in human form, while others attempt to excuse his cruelties as simply representative of an age in which cruel punishments were common everywhere. The latter class are more concerned with the part he played in the historical development of Russia than his morality or humanity as an individual. The reign covered more than half a century, from 1533 to 1584.

Like Peter the Great the childhood of Ivan was sad and unfortunate. He himself speaks of his youth in the following words: "We and our brother Iouri were treated like foreigners, like the children of beggars. We were ill clothed; we were cold and hungry." It seemed as though all of those whom he loved, his nurse and some other servants, had been torn from him. This neglect resulted from the intriguing of the nobles for the supreme power. Even the treasures and fine furniture of the palace were pillaged by these lawless clans under the very eyes of this youth. A child thus neglected and humiliated, yet knowing the power and prestige of his position, must sooner or later become his own master. At the age of thirteen he ordered his guards to seize Andrew Choniski, who had been acting as chief of the government, and then and there had him torn to pieces by hounds. Several others were banished to distant towns. From this time Ivan was master.

A change is noted in the character of Ivan following a serious illness in 1553, when it was thought he would surely die. The Boyars resumed their former arrogance, and refused to swear allegiance to the son of Ivan, in the case of the death of the Czar. In fact, it is the con-

stant conflict between this class and the Czar that is the main factor in the reign of Ivan the Terrible. Before the unification of the country discontented nobles were free to pass from the service of one master to another; now there was no place to go except Moscow. It is said that Ivan suffered terrible anguish during the trying days of his illness, anticipating what might be the result of his death upon his family. When he finally recovered he seems to have given himself up to the spirit of revenge. He lost all confidence in his favourites, many of whom were banished from the court. He lost all faith in everybody, and seemed to think that the only way to rule was to instil fear and terror in those around him.

It is painful to read of the exceeding cruelties of Ivan the Terrible, although he seems to have been seized with remorse on more than one occasion. We read of a letter from him to the monastery of St. Cyril, in which Ivan asks prayers for thirty-four hundred and seventy victims, of whom nine hundred and eighty-six are mentioned by name. Many of these names are followed by the words — “with his wife,” “with his wife and children,” “with his daughters,” or “with his sons.” This shows that in many instances he must have exterminated entire families. Thus we find Ivan’s character and life a curious compound of barbarism and greatness. At other times he might be seen clothed in monkish garments and heading religious processions and other pious exercises. He was more than a rival of Henry VIII of England in the number of his wives. Ivan was accustomed to carry in his hands an iron staff, and this led to the greatest tragedy of his life. In an altercation with his son, Ivan, one day, the Czar struck him a fatal blow. Great and fierce was his sorrow, but remorse could not bring life again

into the dead clay. He survived this son only three years.

Ivan's government was entirely personal, and with him began the real autocracy as it still exists. He bent the entire country to his will. Nevertheless he assembled the first general assembly in the history of Russia, and organized a Council of Boyars to administer a part of the country at one time. Through conflicts with surrounding nations the confines of Russia were extended by Ivan the Terrible, and the Empire now extended from the Caspian Sea to the White Sea. The Tartar Khanates of Kazan and Astrakhan had been absorbed, and there was left only the Khan of the Crimea to oppose Russian sovereignty.

A glance at the Russia of this period may be interesting. In some respects it was almost barbaric. When the Czar desired to marry, he addressed a circular to the governors in the towns and provinces, commanding them to send to Moscow the most beautiful girls of the Empire. Fifteen hundred maidens have thus been assembled from whom the Grand Prince might make a choice. The legislation in the matter of debts was as severe as that of the Twelve Tables of the Roman Law. An insolvent debtor was tied up half naked in a public place, and beaten three hours a day. This punishment was repeated for thirty or forty days. If, by that time, no one heeded his lamentations and paid his debt, he was sold into slavery, and his wife and children were also placed in service. In case of an accusation of debt, the accused was subjected to tortures worthy of the Spanish Inquisition. Women were almost as secluded as in any country of the Orient. A woman had practically no civil rights, but was always under the guardianship of her father, husband, or some relative. She was supposed to obey her husband or

father as a slave obeys his master. He had the same right to chastise her, and a stout woman would submit to a beating from a feeble husband. Ignorance was general, and there was practically no intellectual life in Russia. Debauchery and drunkenness were national sins. Many of the priests themselves were little better than their parishioners.

The period following the death of Feodor (1584-1598), son of Ivan the Terrible, is known as the Time of the Troubles. As a matter of fact, there is no time in Russian history when there has not been plenty of trouble. Feodor was a religious recluse, and the power gradually fell into the hands of one Boris Godunov, a very ambitious man. Feodor left no heirs, his brother Dmitri having been murdered. Suspicion fell upon Godunov, but a commission appointed by him reported that the young prince had cut his own throat. With Feodor the House of Rurik ended, and a simple Boyar ascended the throne. Godunov's claim to the autocracy was confirmed by a popular assembly, which he convened from the lesser nobility and clergy.

A few years later rumours began to appear that Dmitri was not dead, but was preparing to march into Russia from Poland, and claim his own. He had taken refuge in a monastery, and now he announced that he was the Czarevitch Dmitri. Godunov died in 1605, probably having been poisoned, and Moscow opened her gates to Dmitri, who was soon afterwards crowned. The mother of the slain Dmitri recognized this upstart as her son. But the Boyars, who had invented this claimant to the throne, soon tired of his acts, and he was conveniently murdered after a short reign of eleven months. Anarchy and confusion followed the ending of the old dynasty and the impostor who succeeded. There was an epi-

demic of false Dmitris in all parts of the country. The condition of affairs became desperate, and the name given to this period of Russian history, the Time of Troubles, is not a misnomer.

CHAPTER XIX

PETER THE GREAT AND THE EARLY ROMANOVS

Brigand of Touchino — Michael Romanov — Alexis Michaelovitch — Sophia and Her Strange Rule — Youth of Peter the Great — His Journeys of Investigation — Reforms — Wars — Unhappy Domestic Life — Death of the Czarevitch.

RUSSIA had indeed reached an unfortunate condition at the beginning of the seventeenth century, when it was possible for a runaway monk to enter Moscow and be crowned as Czar of Russia. On the death of this false Dmitri it became necessary to choose a new sovereign. The country was still unsettled. Another Dmitri, known as the Brigand of Touchino, arose, and gained many adherents. The King of Poland, who had always fostered and encouraged the disturbances in Russia, put forward his son Vladislas, for the vacant throne. But the latter was a Catholic. A practical union of Poland and Russia seemed to many of the Boyars to promise good results. The Poles marched on to Moscow without serious resistance, and they finally entered the Kremlin. The Swedes were pressing at the north, and had occupied Novgorod the Great. Bands of brigands infected the highways, pillaged towns, and desecrated churches.

This troubled condition brought about a spontaneous national uprising. Priests, merchants and nobles were alike aroused. Their lands were in danger, and the Orthodox faith was threatened. "If we wish to save the Muscovite Empire," said Minine, a butcher, "we must

spare neither our lands nor our goods; let us sell our houses, and put our wives and children to service; let us seek a man who will fight for the Orthodox faith, and march under his banner.”

The religious appeal practically confined the choice of a ruler to the Russians. A great deal of scheming and rivalry immediately arose. But one name was heard over all others, and that was Michael Romanov, a kin of Ivan IV. A national assembly drawn from all elements of the population was summoned — the first of its kind in Russia. On the 21st of February, 1613, the first Sunday of Lent, after three days of preliminary fasting and prayer, the choice fell upon Michael. There were no crimes with which to reproach the Romanov family, and this dynasty thus had its origin in a popular movement. The monarch chosen was at this time a youth of fifteen years, but his father was one of the Church heads, although at that time a prisoner. The latter acted as adviser and practically joint sovereign until his death.

When the first of the Romanovs came to the throne many of the cities and towns were in ruins, the country laid waste and the people impoverished. Michael was not a genius, but he had an abundance of good sense, and his father, who was made a Patriarch, was a man of ability. Poland refused to recognize the validity of the new election, and continued to harass her neighbour. Commissioners were sent to Holland and England by the new Czar, to seek help, and especially money. The Dutch sent a thousand guilders, but England put the commissioners off with subtle promises. Peace was concluded with Sweden. This left Russia's hands unfettered to settle her disagreements with Poland. A temporary truce was entered into, after some hostilities, but

both sides knew it was simply fugacious. When Sigismund III, of Poland, died, Michael declared war before the new king was elected. Poland was at this time an elective monarchy. The result was not flattering. About all that Russia gained was the renunciation by the new king, Vladislas, of his claim to the throne of Russia. Western influence had already begun to have its effect in Russia. Under Michael more foreigners than ever came into the country, and various industries were started.

Alexis Michaelovitch succeeded his father in 1645. During his reign the ascendancy of foreign influence continued, and the first attempt at church reforms arose. Alexis was very much like his father, good and easy-going. He was easily influenced by his advisers. A terrible revolt against officials occurred in Moscow, and summary vengeance was dealt to the ringleaders. Owing to internal troubles in Poland, and the aggressive work of the Jesuits, the Orthodox population of Little Russia turned towards the Muscovite for protection. Ambassadors were dispatched to Moscow. The Czar gave his solemn promise to respect Ukrainian liberties. War was declared on Poland, and many cities were captured. The Russians had considerable trouble with their new vassals, however, because of the ambitions of their leaders. The result of this war was that all of Poland was overrun by Swedes, Russians and Cossacks, and Russia became bankrupt, retaining only a part of Little Russia.

Alexis was twice married. The second marriage was romantic. While dining at the home of a friend, he saw a young girl waiting at the table, who was a niece of the host. The girl had become motherless, and the host acted as a second father. "I have found a husband

for Natalie," the Czar said to this friend a few days later. He himself was the husband. Natalie was the first Russian princess who ever threw aside the curtains of her litter and permitted the people to look upon her face. She became the mother of Peter the Great. At his death in 1676, Alexis left behind him a large family. By his first wife he had two sickly sons, Feodor and Ivan. The two families made just as many factions at the court.

Feodor occupied the throne for three years. His most noteworthy act was the burning of the books of pedigrees, which stopped the absurd quarrels among aristocratic officers over questions of precedence in the army. These quarrels had led to losses of important battles. At the death of Feodor the question of his successor became acute. Feodor left no direct heirs, but his full brother Ivan and several sisters survived him. Ivan was notoriously imbecile, both in body and mind. Peter, the half-brother, was still very young. One of Feodor's sisters, Sophia, was a woman of great energy as well as considerable ability. She began to plot for the throne, and her energy triumphed. Ivan and Peter were declared joint emperors, and she reigned in their stead. A double-seated throne was used, with an opening in the back, in which she sat. It was a case of two visible rulers, the real sovereign being invisible.

For several years this singular rule continued. Sophia met the men of her court freely in public, carefully selecting those who might pliantly yield themselves to her overreaching designs. Had the Russian troops not met with defeat at the hands of the Turks, her ambition of becoming the crowned sovereign might have been realized. While her popularity was on the wane, the boy called Peter was growing and developing. He chafed

under this petticoat thralldom, and commenced to give orders to Sophia. His precocious faculties and ready intelligence began to attract the attention of the courtiers, and his strong will gave hopes to his partisans. Peter learned a little Latin and German, but he read much outside of the school curriculum.

To a great extent Peter was a self-taught man. His tutelage was a quick and strong intelligence, a hungry desire to know, and a hot, imperious temper. He likewise roamed about the streets and gained information there which did not add to his habits or character. He became acquainted with many adventurers in this way, and this was probably the beginning of his wanderlust. As a boy his first toys were drums and swords, and later he organized his boy companions into a company and drilled them. Submission to his sister could not last for ever. Sophia saw a vision of the inevitable. She and her courtiers planned a disturbance, in which they hoped Peter would perish. Peter was warned, and he succeeded in escaping to the Troitsa Monastery, where he took refuge. Then the courtiers began to range themselves by the side of the youth. Sophia entered a convent, where she remained practically a captive, until her death seventeen years later. Ivan continued to be a nominal joint sovereign until his death a few years afterwards. But from this time, in 1689, Peter, a youth of only seventeen, became the real sovereign of Russia, which position he held for thirty-six years.

Here is a characteristic letter from Peter, written to his mother at this time, which indicates that energy was the normal state of Peter the boy, as well as Peter the man:

“Your little boy, Petrushka, still at work. I ask for your blessing and wish to hear how you are. Thanks

to your prayers, we are quite well; and the lake thawed on the 20th of this month (April, 1689) and all the vessels except the big ships are ready."

From early life the sea seemed to call to Peter. The idea of the necessity of better water communication permeated him. During the first three years of his reign, he made two trips to Archangel, that ice-bound port on the White Sea. Up to this time nearly all Russian commerce left the country by this route, and a line of post stations had been established. The taste for salt water never forsook him. All his life afterwards we find him engaged in wars, which had for their principal purpose the opening of ports on the Baltic, Black and Caspian Seas. His own ship was the first to carry the Russian flag into foreign waters.

What to do first in his great scheme was the question with Peter. Certain treaties with Poland, Austria, and Sweden made operations in the north inadvisable. Religious antagonism and common sense made a campaign against the Turk most promising. Hence war was declared. A fleet was built on the Don and floated down that river. Peter himself assisted in this work. Azov was blockaded by sea and by land. Preparations were made for a general assault, when the place suddenly capitulated. The joy in Russia was great, but Peter's joy was greater. He had won a victory over Islamism; he had secured a port having access to the Black Sea; he was now ready to make a journey to Western Europe as a victor.

A great deputation of nearly three hundred persons, under the management of an admiral and two generals, departed for the west. This delegation included nobles, merchants, interpreters, jesters, and buffoons. It must be remembered that buffoonery was popular in the Euro-

pean courts of this period. With the company there was also a young man, who travelled as Peter Mikhailov. This latter was no other personage than the inquisitive Peter. The embassy was too slow in its progress for the impatient young Czar, so he hastened to Saardam. Here he took lodging with a blacksmith, put on a Dutch outfit, and began to work. He visited various factories, and everywhere tried his own hand. This habit never left him, and in later years his hands were horny and calloused from toil. Peter betook himself to the larger city of Amsterdam. He neither rested himself, nor did he allow others to rest. The mania for seeing and doing things had a masterful possession of him. He met every one from official to workman with an air of familiarity that completely captivated the Dutch.

Peter never lost sight of the idea of making Russia master of the seas, and everywhere investigated the art of shipbuilding. Some of his remarks that are handed down to us are characteristic of the man. During a violent storm on the North Sea he reassured the passengers by saying: "Did you ever hear of a Czar of Russia who was drowned in the North Sea?"

When Peter returned to Russia he attempted many innovations. It is little wonder that violent opposition was aroused, for Peter did not always employ diplomacy in his methods. Furthermore, Russia was noted for its conservatism, and the old customs of their fathers died hard. He decreed the abolition of the long beards worn by the peasants, and they were angered. Had not Ivan IV said: "To shave is a sin that the blood of martyrs could not cleanse." Peter himself applied the razor to a few of the long-beards. He ordered European costumes in his court, and the nobles were offended. The women were urged to appear in public with faces un-

veiled, and this was not popular. A secret service was instituted to see that the changes were adopted; the knout and the axe were the accompaniment of every reforming edict. This extraordinary man was by main force dragging a sullen and angry nation into the path of progress. The Holy Synod replaced the Patriarch, for there must be no other suns shining near to the Great Sun itself. His acceptance of the reforms of Nikon aroused the Old Ritualists. Already some priests were preaching that Antichrist was born. No previous Czar, said they, had ever quit Holy Russia to wander in foreign lands, among Turks and Germans, for they classed both in the same category. How else could they explain such impious demeanour, except that the Czar was Satan himself in disguise? He had even "numbered the people" by taking a census—a thing expressly forbidden.

The increasingly heavy taxes bore grievously on both gentry and peasants. Bloody scenes were enacted in many places. The Strieltsi—the militia—and some of the Cossacks conspired against the Czar. Peter acted with characteristic promptness. The Red Square in the Kremlin was covered with gibbets, and many homes were soon in mourning. Hundreds were executed here—a thousand in eight days, it is said. Some were broken on the wheel, and others died by various modes of torture. Writers of that period say that the highest official in the Empire himself assisted in the work of slaughter. But this was an age of cruel punishments, not only in Russia, but the other nations of Europe as well. Breaking on the wheel was everywhere common at that time on the continent. A revolt of the Cossacks of the Don was put down after a sanguinary campaign. The Ukraine harboured a party hostile to the Czar, and this

disaffection was attended to. The result was that Little Russia lost most of her special privileges, and became more closely united to the Empire. Within a few years there was not in Russia a single military force that could oppose its strength to the will of the Czar.

Peter now turned his attention to the question of an outlet on the Baltic. In this way only, he thought, would Russia cease to be an Oriental state. At that time the Baltic was controlled on all sides by Sweden. Charles XII, a knight-errant rather than a sovereign, was her king. His great ideal was Alexander the Great. He likewise nourished the spirit of the old sagas and vikings of Scandinavia. He fought not for kingdoms, for he distributed these with a lavish hand, but for glory and honour. He dreamed of nothing but war. He posed as the protector of the Protestants. It was not difficult to find a pretext for war with this war-lord, who was wandering over Northern Europe overturning monarchies.

Peter joined the King of Poland in war against Sweden. He marched against Narva, and here, on the 30th of November, 1700, was fought a great battle. The result was a humiliating defeat for the Russians. With an army that outnumbered the Swedes five to one, the forces of Peter were obliged to retreat. But some defeats are probably salutary, as well as some victories are fatal. Peter profited by this check to his ambitions; it taught him that he knew little about real warfare. The sacrifice of men had been terrible, but the lesson was not lost. Peter forfeited the frontier towns, such as Novgorod and Pskov. From church bells were cast three hundred cannons. New regiments were created. Several small victories gave him possession of the Neva. In 1705, Peter conducted a campaign against the Baltic



PETER THE GREAT

provinces of Esthonia and Livonia. But Charles himself was now on his way hither. Poland was soon humbled, and then Charles saw only one enemy here — the Czar of Russia, and he entered Russian territory.

Peter did not relish the prospect of war with such a seasoned army as the Swedes. He tried to negotiate with Charles, saying he would be content with a single port on the Baltic. Charles haughtily answered: "I will treat with the Czar in Moscow." The two armies finally met at Poltava, which has been described elsewhere. Victory followed, and Russia became an established power in Europe. Sweden the mighty had been crushed; Charles was in exile. The Slav made a triumphal entry upon the world's stage.

The results of this war were that Peter completed the conquest of Livonia and Esthonia, and a part of Finland. Riga, Revel, and Viborg were captured. Peter then turned his attention to the Turk, who was threatening on the south, and this was an extremely unfortunate undertaking. He was obliged to make a humiliating treaty, and yield to the enemy his first conquest, Azov. This was probably the darkest hour in Peter's career. In 1712 he made another journey to Western Europe, and visited France with the hopes of forming a coalition with that country. He astonished everybody, as on his first visit, by his eagerness to see and learn, his freedom of action, and a certain crudeness in manners. But his mission was not an unqualified success, and he returned home. One of his last accomplishments was the securing of a port on the Caspian, in the furtherance of his plan to make Russia the centre of communication between Europe and Asia. Russian merchants had been robbed by Persian brigands, and Peter took this as a pretext for seizing Derbend and Baku. The Czar personally led the

expedition down the Volga from Nijni Novgorod, in 1722.

Let us turn for a moment from the political affairs of Russia to the home life of Peter, for his domestic misfortunes had a great influence on this monarch. At the early age of seventeen Peter had been married to Eudoxia, the daughter of a conservative Russian noble. As Peter's liberal tendencies developed, he gradually became estranged from his wife because she did not share his ideas, but remained under the influence of her family. She even became an object of intense aversion. He forced her to leave his palace, and she retired to a monastery in Souzdal. Later he divorced her in order to marry a peasant girl, Catherine, with whom he had formed an alliance. In this seclusion Eudoxia managed to maintain a sort of court, around which, unknown to Peter, sedition began to grow up. In the eyes of the clergy and many of the people Eudoxia was still the lawful wife, and she was the mother of the Czarevitch Alexis.

Peter endeavoured to give his son a liberal education, but his long absences afforded the banished wife an advantage. As a matter of fact, Peter was seldom at the palace for any considerable length of time. She poisoned the youth's mind against the father and his policies. He grew up to be a lazy, feeble and narrow-minded man. Surrounded by monks and religious devotees, and forced into an undesirable marriage, he calmly awaited his father's death, which he earnestly hoped would be soon. Many of the high clergy likewise prayed that the end might not be distant. Alexis had promised on his accession to restore the picturesque old barbarism, and scatter to the winds all the innovations of his father's reign. When Peter learned how things were going,

Eudoxia was flogged and placed in stricter confinement and Alexis was taken to task.

“You despise all that can make you worthy to reign after me,” Peter said. “If you do not alter your conduct, know that I shall deprive you of my succession. I have not spared my own life for my country and my people; do you think that I shall spare yours?” Alexis pleaded ill health, and said he wanted to become a monk. He fled to Germany with his mistress, but Peter’s emissaries found him and brought him back. He was obliged to sign a formal renunciation of the succession. He was forced to reveal his accomplices. Peter then learned that his son was the centre of a gigantic conspiracy against his reforms. He discovered that Alexis had intrigued with Sweden, had sought aid from Austria, and had prayed for his father’s death.

As a result of the disclosures of Alexis, several of the conspirators were cruelly executed. This seemed to arouse the latent beast in Peter. A tribunal sentenced Alexis to death. Two days later his death was publicly proclaimed. Many reports of the manner of his death were circulated. The lips of the nine men who composed the tribunal were for ever sealed. The best explanation is that he died under the knout, as a result of torture applied in order to wring fresh confessions from him.

Peter’s associations with Catherine began as early as 1702. She was the daughter of a Livonian serf. The Czar was attracted by her vivacity of mind and general cleverness, even though she had already been the mistress of some of the court favourites. Their marriage was first consummated secretly, but, in 1712, they were solemnly married, and she was crowned as Empress. In 1721 Peter promulgated an edict that the sovereign

could name his own successor. By Catherine two daughters survived, Anna and Elizabeth. Alexis also left a son, who afterward became Peter II. Peter in later years thought his wife was unfaithful and this embittered him. His ceaseless toil and early dissipation had enfeebled his system. Throughout his whole life he had been an excessive drinker of intoxicants. In order to save a boat in distress he plunged in the icy waters of the Neva, and a congestion followed. He died without being able either to write or speak his last wishes, at the early age of fifty-three. Thus passed from earthly scenes the man, the absolute autocrat, who bent men, nature and everything else to his will.

Peter's life was a fever of incessant activity. Through all the years he disdained pomp, luxury, and every kind of display. His career was a continual struggle with tradition, ignorance, fanaticism and barbarism. The majority of his subjects neither understood his aims nor sympathized with them. He attacked with fury many deeply rooted abuses. One corrupt governor was condemned to be torn to pieces by pigs. Another he beat severely with his own hands. He encouraged education, and established many schools. He fostered literature, and reformed the Russian alphabet. He tried to introduce Western forms of government, and succeeded as well as could be expected. But it was too great a task for one man. Many of the institutions were only half digested, and could not be successfully engrafted upon an unwilling people. Even little things were not overlooked. He published an edict compelling the peasants to reap their wheat with scythes instead of the old hooks. He required every town to send a certain number of shoemakers to Moscow to take lessons in that art.

What Peter did accomplish was marvellous, and it

seems almost impossible that it could be the plan and work of a single individual. One might say of him, as did a contemporary woman, that he was a very good and a very bad man. Of one thing there can be no question, however, and that is he was a very great man. He found Russia three hundred years behindhand, and he brought her forward at least two centuries.

CHAPTER XX

THE EMPRESSES

Catherine I — Peter II — The Two Annes — Uncrowned Ivan VI — Elizabeth — Peter III — Catherine the Great — Denationalization of Poland — Wars with Turkey — Reforms of Catherine.

ONE of the greatest objections to even the wisest and most beneficent despotism is that the autocrat is mortal. The span of life is too short for the magnificent designs of a Peter the Great, and the good accomplished is likely to be overthrown if the succession falls into incompetent hands. Following the death of Peter the Great, there comes in close succession a number of changes in the autocracy. Among these five empresses take the principal place.

“Give everything to ——,” Peter started to write on his death-bed, but the grim reaper took the pen from his hand. This absence of specific direction as to his successor gave occasion for considerable disturbance. There were two branches of the Imperial family extant, and as many parties arose in the court. One of these factions wanted to place upon the throne the grandson of Peter, the son of the unfortunate Alexis, who was then a youth of twelve years of age; the other desired to give the throne to Catherine, the second wife of Peter. The strongest party, however, was that which had been raised to power by Peter. Many of its members were more or less involved in the trial and subsequent death of

Alexis, and they felt that their only personal salvation lay in Catherine.

