

**KING STORK AND KING  
LOG. A STUDY OF  
MODERN RUSSIA. IN  
TWO VOLUMES, VOL. II**

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King Stork and King Log. A Study of Modern Russia. In Two Volumes, Vol. II by S. Stepniak

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**S. STEPNIAK**

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*Study of Modern Russia.* By  
STEPNIAK

IN TWO VOLUMES

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## INTRODUCTION.

A CERTAIN interest in Russia is one of the permanent elements of English intellectual life, being the result of permanent causes which do not depend upon the fluctuating tide of public curiosity. Two great rival States cannot possibly ignore each other. This interest naturally grows with the daily increase of the mass of people actually and intelligently participating in the political life of their country. Yet it is far from being due to political considerations only. If with every few years England becomes more truly democratic, she also becomes less insular. People take a greater interest in the politics, literature, social evolution of the great continental nations; foreign art obtains a footing in England; foreign ideas are assimilated and adapted to English life more quickly. England does not keep herself so entirely to herself as she did only a generation ago. She imports foreign intellectual goods to a vast extent; whilst formerly she was used only to export her own.



One important circumstance has given Russia a much greater share of that broad attention and study than the present state of her culture would warrant. It is the growing sympathy with the Russian people ; the spreading of the consciousness that the Russian Government and the Russian nation are two things widely apart, and that whatever be the attitude of the English toward the former, they have no reason to feel anything but pure human sympathy for the Russian people. The Society of Friends of Russian Freedom, founded by Dr. Spence Watson, is a body which represents most thoroughly and consistently that newly awakened generous public sentiment. During the five years of its existence, it has rendered sterling services to both countries in creating better feelings and better understanding between the two nations, and its influence will surely extend much beyond the present time. It is paving the way for better mutual relations between the two countries in the future, when the Russian people will be masters of their own destinies. But in every movement consistent and thorough-going bodies form only a small minority in the mass of people who are more or less affected by certain ideas or tendencies.

I need hardly say that the number of people in both England and America who feel a genuine interest in the Russian people is far superior to that of the enthusiastic nucleus of men and women who are devoting their energies to winning over foreign public opinion to the cause of Russian Freedom. This is proved to demonstration by the existence of a whole literature upon all sides of Russian life, which could not be supported except by a large body of readers. It has been created by a vast demand, and it has had a corresponding result in vastly increasing the amount of knowledge of our country. But Russia is as yet too much behind Europe in her politics and culture to make the study of her life, history, and institutions a necessary part of a general education, as is the case with France, Germany or Italy. With the bulk of the educated English people the interest in Russia does not go beyond the desire to understand certain questions in connection with Russian life.

The Jewish persecution begins, driving out of their native land a million of men, who come to crowd the English labour market. The English naturally want to know what is at the bottom of these mediæval barbarities. The

persecution of the Stundists draws their attention to the religious conditions of the Russian people. The outbreak of a great famine, due to a comparatively insignificant failure of crops, puts before them the puzzle of Russian economic problems.

Some complication arises in the far or in the near East—in Japan or in Armenia—and it turns out that Russian diplomacy reaps where it did not sow, spoiling friends and foes with equal impartiality. People become curious to know why it is that Russia, which is so weak within, should be so strong without. A fresh move of the revolutionists revives the popular curiosity about the so-called "Nihilists," who are always the centre of attraction for lovers of the sensational as well as for earnest students.

And when the late Tzar died, all these questions and many more came up together, crowding upon one from all sides more quickly than one could answer them. Is the new reign likely to bring any change for Russia? Will the young Tzar start liberal reforms? Are such reforms possible? Is Russia ripe for political freedom? Has the Tzar the power to grant a constitution if he had a mind to?