Peter's followers prevailed, so that Catherine, the daughter of a serf, the second wife of Peter, and by many not considered to be his legal wife at all, was proclaimed Empress; the party supporting her claiming that this was the proper succession, because she had already been crowned. The reign of Catherine lasted but two years, and, on the whole, it was harmless. During that time she attempted to carry out the policies of her deceased husband. Catherine proved herself to be, in spite of her ignorance, a woman of considerable force of character and strength, and managed to govern the nobles in her court quite well. The troubles of the empresses, which all of them experienced in a marked degree, were generally due to the intrigues of those around the court, some of whom were favourites and others wanted to be.

Upon her death-bed, Catherine nominated Peter Alexievitch, the grandson of Peter, as her successor. The youth was crowned with the title of Peter II. One Menchikov, who had been the favourite of Catherine, took it upon himself to direct the course of the new Emperor. He attempted to control all of his actions with a high hand, and to make his own daughter the wife of the sovereign. Before this ambitious scheme was consummated, Peter II shook off the shackles of Menchikov, and attempted to perform the acts devolving upon him without any dictation. Menchikov was arrested, deposed of all his dignities, and banished from the court. No events of any great importance happened during the reign of Peter II, as there were no foreign wars. The young Emperor suddenly expired at the end of a short reign of only three years, when he was still but seventeen years of age.

Following Peter II comes the reign of two Annes — Anne Ivanovna and Anne Leopoldovna. The unexpected death of Peter II had taken the court by surprise, so that there was no faction ready with definite plans for the succession. Although there was still a daughter of Peter eligible to the throne, named Elizabeth, who was, at that time, just coming into young womanhood, the choice fell upon Anne Ivanovna, the daughter of that Ivan who had jointly ruled with Peter the Great. A party powerful at court chose her because, since she was so far removed from the succession that she could have no hopes of ever becoming empress, they thought that they could bend her to their will. With this purpose in mind, these would-be oligarchs drew up a statement for her to subscribe, limiting the power of the occupant of the throne; and this she was very willing to sign. It was an attempt to undo the work of the Ivans and Romanovs, and to place the real power once more in the hands of the ruling families.

As is usually the case, however, those powerful with the throne have also enemies; and so it was with this band of eight men. Their enemies managed to secure the support of the clergy, and presented a request to Anne that she should reign as an autocrat the same as her predecessors. This naturally was pleasing to her vanity, and, as soon as she was convinced that such a step was possible, she dismissed these advisers. They were first banished, and afterwards either imprisoned or executed. Anne declared herself an autocrat like her predecessors. At this time she was a woman of about thirty-five years of age, taller than most of the men in her court, with a man's voice, and a countenance that was anything but pleasing. She had evidently been embittered by her early life, and resolved to make up in indulgence for the lost

years. Her cruelty was shown by the thousands of executions and banishments of the upper classes, and a merciless collection of all the arrears of taxes. Her coarseness was revealed by the fact that she surrounded the throne with common jesters, and amused herself with low buffoonery. She copied German manners, and surrounded herself with German influences, but with all of this there was a mixture of semi-barbarism.

Wars with Poland over the succession to that throne, and with Turkey over the Crimea, occurred during her reign, and caused a great deal of hardship upon the Russian people, already impoverished. The war with the Turks alone cost, so it is estimated, one hundred thousand men. For eleven years she occupied the throne, and her reign was ended only by her death in 1741. Anne's infatuation for Gustav Biron had made him the ruling spirit during her occupancy of the throne.

To succeed Anne, there was left a baby only three months old, who was known as Ivan VI. Anne had nominated Biron to act as regent during the minority of this child. This prospect was exceedingly unpopular with the Russians, because it meant a very long regency and continued German influence, which had already grown distasteful. In addition to this regent, who was not of royal blood, there was Anne Leopoldovna, of Mecklenburg, who was of the royal line, and also acted as joint regent. Biron was seized and sent to Siberia, which left Anne as the empress. She was different, however, from the other Anne, as she was so indolent that she would not even take the trouble to be dressed very frequently, but would simply lie on the couch all day, so that her brief reign was comparatively uneventful.

A strong party had now arisen who favoured Elizabeth, the daughter of Peter the Great. At this time she

was twenty-eight years of age, pretty, quick-witted, popular, and democratic in her manner. She led a successful revolution, and was crowned at Moscow as the Empress. In the dead of night the unfortunate Anne and her husband were awakened, carried into exile, and their infant son immured in a prison. By this change the crown was brought back again to the direct line of Peter, who had built up and united the Empire. It secured for her the support of those who had been the partisans of Peter the Great. The change was also a reaction against foreign influences, which had been so prominent for a number of years.

Elizabeth had a great many of the characteristics of her father, and was inclined to be liberal in her ideas of government. She was likewise a vain voluptuary. Although her character was so dissolute, yet she was very much under the influence of the priests, and Orthodoxy grew under her reign. A repression of the religious edifices of the Armenians, Mohammedans, and Jews was begun, and this was in the nature of a reaction against the more liberal policies of her father. She was very fond of the theatre, and used to compel attendance at entertainments which she provided.

One of the chief features of this reign was the re-establishment of French influence at the Russian court, and this influence, during her reign and that of her successor, Catherine II, had a great deal to do with the developments of the next half-century. Elizabeth increased the material prosperity of the country in every way possible, reformed some features of legislation, and founded new towns. A war was begun with Frederick II of Prussia, which resulted in great losses, but was not yet ended at the time of her death in 1762.

The successor of Elizabeth was her nephew, the son

of Anne Petrovna, another daughter of Peter the Great. Without special education, and devoid of the training which was befitting this exalted position, Peter III did not come to the throne equipped for the work; neither did he have a strong following to support him. He was known to be a great admirer of Frederick II, and this meant a return of German influence. He made peace with Frederick, and restored to him some of the conquests which had already been made. Peter issued a manifesto which freed the nobility from the requirement of service at court. This made him so popular for a time that they wanted to erect a statue of gold in his honour. Panegyrics were short-lived, however, for his conduct was execrable. He is, perhaps, the most disagreeable figure in Russian history. He used no policy toward any class of people, and lost no time in making himself disagreeable. He plundered the clergy, and showed his contempt for the Orthodox religion which he had been compelled to accept; he attempted to introduce German styles of dress in court, and in many other ways made himself unbearable.

Had Peter's wife been an ordinary woman, the end might not have come so soon; but it so happened that his consort was a woman of extraordinary strength of character, and knew how to look after her own interests. She was a German princess, Fredericka of Anhalt-Zerbst. On her admission into the Orthodox Church, she had taken the name of Catherine. Peter at one time wanted to divorce her and marry another favourite of his, and had actually made plans to get rid of her. Fortunately for Catherine these plans came to her knowledge, and she made her counterplots. Her plans were carefully laid and then swiftly executed. Those discontented with Peter III rallied to Catherine, though she

was an alien, not of royal birth, and had no claim to the throne, and secretly pledged their support to her, as the only feasible plan that suggested itself to get rid of the Emperor. She left the palace in which they were living, placed herself at the head of a body of twenty thousand troops, and was hailed as the Empress. Not a drop of blood was shed in this peaceful revolution.

Peter was at first indignant at this *coup d'état*, but finally yielded and was placed in confinement in the Palace of Ropsha. At the end of four days he ceased to live, having died, as it was reported, from "a colic to which he was subject." There is no evidence that his wife was in any way implicated in Peter's death. A German writer claims to have unearthed a letter, which shows that a court noble confessed to having killed him accidentally while trying to separate the deposed Czar and another noble in an altercation. Ivan VI had at this time reached his legal majority, but his whole life had been spent in prison and he was insane. He lost his life during an effort made to liberate him. This left Catherine the master of the situation. She was officially crowned as Empress, and ruled Russia for the next third of a century. This ended the strange sequence of events that followed the death of Peter the Great, and the Romanov dynasty has since securely held the throne in regular succession.

The rule of Catherine began one of the strongest periods in Russian history, equalling in many ways that of Peter the Great. For thirty-seven years there had been a succession of palace intrigues and court revolutions, with six changes in the autocracy, and progress had been made only by fits and starts. Catherine prudently inaugurated her reign by a manifesto condemning Frederick II, thus pleasing the people by her anti-German



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sentiments. In this, as well as in many of the other events of her reign, she showed the practical common sense of the wise statesman, without lessening the autocratic power which she was allowed under the Russian system of government. Endowed with none of the virtues which we usually admire in womanhood, yet she seemed to possess those stronger characteristics, and a wise foresight, which are so necessary in a ruler. The history of the intrigues of her court, and her own love affairs with various courtiers, has been written, and, without padding or stretching, fills a goodly sized volume.

Wars and rumours of wars filled a great part of Catherine's reign. There were two wars with Turkey and as many more with Poland, the throne of which at that time was tottering. Catherine soon got over her antipathy to Frederick II, if at any time it was real, and the two began to plot for the dismemberment of Poland. Prussia was the most aggressive in this matter, because the Polish possessions separated Eastern Prussia from Western Prussia. From the moment the Russian and Prussian alliance was signed by the two sovereigns, the fate of Poland was sealed. Catherine was at all times anxious to add to Russian territory, and this land of perpetual turmoil furnished an opportunity. Poland at this time was in a wretched condition. The aristocracy were so jealous of each other that they always elected foreigners as their rulers. The defeated faction would almost invariably appeal to some other power for help, and this made these nations feel free to interfere in her affairs. The peasants were simply pawns at the will of their lords.

The death of the King of Poland furnished the opportunity desired by the two sovereigns, who likewise favoured the same candidate for the throne thus made

vacant. The pretended pretext was the harsh treatment of the non-Catholics in Poland. Frederick espoused the cause of the Protestants in Poland, and Catherine the Orthodox population dwelling in Polish territory. There can be no question that the Catholic party in Poland was very severe in its treatment of those not adherents of that faith, but the two sovereigns were actuated more by the chance of territorial aggrandizement than piety. Virtue was never the object of the policy of the monarchs of this age, but simply a means for the success of some political scheme.

“Do not talk to me of magnanimity,” said Frederick, “a prince can only study his interest.” “What political advantages will accrue to Russia,” asked Catherine, “if I take the part of the Greek Orthodox believers in Poland?” The answer was “rich territory and a large population.”

The candidate backed by Frederick and Catherine was elected king of Poland. This man was Poniatovski, one of the many lovers of Catherine. Certain reforms were actually introduced into the decadent kingdom. A treaty was made with Russia, in which it was agreed that no changes in the constitution could be made without the consent of Russia. It was not long, however, until a chance came to claim that this was violated, and war followed. As a result of this war occurred the first partition of Poland, in which Austria, Prussia and Russia shared. This was in 1772. Although Poland, under her new king, proceeded along the line of reform, and did many things for the betterment of the people, including a considerable degree of religious toleration, Prussia was not yet satisfied. The Empress Maria Theresa of Austria was easily drawn into the scheme. It was not difficult to persuade Catherine into another contest with Po-

land, because of the possible fruits of such an action. War was again declared, the Russian troops invaded Poland, and a second partition of that kingdom followed in 1793, in which Russia received her full share.

The three powers bargained over Poland like a merchant over a bale of goods. Russia, the originator of the scheme, received by far the largest share, and Germany the smallest. All of this was done with a religious solemnity in the name of the indivisible Trinity. The little balance was bestowed upon the wretched king Stanislaus, under the name of the Republic of Poland, and with laws imposed by these powers. These laws were such that anarchy was almost sure to follow. Each noble had the power to annihilate the decision of the Diet by his single vote.

The first war with Turkey occurred in 1767, as a result of French intrigue as much as anything. There were constant sources of friction between Turkey and Russia; because of the Crimea, over which Turkey claimed sovereignty; because of the complaints of members of the Orthodox Church residing within Turkish territory; and the natural longing of Russians for the old seat of the Byzantine Empire on the Bosphorus. Several sanguinary engagements were fought between the opposing forces, generally with vast odds on the side of the Turks, but nearly all of them were victories for the Russian arms. Catherine sent her Baltic fleet around to the Mediterranean, which was the first time that such a thing had ever been attempted. It took the Turks by surprise, and assisted very much in the final outcome. Had it not been for the jealousy of Austria at this time, Russia would have reaped greater rewards in the final treaty. In the treaty Russia did not add very much territory to her national domains, but she did secure certain privileges

for her shipping in the Black Sea, and the right to act as the protector to the Christian population of Turkey.

The second war with Turkey began in 1787, and was jointly fathered by Russia and Austria. The avowed purpose was to establish an independent nation between their borders and those of Turkey, if they did not succeed in disintegrating the Turkish Empire in its entirety. Fearing for his own safety the Porte declared war against Russia before the latter was really prepared to begin operations. Catherine was more courageous than her generals, who were afraid to undertake the campaign. The death of the sovereign of Austria caused that country to withdraw from the campaign against the Turks, and Catherine, having serious trouble with Poland on her hands, concluded a treaty with Turkey in which there was slight gain for Russia.

These are the principal foreign complications during the long reign of Catherine. The jealous nations of Europe soon learned that a strong hand was in control of Russia, even if it was the hand of a woman. Outside complications did not prevent many internal improvements. Catherine had the faculty of surrounding herself with strong and distinguished fellow-workers. She assembled a commission, which was chosen from all classes throughout the entire Empire, with instructions to formulate a code. Six hundred and fifty-two deputies were members of this commission, comprising officials, nobles, and peasants; and including Tartars, Lapps, Kalmucks, Samoyedes, and others. The assembly nominated many committees, discussed almost every possible question, and held more than two hundred sittings. The Empress finally dissolved the body; but during their discussions she learned many of the things in which the people were interested, which she afterwards used to good purpose.

“ I know now what is necessary,” Catherine said, “ and with what I should occupy myself.” She suppressed, so far as possible, the corruption which was such a common feature of official life; she modified the original territorial divisions, making fifty governments instead of fifteen, in order to facilitate the administration; she changed the judicial system, and gave special privileges to the merchants and citizens of the towns, which included the election of their magistrates; she greatly extended the foreign commerce of the country. One of the greatest reforms was the secularization of the church property, which even Peter the Great had been afraid to attempt, as the people were not then ready for it. She brought in thousands of German colonists to inherit the fertile lands of the Volga and Ukraine.

Catherine attempted to extend education, especially in the upper and middle classes. She herself had considerable literary talent, writing both books and plays. She kept up a correspondence with Voltaire, which lasted for fifteen years. In every way the French influence was extended, not only in politics but in letters, and the translation of French books, especially those upon philosophy, into Russian, became very popular. At heart and in her philosophizing, Catherine seemed almost republican and essentially democratic. And yet no ruler of Russia ever did more to extend and solidify the autocratic principle of government.

Catherine followed all events in Paris with interest, especially during the revolution. The developments of that revolution caused a reaction in her own mind and a revulsion in her political theories, which made her less liberal. She indulged in no more abstractions about human rights, and had an antipathy to the new principles dominant in France. A holocaust was made of much of

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the literature she had once thought entertaining. She began to exercise a censorship on people and literature. Russians suspected of liberal tendencies were arrested on the slightest pretext and sent to Siberia. She wanted to unite other monarchs in a crusade against this pestilential democracy. She was afraid that the liberal doctrines of France might permeate her own Empire. Thus it was that she busied herself until the day of her death, on the 17th of November, 1796, at the age of sixty-seven.

After the reign of Peter the Great, the reign of Catherine is undoubtedly the greatest in Russian history. In many respects it is the richest and fullest of all. No sovereign since the time of Ivan the Terrible, not even including Peter, had extended the frontiers of Russia by such vast conquests. Its western and southern frontiers now reached to the limits which they once occupied under the earlier Grand Princes. She effected vast reforms. For political insight, breadth of statesmanship, and grasp of the complicated problem of her Empire, Catherine is truly entitled to be called the Great.

CHAPTER XXI

FIRST HALF OF NINETEENTH CENTURY

Paul I — Alexander I — Meetings with Napoleon — Grand Army — Vilna — Retreat from Moscow — Capture of Paris — Change in Alexander — Nicholas I — A Real Autocrat — Polish Insurrection — Crimean War — A Disillusioned Czar.

At the beginning of the nineteenth century Russia stood out in bold relief from the rest of Europe. Her roots were still planted in the Orient, but there had been a more or less steady march towards civilization since the time of Peter the Great. At that time Russia had a population of about fifty millions, bound together by a common religion, language and tradition. The western governments, it is true, were inhabited by Poles, whose chequered history proves that the ties of kinship are less tenacious than those of civilization and religion. Byzantium had given both to Russia, while Polish ideals were derived from Rome. The urban population did not exceed five per cent. of the whole, for St. Petersburg in 1820 had but three hundred thousand citizens, and Moscow was considerably smaller. The other towns were rather collections of villages than cities.

On the death of Catherine her son, who took the title of Paul I, succeeded to the throne. One of his first acts was to re-establish the law of primogeniture for the succession, and since the time of his accession, on the 17th of November, 1796, there has been a regular succession until the present day. The new ruler was at this time

forty-two years of age. Although he was a man of considerable intelligence, his temperament had been spoiled by the acts of his mother, who had kept him in abject submission to herself. The mystery that surrounded his father's death also had a great deal to do with his temperament, but he was by nature a despot.

Although Paul treated the favourites of his mother very well, he seemed to be actuated by the desire to do entirely contrary to the way she did. He immediately attempted to revive the old Russian court customs, and compelled his subjects to kneel as his own carriage passed by. He introduced Prussian uniforms into the army, with the pig-tails, powder, shoe-buckles, etc., that were a part of the Prussian military costume at that period. He attempted to check the corruption that had grown up among officials, released some of the Polish prisoners that were confined in Russian prisons, and did a number of other things which showed a humane side to his character. He likewise took steps to insure peace to his country, which had been devastated and ruined by the numerous campaigns of his mother.

In alliance with Austria, Paul prosecuted a war with France. He detested the republican tendencies of France at that time, and felt it his duty to combat them in every way, in order to circumvent the spreading of these revolutionary ideas throughout Russia. Irritated, however, by misunderstandings with his allies, and flattered by the attention of the wily Napoleon, who understood the weakness of the monarch, Paul formed an alliance with Napoleon. With his usual impetuosity his zeal for Napoleon became a passion, so that he surrounded himself with portraits of that warrior and drank his health publicly. He plotted the overthrow of English rule in India, and planned a campaign of the allied troops of Russia

and France across Persia into India. Paul seems to have had no misgiving as to the success of this enterprise, although Napoleon did express his doubts. The result of such a threatened campaign naturally was to arouse England against not only France but Russia as well.

While Paul was busying himself with the preparation of his expedition, an event happened which startled Europe and is still unexplained. This casualty was no less than the sudden death of Paul, on the 23rd of March, 1801. His death has been explained by many as the result of a conspiracy of England with a certain element of the Russian court. It was one of those palace intrigues which have so often decided the succession to Russia's thorny crown. It is also believed that his son, if not a party to the conspiracy, at least was not ignorant of it. On the following day Alexander I was proclaimed as Czar.

Alexander was born in December, 1777. His grandmother, Catherine the Great, had superintended his education with maternal care, and yet with the comprehensive spirit of a man. As a youth he was very impressionable. It is said that a flower, a leaf, or a beautiful landscape would throw him into ecstasies. This impressionable nature was destined to have a great influence on him throughout his reign, and upon the Russian people as well. The marriage arranged for him by Catherine proved an unhappy union. It went the way of the majority of those founded on political interests alone. One child was born to them, which died in infancy. They soon drifted apart, and were united again only when both were weighed down by sickness and sorrow.

Alexander had early fallen under the influence of advanced thinkers and liberal philosophers. He associ-

ated these comrades with him in the government. His first efforts were devoted to an entanglement of the foreign relations in which he found the country involved. To say that the death of Paul brought consternation in France would be expressing the matter mildly. Napoleon saw the downfall of one of his vast projects. Alexander affected a desire to remain on good terms with France, but Bonaparte was greatly irritated at the abrupt change in Russian policy. A treaty was signed in which each country bound itself to do everything to strengthen general peace, and to insure liberty of navigation. But the atmosphere was still beclouded.

Napoleon had just reached the height of his ambition, and had been crowned as emperor. He was dealing with principalities as the chess player plays with his pawns. Alexander immediately began negotiations with England, in order to explain away misunderstandings with that country. He visited Frederick William III of Germany, and swore eternal friendship with him at the tomb of Frederick the Great. His purpose was to build up a coalition of a number of the powers of Europe to combat the ambitions of Bonaparte. Sweden and Naples joined; England offered to contribute a generous sum of money. A treaty was entered into in which Prussia agreed to furnish a large number of soldiers. A secret alliance already linked Russia with Austria.

The Russian and Austrian armies were united, and began offensive operations against France's ally, Bavaria. Alexander and his young advisers were enthusiastic over the prospects, and seemed to think that they were invincible. When the two opposing armies faced each other, on December 2nd, 1805, the only question in Alexander's mind seemed to be, in what direction Napoleon would retreat. He sent a note to Napoleon ad-

dressed to the "head of the French nation," thus cleverly avoiding the imperial title assumed by that monarch. The result, however, was that the retreating was done by the Russians, and they suffered a loss of more than twenty thousand men. This was the famous battle of Austerlitz, in which three emperors were present. It was Alexander's baptism of fire. He blamed the disaster upon the weakness of the Austrians, the flower of whose army had previously capitulated at Ulm.

A new coalition was entered into between Russia, England, Sweden and Prussia after this disaster. The second campaign resulted the same as the first one; the Russian and Prussian armies were defeated. At this time Alexander found his country in an unfortunate plight, for war with both Persia and Turkey threatened. He arranged a new conscription of soldiers, and ordered the priests to proclaim a holy war. The forces of Napoleon were pressing closely, and had already entered Warsaw. Several engagements followed with considerable losses and no great gains for either party. Alexander at this time had practically no army. He opened up negotiations with Napoleon, and, soon after, a personal interview took place between the two monarchs at Tilsit, on June 25th, 1807. As a result a treaty was entered into governing the relations of the two countries and the future of Prussia. Alexander made a number of sacrifices, because he was not prepared for war, but he did promise to begin war with England.

The Grand Duchy of Warsaw was organized out of the Prussian Polish provinces, as a beginning of a reconstituted Poland. Alexander severed relations with his brother-in-law, the King of Sweden, and plotted to tear Finland from his crown. Napoleon sanctioned this plan. The immediate result was the conquest of that

country, and its annexation to Russia. This change in policy estranged Alexander from many of his friends and advisers. It looked as though French influences would again prevail. This was looked upon with disfavour by the Russian nobles, who feared Western republicanism. It was not long until this alliance was shaken, but a second interview at Erfurt took place between the two emperors and their advisers. Here the enslaved German princes had gathered to do Napoleon homage, and everything was well staged. Napoleon entertained his guests with fêtes, banquets and hunting parties, and another treaty of alliance was entered into. Alexander guaranteed to Napoleon the tranquillity of the continent, while he waged war on Spain; on his part Napoleon ratified the seizure of Finland and some provinces on the Danube by Alexander. Alexander even promised his support in case Austria declared war against France.

The result of this *rapprochement* with Napoleon was three wars for Russia, respectively with England, Sweden and Austria. The Swedish war was a success, and secured Finland for the crown, to which Alexander guaranteed her ancient constitution and privileges. The war with Austria was a farce. About this time Alexander is credited with the desire to give a constitutional government to his own country. He organized the Council of State into a sort of legislative chamber, with himself as its president. But foreign complications interfered with domestic problems.

Serious misunderstandings soon arose between Alexander and Napoleon, which became more bitter each day. Alexander accused Napoleon of trying to re-establish Poland, for thousands of Polish soldiers were serving in the French ranks. Napoleon desired to arrange a marriage with Alexander's sister after his divorce from

Josephine, but this was a failure; Napoleon married the daughter of the Emperor of Austria. Each sovereign seemed to realize that war between the two countries was inevitable, and negotiations were only prolonged to enable each party to perfect his preparations.

Napoleon began to assemble the Grand Army, which at one time amounted to 678,000 men, of whom 356,000 were French and 322,000 foreigners. There were 60,000 Poles alone in this army. The transport of this immense number of men was similar to the great barbaric invasions that had moved over Russia in preceding centuries. This host stretched from the Baltic Sea southward across Poland. Prussia could not muster half as many men as Napoleon had under his command. Russia had three armies guarding some six hundred miles of open frontier. Alexander opened his headquarters at Vilna. Here a consultation was held with his generals, and the Russian army soon retreated. It was remembered that Napoleon always conquered on a battle-field of his own selection. Napoleon made a grand entry into Vilna, the ancient capital of Lithuania, and was hailed with enthusiasm by the inhabitants. At last they felt they would be able to revenge themselves against the hated Russians.

Vilna was the turning point of Napoleon's fortunes. Had he followed his first impulse, which was not to penetrate into the interior of Russia, because of the vast spaces, bad roads and threatened disorganization of his army, the future of Europe might have been different. But the Russians were at no time far away, and Napoleon was gradually enticed farther and farther into the interior. Occasionally a conflict of the French vanguard with some Russian forces occurred, but at no time was there a general conflict. The greatest battle occurred at Smolensk. The French lost thousands of men, but the

Russians more thousands in these encounters. A council of war was held by the Russians within sight of the city of Moscow. This holy city appealed to all the patriotic sentiment that existed among the Russians. They hesitated to sacrifice the former capital, but decided to do so. The archives and treasures of the churches were removed to Vladimir.

Napoleon's entrance into Moscow on November 14th, 1812, was practically unopposed. He had hoped that the city fathers would come out and offer submission; but Moscow was deserted by all save a few marauders. Napoleon established himself in the ancient palace of the Czars. The inhabitants set fire to the city in many places, and four-fifths of the buildings were burned. This unexpected disaster and the scarcity of supplies commenced the disorganization of the Grand Army. Many of the soldiers began to perish from hunger, and the troops were compelled to eat their horses. The thirty-five days spent in Moscow were days of great trial. The retreat was wearily begun by the way of Smolensk, which had already been laid waste. The peasants fell on foraging parties with pitchforks, or whatever weapons they could muster. Snow fell, and the thermometer went down so that thousands began to perish daily. The retreat of the demoralized legions soon became a rout. The snowy wastes between Moscow and Vilna resembled a shore strewn with wrecks. Thousands upon thousands were left with the Jewish population of that city to be taken care of. As soon as the pursuing army reached there these men were turned out, and thirty thousand corpses are said to have been burned. On December 8th, Napoleon left the remnant of his army at the frontier and hastened toward Paris.

Victory had cost Russia dear. Her finances were in

a deplorable condition, and her western provinces were desolate. His advisers urged Alexander to make peace with Napoleon. But a noble spirit had risen to meet this crisis. In the later history of Napoleon, up to his downfall, Alexander plays an important and praiseworthy part. He proved to be the most implacable foe of the Corsican. On several occasions England, Germany or some other one of the allies, animated by purely selfish motives, was willing to treat with Napoleon, but Alexander in every instance refused to quit until Napoleon was removed from the French throne. Austria dreaded the preponderance of Russia, and England longed to end a struggle which was ruining her trade. In the battle of Leipzig, which lasted three days, Alexander showed great personal bravery, directing his army in person and moving his troops into the most threatened places. The result was a serious defeat for Napoleon. It ended French dominion in Germany. Napoleon at different times tried to open up negotiations, but Alexander refused to entertain any proposals which recognized Napoleon as the head of France. Alexander initiated the proposal to march to Paris, as the way seemed to be open. It was due to his persistence alone that this course was taken.

On entering French soil a noble proclamation was issued to the people by Alexander. He assaulted Paris without waiting for the lagging Austrians. The Czar was the soul of the attack, and the brunt of it fell on his troops. The defenders threw themselves on the mercy of the invaders. When Alexander and his allies entered Paris, he promised the inhabitants that their discipline would be maintained; that they were friends of France and enemies only of Napoleon. The question of the future government was to be left with the Senate.

The Senate proclaimed the dethronement of Napoleon, and a few days later he himself abdicated. Alexander proved himself a generous foe, and did not demand any hardships from any other nations; in fact, he was the least grasping of all. His magnanimity made him the idol of France. Napoleon was banished to the island of Elba. Alexander returned home and tried to restore a semblance of order. Great corruption had grown up during his long absence with the army. He had promised Kosciusko to restore autonomy and freedom to Poland. He issued a *ukase* granting many privileges. The Powers recognized the Grand Duchy, with himself as king. Russians became jealous, because greater freedom was given Poland than they themselves enjoyed.

It was about this time, also, that Alexander's entire character and disposition seemed to change. Hitherto he had been the champion of liberal ideas. He had organized the Holy Alliance with lofty humanitarian ideals, which had been subscribed to by several of the Powers. He had encouraged the liberation of the serfs. He had looked with favour upon Protestantism, and encouraged the British Bible Society in its work. He had set an example of extreme simplicity in living. Now, however, he began to be a student of mysticism, and resorted to harsher measures in his own government. When the Orthodox population of the Turkish dominion were oppressed, several of the Church officials having been murdered and other indignities heaped upon them, Alexander refused assistance, and thus exasperated his own people. The treachery of friends, the selfishness of other nations, the growth of revolutionary tendencies in his own country, all contributed to his change of heart. His policy in Poland did not seem to have the beneficial results which he had anticipated. The old factious spirit



ALEXANDER I

of the nobility had reasserted itself as violently as ever. He felt compelled by a *ukase* to restrict some of the privileges granted, and placed a mild censorship on the press.

Alexander became quite deaf, and this made him suspicious. His health became undermined, and he was filled with deep melancholy. But no physical suffering could make him take his hand from the helm. The fatigue of the many journeys taken over the vast domains of Russia told heavily on his iron frame. In September, 1825, Alexander left his capital to visit the southern provinces, in order to review the army gathered there. He likewise intended to spend some time at Tagenrog for the benefit of his own and the Empress's health.

Tagenrog was ill chosen for a health resort. Alexander appears to have been shaken by gloomy presentiments before his departure, and insisted upon a requiem mass being said for him at the monastery in St. Petersburg. He was worried over his own lost illusions. It may be that recollections of the death of his father mingled with his melancholy. He crossed to the Crimea in order to make an inspection, and returned to Tagenrog in a high state of fever. On the 1st of December, official reports say, he expired in the arms of the Empress, who followed him to the grave three weeks later. Because of the mystery surrounding his death, many Russians even to this day believe that he did not die at this time. They say that another body was substituted for that of the Emperor, but that the monarch himself became a monk and wandered around over the country for many years afterwards.

Much was accomplished during the reign of Alexander I. Many of the tyrannical measures of Paul were set aside, and Russians, as well as foreigners, were permitted to circulate freely about the country. The con-

dition of the serfs was improved, and he began to try to evolve some plan for their emancipation. Prison reform was likewise one of his hobbies. Public education was brought to a higher standard, and some system was introduced into its control. Alexander conferred lasting benefits on Russia, but when his character changed he grew gloomy and suspicious, so that he was no longer the same man. His evolution from the man of liberal impulses had been complete. Having first encouraged Protestants and Protestant Bible societies, he later broke with them. The glimpse which the Russian soldiers had of the progress of liberal ideas in Paris had its effect on their return. As Alexander saw these grow he became more suspicious, and harsher measures followed. Having no direct heir, the problem of the succession troubled him, for there is no question that he loved his country and wanted to do the best he could for it.

The succession to the throne upon the death of Alexander was marked by the generosity of his two older surviving brothers. Constantine was the eldest, and by the law of primogeniture would have succeeded to the throne. In 1822, however, in order to marry a Polish countess, he had renounced his succession, which had been approved by Alexander, but was kept secret. Upon the death of the Czar, Constantine, who was in Warsaw, hastened to take the oath of allegiance to Nicholas, while Nicholas in his turn swore fealty in St. Petersburg to Constantine. Even after hearing read the documents that had been left, Nicholas refused to take the oath until he had word confirming it from his brother. Upon receiving a letter from Constantine stating that he had renounced the throne, the younger brother announced his own accession as Nicholas I, and took the oath on December 24th.

This interregnum of more than three weeks gave a chance for the discontented elements to organize, and a revolution resulted. Russia had greatly changed. In the contact of her soldiers with Western Europe, they had absorbed doctrines which proved almost intoxicating for men reared under an absolute despotism and ignorant of practical politics. The revolutionary poison had been instilled in their veins. Secret associations had been formed in the capital and other places. False rumours of the imprisonment of Constantine were spread in order to divide the allegiance that was wavering between the two factions. When the oath of allegiance to Nicholas was ordered, some of the troops refused to take it. They gathered in front of the Senate, between it and the Admiralty Building. One bloody conflict took place here before the revolutionists would disperse. Nicholas himself took personal charge of his loyal troops. After persuasion failed, he ordered the artillery to fire. The mutineers soon broke and ran. Many were killed, and several hundred prisoners were taken. As a result, a number of the leaders were executed.

Nicholas was now master. His reign was begun with a revolution, and death overtook him in the midst of a revolutionary uprising. He combated the beginning of disturbances whenever they appeared. He had been most happily married to a German princess. A man of colossal stature and imposing figure, he was the very incarnation of autocracy both in appearance and practice. He was in his thirtieth year when the burden of empire fell upon him. His rule was a constant protest against the world movement for greater individual freedom. Under him the vital question of emancipation of the serfs slumbered, and no progress was made toward the realization of this long cherished hope of the vast ma-

majority of Russia's subjects. The censorship weighed heavily upon the press, as it was constantly kept under hampering rules.

The foreign relations of Russia during the rule of Nicholas were at all times troublesome. The country was on the verge of a war with Turkey at his accession. The following year a war with Persia was begun. Russia's aggressive policy in that direction aroused the suspicions of the Shah, and there were perpetual quarrels over boundaries, due to the annexation of Georgia. A holy war was preached in Persia in order to raise a vast army. Nicholas acted with despatch and checked the movement by his promptness, so that the result was a cession to Russia of some additional provinces and an indemnity of twenty million roubles, together with certain commercial advantages to Russian subjects. At the same time was waged a war with Turkey.

This enemy of revolutions sympathized with the revolutionary movement in Greece, because both were members of the Orthodox Church, and Nicholas claimed to be the protector of all members of that denomination. An ultimatum was presented to the Sultan, which included religious freedom and free passage of Russian vessels from the Black Sea to the Mediterranean among its numerous conditions. The practical independence of Greece upon the payment of an annual tribute to the Sultan was also demanded. In this claim France and England joined by treaty on July 6th, 1827. War was declared on Turkey by Nicholas, and a movement of troops immediately began. The allied fleets of England and France were sent to the Mediterranean. The Sultan finally yielded to the inevitable, and the independence of Greece was acknowledged in 1829. The Porte granted practically all that Russia had demanded, and agreed to

pay a large indemnity. Nicholas really showed a degree of moderation in his demands that astonished as well as delighted the Turks.

Another serious trouble which arose during the reign of Nicholas was a Polish insurrection. Up to this time Nicholas had been successful in all his undertakings. Both Turkey and Persia were grovelling in the dust. It will be remembered that the Czar of Russia had been elected King of Poland. But Poland had always been subjected more or less to French influence, and the revolutionary movement in France at that time was communicated to Poland. The Poles became discontented, and complained that Russia was interfering with the independence guaranteed to them. They claimed that the Czar had agreed to restore White Russia to them, and the same had not been done. Several persons placed on trial in the Polish capital were acquitted without one dissenting voice, although their guilt was proved beyond a doubt.

Nicholas came to Warsaw in person, in 1830, and attended the Diet in the hope that a better feeling would result. On the contrary, the discontent became greater. Some of the fiery youths began to raise the cry of revolution, and an insurrection resulted. A Russian cavalry regiment was attacked in the barracks. Although many of the Polish leaders predicted that the movement would be a failure, the majority of the Polish Council, urged by the popular feeling, insisted upon a resort to arms. They executed some of their own generals on the ground of treason. Thousands of muskets were secured from the citadel. A provisional government was set up. Envoys were despatched to London, Paris and Vienna to influence the intervention of the Powers. These envoys declared that the Romanovs had forfeited the throne of

Poland. But Europe did not respond to their agonized appeals.

After arms were taken up Nicholas refused to consider any treaty, unless preceded by an unconditional submission. His brother, Constantine, who had been at the head of the government, left Poland, and the city was in the control of the Polish Diet. The members were at variance with each other, and one leader after another was replaced, for political divisions have always been the ruin of Poland. Hundreds of alleged Russian sympathizers in Warsaw of both sexes were brutally murdered. Nicholas sent a large army against Poland. The Polish army was defeated in a decisive battle at Vilna. Warsaw was besieged, and surrendered after several bombardments. As a result Poland was incorporated as an integral part of the Russian Empire, and its ancient special liberties disappeared. A *ukase* of February 26th, 1832, removed Poland from the list of nations, and destroyed the last vestige of her separate existence. The constitution of 1816 was swept away bodily, the Diet was abolished, and local administration was entrusted to a Russian Viceroy.

Nicholas also turned his attention to the dissentient religionists. The vials of his wrath fell upon the Uniate Greeks of Lithuania, who had acknowledged the Pope. The population of entire villages, which refused the nuptial benedictions of Orthodox priests, were deported to Siberia. Russian officials who could report numerous conversions were showered with rewards. Similar efforts were made against the Lutherans of the Baltic Provinces and the Roman Catholics of Poland. Even sermons were subjected to censorship. In this, as well as political moves, he sought to seal his domains hermetically against all influences hostile to his system.

Public instruction was carefully watched, and students were forbidden to attend foreign universities without his special sanction, for fear that they might imbibe revolutionary contagion.

Let us turn now to the greatest event during the reign of Nicholas. At this time his power and prestige was at its zenith. The preponderance of Alexander I in 1815 had been regained. But there were undercurrents in action. The Crimean War was not the result of a sudden act of hostility on the part of Great Britain and France, but it had been gradually growing for two decades or more. The Russian outposts were constantly encroaching on Chinese and Persian territories, so that from one end of Asia to another England found herself face to face with Russia. It looked to England as though Nicholas would not stop until he reached India. France was a hotbed of democratic ideas, and for this reason was looked upon with disfavour by Nicholas. He wished the world to be unchanged. When the Revolution of 1830 overthrew Charles X, Nicholas did not hesitate to express his dissatisfaction. He called this "an event for ever to be deplored," and later, when this monarch died, his court went into official mourning. He missed no occasion upon which he might humiliate France or its new sovereign. The accession of Napoleon III did not improve conditions, and Nicholas refused to give him the courtesy due a crowned head. All of these things were treasured up by the French, as the succeeding events seem to prove, and Nicholas paid dearly for his acts.

The Sultan of Turkey granted some favours to the Catholics in Palestine, and did some other things which seemed to hurt the pride of Nicholas in his claim as protector of the Orthodox Christians. Russia's ambassador presented an ultimatum to the Sultan, which was re-

fused because of the promised support of England and France. Diplomatic relations were broken off between the two governments. The Russian troops crossed the Pruth, but Nicholas issued a proclamation in which he announced that he did not intend to begin war, but wished to be ready for emergencies. In a naval battle, however, a Turkish fleet was annihilated and four thousand men were killed.

Nicholas never believed that England, of all countries, would take up arms against him. England was at first loath to take a part in this struggle, but her ambassador to St. Petersburg made a report, revealing what he believed to be the real objects of Nicholas, so that the government was aroused. The French and English fleets sailed into the Black Sea. Napoleon III addressed an autograph letter to Nicholas, as a last attempt at peace. The Czar's attitude left no alternative but war. On the 12th of March, 1854, France and England assured Turkey of their support, and an offensive and defensive alliance was concluded. Prussia and Austria entered into a mutual defensive treaty. Nicholas had succeeded in uniting the whole of Europe against him. On the Black Sea the allied fleets bombarded Odessa and a number of settlements in the Caucasus. In the Baltic they invested Kronstadt, bombarded Sveaborg and a number of other places, and blockaded Siberian ports; but the naval operations had little effect.

A council was held by the allies on July 25th, 1854. Opinions were divided as to method of procedure, but it was decided to attack Sevastopol. Five hundred ships landed the troops of the allies at Eupatoria, on the coast of the Crimea, according to a predetermined plan. The news fell like a thunderbolt upon Russia. Since the disastrous invasion by Napoleon I no foreign troops had

ever landed on Russian soil. There were 21,000 English, 29,000 French, and 6,000 Turkish troops in this first expedition.

Had the troops made an immediate advance upon Sevastopol many authorities say that they might have taken it, for the corruption and official neglect had left that city poorly defended. As soon as the troops landed, however, the Russians set to work and repaired this neglect. Citizens, soldiers and sailors laboured together at this task night and day, and in a short time Sevastopol was almost impregnable. The allies gradually extended their defences in the direction of this fortress, but had to battle with the field army at Balaklava, at Inkermann, and at Eupatoria. It became far less a siege than a sustained battle between two armies with their communications open. But winter set in, and old Generals January and February got in their work, so that the foreign troops suffered terribly.

The Revolution of 1848 in Germany and other parts of Europe did not openly break out in Russia, but many sympathizers with that popular movement lived there. They were held in subjection by the strong hand of Nicholas, but were unreconciled to his form of government. The disasters to the Russian fleets, which were claimed to be invincible, and the presence of foreign troops on Russian soil, gave an opportunity for this pent-up dissatisfaction to break forth. Nicholas had promised everything, and he was an indefatigable worker, but this condition showed how unsuccessful his efforts had been. Nicholas loved his country; he strove hard to improve it according to his ideals; he believed himself to be a heaven-sent messenger to rule Russia; but he was only human. His conceptions of his duties as a ruler were based upon illusions. He was steadfast and

true to his family, and probably his only happiness in life was that in the family circle surrounded by the wife and children whom he adored.

The greater the hopes of the people had been aroused, the harder and more cruel was the awakening. A vast movement began in Russia. The press broke their silence, and literature of all kinds began to circulate openly and surreptitiously. Accusations of every form were hurled at the Czar. The strong heart of Nicholas began to bleed, and he became a broken-hearted man. The death of a favourite daughter afflicted him deeply. The estrangement of all the rulers of Europe, with most of whom he had been on friendly terms, aggrieved him. Not a single victory of the Russian arms came to cheer him. It is said that he was seized with many doubts, and said, "My successor may do what he will; I cannot change." He longed to die. In February, 1855, although suffering from the influenza, he went out without his overcoat on an extremely cold day to review a detachment of troops. His doctors tried to restrain him, but failed. It looked as though this and other imprudences of Nicholas were done purposely. At his dictation a message was sent out: "The Czar lies at the point of death." On the 3rd of March of that year, Nicholas I passed away from the scene of his earthly troubles. He died believing that he had done his duty to his country.

CHAPTER XXII

THE EMANCIPATION AND REACTION

Alexander II — End of Crimean War — Revolution in Poland — War with Turkey — Plevna — Emancipation and Reform — Nihilism and Death of Alexander — Alexander III — Repressive Measures — Siberian Exile System.

“You will find the burden heavy,” said the dying Nicholas to his son. And, indeed, it was a weighty load that fell upon Alexander II, who ascended the throne in his thirty-eighth year. He had been educated befitting the future ruler of a great state. This had included military training, and journeys over a great part of Russia and nearly all of Europe.

The allied troops were still investing Sevastopol. The Balkan States and Prussia had undertaken to defend Austria in case of attack. A conference of the Powers was held at Vienna, to which Russia sent representatives, but the latter country would not agree to the demands made of her. While these negotiations were going on, the end of Sevastopol was approaching. Almost a thousand guns were sending shot and shell within her ramparts. The French had dug fifty miles of trenches during the siege, which lasted almost a year, and had pushed their lines within a hundred yards of the Russian forces. Generals Kornilov, Istomine and Nakhimov had fallen. Even Russian stoicism and reckless bravery could not withstand such a determined bombardment of shot and shell and a lack of food supplies. The storms of shot

and shell were so heavy that the defenders had no time to repair the breaches. The Russians evacuated the city on the 8th day of September, 1855, following a determined assault by the besiegers, after burning and blowing up everything in their rear.

Alexander is reported to have wept over the loss of this great fortress, which had cost a quarter of a million lives. But weeping did not save it. With the capture of Sevastopol a lull came in the main operations of the war. The war was finally ended by the treaty of Paris, on March 30th, 1856.

The Crimean War is a landmark in Russian history. It was the forerunner of a peaceful revolution. Alexander launched the Empire on a path of social and economic reform. He announced that all the energy of the government would be employed in the development of the country's own resources. As a preliminary to this policy he summoned to his aid the best elements in all Russia. During the succeeding ten years many reforms were inaugurated, and Russia marched rapidly ahead. Army recruitment was suspended for three years, the censorship was relaxed, universities were thrown open to all, and the restrictions of the passport system were practically removed.

It was not long after the close of the Crimean War that troubles in Poland began to arise. Great hopes had been awakened in that country on the accession of the new sovereign, but, as is usually the case, the people expected too much. There existed in Warsaw two parties. The one, wishing absolute freedom, still dreamed of breaking the bonds which bound them to Russia; the other desired a closer union with Russia, and the restoration of certain special rights. In 1860, on the thirtieth anniversary of the last revolution, in 1830, demon-

strations took place in Warsaw, in which portraits of Kosciusko and other Polish patriots were paraded through the streets. This was followed by other manifestations of unrest within the succeeding few months. The patriotic anthem "No, Poland shall not die," was heard everywhere, and the people were aroused to the highest pitch.

The soldiers in attempting to disperse these assemblies killed a number of unresisting Poles. This passive resistance by unarmed people aroused the sympathy of Alexander and the Russian people. The Emperor made certain concessions, but not enough to satisfy the extremists. A satisfactory understanding seemed impossible, and in 1863 armed antagonism by the Poles was begun. A republic was publicly proclaimed. The conflict could not be of great consequence, because Poland had no army at this time. It proved to be little more than a war of guerrillas and sharpshooters, who plunged into the thick forests and attacked outlying posts. The Russian soldiers in retaliation ravaged many towns and villages with great cruelty. One general reported that it was "useless to make prisoners."

Even Europe was affected by this condition of affairs in Poland, for to them Russian sovereignty was due. A concert of the Powers presented a programme to Alexander, which included amnesty to the belligerents and the exclusive use of the Polish language in official matters among other demands. Alexander would not consent to this interference by outsiders. He announced that he would be master in his own home. The result was that the insurrection was a costly one for unfortunate Poland. The last lingering relics of her autonomy were extinguished. The Russian tongue became the official language in all public acts. The University of Warsaw

was made a Russian institution, and all the educational system was so reorganized as to aid in the work of denationalization.

Trouble in the Balkans resulted in another war with Turkey in 1877. The Porte had been rendered insolent by the protection of the allied nations during the Crimean War, and many barbarities were reported in the Balkan Provinces. Taxes had been increased to such an extent that they were almost unbearable, and the Christians were cruelly treated. Russian slavophiles helped to foment the discontent. The report of the massacres caused great excitement throughout Europe. Servia declared war against Turkey, but was unable to defend herself against her more powerful adversary. Russia, in particular, as the ancient protector of the Orthodox Christians, who predominated in those provinces, was thoroughly aroused. A protocol was signed by a number of the Powers, including Russia, and presented to the Porte. The Sultan indignantly refused to grant the things demanded. Three weeks later Russia declared war against Turkey, and hostilities at once ensued. Herzegovina had already rebelled, and Roumania followed. Russia immediately occupied Roumania and crossed the Danube, Alexander himself joining his forces.

The Turks offered only a feeble resistance to the Russian invasion at first. In three months the Danube and Balkans had been traversed, and the way to Constantinople seemed open to the invaders. Then Osman Pasha sprang into the breach and threw himself ahead of the Turkish forces. He occupied Plevna, which was rapidly entrenched and held against the investing armies. For five months the unequal contest centred around this town, until at last Osman Pasha was starved out and attempted to escape. He was forced to capitulate with

his thirty thousand troops. The road to ancient Byzantium, the long-sought-for goal, was now opened. Soon afterwards, however, an armistice was signed, and Turkey was humiliated. In vain had Abdul Hamid appealed to the Great Powers.

Turkey was compelled to grant independence to Roumania, Servia and Montenegro, by the treaty of Berlin. Bulgaria was divided, part being created into a tributary principality, and the other part retained by Turkey. Turkey ceded to Russia a part of Armenia, which included the long-coveted port of Batoum. This campaign had cost Russia almost one hundred thousand men, and an expense of several hundred millions of dollars. The Powers prevented her from reaping as much return as she had hoped for. The pride of Russia was deeply wounded by this intervention, after she had singly undertaken to do what the others wanted done — the humiliation and dismemberment of Turkey. England acquired the island of Cypress, and Austria was practically given Bosnia and Herzegovina, without having fired a shot. The disappointment of the Russians at being obliged to give up Constantinople after a successful war was intense.

The reign of Alexander II in general was progressive — the most advanced since those of Peter and Catherine, surnamed the Great. The experience in transporting troops during the Crimean War had taught Alexander the need of railways, and the parallel lines of steel rails were extended everywhere. Trade was greatly developed, and numerous educational institutions established. Newspapers grew rapidly; literary activity developed, and the artistic movement felt the inspiration of liberalism. The domains of Russia had been extended over large areas in Asia. Different sections of Turkes-

tan had been added at various times to the Empire, and additional territories had been acquired on the Pacific. This eastward march had been steady and unchecked. Alaska was sold to the United States in 1867. The European policy of Russia vacillated considerably. The tendency was, however, toward a closer and more intimate alliance with Prussia. The sovereigns of the two countries exchanged visits and held a number of interviews. Russia saw France dismembered, without expressing any disapproval, and it is quite likely that her menacing attitude prevented Austria from going to the assistance of France.

The greatest event of the reign of Alexander II, that which overshadowed all others, was the emancipation of the serfs. This question had been agitating Russia for a long time, but no Autocrat had had the courage to take this courageous step. Alexander, immediately on succeeding to the throne, attacked this question with vigour. He urged the nobles to set the example by freeing their peasants. The Grand Duke Constantine followed Alexander's suggestion. The nobles of Kiev, Volhynia and Podolia hinted that they might do so, and Alexander took them at their word and granted the permission. Some of the nobles of St. Petersburg, Nijni and Orel also encouraged the Emperor by their attitude, and the press were almost unanimous in their support of this proposition. The Czar himself travelled throughout European Russia, encouraging the lukewarm, and appealing to his faithful nobles for support.

The great question of emancipation was whether to give the peasant only his liberty, which would leave him without support, or to bestow upon him a grant of land also. Committees were appointed by Alexander to decide what was the best course. These committees re-

ported that it would be advisable to conserve to the peasants the land which they actually occupied. It was on this basis that the Imperial decree was issued. This was the final settlement of accounts existing between masters and serfs. History can show no parallel to it. But the peasants were not satisfied, and considerable discontent arose in many sections of the Empire. In some instances it was necessary to call out the troops, and on at least three occasions they fired upon the people. As a reward for their sacrifices the landowners demanded certain reforms and more political liberty. Alexander soon learned that his great humanitarian act was alike a disappointment to the landed class and peasants.

Reforms were granted by Alexander in judicial matters. Corporal punishments were abolished, and a number of other more liberal measures granted. The army and navy were both reorganized on a healthier basis, as the late war had revealed their inefficiency and the corruption of the bureaucracy. But even the liberal Alexander was not willing to limit the autocracy of the sovereign, or take from it any of its prerogatives.

The latter half of Alexander's reign was a complete reaction. The change dated from the first attempt on his life, April 16th, 1866. Nihilism, which had germinated in the brains of French philosophers, took deep root in Russia. The impulsive Slav nature chafed under domestic tyranny. This outburst of lawlessness further embittered the spirit of Alexander. He thought the people unappreciative, and therefore unprepared for a more liberal government. The spread of Nihilism rapidly increased, and was the cause of great internal commotion. Many officials were murdered, and a number of attempts on the life of the Czar ensued. The Emperor lived in daily peril, but he was no coward and was always willing

to appear where he thought his presence was needed or demanded. On the 13th of March, 1881, a bomb was thrown at him on one of the streets of St. Petersburg, which wounded him so that he died within a few hours; the assassin himself was also killed by the explosion. In the splendid obsequies which followed, nothing was more touching than the placing of a wreath upon the bier of the dead Czar by a deputation of peasants.

Alexander III succeeded his father at the age of thirty-six. Like all the later emperors, he began his reign at a period of dire peril to Russian institutions. The framework of society had been shaken to its very foundations by the outrages of the past three years. The perpetrators were fanatics, who counted death a martyrdom. Four men, who were convicted of participation in the conspiracy which resulted in the death of Alexander II, marched unflinchingly to the gallows. The people and officials were bewildered, and their acts were marked by helplessness and vacillation. It was the one thing needed, however, to make the name of Nihilism odious, and the natural revulsion of public feeling aided in the coming reactionary reign.

The new Czar was equal to the task that had befallen him. Having been educated as a soldier, and under the religious guidance of Pobiedonostzev, later made Procurator of the Holy Synod by him, he was fully instilled with the idea of autocracy and the mysticism of Orthodoxy. Physically strong, his mind was equally so, and Alexander vigorously set his face to maintain the ancient traditions. He resembled his grandfather, Nicholas I, very much. He set his back upon the reform ideas of his father, and the sternest repressive measures followed.

The new Procurator persuaded his former pupil that

this was not the time to make concessions. That official's idea was "One Russia, One Religion, One Czar." During his reign Alexander did not suffer any authority but his own. Even the *Mir* and *Zemstvo* were hindered in their workings, and local self-government was made extremely difficult. The dreaded Third Section of secret police was augmented. At every fresh Nihilist move a state of siege was proclaimed and martial law declared. Banishments to Siberia in some years amounted to from ten to twelve thousand. He was determined not to be coerced into reforms either by the fate of his father or threats against his own life. He neither gave nor seemed to ask quarter. His religious instincts were shocked by the idea of millions of people living within Russia who condemned the personality of Christ. The Jewish persecutions described elsewhere were begun in this reign. The universities were placed under governmental surveillance. The muzzling of the press was made still more severe. Local self-government was made more difficult. The period of service in the army was lengthened, for Alexander realized that an autocratic government rested wholly on force.

Alexander has been called the "Peasants' Czar." He did take measures to relieve them in many ways, but not by education. It was wholly a paternal oversight. Efforts were made to curtail intemperance among this class. He set in motion a plan to preserve the forests so necessary to Russia's prosperity. With the appointment of Witte the development of internal industries began, which brought greater prosperity. Excellent labour laws were proclaimed after English models. Russia was nearly bankrupt, and it was difficult for a while to get loans. But Witte's shrewdness, and an *entente* with France, opened the purse-strings of that republic and

more than a billion dollars was secured. The construction of railroads proceeded rapidly, rather from military strategy than aught else. The Trans-Caspian Railway was built to Samarkand, and the Trans-Siberian Railway projected.

The reign of Alexander III was, however, almost wholly reactionary. His mind was cast in a sort of intermediate position between mediævalism and modernism. Polish liberty was further curtailed in many ways. The Baltic Provinces were Russified, in order to get rid of the German preponderance. Even Finland felt the mailed hand for the first time. The postal system was taken out of their control, and the freedom of the Diet interfered with. Exemption from military service had been allowed them heretofore, but the Finns began to see the ominous writing on the wall.

No foreign war was engaged in during Alexander's occupancy of the throne. But there were threatened conflicts with Germany, England, Austria, and the Balkan States. Everywhere a great distrust of Russian diplomacy began to appear, and its sincerity was doubted by the various nations. England at one time began to place herself on a war footing over the Russian aggression in Central Asia, but the war-cloud passed away. Although not a foot of soil was added to the Russian Empire in Europe, immense territories were acquired east of the Caspian. Western Turkomania was annexed, and the boundaries of both Persia and Afghanistan were encroached upon.

Alexander's health broke beneath the terrible strain that he laboured under, in the prime of middle life. He was an indefatigable worker, and was never idle. Attempts on and threats against his life broke down his nervous system. The efforts made to combat the revolu-

tionists only accentuated his nervous prostration. The last few months Alexander lived a virtual prisoner in the Winter Palace, or at Gatschina, near St. Petersburg, surrounded by a cordon of soldiers and police agents. By slow stages the Empress took him to Livadia, hoping that the climate of the Crimea would help him. It did not, and he passed away November 1st, 1894, at the age of forty-nine. His death was probably as much the result of his terrible experiences as if he had fallen by the hand of an assassin. He was the victim of a system which he had inherited, and which he seemed powerless either to break down or alter.

CHAPTER XXIII

NICHOLAS II AND HIS INHERITANCE

His Accession — Marriage — Disappointment of Liberals — Wealth — War with Japan — Port Arthur — Treaty of Portsmouth — Shuster Incident — Jewish Passport Question — Growth of Russia — Siberia — Non-Russian Subjects — Army and Navy — Railroads — Imports and Exports — Revenue — Manufacturing — Low Wages.

“UNEASY lies the head that wears a crown,” is an old saying that has many times been exemplified. In the case of the Romanov dynasty of Russia, one might add the quality of unhappy, as illustrated by most of its sovereigns. It has long been a debatable question whether heredity or environment wields the greater influence in the development of character. It is true that the present representative of the dynasty has little of the Romanov blood in his veins. His own mother was a Danish woman, and the majority of the maternal ancestors have been German princesses. A brief recapitulation, however, of the Romanovs may be of interest.

Peter the Great is said to have instigated the death of his son, who would have fallen heir to the title, by cruel treatment. Catherine the Great caused the imprisonment of her husband Peter III, his death following in a few days, and she usurped the throne. Her son, Paul I, proved an unfortunate ruler for the country, and his death was the result of a court conspiracy. His son, who took the title of Alexander I, is believed to have had knowledge of this conspiracy, but he took no personal part in it. Although Alexander had liberal ten-

dencies, the latter part of his life was rendered unhappy, by lack of appreciation of his efforts, and likewise by remorse, so the historians say, over the death of his father. Nicholas I was a reactionary ruler, although a man honest and sincere in his efforts to rule the country according to the light as he saw it. The opening of the Crimean War, however, embittered his latter days so much that he welcomed death and purposely exposed himself to a fatal illness. Alexander II endeavoured to give Russia a more liberal government, but the rise of Nihilism completely changed his character. In his later years the entire trend of his efforts was an absolute reversal of his first years. After escaping a number of attempts upon his life, he at last fell a victim to a Nihilist bomb. Alexander III, strong and vigorous at his accession, yielded to the strain of hard work and nervous apprehension after only thirteen years as Autocrat.

“Neglect nothing that can make my son truly a man,” is said to have been the instruction of Alexander to the tutors of his son. Nicholas II was born May 18th, 1868, so that he was still in early manhood when he ascended the throne of all the Russias. At the age of twenty-two he made a tour of the Far East, visiting China and Japan. He returned by the way of Siberia, and is the first Czar who has ever visited his Asiatic domains. Many of the events of his reign are too recent to be treated of intelligently, for they have as yet no clear place in history. The motives underlying the policy of the present government cannot be fully defined, as they are still in the confidential stage. Some of the events of recent years are treated in other chapters, where their bearing upon the general trend of development of the Empire is shown.

Nicholas is a man humanely disposed, without doubt,

but he lacks initiative. He is neither a large nor a rugged man. His moods vary, and he is said to be a mystic and superstitious. If so, he is not the first of this dynasty to exhibit such a tendency. The Czar goes through an enormous amount of work, rising early and toiling late. Much of it is really clerical. Some who have associated with him describe Nicholas as a very lovable character, full of kindness and goodness. If so, he is deaf to everything tending to disprove his counsellors. He is timid, and in this way resembles his cousin, George V of England, who bears a striking resemblance to Nicholas II. Their mothers were daughters of the late King of Denmark.

Nicholas was married on the 26th of November, 1894, to the Princess Alice of Hesse, a granddaughter of Queen Victoria. On entering the Greek Church she received the name of Alexandra Feodorovna. To them five children have been born. It was a source of grievous disappointment to the couple, as well as the Russian people, that the first four children were girls. Great was the rejoicing when a son and heir to the throne appeared at Peterhov on the 30th of July, 1904. The Czarevitch is known as the Grand Duke Alexis, together with a long list of other names. A recent accident, which is said to have really been an attempt on his life, excited great apprehension in the Imperial family. The Czarina is a home body, and is devoted to her family, and especially the little son, and the Imperial couple live as modestly as their position allows. They do not care to meet strangers. The Dowager Empress, mother of the Czar, is jealous of her position, and really usurps many of the prerogatives of the Empress, who oftentimes yields rather than have trouble.

The hopes of the Liberals upon the accession of Nich-



EMPERESS ALEXANDRA



GRAND DUCHESS OLGA

olas were blasted by his first statement of policy. In it he said he would uphold the principles of autocracy, as interpreted by his father. No change of moment was made in the counsellors whom he kept around him. Those who exercised the strongest influence undoubtedly were Plehve and Pobiedonostzev, the latter ruling the Holy Synod with an iron hand. Although the Czar is in theory an absolute monarch, it seems impossible for him to get away from the influence of hereditary environment.

In 1896, after the coronation, the Imperial pair set out on a journey through Europe, visiting France, England and Germany. Nicholas made it plain that he intended to maintain the world's peace in a spirit of right and equity. After this visit the world received notice of an alliance between France and Russia. Each one agreed to assist the other, if attacked by more than one Power, and peace could only be made in a concert between the two Powers.

It was due to the initiative of Nicholas that the first peace conference was assembled at The Hague, in which twenty-six of the leading nations were represented. The world was startled by the note from St. Petersburg which called together this congress of nations. It is true that nothing definite was accomplished, but it did bring together representatives of the leading world powers in a way which may bring better results later. Most of the Powers looked upon the scheme as altogether visionary, but a permanent Court of Arbitration exists as a result of the Czar's initiative. Of all the Great Powers, the United States was the only one unreservedly in favour of the scheme.

The Czar is said to be the richest man in the world. Lands in Europe as extensive as the State of Nevada,

which yield a revenue of twenty millions of dollars annually, belong to the Crown, while there is almost an equal amount in Siberia, which is largely undeveloped. The total income of the Czar amounts to almost thirty millions of dollars. The Imperial treasurer made the following report a few months ago, which is said to have greatly displeased the Czar, because of its flippancy: "Your Majesty need have no fear of ever coming to suffer the stings of poverty. Financially you are solvency itself. With one hand you could buy out the American multi-millionaires, Rockefeller and Morgan, and still have sufficient to talk business with Baron Rothschild."

The most humiliating event of the reign of Nicholas II was the war with Japan. Since 1558, when Ivan the Terrible granted a few square miles of waste land beyond the Ural Mountains to Gregory Sterogonov, Russia had been gradually extending her dominion in Asia. At first it was difficult, because there was little or no communication, owing to the great distances separating Siberia from Moscow. As early as 1619, however, Tomsk was founded. A little later Yakoutsk was established. During the seventeenth and eighteenth centuries the first foothold was gained on the Chinese soil. The greatest growth, however, occurred during the nineteenth century.

Japan had been watching the sly methods of her gigantic neighbour ever since she had opened her doors to Western civilization. It was several decades, however, before Japan felt herself strong enough to protest. She first felt the mailed hand of Russia when compelled to yield half of the great island of Saghalien in 1875, an act that was never forgotten. She feared that Russia would seek a pretext to demand the occupation of some



Photograph, Underwood & Underwood, N. Y.

THE CZAREVITCH, GRAND DUKE ALEXIS



of the Japanese islands, as she had sections of the outlying territory of China. As Russia reached her fingers down into Manchuria, Japan was greatly aroused. Then when the war between Japan and China broke out, and humbled China was compelled to seek peace, Japan was deprived of the fruits of her victory by the wiles of Russia.

With the cession of the Liatung Peninsula, where Port Arthur is located, to Russia, and which had been desired by Japan, the national spirit was thoroughly aroused. The influence of Russia in Korea was likewise being felt, and Japan looked upon the Hermit Kingdom as peculiarly within her sphere of influence. Japan protested many times through her representative in St. Petersburg, but without avail. She began to buy and build war-vessels everywhere, and to increase her army. She refused to be turned aside from her purpose by the protest of Russia and other nations, but continued to prepare for war. As her strength increased, the protests of Japan became more and more emphatic. There was a peace party in St. Petersburg which favoured yielding to these demands, but the opportunity was lost through neglect and the division among the ministers.

Although Japan had broken off diplomatic relations with Russia several months prior to the outbreak of the war, the Russian government did not seem to take this action seriously. Hence it was that when the Japanese guns were fired in the harbour of Chemulpo, early in February, 1904, Russia, as well as the rest of the world, was startled. Russia protested that her absorption had been a peaceful process, forgetting that it had all been done under the prestige of her enormous power. Russia was absolutely unprepared for a conflict. The number of troops available in the East was small, and the utmost

capacity of the Trans-Siberian Railway was forty thousand per month. Japan acted quickly, and soon had Port Arthur blockaded and the waters planted with mines. On April 13th the *Petropavlosk* was coaxed out of her secure retreat and sunk by a mine, Admiral Makarov, Russia's ablest naval commander, and six hundred sailors being lost. For months afterwards not a single vessel ventured out from its retreat. Later, as one Russian vessel after another was sunk in Oriental waters, the government of St. Petersburg began to realize what a desperate conflict it had on hand.

It was then announced in St. Petersburg that the land battles would have a different ending, because the Russian strength was on the land. Regiment after regiment of troops was sent across Siberia, until the capacity of the railroad was overtaxed. But Russia's success on land was as poor as on the sea. The Japanese army had been carefully prepared, and was determined to win the first big battle. The opportunity came at Yalu, which resulted in a decisive victory on May 1st. This was followed by Nanshan, May 26th. General Kuropatkin, commander of the Russian forces, played the game of delay, as he wanted to wait until he had a superior force; but orders from St. Petersburg hindered him, and he was compelled to take the offensive. After his defeat at Liao-Yang, Kuropatkin retreated to Mukden. A little later he was superseded by General Linevitch.

Interest began to centre around Port Arthur, where the Japanese forces were concentrating. An available force of forty-seven thousand men were in that fortified city under General Stoessel. The first bombardment began August 19th, and this was the beginning of a struggle lasting for months. Tremendous losses were suffered by the Japanese in their several advances, but

it seemed impossible to make any headway. General Stoessel was both brave and stubborn. The continued futile assaults and bombardments disheartened the Japs. A final attack on 203 Meter Hill resulted in victory on December 5th, and this was the turning-point. The surrender was made on January 2nd, 1905, after half of the defenders were either killed or disabled. The Japanese casualties were ninety-two thousand, including the loss by sickness. The Russian European fleet left Libau October 13th, for the East. On the 27th of May, 1905, Admiral Rojestvensky met the enemy at Tsushima, and his fleet was soon either at the bottom of the sea, or in the hands of the Japanese. This disaster was the beginning of the end.

Russia was ready for peace by this time, and it only needed the suggestion of President Roosevelt to bring about a meeting between the two antagonists. The commissioners appointed by Russia and Japan met at Portsmouth, New Hampshire, and, after a number of threatened breakings of the negotiations, a treaty of peace was finally signed on the 23rd of August, 1905. Thus ended a war which had lasted more than a year and a half, and had cost Russia a third of a million of men and more than a billion in money. By its terms Russia ceded back to Japan half of the island of Saghalien, surrendered the lease of the Kwangtung Peninsula, gave up Port Arthur, and recognized the Japanese sphere of influence in Korea.

The check to Russia's advance in the Far East has not deadened her ambitions. She still looks forward with longing for a warm-water port on the Persian Gulf. The Shuster incident in Persia is a recent evidence of this. W. Morgan Shuster, an American, was invited to take charge of the finances of Persia by that government itself. He arrived in Teheran on the 12th of May,

1911. It was not long until protests from Russia were heard. She threatened to take control of the Persian customs unless Shuster was dismissed. The deposed Sultan, who had been living in Russia, started an insurrection, a very convenient move for Russia. Upon the refusal of the Russian ultimatum by Persia, thousands of Cossacks and other troops were poured into poor, helpless Persia. Even after Persia yielded and dismissed Shuster, when threatened by such superior forces, the Russian troops were kept on Persian soil, and fighting occasionally followed. Mr. Shuster says that the whole trouble was fomented by Russia. "Russia," says he, "is now the sovereign power in Persia. She is the practical and effective ruler of the country. The whole of Persia is to-day a satrapy. The people, however brutally treated, have no means of protest."

One other diplomatic trouble has occurred in which the United States has been involved. Russians have always had a high regard for Americans and the United States, even though they have no use for democracy as an institution. The most serious strain on this friendship occurred in the action of Congress, during its session in 1911-12, in abrogating an ancient treaty on account of the refusal to recognize the American passports of Jewish citizens. As a matter of fact, the Jewish citizens of the United States have exactly the same privileges as their co-religionists of England and Germany. Commercial travellers of Jewish birth, but representing houses permitted to do business in Russia, are allowed freely to enter the country and travel over it on practically the same terms as other foreigners.

The Russian has a logical answer to the protest of the United States. Our country will not admit polygamists, and yet Russia has thousands of polygamous sub-

jects, and millions of Mohammedans, who at heart believe in the principle of plural marriages. There are likewise tens of thousands of Chinese who are subjects of the Czar. "Now," says the Russian, "if you will not admit our polygamists or Chinese, how can you insist on our admitting your Jews?" It is an unanswerable argument. We object to the Chinese, which is a racial distinction, and we reject the Mohammedan, whose religion permits plural marriages. The Russian objects to the Jew both on the ground of his race and his religion. International law will not uphold the position of the American Congress, and other nations would be equally justified in protesting against our exclusion of the Chinese. Russia is too big a country to be bluffed. It is not a Central American republic. Russian statesmen threaten to retaliate by a discriminating tariff against American goods and products. It can be done, and public opinion will uphold the government. The dislike of the Jew in Russia is universal from noble to peasant. If the government should represent public opinion, then in this respect the Russian government but reflects the opinion of her subjects in the matter of the passport discriminations against this race. The United States can gain nothing, nor will the Jew, either in this country or Russia, be benefited.

The rapid growth of Russia has been one of the most remarkable facts of modern history. Surrounded by a boundless expanse of thinly populated and fertile soil to the south and east, it was an easy matter for the ancient Muscovite Empire to expand. Her national sovereignty threatened on the west by Poland and Lithuania, she gradually eliminated them and absorbed most of their territory. Sweden, at one time so powerful, was likewise reduced to a harmless kingdom. From an empire

of less than a million square miles, with a population of a few million, she has become an empire of more than eight million square miles with a population of one hundred and sixty millions.

Has the end been reached? To the north the Arctic Ocean stops further conquest. Norway and Sweden alone remain. Westward the mighty German Empire can protect itself. Should Austria ever disintegrate, Galicia would be welcomed by Russia as geographically and ethnographically belonging to it. Farther south is Constantinople, and the Czars of Russia look upon themselves as the logical successors of the Byzantine emperors. The Czars consider themselves the protectors of the Orthodox faith. Then there is the Pan Slavist school, which looks forward to a union of all Slavs. This element will be found busy in settling the disputes among the Balkan States. In Afghanistan Russia met the English, and war nearly resulted. A sphere of influence was agreed upon, but England, on more than one occasion, has claimed that Russia violated the agreement. The Trans-Caspian Railway has aroused hopes of extension in that direction. Thus it is that the Russian Empire stands at the present time.

Russian development in Siberia is increasing. Most people think of Siberia only "as a land of terror — a region of exile, the domain of gloom. We have been told that it was a snowy desert, where wander men and women whom Russian oppressors drove from their homes. It has been pictured to us as a country of prisons, a waste peopled by destroying wolves, and sentinelled by grim and savage Cossacks, the agents of a secret, ruthless and terrible power." It is developing into one of the richest agricultural regions in the Empire. Thousands of Russian émigrants have gone there, and

have been given a free grant of forty acres of land. There are in excess of a half million square miles of fertile land—a tract equal to two states the size of Texas. All the ordinary grains grown in our own northern states and in Argentina thrive there. Among these might be mentioned wheat, rye, flax, oats and barley. The railway service is still inadequate to take care of the traffic. American sellers of agricultural machinery are enthusiastic over the country, for their sales have gone up by leaps and bounds in the last few years.

Alexander III began a policy of Russifying all his alien subjects, which has been maintained by Nicholas II. The Finlanders, who desire only the limited autonomy enjoyed before, have been aroused on more than one occasion, and hatred of Russia has greatly increased. The Poles still harbour their old aspirations for independence. The continued efforts to bring them into the Orthodox fold only increase the bitter hostility. The Armenians chafe under the political burden, and the Caucasus is always a hot-bed of revolution. The government has gone deliberately out of its way to alienate these non-Russian subjects. And yet all of these would be helpful in a Greater Russia. The Finns would be an outpost at the north; the Poles would act as a check against the ambitions of Germany; the Caucasians and Armenians would protect Russia in that direction and aid in further conquest. All know that an armed struggle with Russia at this time would mean disaster. They oppose compulsory military service. Although Russia enforces it, the government fears the loyalty of many of its regiments. Although the Jews never have hoped for autonomy, they have furnished their fair proportion to the revolutionary movements. Should any of the opposition parties be able to add all of these discontented

and alien elements to its own ranks, matters would certainly look serious for the autocracy and its adherents. These elements number about as follows (the figures being only approximate) :

Caucasians	5,000,000
Finlanders	3,000,000
Jews	6,000,000
Poles	9,000,000
Lithuanians	1,200,000
Germans (Baltic Provinces)	200,000

To keep her unruly subjects in order Russia maintains an immense army. The peace strength is almost a million and a quarter, while the war footing is estimated at four millions of men. This would be a tremendous force, if it was welded together by such a national spirit and patriotism as the German army. But it is not, for there is little of that feeling to-day, as the Russo-Japanese war demonstrated, and the recruits from among the Poles, Jews, and Caucasians are bitter in their resentment toward the government. The army was completely re-organized and modernized on the 1st of January, 1911. All male citizens are liable to service from the age of twenty-one to forty-three. This makes available more than a million new recruits each year, and a little less than half that number are required. The period of training is four years, after which the Russian soldier is drafted into the reserve. Those who must serve are chosen by lot. The young men of a district assemble in the town hall, and each one is given a number. They then pass by a box in single file, and each one draws out a slip of paper. The number thereon determines whether the drawer shall serve the state or not. For those who have

drawn the unlucky numbers but one hope remains — that they may be found physically unfit.

The navy is likewise being rapidly rehabilitated since the disasters of the Russo-Japanese war. The number of warships of all classes finished or in building exceeds two hundred. Among these are seven dreadnaughts, of which three are intended for service in the Black Sea. There are sixteen battleships, and thirteen armoured cruisers of the first class. The loyalty of this branch of the service is continually being questioned since the mutiny of the *Potemkin*. In September, 1912, there was a mutiny in the Black Sea fleet which involved as many as five hundred sailors and petty officers. The suicide of a prominent naval officer followed soon after these disclosures.

Under Nicholas the extension of railways has rapidly progressed, more so than during any previous reign. In 1883 there were but fifteen thousand miles of railroad in the Empire. To-day there are forty-five thousand miles of track. Even then the United States has about eight times as many miles for each soul of her population. The first section of the Trans-Siberian line was opened in 1895, and the last in 1901. This was a gigantic undertaking worthy of a great Empire. Originally laid as a single-track road, it is now being rapidly double-tracked. The Trans-Caspian line was another great undertaking, and was pushed energetically out across the plains of Turkestan. In almost every direction throughout Russia railways are projected to link together or open up important centres. The government alone lays down a minimum of twenty-six hundred miles a year, and it is encouraging the construction of private lines in many places.

Roads are few and far between. In some places, as

between Moscow and Kharkov, there is a fairly well-kept highway. Like the streets it is laid out on generous lines, with wide tracts of sward on each side where peasants pasture their hobbled horses. Bridges are generally poor and feared by Russians. They have an evil reputation, not only from the fear of broken bones, but also because they used to be lurking-places for highway robbers. For that reason many Russians cross themselves before venturing on a bridge. Between the large cities there are roads laid out on generous lines by the military power. They stretch out in broad, white lines across boundless plains, wide enough for a half dozen teams to pass. These roads are part of a gigantic scheme which will one day be realized, as good highways are necessary in a land that depends on military power. But many of the roads once constructed so well are in a bad state of preservation. From Warsaw to St. Petersburg, then Moscow, Kiev and Warsaw, there is a fair road for automobiling, and in the Crimea will be found the best roads of all.

Very often one will meet pilgrims on the highway, who are begging their way to some shrine; or it may be to Siberia where the pilgrim wants to go, as he says he can get free land there. Some have made a vow to collect enough money to build a church, or they may collect it on a commission basis. The public inns, called *traktirs*, are uncleanly places, frequently with not even a bed to sleep in, for the *moujiks* and teamsters spread their blankets over the hay or any other available place. Drunken peasants also make rest almost impossible. One will see big fields of sunflowers, for the Russian peasants nibble sunflower seeds all their spare time. In the theatre, office, shop, streets, everywhere, girls and boys, men and women, bite at these little black seeds. It takes thou-

sands of acres to supply this demand. The sight of a big field of yellow sunflowers is quite striking, and even impressive. It is said to be a very profitable crop. At almost every street corner in cities women or men will be seen with baskets of seeds for sale.

As might be expected in an empire of such magnitude, the foreign trade reaches big figures. From 1900 to 1910 the exports were doubled, and the imports increased seventy-three per cent. For the year 1910, the last year for which statistics are available, the exports amounted to \$710,000,000, and the imports \$542,000,000. Germany has the lead in the imports, having easily supplanted Great Britain, which country had been at the head from the time of Queen Elizabeth down to fifty years ago. Whereas Great Britain's exports to Russia have but little more than held their own in the last decade and a half, Germany's exports have almost quadrupled, and now aggregate \$220,000,000. The United States now stands third on the list, with exports of about \$80,000,000 for that year, but is now a close rival for second place. The bulk of these imports from the United States is cotton, and second comes agricultural machinery. The American Consul-General told me that many articles manufactured in the United States went in as German goods, because sent through German houses. If these were correctly reported, the relative position of the United States and Great Britain might be changed.

Russian exports consist almost wholly of agricultural products and timber. Grain alone constitutes one-half. Timber is a large item, amounting to \$70,000,000, while dairy products, such as butter and eggs, are of great value. Eggs alone to the value of \$35,000,000 were exported in 1910, most of them going to England and Ger-

many. An average of \$5,000,000 in furs, in their undressed state, is also sent to London and Hamburg. Russia then buys many of them back in their perfected condition. The export of the sable, the most valuable of the furs, has been prohibited until 1917. Farms have been established in a number of places in Siberia for the raising of fur-bearing animals.

The import duties on most articles are very high. This makes the indirect tax upon the poor peasants a grievous burden. They have been going up, too. Within the last quarter of a century the tax on tea has increased fully threefold. Because of the tax on petroleum the price for that article is several times what it would be otherwise. Sugar likewise bears a heavy burden. Thus it is that in the common necessities the peasant pays immense sums to the government, most of which goes to maintain the system by which he is deprived of his privileges of liberty.

The total revenue of Russia for 1910 was about \$1,500,000,000. One-fourth of this comes from the liquor monopoly, and about one-eighteenth from the import duties. About one-half of the total sum expended for purely governmental purposes goes to the army, navy and police, while another quarter goes to pay the interest on the enormous national debt. The public debt on January 1st, 1911, amounted to \$4,680,000,000.

The value of the rouble used to vary from thirty-eight cents to sixty-six cents, and the fluctuations were so frequent that merchants were often at their wits' end to meet the conditions of exchange. Count Witte attacked this evil while in office, and established a stable currency on a gold basis, and fixed the value of the rouble at fifty-two cents, so that its variation to-day is very

slight. The liquor traffic was made a government monopoly, on the theory that in that way the consumption of it might be reduced. The decline has been very little indeed, but it has proved a great revenue producer.

Russian statesmen have energetically tried to lift the country out of its absolute dependence upon agriculture. Peter the Great was the first far-seeing statesman to see this need. A number of the emperors have worked hard, if not wisely, toward this end. Another reason for this effort has been the absolute necessity of finding employment for the surplus population, and it is really a serious problem. Manufacturers have been exempted from taxes, and even military service, and have been granted other material favours. Thus in many ways manufacturing industries have been fostered. The art of cotton-spinning and cotton-weaving has taken deep root, and now employs several hundred thousand hands. It has laid the foundation for a number of colossal fortunes, some of the owners of which were formerly serfs. The iron industry has likewise grown to great dimensions. This has all been done through the fostering influence of a high protective tariff.

The tariff wall is as complete and high as it has ever been in the United States. Should Russia abandon her tariff, it is doubtful if many of her factories could survive that catastrophe many years. The man who did the most to develop manufacturing in recent years was doubtless M. Witte, who served as Minister of Finance from 1890 to 1903. His aim was to emancipate Russia from her dependence on other nations by creating native industries sufficient to supply all her own wants. To this end he devoted untiring efforts. Foreign capital was invited in, and many new establishments set up. But an over-production at one time, and the labour disturb-

ances following shortly after, seriously crippled the advance that had been made. The efforts of the government are to be commended, however, for something must be done to better the conditions of millions of peasants who now have only a bare existence. But it will be a long time before Russia will compete with other nations in outside markets.

Wages in Russia are very low. In St. Petersburg common labour receives about forty cents a day, and a carpenter seventy cents — and living is high. Furthermore, the long winters make it impossible to work outdoors for many months. At Moscow the monthly earnings of a factory hand are from five to eight dollars a month, and the women about one-third less. In the western part of the country wages are higher. The hours of labour are long, from ten to eleven and a half hours. Fines sometimes eat up a part of the low wages. Workmen may be fined for defective work, absence without sufficient cause, and any infraction of the shop regulations. The fine must not exceed one rouble for each offence, and the total must not consume more than one-third his wages. The fines do not go to the employer, but form a special fund for the benefit of the workmen, such as to relieve their financial distress or aid in case of sickness. Many factories build barracks for their employees. Although wages are low, it does not necessarily mean that the Russian labourer is cheap, for his working ability is likewise small. It would take probably three times as many hands to turn out the same amount of work as in the United States. The employees are usually paid by piece work, as it has been found that a fixed wage per day tends to laziness. The labourer is submissive, quick to learn and good-natured, but can waste more time than any other nationality.

The employee must be given all the holidays of his church, whether it be Orthodox or otherwise. If a factory employs a thousand hands, it must maintain a hospital of at least ten beds. Damages for the death of a workman are paid to those of his family who are most needy. But the laws are being constantly changed and modified, as the members of the Bureaucracy deem advisable.

The income of the peasant agriculturalist is likewise small. Investigators have reported that the average peasant family will not have an income to exceed \$100 a year, and many only \$50. It is not surprising that the peasant must drink his tea very weak, and without much sugar. The crude wagons used by the average peasant cost about \$5.00 and some only half that much, and the common plough about \$2.50. It can easily be seen that most of them are obliged to get along with the very crudest machinery and farming implements. The average monthly wage of a farm labourer in the government of Poltava, for instance, is \$3.06, and for the entire year, \$29.46. This is probably less than one-sixth the wages of the same class of labourers in the United States. It is no wonder that every member of the family is compelled to work. The women during the summer season will toil from twelve to fifteen hours a day in the fields, besides doing their housework. The latter must necessarily be much slighted at such times.

The natural wealth of Russia is colossal. It awaits that development which only capital and business energy can give. The possibilities of Siberia alone are not yet dreamed of. The near future will witness a development there as amazing as that of Western Canada during the past decade and a half. For the building of railways, the construction of engineering works, municipal devel-

opment, the extension of industries, and the exploitation of its great mineral wealth, the Empire of the Czar offers unlimited opportunities for the future. It behooves the merchants of the United States to keep this fact prominently before them.

CHAPTER XXIV

NIHILISM AND REVOLUTION

Origin of Nihilism—Government Aroused—Terrorism and Its Outcome—Assassination of the Czar—Reaction—Labour Troubles—"Pogroms"—Zemstvo Congress and Its Demands—Father Gapon—"Bloody Sunday"—Disturbances in Moscow—Murders and Executions—Era of Assassination—Plehve—Grand Duke Sergius—Czar's Manifesto—Stolypin.

IN order to fully understand the recent political disturbances in Russia, it will be necessary to go back a half-century. As a matter of fact, one might go back still further, for the Russian revolutionists of the 'sixties were simply putting in practice the teachings of a previous generation of socialistic writers and philosophers. Some date the growth of liberalism from the return of the Russian armies after the defeat of Napoleon. These men, who had personally come in contact with Western Europeans, went home and told of what they had seen. These events spoke louder than any human voice or pen.

The increasing enthusiasm for reform in the early days of Alexander II did not confine itself to the emancipation of the serfs. On the contrary, this reform move gave occasion for the wildest aspirations. The depression, dissatisfaction and discontent that followed shattered hopes gave birth to a spirit of fatalism which culminated in what is generally known as Nihilism. The Russian temperament easily goes to extremes. This movement originally was an exaggerated form of socialism. It was a transplanted product,—a sort of sec-

ond-hand French doctrine, — which acquired a truly Russian phase. These Western ideas found fertile soil in Russia. Both peasants and the landed classes were dissatisfied, and socialism was closely allied to the paternal form of government.

The first movement sprang not from the people, but from the gentry. Young men and women of the highest aristocratic families joined its ranks. With many it was little more than a "fad," a diversion out of the ordinary. Towering above these, however, an increasing number of energetic and sincere adherents to the new teaching was growing up. To live for the people was an ideal. It became a disease, a pestilence, that was inevitably bound to grow and thrive in the unhealthy political atmosphere and unsanitary moral conditions of the country. The reformers thought that Russia might be radically transformed, politically and socially, according to the abstract theory of philosophers, in a few years. Russia would profit by all the errors of her sisters, and leap at once into the millennium. Had not socialistic writers like Comte, Marx, John Stuart Mill, and other philosophers, pointed the way?

Nihilism found its warmest partisans among students and young literary workers. For that reason the usual term applied to this class is the "Intelligents," as though the rest of the nation was devoid of intelligence. As a first step to show their contempt for conventionalities the men wore their hair long, and the women cut theirs short. They proposed to get rid of much crime and misery by the abolishment of marriage and private property. Men and women — and there were many of the latter — gloried in their Bohemianism, and despised conventional respectability. The irregularity of life of this class is a commonplace all over Russia, and is as

frankly admitted by themselves. They say that what is natural cannot be wrong. Because a belief in God and a future life had demoralized the people, they became materialists and atheists. The new dogma became a religion with them. It left no room for the Almighty. Man must be supreme and seek pleasure wherever he can find it.

Rarely have the inconsistencies of human nature been better exemplified than in the lives of these would-be reformers, who were really fanatics. They were sincere, however, believing in themselves and their theories, and were willing to die for either. The stage villain should not be taken as the type of the Nihilist, for he is the antithesis of that creature of fiction. Living continually in a world of theory, these reformers were willing to do anything to destroy existing conditions, and thus realize their crude notions of social and political regeneration. Literature that could be read "between the lines" by those who understood began to appear, having successfully passed the press censors.

So long as the movement consisted only of academic discussion the government did not interfere. As early as 1862, however, fiery proclamations began to appear. Repressive measures were at once adopted by the authorities. The government failed to realize that a rational remedy might have been found in a measure of responsibility, for Nihilism is a product of the mistakes of autocracy. All organizations where it was believed revolutionary propaganda was practised were ruthlessly suppressed. Many arrests were made and suspects deported. It is not easy to convert an autocracy to such Utopian schemes of government. The repressive measures were undoubtedly too severe. Thousands of youthful students of both sexes were secretly arrested and

exiled to distant provinces. The allowance granted them was a mere pittance, barely enough to keep soul and body together. The curriculums of the universities were carefully censored. Even private tutors were required to have a certificate of character and "political trustworthiness" from one of the universities. A number of periodicals were suppressed, and the censorship made more severe. Alexander feared that he had gone too far in his policy of radical reform. He issued a proclamation that law, property and religion were in danger.

Then began another phase of this movement. Many students went abroad to continue their studies in foreign universities. Most of them went to Zurich, for women were admitted to medical classes there. Here they met many noted socialists and not a few anarchists. These students formed themselves into bands of professional revolutionists. They decided to indoctrinate the masses of Russia. They settled in villages as school teachers and medical practitioners. Many of the propagandists learned trades in order to be independent. The purpose was to carry through a social revolution without any bloodshed. The avowed aim of these propagandists was to destroy all existing social conditions, and replace them with one in which there would be no private property and no distinctions of class or wealth. Much revolutionary literature was surreptitiously distributed. Most of the agitators displayed more zeal than discretion. Their ideas were too abstract for the *moujik*. Their proclaimed disinterestedness was inexplicable to him. Their attack on religion angered him.

It was not long before the government began to seek out the leaders of this new movement. Several hundreds were thrust into prison, and many of them remained there as much as three years without trial. The practical

failure of this peaceful method of propaganda forced the movement to become political. It allowed the more radical leaders to get in control. They advocated a policy of terrorism to frighten the government. Those who displayed the most zeal against the revolutionary movement were to be assassinated. Every act of severity by the government was to be answered by an act of what they termed "revolutionary justice." It was about 1877 when the adoption of terrorism was made. The victims were first "tried" by a committee. If condemned to death, the Fighting Organization undertook the execution of the sentence. Very often volunteers came forward and offered to assassinate the condemned official. In 1878 and 1879 a long series of terrorist crimes were committed. In Kharkov the governor was shot when entering his residence; in St. Petersburg the Chief of Political Police was assassinated in broad daylight; in Kiev an attempt was made on the life of the public prosecutor. The terrorists executed two of their own members for alleged treachery. At no time were their numbers large. The nation looked on while a few hundreds of persons employed against the autocracy an exaggeration of its own worst methods. It was simply the guillotine over again. Most of the actual perpetrators of the crimes escaped, but hundreds of arrests were made by the zeal of the authorities.

Driven to desperation, the terrorists solemnly decided that the Czar himself must be killed. They thought that autocracy would be destroyed by the death of the Autocrat. Public proclamations were posted, in which the death of Alexander was decreed unless certain specified reforms were granted. The first attempt was by a young man who fired several shots at Alexander as he was walking, but none took effect. An attempt to wreck the

Imperial train, as the Czar was returning from the Crimea, was also a failure. One of the terrorists, who was a skilful mechanic, then secured employment in the Winter Palace. The idea was to blow up the Imperial family when at dinner. Dynamite was secretly smuggled into the palace piece by piece. When enough had been brought in, the mine was exploded under the dining-room at the regular dining hour. Fortunately on that day the family did not sit down at the usual time. But ten soldiers were killed and half a hundred wounded. Alexander then tried a conciliatory policy, but nothing except his death would satisfy. Alexander was in the habit of reviewing some troops on Sundays during the winter months. The streets by which he might return were undermined in two places, and on an alternative route conspirators with bombs were stationed. By this route Alexander returned. At a signal given by a woman the first bomb was thrown by a student. The Czar was uninjured, but some members of his escort were wounded. He got out to examine their injuries, when the second bomb was thrown, which resulted in his death.

This act of terrorism had the opposite effect from what had been anticipated. Many sympathizers were horrified when even the sacred person of the Czar was not respected. The police, aided by some informers, arrested many leaders of the movement. Its own members were alienated by the despotic action of the leaders. They were as arbitrary and inconsiderate as the autocracy itself. Socialist youths saw that they were only tools of the ambitious leaders. Mutual recriminations arose, and many facts became public. A few of the more honest leaders saw what a horrible mistake had been committed, and made their peace with the government. Alexander III was no coward, and refused to concede

the demands urged upon him by the Nihilists. Russia at once plunged into a period of retrogression. He attempted to replace the voice of the people by his own assiduous attention to their needs. Occasional acts of terrorism occurred at spasmodic intervals, but, in general, during the reign of Alexander III, the reactionary forces were absolutely in control. There were two conspiracies against that Emperor, but they were abortive.

Another phase of the revolutionary movement began to develop. Cooler heads came into control. They saw that the socialist ideal could not be realized by conspiracy and murder. The aim now took the form of a movement for political freedom and a national assembly. The ultimate end was the same, but the methods were very different. The development of manufacturing had increased the urban population. Many of the factory workers had abandoned their villages. Socialistic propagandists became numerous. They found the peasant workman a better subject than the village *moujik*. The agitators soon found that the workmen were discontented over factory conditions and the low wages. Here was fertile ground, and advantage was taken of it.

In 1894 labour troubles arose and a number of strikes followed, especially in St. Petersburg. Some thirty thousand workmen struck as a protest against the food regulations in their factories. The government was much frightened by the energy and solidarity of the workmen. These first strikes were generally successful, as the government was unprepared to meet them. The agitators shrewdly added political discontent to the labour unrest. During the coronation ceremonies of 1896 many thousands went on strike. Although violence was advised against, it followed. This time the men were compelled to go back to work by starvation, but the unrest contin-

ued. Nicholas II had disappointed all by his reply to a deputation of the Zemstvo, when he told them that their demands, which were exceedingly moderate, were senseless dreams. In 1898 there was another great but unsuccessful strike in a number of large factories. This form of protest reached Rostov-on-Don in 1902. After a few days of the strike, cries of "Down with the Czar" began to be heard. Strikes in Odessa, Kiev and Central Russia came along in quick succession. The workmen seemed to arise with a common purpose in the great manufacturing cities. The government had the ability of extinguishing these intermittent bonfires one by one, but the very persistence with which they appeared showed how deep and general was the discontent of the people.

However much one may decry violence in any form, it is impossible not to admire the men involved in this movement. At any moment they might be called upon to prove their faith by the threat of death. Their meetings were marked by an earnestness never found except where the feeling is tense. In their speeches there was a high level of thought, even though somewhat idealistic. Russia seemed to have become a nation of orators. As a matter of fact, it was the intensity of conviction and sense of present wrong that converted inexperienced men into effective writers and speakers. As is usual in reform movements, factions arose among the reformers as to methods and objects to be arrived at. With their actions one's heart is oftentimes in sympathy, but one's head, opposed to killing and the destruction of property, is at variance.

The year 1905 will long be remembered as a momentous period in Russian history. In every section that I visited I heard from eye-witnesses the news of these

uprisings, but space forbids more than a generalizing of the facts and the causes that led to such a condition of affairs. It was an occasion of unrest such as Russia had not passed through for several generations. Civil war, mutiny, anarchy, riots, terrorism, and three years of tumultuous disorder were inaugurated in that year, or rather in November, 1904. The reactionary policy of Plehve exasperated public discontent without relieving the evils that caused it. The "pogroms" at Kishinev and Homel, and other anti-Jewish outbreaks, threw the Jewish element into the arms of the revolution. The Jewish Bund was a logical outcome, and it soon became thoroughly saturated with the revolutionary spirit.

The movement was fostered, perhaps, or at least encouraged, by the war with Japan. Although this conflict might not be called an unpopular war, it was decidedly not a popular one. It did not especially appeal to the patriotic sense of the people, and the bureaucracy was blamed for this affliction. There was no feeling over the prospect of losing Manchuria, and the conflict was looked upon as the Czar's war. In fact, this war seemed to disturb the main body of Russians less than other nations, except as their sons were drawn into the army. The continuous disasters that befell the Russian arms did not arouse the patriotism to any great extent, but the policy of repression of the real news, and colouring of what did appear in the press, worked still more harm. News of victory to Russian arms would gradually be changed to reports of disaster. The people chafed under this policy of misrepresentation, and discontent increased in all parts of the Empire. The news of the naval disaster of Tsushima fell like a thunderbolt from a clear sky. The feeling was accentuated by the fact that the

government had postponed the publication of the facts for several days. A chorus of indignation arose all over Russia.

By this time there were two forces again at work — the advocates of peaceful evolution and the radicals. An organization sprang into existence that did not frown upon violence in any form, which had for its ultimate aim the transfer of the political authority from an autocrat to the people. It aimed to spread the unrest among the agricultural peasants, as well as factory workers. "One of the powerful means of struggle, dictated by our revolutionary past and present," says a pamphlet published at this time, "is political terrorism, consisting of the annihilation of the most injurious and influential personages of Russian autocracy." A militant organization was again formed, while weapons and bombs were gathered to be ready for emergencies.

The Zemstvo Congress of November 19, 1904, adopted eleven points in its petition to the throne. Most of these related to the personal freedom of the individual, such as equal rights for all citizens and the abolishment of passports, freedom from the arbitrary control of officials, freedom of the press and public meetings, the calling of some kind of a national assembly, and the principle that the Czar must be brought into closer personal contact with the people. These demands, modestly stated, represented the beginning of aspirations among the rank and file of the people. The Emperor called a meeting of his chief counsellors. The opponents of liberalism won the day, and public meetings followed in various places to protest. Meetings of lawyers, doctors and other professional men were turned into protest meetings. The government forcibly prevented many, and in other instances vented its displeasure by fining the keepers of

restaurants where such meetings took place. Resolutions were generally adopted without dissent and sent to the palace.

The very fact that the professional unit could thus be used, that all doctors or all lawyers could be unanimous on a political question, revealed forcibly that the government was entirely out of touch with the nation. It showed that the vast majority of intelligent opinion had formed itself into line under the banner of the eleven points of the Zemstvo petition. The repression of such meetings resulted in street demonstrations, and the inevitable clash with the police or military. An Imperial edict was issued which promised reforms, but, as usual, the wording was very indefinite. A little sop in the shape of minor reforms was thrown out. At the same time, Nicholas took the pains to reassert the Imperial authority, and to condemn the leaders of the assault on autocracy. The Technical Congress in Moscow was closed, another congress in Tiflis was suppressed, and various other high-handed incidents occurred about the time Port Arthur was surrendered to the Japanese by General Stoessel. The workmen were restless because wages were still low. The formation of trade unions was unlawful, though a certain leniency had recently been manifested.

About this time a priest, somewhat of a mysterious personage, known as Father Gapon, had become the leader of the workingmen. He was an ordained priest, but did not belong to that caste. His was a purely economic movement, so far as we are able to judge. If there was a political turn, it could not at first be distinguished. Father Gapon had been serving as chaplain in a convict prison. With the approval of the authorities, he became president of a large club of factory hands in

St. Petersburg, called the Society of Russian Workmen. He gained the confidence of the workingmen by his great personal magnetism. While 1905 was yet young a spirit of discontent arose in St. Petersburg, and strikes spread like wild-fire. Gapon acted as a mediator, but without result, as the agitators added impossible conditions. At first political subjects were absolutely eliminated. But the movement got beyond the conservatives, and socialism was freely talked. Some say that Gapon himself played a double game and that, relying on the protection of the police, he skilfully led his followers into the channel of Socialism. It is a fact that orators skilfully turned sentiment against the Czar, by saying that he was responsible for the evil conditions. Gapon had confined all his own talks to local grievances and material wants. Gapon at last began to yield openly to the extremists. He sought to defend the Czar, however, but not Bureaucracy.

Gapon was determined to present a petition to the Czar. The common Russian term for the Czar is "Little Father," for in such a relation do they consider him. The right of direct appeal has from ancient times been considered an inalienable right. "I have one hundred thousand workmen," he wrote, "and I am going with them to the Palace to present a petition. If it is not granted, we shall make a revolution." The movement was not only ill advised, but without definite plan in case of failure. Imperious letters were addressed to the ministry and the Czar. The Czar indignantly declined to accede to the request for a public meeting to discuss grievances. Instead, the Little Father fled to his suburban palace in deadly fear. It was an unfortunate move on his part, for he might easily have disassociated the economic demands from the political. The very fact

of having an interview with the Czar would probably have either awed or satisfied all but the extremists.

The contrary course was taken by the Little Father of all the Russians. Orders were given to the police and troops to prevent the meeting, and to keep the crowds of workmen in the suburbs from penetrating the centre of the city. Gapon's followers, about fifteen thousand workmen, had been divided into sections. A march to the Winter Palace was arranged under a leader for each section. Bands of workmen began to march in the suburbs, and converge toward the town residence of Nicholas, on Sunday, January 22nd — January 9th of the Russian calendar. All were dressed in their Sunday clothes. In front marched Father Gapon and two other priests wearing vestments. With them went the icons, or holy pictures of shining brass and silver, and a portrait of the Czar. As the procession moved along they sang the Russian national songs in a way that only Russian crowds can sing. There is a peculiar solemnity in their songs, not only in the music but its rendition. It may be the influence of the church music, which is always so solemn and grave. They had been especially counselled to come without any arms, but "to die, if need be, in the holy cause."

Troops had been posted throughout the city to break up these bands, and in some cases fired upon them. Father Gapon himself never reached the Palace. But many of the workmen, augmented by the usual crowd of onlookers, did reach the square in front of the Palace. The troops were ordered by the Grand Duke Vladimir to fire upon the crowd. They fired volley after volley from three sides, and the great square and adjoining streets were red with blood. "Little boys," says Mr. Pares, "who had climbed the trees to watch what was going

on, were shot down like birds." No resistance was made, as they were not prepared for such an onslaught. Gapon himself was only slightly injured and was spirited away to safety.¹ A conservative report says that seventy-six were killed and two hundred and twenty-three wounded. The day is now known as "Bloody Sunday."

From this day the ultra-reactionary policy of the government increased. In many ways it is one of the landmarks of the liberation movement. General Trepov, a former policeman and son of a policeman, was summoned to the capital, and was appointed to the newly created office of Governor-General of St. Petersburg with extraordinary powers. Later he became Assistant Minister of the Interior, with jurisdiction over all the police of the Empire. He was even given the right of acting independently of his chief, thus creating a dualism in this important department of the government. He was a man of narrow views and little education. The system of police supervision was strengthened to the highest possible notch. Thousands were arrested and summarily convicted. All street gatherings were forbidden. The ferocity of the government's vengeance and disregard of pledges, however, united the several parties of progress closer than they had been. Starving and tattered peasants in the cities without their passports were arrested and imprisoned until they could be transported back to their villages. Strikes soon followed all over Russia. The houses of managers of industrial plants were in many cases wrecked. Disturbances were particularly bad at Warsaw, Lodz, and other industrial centres.

¹ Gapon reappeared in St. Petersburg near the close of 1905, but was looked upon with suspicion by the workmen. He finally disappeared, and a body found in April, 1906, was identified as that of the late priest. It is supposed that he was murdered by members of that body.



A POLICE ROUND - UP OF SUSPECTS

These alien parts of the government had indeed most ground for discontent. In almost every such district there were special causes for dissatisfaction, and racial differences added fuel to the quarrels.

Railway employees, telegraph operators and postmen quit work, and communications were paralyzed. This prostrated trade, and hindered the government in sending troops quickly to points of disturbance. Even sailors and gunners at Kronstadt mutinied. Each town for a while was practically isolated. Banks had to send their remittances to the border by special messengers. A race feud broke out at Baku and Tiflis, and the great oil refineries at the former place were burned. Armenians and Mussulmans sprang at each other's throats. Incipient political bonfires were burning all over European Russia. Everybody was striking against somebody else. Peasants were rebelling against the landowners, servants against their masters. In Moscow the cooks struck and paraded the streets with songs not heard in the drawing-rooms. Nursemaids struck for Sundays out. Schoolboys struck for pleasanter lessons, and even college students revolted against compulsory Greek or some other unpopular subject. It was simply the spirit of protest that existed everywhere. In the agrarian riots, which reached nearly all sections of the country, it is estimated that from twenty-five to fifty millions of dollars' worth of property belonging to the landlords was destroyed. The country homes were burned, and the movable property either appropriated or destroyed. The families themselves, or their servants, were seldom attacked.

Moscow was one of the worst centres of the disturbances. The headquarters of the railway strike were here. When the general strike was proclaimed by the leaders, all banks and business houses were closed. If they re-

mained open, the strikers compelled them to put up their shutters. The government broke up meetings of the malcontents, and a real civil war ensued. Armed revolutionaries took possession of some of the streets, and erected barricades across them. Many of these obstructions were so flimsy that a push would knock them over. Tubs, shutters, gates, iron railings, telegraph poles and front doors were used for this purpose. None would stop the bullets, but they were intended rather to impede the advance of troops, and especially of cavalry. Occasionally a carriage or tram-car was added to the pile and gave a greater stability. Red flags flew from most of them. Past these barriers the progress of troops was very slow.

No pitched battles were fought behind these barricades, as in the Paris communes. The shooting was done from windows, roofs and other places of concealment. The shooters then fled and left the house to the mercy of the police and soldiers. The soldiers answered by volleys in any direction, and the result was that innocent men and women blocks away were the victims. A band of revolutionists called at the home of the local chief of the secret police. He came out to meet them, and was shot while his wife and children were pleading for him. To be caught with a revolver meant certain death in most instances. The revolutionists knew that death would follow surrender, if they carried a weapon. Many had stitched labels on the backs of their clothes, with their name and address thereon, so that their parents or family might be notified in case of sudden death. Thousands were killed and wounded during these ten days of street fighting and open resistance to authority. Prisoners were shot by the soldiers in batches of sixteen, twenty, and even greater numbers. The number of poor

men and women who died throughout Russia as a protest against despotism will never be known. Millions of dollars' worth of property were likewise consumed by flames.

The Christmas festivities of the year immediately followed the government victory in Moscow. It was celebrated in the great Cathedral with the usual pomp and splendour, as though no human tragedies had occurred. Following the collapse of this uprising, seventy-eight newspapers were suspended and fifty-eight editors imprisoned. A state of siege was declared in sixty-two towns, and a minor state of siege in half as many more. Practically a third of the Empire was placed under martial law, or a state of enforced protection, which is simply a gradation of martial law. The local papers in every section were filled with accounts of executions and terrible floggings. Fourteen hundred "politicals," so it is claimed on good authority, were summarily executed under martial law. The Russian government is afraid to submit the trial of a prisoner charged with offence against the State to a jury, as no Russian jury would ever convict. The Ministers went down to Tsarskoe Selo, where the Czar resided, nearly every day in a guarded train, on a guarded railway, to consult with the doubly-guarded Autocrat on methods of procedure.

A bloody era of assassination had again arisen. General Bobrikov, the tyrant Governor-General of Finland, was assassinated on June 17th, 1904. This was followed on the 28th of the following month by the death of M. Plehve, Minister of the Interior, and the hated foe of all reforms. In the death of Plehve it was felt that the real Autocrat had fallen before the bomb of Sazonov, the regularly appointed agent of the revolutionaries. For a quarter of a century he had been one of the leaders of

reaction. Threatened with death many times, seeing men fall on all sides, he never ceased to be the foe of progress and reform. He was believed to have purposely provoked labour disturbances and baited the anti-Jewish riots. On the 19th of January, 1905, a shot was fired at the Czar, and Nicholas left the Winter Palace not to return to St. Petersburg for more than a year. There were a number of political murders in the Caucasus, including a vice-governor, a chief of police, an inspector of customs and others in authority. Police chiefs in Moscow and other cities were murdered. Many policemen in Odessa, Kiev, and other towns were secretly shot.¹ Policemen became panicky, for they did not know at what moment their end would come. Many officials resigned, and the government found it difficult to fill their places. Brave, indeed, was the man, whether liberal or reactionary, who accepted some of the appointments.

On February 17th, 1905, a blow fell upon the Emperor himself, which affected him greatly. His uncle, the Grand Duke Sergius, was assassinated within the Kremlin walls at Moscow. Sergius had been one of the most pronounced reactionaries in Russia. One writer, familiar with Russian affairs, has designated Sergius as the "most cruel, brutal and corrupt member of the royal family since Ivan the Terrible." He had not hesitated to say that "the people want the stick." As Governor-General of Moscow he had been particularly hostile to both Jews and students. When a merchant of Moscow, who had contributed large supplies to the Red Cross work, complained to him that the supplies were being

¹ "The revolutionists and other outraged citizens have killed and wounded in the two years before July 1st, 1907, seven hundred police officials and several thousand spies, political police and other persons engaged in similar work." W. E. Walling, in "Russia's Message."

sold on the streets of Moscow, he was punished. On that day above mentioned, just after Sergius had passed through the dark gateway of St. Nicholas into the Kremlin, a young man, Kalayev, who had undertaken this assassination, stepped forward and hurled a bomb at the carriage. The Grand Duke was blown into fragments. Kalayev made no attempt to escape, but stood gazing awe-struck at the result of his work. There was little mourning in Moscow over this death. The Emperor did not again visit Moscow until June, 1912, when he went to dedicate the monument erected to his father by popular subscription.

It is significant that on the third day of March an Edict was issued by the Emperor, which deplored the internal disturbances while the glorious sons of Russia were offering their lives for the Czar, the Fatherland, and the Orthodox Church. It took the form of a pathetic address to the people against the "evil-minded leaders of the revolutionary movement." In a rescript issued the following day, evidently after he had received some good counsel, Nicholas definitely promised some kind of a national assembly. A Commission was at once convened to work out a plan. Of course a Manifesto went with the Edict reasserting the Imperial authority. Any other course would probably have been unworthy of the Autocrat, so soon after the murder of his uncle. On August 6th, there was a still more definite promise of a Duma, but this *ukase* was accompanied by a law forbidding public meetings. The government seemed still to classify all reformers with the terrorists.

To counteract the work of the revolutionists there was formed an organization which is generally known as the Black Gang or Black Band. Their raids are called "pogroms," this word meaning a "smash," and were very

numerous from 1905 to 1907. This organization had its official organ in St. Petersburg, called the "For Czar and Fatherland." On one page it bore the words "Smash the Jews, Socialists, Cadets and other reptiles." This daily passed the censors. Appeals were sent broadcast attempting to incite the people to violence by arousing race hatred. At first these uprisings were against recognized revolutionaries of whatever nationality. Students were roughly handled in several places, and others of the Intelligents felt their wrath. Armenians and Mussulmans were severely treated in Batoum and Baku, and many were killed.

The final culmination, however, was an intensification of the hatred of the Jew, and the later "pogroms" were almost entirely directed against that race. That they were encouraged, if not instigated, by governors, and even higher officials, seems now unquestioned. The very light punishment accorded to those few convicted of these disturbances, and the wholesale pardons often granted, are almost conclusive proof of this attitude of the government. Several official reports likewise bear testimony to the same effect. The chief organizer of the Odessa massacre in October, 1905, was tried and sentenced to eight months imprisonment. He soon received a full pardon from the Czar, and yet almost one thousand persons had been killed and wounded. In Tiflis it is said that the governor ordered the military band to head the procession. In the first year of this organization there were several hundred of these "patriotic demonstrations," or "pogroms," and millions of dollars' worth of property was destroyed as well as hundreds of human lives snuffed out. The most noted "pogrom" was the one at Bielostock. The Duma made an investigation of this, and reported that it was solely due to officials, that

the police knew all about the preparations for the massacre, and themselves, aided by soldiers, shot down peaceable men, women and children without the slightest cause.

Whether the age of terrorism has passed away remains to be seen. For several years there was an absence of attempts at assassination of high officials — seemingly a lull awaiting the outcome of the Duma. But on the fifteenth of September, 1911, Peter Stolypin, Premier and Minister of the Interior, was shot in the theatre at Kiev by a lawyer named Bograv, and in the presence of the Czar. Stolypin had been Minister of the Interior since 1906, and had gained a great reputation in Europe. He was looked upon as safe and sufficiently progressive. In Russia, as is usually the case, he had satisfied neither party of extremes. The radicals blamed him for dissolving the first two Dumas. In 1906 an attempt had been made on his life at his country home, which resulted in the maiming of two of his children. It is unsettled whether the revolutionaries were responsible for his death or not. An official investigation, so I was told in Russia, blamed it on the secret police department, which Stolypin was investigating, and in which he had discovered wholesale misuse of the fund devoted to that purpose. Bograv had been a police agent. Stolypin is the third Minister of the Interior to be assassinated in less than ten years — the two previous being Sipyagin (1902) and Plehve (1904).

CHAPTER XXV

AUTOCRACY AND BUREAUCRACY

Growth of Autocracy — Ruling Caste — The Bureaucrats — Official Delay — Council of the Empire — Ministries — Dualism of Control — Territorial Divisions — *Ukases* — Press Censorship — Martial Law — Passport System — Corruption — Inefficiency of Police — Russian Officials.

Russian autocracy was not a spontaneous development, but was rather a growth. In the early days of Russian history, as has been shown, the death of each Grand Prince brought about a struggle among his various heirs until the strongest came into control of all that his father had governed. In the years 1228-1462, Russia suffered no fewer than ninety internecine conflicts, and almost twice as many foreign wars. A study of history clearly shows that the Russian autocracy was a product of the people themselves. Furthermore, it may be said, that in after years, when the people might have thrown off this yoke, they preferred to re-establish it.

Beggars cannot be choosers, and a people who had endured so many troubles, as well as a hard alien yoke, would be thankful for any change that promised betterment and came from Moscow. That city had already become the home of the head of the Russian Church, and the Prince of Moscow was looked upon as the eldest son of the Church. Ivan III married Sofia Paleologa, a niece of the last of the Byzantine emperors. Sofia never gave up her title of Byzantine Empress. In so far as it was possible, she transferred her prestige to

Moscow and shared it with her husband. From this time the Byzantine coat-of-arms, the double eagle, appears on the Russian Imperial seal. At the same time the outward ceremonial and pomp was increased. His son, Ivan IV, known as the Terrible, took the full Cæsarean title, — Czar is a corruption of Cæsar, — and proceeded to eclipse all Byzantine records in cruelty, treachery and superstition. Peter the Great developed to its fullest extent the autocratic principle, and under him the serfdom of the peasants was extended. Press censorship began to be exercised, and the secret police became a power. Peter and Catherine, the first great reformers, accomplished even more for the ultimate benefit of autocracy than for the profit of the people.

In theory autocracy, as represented in Russia, means that all the functions of power, the legislative, the administrative and the judicial, are concentrated in the hands of the sovereign. In other words, the three functions of government, into which our own country is divided, are settled absolutely upon the Czar. As a matter of fact, none of the Czars have ruled alone, unless it was Peter the Great. They have always had the support of a powerful ruling caste, or oligarchy. In addition to the functions of the secular government, the Czar is also the official head of the Orthodox Church. According to the school of sentimentalists, who uphold this form of government, the Czar is mystically commissioned and inspired not only from the bosom of his own people, but even from a higher source. The proclamations from the throne always have this semi-religious tone, as though the Autocrat and Divinity were in some way linked together.

Even a slight consideration of the subject will show that such a government in reality is an impossibility,

unless the sovereign should be gifted with the omniscience of the Almighty. It would be a physical impossibility for one man to decide all the details of government over an Empire which includes one-sixth of the landed surface of the globe, and a population of tens of millions of people, of many different nationalities. For comparison, consider all of our state governments wiped out; state governors, who were merely appointees of the central government; county and township officials, who were responsible only to the head government and not representatives of the people; every detail over our entire country ruled from Washington by a single executive. And yet we have neither so many people nor so many problems to meet as Russia. An absolute autocratic government is scarcely conceivable in this day and age. In addition to the primary acts of government, not a single charitable institution can be founded, a business corporation formed, a school established, or a bed endowed in a hospital without the solemnly registered consent of the Autocrat. No man, even though he might be superhuman, could make himself even superficially acquainted with more than a small fraction of the acts which are every day done in the name of the Czar of all the Russias.

Where the oversight of the Autocrat ceases, the power of the oligarchs, the men who have been able to capture the prestige of the Autocrat, begins, and they use it in such ways as they think necessary or desirable. The system results in no responsibility and no individual competency. It strikes where it should not strike, is too late in being lenient, and never foresees what is under its very nose. In this twentieth century, with the accession of immense Asiatic territories and their many complicated questions, it is impossible for the Autocrat to rule

even as did Peter the Great in his time. But Peter the Great himself was an unusual man, gifted with almost superhuman energy and endurance, while the present Czar, Nicholas II, is, according to those who have made the closest study of modern Russia, the weakest emperor that Russia has had for at least a century. "In Russia," says Mr. Pares, "the Emperor is often officially described as the 'Supreme Will,' but what is to happen if the Supreme Will ceases to will, that is, disappears? At that moment, autocracy disappears too, and gives place to wholesale oligarchy."

Where, then, might be asked, is the seat of real authority in Russia? The Russian supporters of autocracy would say that the exercise of the various functions of government is delegated to special departments, whose powers are rigorously determined by law. One less in love with the government would sum it all up in the one word Bureaucracy. There are bureaus for this, bureaus for that and bureaus for the other. The bureaus are grouped under departments. At the head of each of the bureaus is a chief, and at the head of each department is a minister. Under the chiefs are sub-chiefs, and so on down to the humblest clerk. Everything must be referred to an upper official; that official refers it to the one next higher; this official passes it on to his bureau; the bureau official relieves himself by submitting it to the department, and so on. It is little wonder that every department is months behind with its work. At the head of this system there is generally some commanding figure, who exercises the real power of government through his ascendancy over the man who, by the accident of birth, occupies the throne.

With a man who is himself rather weak and vacillating, it is much more easy for some strong personality

to acquire such ascendancy than if the sovereign himself were a man of indomitable will. This man — or these men — not only exercise the ordinary function of an executive, but also have heretofore done all the acts which are ordinarily left to a legislative assembly by means of decrees and official *ukases*. The Duma has as yet not greatly changed this condition of affairs. Through their control of the judiciary, they also practically exercise this most important function of the government, which should dispense justice impartially to the many millions of subjects. The judicial reforms of Alexander II attempted to separate the judicial power from the Autocrat. Although the Emperor is officially regarded as its head, he does not take part in judicial decisions. The Senate, however, which is appointed by the Autocrat, is now the Supreme Court. It is divided into nine sections, of which two render judgment in political cases and charges against officials. Its members are generally men of rank and substance.

At the head of the Bureaucracy, until the advent of the Duma, stood the Council of the Empire, which was composed wholly of nominees made by the Emperor and his ministers. Some of the members are now elective. The initiative in all legislation was and still is supposedly left to the Czar, or at least is promulgated in his name. After being thus launched these projects are supposed to be studied by the ministry interested, or by special commission appointed for this purpose, and afterwards in a general meeting. After this formality had been gone through with, under the old order they were presented to the Emperor, together with the opinions of the Council, if it should be divided in opinion, and it was at this point that the strong will of the master-mind was exercised. The decision arrived at became the law. The

Emperor might ignore the opinions of the Council, might refuse to listen to any suggestions, and proceed to legislate independently. Regardless of the Duma, and promises made to the people for it, such an act was promulgated not more than a year ago. There are a number of instances since the meeting of the first Duma. This body is considered in another chapter.

At the head of the civil administration are two bodies. One of these, the Council of Ministers, which consists of all the ministers, and any person whom the Czar likes to call to his aid, appears only occasionally. The Committee of Ministers, a larger body with wider and undefined powers, has taken its place. The Minister of the Interior, who has control over the police, press censorship, provincial governors and the Zemstva, and the Minister of Finance, who has control over taxation, the tariff, and the liquor monopoly, together with the Procurator of the Holy Synod, are the governing chiefs. The other ministers are those of War, Marine, Justice, Foreign Affairs, Agriculture, Commerce, Ways of Communication, Public Instruction, the Imperial Household and Imperial Domains. In addition to this the Czar has two private cabinets — one concerned with public instruction of girls and administering the institutions established by the Empress Marie, mother of Nicholas I, and the other with charity.

In local affairs there are two important centres of popular power — Zemstvo and the *Mir*. In the central government there is no representative of the people, and no tie, excepting that which would bind a master and subject. The Autocrat is a law unto himself, acknowledging no responsibility. But the fact that contradictory decrees have appeared in recent years, one closely following the other, shows that either his own mind is very

unsettled, or there is at least a temporary master over him. It is little wonder that with this arbitrariness and vacillation, the hatred of bureaucracy is a sentiment that is rapidly growing among all classes of Russians. If some satisfactory vent is not given to this feeling, the same resentment will eventually be directed against the throne. The influence of the Church, and the natural conservatism of the agricultural peasants, have, up to this time, crushed such sentiment. The labouring classes in the cities are not so conservative.

The central government, it may be said, is an unwieldy body, with a hopeless confusion of functions. An unfortunate dualism of control and overlapping of authority likewise limits the efficiency in many instances. The most noticeable overlapping is in the police service. The local police are under the control of the governor, who is subject to the Minister of the Interior. The political police receive their orders direct from St. Petersburg. The political police have the authority to order the local police to help them. Hence the orders of the governor are inferior to those of the political police. The political police themselves are divided into the Defence Section and the Gendarmes, but they are under dual control.

Between the various ministries there is no affection, and the officials are frequently personal enemies, as well as rivals for the Imperial favour. The most noted instance in recent years was during the incumbency of Witte and Plehve. Both of these were men of strong will, great energy and remarkable ability. The efficiency of each was lessened by the antagonism of the other. Add to the faults of the central body those of provincial administration, and the complexity increases. In most countries local government is self-government; in Russia, it is the field of the worst tyranny.

Along administrative lines the Empire is quite artificially divided into many governments; these are subdivided into districts, which are again parcelled out into "stations." At the head of each of the governments stands a governor, who acts for the central government in general by promulgating laws, and making decisions which have the force of law in matters of public decency and safety. He also represents the Ministry of the Interior, which makes him practically chief of police of the province. It is a powerful position, and is more often than not held by a soldier, who knows little about civil affairs, and is used only to the arbitrary methods of the army. If the governor does not become a tyrant, it is because there is a despotic superior over him. Although he is supposed to be aided by a local council, this seat of local power has little influence.

Each ministry likewise has its own bureau in each province, which is independent of the governor, and these still further complicate the situation. The minor districts into which the government is divided are practically ruled by police colonels nominated by the governor. Each official is an autocrat in a way, subject only to the autocrats over him. The "stations" are each under the control of a police captain. These men receive small salaries, and aim to recruit their finances by perquisites and "tips" of many kinds. There are many more officials than will be found in similar offices in the United States or England. The city of Moscow has a governor-general, and there are some other local variations to the general rule. Absolute autocracy might be expected to result in a simple, even if rigid, form of government; as a matter of fact, in Russia it is one of the most complicated systems of government to be found anywhere.

“There are thousands of laws in Russia,” says one writer, “but there is no law. The country is cursed with over-legislation of the most freakish and mischievous kind.” The official *ukases* of the Czar and other officials, which have the force of law, fill scores of volumes. This condition would probably exist even if the autocracy was little less than divine, as it is in theory, because the Czars themselves differed much in temperament. “Obedience to the sovereign power of the Emperor,” says the Russian code, “is commanded by God himself, not only by fear but in conscience.”

“What does religion teach us as our duty to the Czar?” is a question in the catechism imposed on all schools.

“Worship, fidelity, the payment of taxes, service, love and prayer; the whole being comprised in the words worship and fidelity,” is the prescribed answer.

Complete freedom of religion is granted by the same code, but should a non-orthodox church admit to its membership an Orthodox Russian, it would not only submit itself to reprisal, but will subject the Russian himself to a loss of all civil rights, and even imprisonment or exile. A recent law has granted a little more of religious freedom. Permission is now given to erect an edifice wherever there are fifty members of any denomination. But there is a clause forbidding all propaganda, and this clause is wide and vague. Propaganda is not defined, and would be left for interpretation to local authorities. Laws governing the press fill a large volume, but special secret circulars are issued from time to time covering the petty details of journalism. Until the death of Plehve it was practically muzzled. Representatives of the censorship used to visit the newspaper

offices, and cut out with a blue pencil certain articles or paragraphs.

At the present time matter to be published in newspapers is not censored before publication, but the owner is held responsible for what appears. If the proprietor oversteps the bounds, he can be punished by forbidding the publishing of advertisements for a period, thus taking away the principal revenue; by prohibiting the public sale of the journal; or by entirely suspending his publication for a limited period, or absolutely. This method does not always prove successful, for a journal suspended one day will appear a day or two later under another name, and oftentimes in a still more virulent tone. The governor in any province can issue a standing order, according to which a newspaper is not allowed to say anything abusive of the government, or publish any false news. A violation will bring a fine of \$250.00. The decision as to what comes under these heads lies with the governor. A series of such fines will soon ruin the average newspaper. One can justly say that the freedom of the press is still only comparative. The circulation of written or printed documents calculated to create a disrespect for the Czar are subject to severe penalties. Any disrespecting cartoon or slighting statement about the Czar, in a foreign periodical, will be blacked out before it is forwarded to the person to whom it is addressed.

The application of martial law in any community, which is so frequently resorted to, places all criminal matters in the hands of the military. Strikes are absolutely forbidden. Public meetings cannot be held without permission from the police authorities, and in this way reform agitation is curbed. It was in the effort to stop such meetings that the odious police surveillance, with its midnight searches and raids, followed by secret

trial and exile, was exercised. In 1903, for instance, an official report showed that in the first three months of that year two thousand nine hundred and fifty-three persons were arrested on suspicion of political activity, of whom eight hundred and fifty-three were sentenced "administratively." Many others were held for weeks or months without trial until finally released.

An absolute ignoring of the rights of the individual is a natural development of such a bureaucracy. They seem to have transposed the common axiom of a democratic government, to read that it is better for ten innocent men to suffer than one guilty man to escape. Conditions have not changed much in spite of recent official *ukases* guaranteeing the rights of individual freedom. On May 1st, 1912, — Labour Day, — all men without collars were chased off the Nevski Prospect in St. Petersburg on to the side streets, in order to prevent a demonstration of workingmen. A few days later, while memorial services were being held in one of the cathedrals of that city for the victims of the *Titanic*, the Cossacks, four abreast, rode down the sidewalks of the Nevski with their terrible whips in their hands, in an effort to avert a meeting of the students who wanted to hold a memorial for some two hundred miners recently killed in the Ural Mountains. No one was hurt, as they got out of the way. This whip, called the *nagaika*, is heavy and solid, and made from twisted hide. At the butt is a loop for the wrist. Near the end is a jagged lump of lead firmly tied in the strands. When a Cossack rises in his stirrups to strike, he can break a skull, and an ordinary blow is sufficient to slit the face or cripple for life. It is no wonder that the people run when they hear the cry, "The Cossacks are coming."

The passport system has not been modified. When in

Moscow, just prior to the Czar's memorable visit in June, 1912, the police made a house to house search for persons without passports. I saw squads of twenty and thirty persons, men, women and children, marched through the streets between a solid phalanx of soldiers — poor peasants without these important papers. Most of them had come to the city in search of employment. Thousands were thus placed under arrest — as many as three thousand in one night, according to an account that I saw in London papers. Most of them were sent back to their villages, while others were held in confinement until the visit had ended. It was certainly a record "round-up." Cellars and attics were searched; the attics of houses along the line of march were locked up, for fear some one might get out on the roof and throw a bomb. The manager of one large establishment told me that he was obliged to board up a fire-escape, which he had built for the protection of his employees. A special police officer called on me, and put me through a searching category of questions. It was done very politely and considerately, and even apologetically, as if doing an unpleasant duty; and every stranger had the same experience. "The people have as good a government as they deserve," said several foreigners to me. I cannot believe it in the face of the facts set forth here.

It is little wonder that in such a government official venality is not only a very ancient but a present evil in the Empire of the Czar. It is aggravated by the fact that officials are above the jurisdiction of the ordinary courts, and are only open to prosecution by their superiors. As these officials may be guilty of the same offence, how can they be expected to take the initiative against the minor official? The Crimean War opened the eyes of Alexander II to the corruption which had pervaded every

department of the government. That sovereign began the seemingly impossible task of cleaning his Augean stables. Much reform was undoubtedly accomplished. The war with Turkey, a little more than twenty years later, showed that the same abominable conditions had grown up right under the eyes of that astute monarch. Officialdom was reeking with depravity.

A quarter of a century later another great awakening came to Russia with the opening of the Russo-Japanese war. Like a deadly virus corruption had spread throughout the entire political anatomy of the nation. The scandals in connection with the incompetency of the navy have been set forth by many writers. Some of the armour plate on vessels built in Russian shipyards was made of wood instead of steel, an English authority states. Externally the fabric of Russian military and naval power was more imposing than it had ever been. The nominal expenditure had been increasing at the rate of fifty million dollars each year. The bugaboo of a powerful Russian navy, and a nation with a million soldiers under arms, had been frightening many governments prior to that time. The menacing shadow of the Russian bear had caused many a European monarch to shudder. But the corruption reached down to the very lowest officials. It was a repetition of conditions preceding the Crimean War, which so astounded all Russia.

The scandals in connection with the Red Cross supplies, contributed by patriotic Russians, were frightful. Some of them involved persons very near to the throne. One lady in Moscow, who had contributed a carload of Red Cross supplies for the army in the East, decided she would inspect the boxes after they were loaded on the train. Upon opening them she found that some were entirely empty, while others were filled with straw and

bricks. It is very like the experience of an Englishman whom I met. As the representative of a British house he had sold a bill of merchandise, of the value of four thousand five hundred dollars, to a merchant in Odessa. Most merchants have their goods shipped by rail, and then place them in the hands of a commission man at the border to see that they go through the customs properly, and under as low a rating as possible. The Odessa merchant, in order to save freight, had the goods shipped by water. Upon arrival he was notified that the duty would be one thousand five hundred dollars, which he promptly paid. The boxes were then delivered. Upon opening them he found only stones, paper and other things which would make up the approximate weight of the original package. In this instance, as in many others, although the merchant was reimbursed through government channels after an aggravating delay, no one was dismissed from the service. The history of the great Cathedral of the Saviour, in Moscow, which took sixty years to build, is similar. The funds are said to have disappeared several times over. Jews, who are supposed to reside within the Pale, understand how to buy the immunity which the law denies them in other parts of the Empire. Perquisites in many departments are recognized by ancient custom, and go by regular scales.

The ordinary police are notably inefficient. "Every policeman," said more than one foreigner to me in Russia, "has his price." Their method was explained to me by one fellow-countryman, who represents large American interests. The offices of the company were robbed one night, and the police were promptly notified. Everything was left in the disorder that it was found for their inspection. No policeman appeared for two hours or more, and then they came in droves. The first

question the officers asked was how much loss had occurred. This, the manager told them, he was unable to say until he balanced his books. The police then began to look through every paper and envelope that they could find, opening up those which were sealed and scattering the contents about. When protest was made at this useless annoyance, they said that the matter was now in their hands, and they would make investigation in their own way. Other droves of police continued to come in, and it was several hours before they left to endeavour to find the robbers. The matter was never heard of again officially, until protest was made through diplomatic channels, and then only an assurance that a proper investigation would be made. The same gentleman's house was robbed not long afterwards, while the family were away at the theatre, and a couple thousand dollars' worth of jewels and money taken. As before, the police came in droves after quite a delay; a formal investigation was made, and nothing more was ever heard. This American tells me that he is justified from this experience, and those of acquaintances, in believing that the police were either in league with the robbers, or recovered the booty and retained it.

Many of the police, although without private income, live in apartments which cost them much more than the small salary which they draw. The wages of a policeman are sometimes less than ten dollars a month. Were these instances isolated or unusual, I would not mention them, for we have our own troubles; but similar ones are heard everywhere. Under the Russian system, where there is no local self-government, *the general government must bear the blame.*

The Russian officials are usually pleasant gentlemen. There is generally an air of indolence and indifference

present in the office. There are many people about smoking cigarettes and sipping at their tea. While this is being done, there may be a crowd awaiting their attention, or that of the chief. It takes about three men to do the work of one. Each one waits for orders from some one else; if orders do not come, it is safest to do nothing. Initiative will likely be punished. Each one feels that he is only bound to loyalty to his chief. In the government itself, he has no part. If he is ambitious, obsequiousness is an excellent quality. But salaries are small, money is necessary, and opportunities for making money out of his office open up. The official is only human. Were local self-government established there would undoubtedly be less corruption, for there would be responsible officials near at hand. The bureaus in St. Petersburg would not have to be consulted. The bureaus and ministries would not only be freed of much detail and annoyance, but blame would not be placed on them for every fault or neglect of a lower official.

CHAPTER XXVI

THE BEGINNINGS OF REPRESENTATIVE GOVERNMENT

Zemstvo — Volost — Local Improvements — Town Council — First Duma — Council of the Empire — The Cadets — Taurida Palace — Second Duma — Imperial Interference — Third Duma — Election of Fourth Duma.

REPRESENTATIVE government has made at least its appearance in Russia. After the emancipation the most urgent reform was the improvement of the provincial administration. The change which followed the emancipation gave to the period immediately following that event the name of the "Epoch of Great Reforms." Before that time the only reminder of self-government was the right given to the nobles of appointing local judges and the chief local officials, and of exercising a certain amount of control over the provincial governors. Once every three years the assemblies of the nobles met. To take part in this assembly the person had to be not only a noble by birth, but a landowner in the district and of civil or military rank. In theory, much of the administration of justice and finances was in the hands of this class; in practice, owing to bureaucratic interference and consequent apathy, it was a nullity.

The emancipation brought with it the Zemstvo, which means territorial assembly. It might be called a county council. A Zemstvo was created in each district, the subdivision of a province, and then in each province there was a higher Zemstvo. This is a peculiar Rus-

sian institution created by the autocracy itself, and is intended to supplement the rural communes. The largest unit heretofore had been the Volost, which comprises a few contiguous communes. Its action was confined exclusively to the peasantry. The Zemstvo is a much larger administrative unit, and is based on a special representation for each class, the number being fixed by law. The nobility elect so many, and the peasants so many. The peasant representatives must be peasants. In a country where the dividing line between the classes is so marked, this system had a good many things in its favour. Each class had its own representatives, who could speak with authority. It was not thought necessary to recognize the existence of any intermediate class for this body. The birth of this new institution was hailed with enthusiasm, and great hopes as well as expectations were aroused.

The franchise for the nobles is based on property, while that for the peasants is a system of universal suffrage. Many educated persons are excluded from the franchise by this arrangement, because they are neither nobles nor peasants. The members of the *Mir* elect the members of the Volost, and that body chooses the candidates for the Zemstvo. Twenty-five or more members will be chosen by the different Volosts, and out of these the governor, acting on advice from the marshal of the district, will select ten. From thirty to forty members constitute a District Zemstvo, of whom two-thirds will be nobles or landowners. The marshal is president of the assembly.

The annual session of this body is limited to fifteen days, but generally adjourns within a week. The Provincial Zemstvo can hold its sessions for twenty-one days. Each of the Zemstvo, local or provincial, usually

elects a permanent committee, which holds office for three years, and by whom the real work of the assembly is done. Its president must be confirmed by the Minister of the Interior, and the members receive a salary. As might be supposed, the Provincial Zemstvo has charge of the affairs of the province, while the District Zemstvo looks after the needs of the district. The Zemstvo have the right to levy, at their own discretion, a tax on land and houses for the purposes of local government. The higher body distributes the taxes among the districts, and the inferior body parcels it out among the villages. Heretofore the levying of a tax has been a difficult matter, and sometimes it was almost impossible to secure the money necessary for local needs by way of a loan. At the very end of the third Duma, however, a law was passed extending government credit to the Zemstvo and Town Councils. This has been done by the chartering of banks, the organization and management of which is entrusted to government officials.

Within the scope of the Zemstvo are schools, hospitals, asylums,¹ roads and their repairs, sanitary arrangements, and agricultural improvements.¹ Roads, it may be said, have generally been neglected, as they consider other things more important. It is in the founding of schools and hospitals that the Zemstvo have accomplished most. Even the church schools, many of which previously existed only on paper, have been compelled to become more efficient. Some of the assemblies spend about half their entire income on this one feature. The peasant repre-

¹The need of local improvements is very pressing in Russia. According to a government report of 1904, out of 1084 towns, which had a population exceeding ten thousand, 892 possessed no organized water supply; only 38 were drained; only 55 possessed tramways; only 105 had gas or electric lighting; 320 had no paved streets at all.

sentatives especially felt the need of hospitals, where their poor compatriots might receive medical attention in case of need. Before that time hospitals were few and far between. Now there are many hospitals even in rural districts. Many of the Zemstvo maintain stores where good seed and improved agricultural implements are sold at a very modest profit, and on reasonable terms. They have even worked out a system of coöperative insurance. They have assisted in developing local industries, in order to give employment to the peasants of the neighbourhood.

The functions of the Zemstvo seem broad. They did not replace autocracy or bureaucracy, however, but were simply thrown in the midst of the old system. The ancient institutions were left untouched. There is no link between the two, and the one is incompatible with the other. The officials retained all their original authority and responsibility undisturbed. The weaker was bound to yield to the stronger. For the execution of its laws, and the application of money raised by taxation, the Zemstvo was dependent upon bureaucratic appointees, without having any authority over them. It is quite probable that Alexander II had a further amplification of this representative system in mind, but the anarchistic activity deadened his liberal impulses, and this reactionary spirit has lasted to this day.

The scope and activity of the Zemstvo have been lessened rather than extended during the last two administrations. They have even had to fight for their very existence against the wiles of Pobiedonostzev, Plehve, and others. The government has insisted on identifying reform with revolution, and any criticism of the government, or request for better things, has brought down its wrath on some one or more of those offending. In the

older arrangement the governor could suspend a Zemstvo only on the ground of its being illegal, or when there was an irreconcilable difference of opinion between factions. Under the present system, that official can interpose his veto whenever he considers that a decision, even though it may be perfectly legal, is not conducive to the public good. Any difference of opinion between the governor and Zemstvo is referred to the Minister of the Interior, who would naturally uphold his appointee. In Tver, for instance, the local Zemstvo refused to vote subsidies if the schools were transferred to the control of the priests. A new Zemstvo was nominated, and several members of the old one were deported. The government has even exercised the right to reject any nomination of any Zemstvo, who is considered to be "politically dangerous." It also assumes the right to arbitrarily dismiss any member for the same cause.

The franchise has been so amended as to reduce the proportionate representation of the peasants. That the Zemstvo have accomplished comparatively so little can be explained by the persecution of the government, and the indifference generated by such action. It drove away both conservatives and radicals. Every attempt at reform was met with a rebuff. As a matter of fact, the Zemstvo had never been established over all of Russia, but only in the provinces of Great Russia. Even Little Russia was looked upon with disfavour in this arrangement, and Poland was absolutely ignored.

In 1870 a similar institution, called the Town Council, was established for the municipalities. Here the problem of local government was still more difficult, as other classes were developing. The regulations of this body were similar to those of the Zemstvo, except that the merchants were taken as the chief unit. In Moscow and

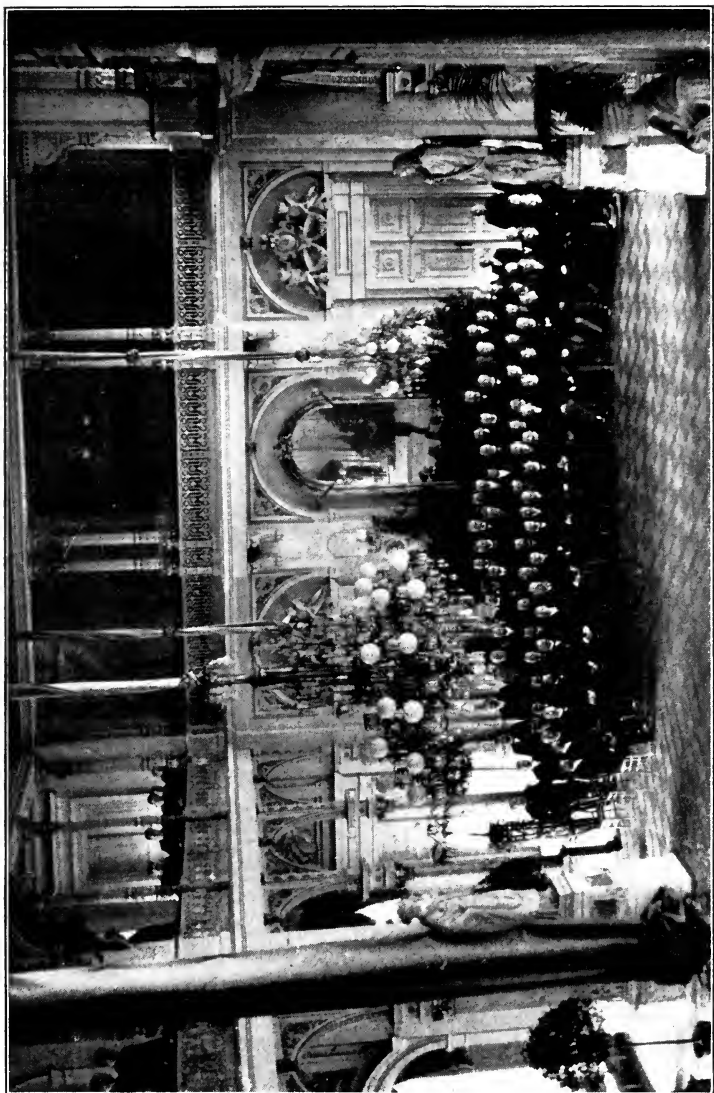
St. Petersburg, the Town Council numbers about one hundred and sixty members. In towns of one hundred thousand there are about eighty members. Small towns have a council of probably twelve solons. Their first act is to choose a mayor. A Council Board of not more than six members is then selected to assist him. These men form a sort of cabinet, and are subject to the authority of the governor. The Council can make whatever proposal it desires, but there is no certainty that it will become a law. The Councils have to find quarters for the troops, and must make room for as many as the governor chooses to send. In Moscow this requirement and the support of the police consumes an enormous proportion of the city's taxes. If the Town Council wishes to buy a site for a school or other public purpose, it must petition the Emperor. A commission is appointed to view the matter and fix the price. The whole matter is then referred to the governor, and finally to the Minister of the Interior. The city must pay the price fixed by this commission. Much friction has been caused by the necessity of so much red tape and the reference to so many officials.

Let us turn from these local bodies to that greater popular assembly, which had been the hope of the Russians for several generations, — the Duma. On February 26th, 1906, an Imperial *ukase* fixed May 10th as the date for the sitting of the new Duma, which had been promised by a previous Manifesto. This parliament was to consist of four hundred and seventy-six members, of whom four hundred and twelve would represent European Russia, exclusive of Poland. The process of election was a complicated one. The old class distinction was recognized, so that landowners, town electors and agricultural peasants were all to meet separately. Men

under twenty-five, police, soldiers, and persons under criminal prosecution were excluded from the franchise. Small districts elected delegates, a group of these delegates chose electors, and these electors finally selected the member. All of the elections were conducted under police supervision. Liberal papers were suppressed, liberal meetings forbidden, and liberal candidates removed to prison in many instances. Some of the members chosen were at once arrested, and thrust into confinement by the authorities. All the sixty-six candidates selected by the workmen in Odessa were imprisoned, and the workmen were directed to choose reactionaries.

Another Imperial Manifesto was issued, and the Council of the Empire was reorganized as an Upper House, making it consist of an equal number of elected and appointed members, and further limiting the powers of the Duma. The elected members of the Council were to represent the Zemstvo, Town Councils, the Universities, the Bourse, the Holy Synod, and landowners of Poland. Both the Council and the Duma were to be convoked annually and have equal legislative powers, and every measure must be passed by both bodies before being submitted to the Czar. In this way elected men, who owed their positions to the ballot-box, and appointed men, who had behind them the traditional bureaucracy, were thrust into the ring together to contest the question of the survival of the strongest. Bills passed by both houses, but not approved by the Czar, could not be brought in again during the same session. Thus was a further check provided for the Duma.

A number of parties took part in the elections for the Duma. The most active were the Constitution Democrats, generally known as the Cadets. This party had been the first to formulate a definite programme, and was



POLISH ELECTORS SELECTING DELEGATES TO THE FIRST DUMA

excellently disciplined under able leaders. It established local committees all over the Empire. The Cadets carried every electoral seat in St. Petersburg. On May 8th, two days before the newly elected body was to convene, a *ukase* was promulgated of Fundamental Laws, which could not be altered. These included the right of the Autocrat to have the power of veto and the appointment of ministers and judges; and the sole privilege of proposing changes in the Fundamental Laws, declaring war or peace, promulgating special laws, and establishing martial law. Freedom of speech, meeting or union were permitted "under established legal conditions." This was proof enough that the government was prepared to protect itself against any serious innovation. This elaborately contrived quasi-constitution conferred on the Duma only such power as it could grasp and hold by its own strength. It was ushered into an untrodden field, where nothing was yielded to it as a matter of right by the administrative bureaucracy or the executive autocracy, for no part of the pre-existing political system was removed to make way for the new body. In every way a method was left for the government machine to work by itself, if the Duma refused to work with it. During the sittings of the first two Dumas, it may be said, all parties observed a kind of unwritten truce. The terrorists abstained from their crimes, and, on the other side, the government accorded an unwonted measure of liberty to the press.

When the Duma finally met, the Cadets had the strongest representation. The occasion was declared a general holiday. The church bells welcomed the day with a noisy clanging. The opening ceremony was held in the large coronation hall of the Winter Palace. Every precaution had been taken to admit no unauthorized person,

and to protect the Czar. Senators were there dressed in brilliant scarlet and gold; ministers with gold lace on their coats, admirals, radiant field marshals, generals, priests, etc., were likewise on hand on this historic occasion. There was a platform full of uniforms, upon which gleamed stars and crosses and medals. Then came the members of the Duma — “sturdy peasants in homespun cloth, one Little Russian in brilliant purple with broad blue breeches, one Lithuanian Catholic Bishop in violet robes, three Tartar Mullahs with turbans and long gray cassocks, a Balkan peasant in white embroidered coat, four Orthodox monks with shaggy hair, a few ordinary gentlemen in evening dress, and the vast body of the elected in the clothing of every day” — four hundred and sixty in all. Shining with decorations were the members of the bureaucracy on one side, and facing them were the representatives of the people.

Then came the Czar in the presence of the assembled representatives of the people. He was met by a Metropolitan, who gave him the holy kiss and a bunch of green herbs dipped in consecrated water. The priests chanted in thundering tones, a choir sang, and a religious sanctity was given the whole scene. Then the Czar mounted the steps of the throne, summoned all the dignity of which he is capable, and read his address. But it was short, and meant nothing to an expectant people. There was naught in it but mere platitudes. It contained no suggestion whatever of a programme for legislation. Of this great mistake the Duma took immediate advantage.

The same day the Duma met in the Taurida Palace, which had been assigned to it, for its opening session. This palace was built in 1783 by Catherine II for her favourite, Prince Potemkin, after his conquest of the Crimea, and it takes its name from the province of Tau-

rida, to which the Crimea belongs. That courtier, who really ruled Russia, used to entertain his royal mistress here on a lavish scale. After his death it dropped back to the Crown. Under Paul it was used as a barracks, for thus he wished to show contempt for his mother's favourite. Later it became a retreat for superannuated ladies of the court. Since its allotment to the Duma, the Taurida Palace has been the birthplace and tomb of many high hopes.

The Cadets had nearly two hundred members in this first Duma, and, with the more radical labour group, had a majority. They elected Muromtzev, one of the members for Moscow, president. The selection was a wise one. He was a trained lawyer of great distinction, had a dignified presence, and was a splendid speaker. There was a fine democracy about this first assembly of the people. Men spoke freely and eloquently, addressing the members sometimes as "Comrades." The President freely interrupted the speakers, and instructed them on parliamentary law. The first serious matter was to select a committee of thirty-three to draw up an address in answer to the Czar's speech. Radicals wanted every demand put in it, while the conservatives did not wish to arouse the government opposition at so early a stage.

As finally presented the address was exceedingly cleverly drafted, and a comparatively moderate tone prevailed. It was debated sentence by sentence before final adoption. The discussions on this reply to the Czar first revealed the irreconcilable character of the assembly. It showed that "extreme" side of the Russian mind, which has been described elsewhere, and the lack of that spirit of compromise which has helped the Anglo-Saxon so much. The principal debate centred around the land

question, amnesty for political prisoners, and universal suffrage, with the responsibilities of the ministers and all the Czar's officials to the Duma, and not to himself. In other words, the demand was for a wholly democratic state.

The most acrimonious debate of all, perhaps, was that over the demand for political amnesty. One faction rightly demanded that amnesty should be two-sided, and that the Duma should, in the name of the country, demand that murders of officials should cease. The opponents of this view won the day, and a great tactical mistake was made. The Czar refused to receive President Muromtzev and the address, and the Duma was ordered to send it to the Marshal of the Court. This gave an impression that he held himself aloof from the Duma. The Ministers came to the Duma to protest against certain passages. Then many speakers broke out in open criticism of the government. They cited instance after instance of official abuse; and these high representatives of bureaucracy had to sit still and listen. A vote of censure was carried without any opposition.

Many bills were introduced into the Duma. Among them were measures guaranteeing freedom of conscience and the inviolability of the person. Only one became a law, however, and that was a vote of credit to the government to relieve peasant distress. With only one dissentient a measure to abolish the death sentence was passed. As a matter of fact the death penalty, except for regicides, and under martial law, had been abolished by Elizabeth in 1753. But the government did not want to give up this method of restraining terrorism. It sent General Pavlov to explain that it refused this measure. The idea was current that this official had hastened certain executions, and the cry of "murderer" greeted him.

The tension between the Duma and ministers was too severe to last. Rumours of dissolution began to fill the air. As a matter of fact, the government was in a panicky state. A strong faction was in favour of yielding everything and selecting a ministry from the members of the Duma, which was what the dominant party in that body demanded. Disorders were still rife in many of the provinces, and mutinies were occurring in occasional regiments. It was feared that a dissolution would be the signal for the final catastrophe. But Peter Stolypin thought otherwise, and he urged decisive action. His views prevailed, and, on July 21st, the Emperor signed the decree of dissolution. He expressed in no uncertain terms his disappointment in what he termed the factious spirit of the Duma. The Cadets and Labour Group adjourned to Viborg, Finland, and issued a manifesto. This manifesto called for passive resistance in every way. It advised the people to refuse taxes and recruits for the army, and denounced the foreign loans. Such resistance, if fully carried out, could not long remain peaceful. As a matter of fact, the people did not rally to the manifesto. Terrorist outrages began again, and there was scarcely a day in which a long list of political murders and attempts at murder was not published in the newspapers. Professional thugs and highwaymen adopted the methods of the revolutionists, knowing that the crime would be put down as "political." The fact that no general uprising followed the dissolution shows that public sentiment had again undergone a change, and that the radicals had lost their golden opportunity.

For the second Duma the franchise laws were modified in order to prevent the election of so many radical members. The police likewise freely interfered in the elections. The elections in one province were quashed

without any reason being assigned. In Kiev thirteen thousand voters were struck off the list, because their apartments did not correspond to the official's idea of a home, as specified by the law. In some provinces the newspapers were even forbidden to mention political questions. The surprising result was an increased number of avowedly revolutionary deputies, nearly one-half of the whole. A contributing cause to this condition was undoubtedly the pressure brought to bear upon the elections, which discouraged the moderately liberal elements. The majority was made up of moderates, Social Democrats, and extreme reactionaries. This Duma met on the 5th of March, 1907. The government and new Duma were soon at loggerheads. The Czar wished the Duma to acquiesce in certain government measures against revolutionists and so-called political crimes. This body refused its assent. It likewise declined to pass a resolution condemning the assassination of public officials, without a reference to the arbitrary and equally violent acts of the government. In this as well as other matters this body showed but scant statesmanship and legislative capacity. The Cadets, and even the more revolutionary deputies, wished for many things which were good for the people, and these were put forth in speeches which were really eloquent. But the leaders in the second Duma, as well as in the first, had altogether too narrow a view of their political work. They seemed to prefer an appeal to that vague element, called the "country," rather than settle down to the practical work of legislation, where each one must give to, as well as take from, his opponents.

The Czar accused the Duma of encouraging the revolutionary movement by using its right of questioning the government, and thus stirring up distrust. The charge

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was undoubtedly true, as the radical members neglected no opportunity of "playing to the galleries." It may be said in passing that an absolute freedom of speech has characterized each Duma. It is as complete as in the British House of Commons. The violent speeches of a Labour or Socialist member are oftentimes reported in full, and the press censor has no power to stop it. Neither side would yield in this contest for supremacy, but the Czar held the winning hand. The experience of the previous year had taught the Autocrat his power. The second Duma was accordingly dissolved on June 16th, on the ground that it had not, after two months' session, yet examined the budget. This was merely a pretext. Fifty of the deputies were arrested and tried by the government, and a third of this number were sentenced to hard labour in the mines. Another third were exiled, and only a few escaped punishment entirely.

The third Duma was called soon after the dissolution of the second. Many resolved to have nothing to do with this election because of the high-handed action of the government. The government took advantage of the clause in the Fundamental Laws permitting it to promulgate laws in case of emergency, when the legislative bodies are not in session. By a *ukase*, popularly called the *coup d'état*, the electors of the workingmen, the peasants and poorer part of the city population, were reduced to one-half their former number. Poland, Siberia and the Caucasus were practically proscribed, so that their representation was reduced from eighty-nine to thirty-nine. The total membership of the body was brought down from five hundred and forty-two to four hundred and forty. The vote of the landlords was increased. This left the majority of the provinces, and

the cities as well, almost entirely in the landlords' power. Under this law the vote of a landlord was equal to that of ten ordinary citizens, but every such citizen had the vote of fifty peasants, and of more than fifty workingmen. As a result the radical forces, who numbered almost one-half in the second Duma, were reduced to less than one-eighth.

Of the members elected to the third Duma, about one hundred and forty were landowners, ranging from nobles with immense estates to small squires; eighty were peasants; forty were priests of the Orthodox Church, and there were about the same number of lawyers; about a score were physicians, and an equal number retired army or navy officers; the others were school-teachers, university professors, journalists and business men.¹ The largest united body were the Octobrists, who numbered one hundred and fifty at the first sitting, but lost thirty before the Duma ended. This body nominally claimed its existence on the promised liberties of the October Manifesto, which was the birth certificate of the Duma itself. It generally merged with the Nationalists on questions affecting the country. The Nationalists, who are landowners, numbered an even hundred. They were held together for mutual protection because of the threatened expropriation of land by the early Dumas. Many of them had been burned out during peasant uprisings. There were fifty Rights, the extreme supporters of the government. The Cadets had fallen to fifty-six members, and there were only twenty Social Democrats. The Labour Group had a paltry thirteen members. Of all these groups, the only one with any-

¹I am indebted for these figures and some other information in this chapter to *The Russian Review*, published by The School of Russian Studies in the University of Liverpool.

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thing that can be called a party organization, as we understand the term, is the Cadets.

About the only reason that the government has for perpetuating the Duma, as it is to-day, is that it helps credit abroad, and unifies the privileged classes against the democratic aspirations of those below. It has legally been decided by the highest court that it is illegal for any organization to even ask for real constitutional government. The constant changes in the election laws alone show that the Czar himself recognizes no fundamental laws which he cannot change at any time.

The third Duma remained fairly pliant for three years, and was able to get along quite well with the ministers. In 1911, however, a measure providing for Zemstvo in six new governments passed the Duma, but was rejected by the Council. By a stroke of the pen Stolypin prorogued both houses for three days, in order to create an interregnum, and the bill was promulgated as a law by Imperial *ukase*. Thus the worst blow to the Duma was struck by the man who had been its best friend, for Stolypin had been a thorough Duma man. He had made it a condition before he accepted office that the Duma should be retained. In the succeeding violent session Stolypin counted on the support of the Duma. He appeared before that body, and explained the government's position. He gave solemn assurance that no measure would be proclaimed a law under the emergency clause, unless it had first received the approval of the Duma. To Stolypin's surprise, by a two-thirds vote, he was condemned as a violator of legality. He resigned, but afterwards accepted the office again and served to his death. But this was simply the beginning of discord in the third Duma, which continued in greater or lesser degree, until its dissolution by operation of law in Sep-

tember, 1912. At the same time elections were called for the fourth Duma to meet the following month.

The best work of the third Duma was in the detail work. This was done mostly in committees, and behind closed doors. In this way the members were familiarized with the needs of the government, and with the requirements of its vast administrative system. A ruinous war and internal revolution had left the finances in a terrible condition. The navy had been practically annihilated and the army badly disorganized. The government has been obliged to make public its expenditures and sources of revenue in detail, and to solicit the aid of the Duma in meeting its expenditures by increased revenues. To maintain majorities it has been obliged to form coalitions with other parties. This has begun to develop a spirit of compromise and concession which may eventually result in much good for the country. In the preparation of budgets the third Duma has left some actual results in legislation.

The elections for the fourth Duma were in reality a farce, when judged by critical standards. The government interfered in every way with their conduct. Many of the important centres are still in a state of "reinforced protection," which is a modified condition of martial law. In these the authorities disposed of candidates as they saw fit. Under the present franchise law it is unlikely that the landed interests will ever lose their preponderance, even when there is no interference from above. At the final electoral meeting in each province, the landowners send at least one of their members direct to the Duma by a vote in which no other class of electors is allowed to participate; and in the cities there is also a franchise of property owners, who send their member direct to the Duma without any reference

to the general mass of voters. Under this system at least a third of the Duma is practically insured to the land-owners.

The Orthodox Church was even more active in the 1912 election than in that of 1907. The priests had been aroused over some measures introduced into that body which placed the schools of the Church under secular inspection, and deprived the religious schools of some of the public money. They were mobilized by the Minister of the Interior as "small landowners," in order to add to their prestige. As a result of the activity of the Church and government, the number of Orthodox priests returned to the new Duma is increased. The Octobrists have a lessened following, according to the latest information obtainable. The government following in the Council of the Empire has been greatly strengthened, and this fact, together with the animosities already aroused, does not augur any better results from the fourth Duma than from its immediate predecessor, which was the first real Parliament, the only one to run its full course. A prediction cannot be made with certainty, however, for public opinion occasionally changes rapidly in Russia, and this change is sometimes reflected in the members already elected to the national legislative body.

The very existence of a Duma is in itself a hopeful condition. It is a guarantee that the principles enumerated in the Czar's Manifesto of October 30th, 1905, which will be found in the appendix, will not disappear from public view. It is a stepping-stone to the better things which the future must assuredly have in store for this great and marvellous Empire.

APPENDICES

I

AREA AND POPULATION

THE area of Russia is officially given as 8,660,395 square miles. This territory is unevenly divided into ninety-nine provinces or governments, of which fifty are in European Russia. The largest division is that of Yakutsk, in Siberia, which has an area of 1,533,397 square miles. It is almost an empire in itself, but has a population of only 261,731. The last census was taken in 1897, when the population was reported as 129,004,514. In 1910 the Russian Bureau of Statistics estimated the population at 163,778,800. The three leading cities are credited with the following number of inhabitants: St. Petersburg, 1,907,708; Moscow, 1,481,200; Warsaw, 781,179. The following table gives the area and population of European Russia by governments, with the population (except Finland) as estimated for 1910:

GOVERNMENT OR PROVINCE	AREA	POPULATION, 1910
<i>European Russia</i>		
Archangel	331,640	437,800
Astrakhan	91,327	1,246,000
Bessarabia	17,619	2,441,200
Chernigov	20,233	2,975,500
Courland	10,535	741,200
Don, Region of the	63,532	3,496,300
Ekaterinoslav	24,478	3,061,300
Esthonia	7,818	467,400
Grodno	14,931	1,951,700
Kaluga	11,942	1,387,100
Kazan	24,601	2,711,000
Kharkov	21,041	3,245,900
Kherson	27,523	3,447,100
Kiev	19,691	4,556,000

GOVERNMENT OR PROVINCE	AREA	POPULATION, 1910
<i>European Russia</i>		
Kostroma	32,490	1,700,900
Kovno	15,692	1,775,900
Kursk	17,937	3,016,700
Livonia	18,158	1,455,400
Minsk	35,293	2,813,400
Moghilev	18,551	2,214,900
Moscow	12,859	3,215,400
Nijni Novgorod	19,797	1,999,300
Novgorod	47,236	1,638,500
Olonets	57,439	443,400
Orel	18,042	2,580,400
Orenburg	73,816	2,065,200
Penza	14,997	1,803,900
Perm	128,211	3,731,200
Podolia	16,224	3,743,700
Poltava	19,265	3,580,100
Pskov	17,069	1,354,800
Ryazan	16,255	2,408,400
St. Petersburg	20,760	2,882,900
Samara	58,321	3,544,500
Saratov	32,624	3,094,700
Simbirsk	19,110	1,931,700
Smolensk	21,638	1,949,600
Tambov	25,710	3,412,900
Taurida	24,497	1,876,200
Tula	11,954	1,773,700
Tver	25,225	2,177,200
Ufa	47,112	2,890,700
Vilna	16,421	1,996,900
Vitebsk	17,440	1,833,900
Vladimir	18,864	1,895,900
Volhynia	27,743	3,846,500
Vologda	155,498	1,525,200
Voronezh	25,443	3,355,700
Vyatka	59,329	3,747,000
Yaroslav	13,751	1,218,300
<i>Poland</i>		
Kalisz	4,392	1,126,700
Kielce	3,897	965,200
Lomza	4,667	683,600
Lublin	6,501	1,508,300
Piotrkow	4,729	1,933,400
Plock	4,200	700,000
Radom	4,769	1,080,800
Siedlce	5,535	981,900
Suwalki	4,846	667,300
Warsaw	5,523	2,482,000
<i>Finland</i>		
Abo-Bjorneburg	9,333	430,194
Kuopio	16,499	305,166

GOVERNMENT OR PROVINCE	AREA	POPULATION, 1910
<i>Finland</i>		
Nyland	4,584	276,335
St. Michel	8,819	186,478
Tavastehus	8,334	285,281
Uleaborg	63,957	268,226
Viborg	13,530	394,412
Vasa	16,105	446,772
<i>Asiatic Russia</i>		
Ciscaucasia	86,661	5,039,600
Transcaucasia	94,182	6,695,500
The Steppes	755,793	3,282,100
Turkestan	409,434	6,250,500
Trans-Caspian	214,237	440,800
Siberia	4,833,496	8,220,100

II

THE CZAR'S MANIFESTO

IN order to give the reader an idea of the usual style of an Imperial Manifesto, and to enable him to judge whether the promises set forth as the "unchangeable will" of the Autocrat have been kept, the Manifesto of October 17th (Russian Calendar), 1905, which was heralded as a sort of Magna Charta in its guarantee of human liberties, is herewith given :

We, Nicholas II, by God's Grace Emperor and Autocrat of all the Russias, Czar of Poland, Grand Duke of Finland, etc.,¹ announce to our loyal subjects: The disturbances and movements in our principal cities and numerous other places in our realm fill our heart with great and intense anguish. The happiness of the Russian Ruler is inseparably bound with the happiness of the

¹ A partial list of the Czar's titles is as follows: King of Poland, Grand Duke of Finland, Czar of Moscow, Kiev, Vladimir, Novgorod, Kazan, Astrakhan, Siberia, the Tauric Chersonese, Georgia, Lord of Pskov, Grand Duke of Smolensk, Lithuania, Volhynia, Podolia, Prince of Esthonia, Livonia, Courland and Semigallia, Samogitia, Bielostok, Carelia, Tver, Yougoria, Perm, Viatka, Bolgaria, and other countries; Lord and Grand Duke of Lower Novgorod, Tchernigov, Riazan, Polotsk, Rostov, Yaroslav, Belosero, Oudoria, Obdoria, Condia, Vitebsk, Mstislav, and all the region of the North, Lord and Sovereign of the lands of Iveria, Cartalinia, Kabardinia, and the Provinces of Armenia; Sovereign of the Circassian and Mountaineer princes; Lord of Turkestan, heir of Norway, Duke of Schleswig-Holstein, of Stormarn, of the Dithmarses, and of Oldenburg, etc.

people and the pain of the people is the pain of the Ruler. From the present conditions there may arise a deep national disturbance and danger for the integrity and unity of our Empire.

The high duty of our mission as Ruler compels us to bestir ourselves with our whole might and power to hasten the cessation of these disorders that are so dangerous for the State.

While we have ordered the proper officials to take measures to allay the direct manifestations of disorder, riots and deeds of violence and for the protection of the peaceful population which is striving to quietly fulfill all of the duties imposed upon it, we have at the same time recognized it as indispensable in order to accomplish successfully the general measures for the calming of public life to give to the activity of the highest officials of the Government a unified direction. We obligate the Government to fulfill our unchangeable will as follows:

1. The population is to be given the inviolable foundation of civil rights based on the actual inviolability of the person, freedom of belief, of speech, of organization, and meeting.

2. Without interrupting the elections already ordered for the State Duma, and as far as the shortness of the time at our disposition for the calling of the first Duma allows — such classes of the population which are now altogether shut out from the right of suffrage, are to be called to participate in the Duma, upon which the working out of the principle of universal suffrage will be left to the new legislative body.

3. As an unchangeable principle it is declared that no law can be put into effect without the consent of the Duma of the State and that the elected representatives of the population will be guaranteed the possibility of an

effective share in the revision of the legality of the commands of officials appointed by us.

We rely on all true sons of Russia to reflect concerning their duty to the Fatherland to work together for the cessation of the present unheard-of disturbances of order, and to place all their powers along with ourselves at the disposal of the Cause of the restoration of order and peace in the Fatherland. Given at Peterhof on the 17th October, 1905, in the eleventh year of our reign.

NICHOLAS.

III

SUGGESTIONS FOR TRAVELLERS

So many sensational reports appear concerning the difficulties of travel in Russia, that many people hesitate to visit that country. As he approaches the land of the Czar the prospective visitor will undoubtedly examine, time and again, the large sheet of paper with a red seal thereon, which affirms the fact that he or she is an American citizen. The Russian officials frequently board the train at the last station before reaching the Russian border and take up the passports of all passengers bound for Russia. The traveller without a passport would not be permitted to cross the Russian border. When a train arrives at the first Russian town, all exits from the station are closed and carefully guarded, while an examination is made of the passports. After a delay of an hour or so the official will call out the names, as they appear to him, and you are supposed to be ready to claim yours. The visé of a Russian consul is all the formality that is necessary to go through in order to properly validate your passport. The examination of baggage is courteous, and much less troublesome than in entering New York. Every scrap of paper in the baggage, however, is likely to be examined, and any newspapers or magazines will probably be retained for the censor. It is undoubtedly well for one to be a little discreet in talking when travelling in this country, but one need

have no fear of the police so long as his errand is legitimate, or he is simply travelling for pleasure.

Railroad travel in Russia is very comfortable. The gauge is broader than the standard railroad gauge of America, and this, with the slower speed, makes travelling easy. The coaches are all built on the compartment system, but on most trains "platz karts" are issued allowing only four to each compartment. At night the compartment is made up into four berths, so that each occupant has a place to sleep, but bed covering is extra. It is a very good plan to carry one's own traveller's shawl, if the trip is made in cold weather. The fares on Russian railroads are very cheap, especially if you are travelling a long distance. The fares are regulated by the "zone" system, so that the longer the distance you are journeying the cheaper is the rate of fare. Most of the trains have first, second and third class compartments. The third class is quite cleanly, but the seats are without upholstering. The fare for this class on a long journey is most inexpensive. I always travelled second class, and had no reason to complain of it. From Berlin and Vienna good through trains run to Warsaw, St. Petersburg, Moscow and Odessa, but it is necessary to change coaches in Russia because of the difference in gauge. Upon these through trains and many of the express trains between the leading cities, sleeping coaches of the International Sleeping Car Company will be found, and the fares are only slightly in advance of the regular fares for first and second class. The trains are generally on time, as this is not a difficult matter with a slow schedule.

A good way to reach St. Petersburg in the summer, when the temperature is warm and the twilight long, is by steamer from Stockholm or some port on the Baltic Sea. In the winter one should be well supplied with

furs and other warm clothing. The best time to visit Russia is from the middle of May to the early part of September. Midwinter is likewise pleasant if the traveller enjoys snow and the winter sports.

Hotel accommodation in the large cities is very comfortable, and the prices are not cheap by any means. In Moscow will be found one of the most modern and comfortable hotels in all Europe. In the smaller places hotel accommodation is frequently not of the best. In the larger places it is sometimes inadequate, so that unless accommodation is secured beforehand one may find all the leading hotels filled. Hence it is advisable to write ahead a few days and engage your accommodation, stating the price you are willing to pay. Excepting in the large modern hotels it is well to have a distinct understanding as to what the rates are to include.

The money of Russia is not difficult, and one will soon become accustomed to it. The standard is the rouble, which is divided into one hundred kopecks. Some gold is in circulation, but most of the money is paper. There are good banks in all of the leading cities, and one will have no difficulty with the ordinary forms of exchange which are carried by American travellers to other parts of Europe.

A knowledge of either German or French is of great advantage to any traveller in Russia, and the one is about as useful as the other. In nearly every hotel, in the banks, and in public offices some one will be found who can speak these languages, and it would be almost impossible to find a crowd at a station in any city of any size where some one will not be found who can speak these tongues. The Russian language itself is rather difficult to learn, as it differs radically from the Latin and Teutonic tongues. The roots are different in form, and it

is highly inflected. There are thirty-six letters in the alphabet, some of which are Latin characters, some Greek, and others purely Russian. Some of the Latin characters so familiar to us have a different meaning. At first Russian printing looks like inscriptions from Babylonian tablets to a stranger, but the eye soon gets accustomed to the forms so that one can at least read the street signs.

The visé of a passport is valid for six months from the time you cross the border. When ready to leave, it is necessary to secure a special permit, which is a purely formal matter, and this is taken up at the border. All passengers are securely locked in the car while the passports are again examined, and the doors are not unlocked until the train has started. On the whole, this experience is unique and interesting rather than annoying, especially if your own document is in proper form.

IV

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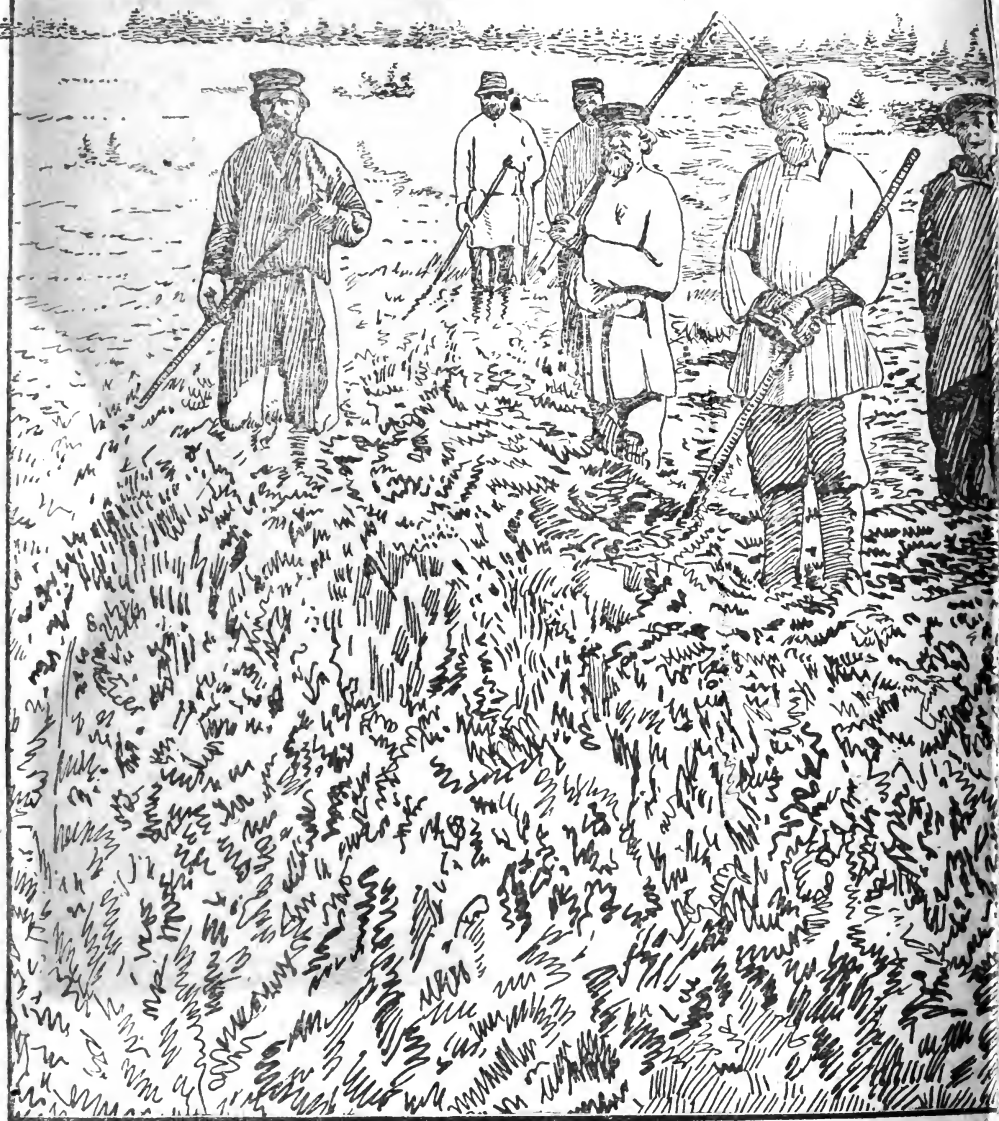
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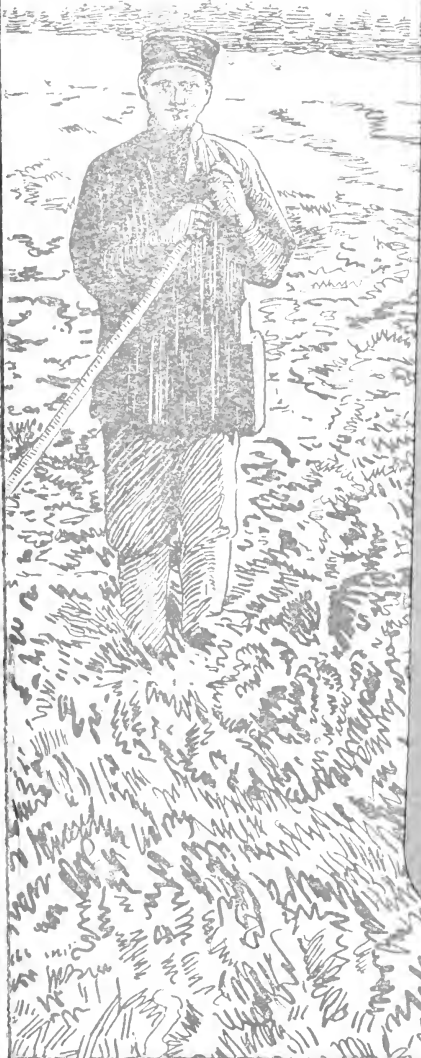
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