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with odorous bags and bales of the same aromatic drugs, and ginger, and pepper, and cinnamon, and nutmegs that once came a nine-months' journey around Africa in tiny galleots, manned by half-piratical crews who braved desperate battle and shipwreck and the spotted death of scurvy to follow the lure of the sea and carry the "odor of far-fetched spices" to the trading ports of the Western World.

So, although neither Morgab, in Herat, nor Moe Klipstick, in New York, could understand the reason why, and even the druggist at the corner of Third avenue was unable to explain it, there is a direct and intimate relation between war and the corner drug store, and the price of hair tonic in New York may fluctuate with the tide of battle on the battered fields of Flanders.

A FEW GLIMPSES INTO RUSSIA

BY LIEUT. ZINOVİ PECHKOFF

THE PRESIDENT of the United States, in his message delivered to both houses of Congress, in which he asked for the declaration of a state of war with Germany, said:

"Russia was known by those who knew it best to have been always in fact democratic at heart, in all the vital habits of her thought, in all the intimate relationships of her people that spoke for their natural instinct, their habitual attitude toward life.

"Autocracy that crowned the summit of her political structure, long as it had stood and terrible as was the reality of its power, was not in fact Russian in origin, in character or purpose. And now it has been shaken and the great, generous Russian people have been added in all their native majesty and might to the forces that are fighting for freedom in the world, for justice and for peace. Here is a fit partner for a league of honor."

These are great and true words expressed about my country. When I read them I was thrilled, and my heart rejoiced at the profound penetration of the President into the heart and soul of our people.

FIT PARTNER FOR HONOR LEAGUE

Russia is "a fit partner for a league of honor."

Russia does not seek conquest and has not perpetrated aggression. Russia has been always the defender of the small

and oppressed Slav nations. Bulgaria, Servia, Roumania, and Greece all owe their independence to the help of Russia, who waged wars against the Turk that they might be free peoples. Wars that were planned by the autocracy were seldom successful and never popular.

Russia always stood as one man for the defense of right and principles. The people know what it means to suffer for an ideal. Our best men and women have undergone for years and years most terrible sufferings in the prisons, in exile; and many paid with their lives.

The Russian nature is rather passive and very peaceful; but once a Russian is aroused nothing can stand in his way; he will go to the end. Russian nature is peaceful; but woe to the enemy! No sacrifice is too great for the cause of liberty.

THE RUSSIAN NATURE IS ALWAYS DEMOCRATIC

Russian nature is democratic and not aggressive, and has always been so, from the earliest part of Russian history. Our folklore, our legends, the popular poetry of the old ages of Russia, have always told of the Slav nature being extremely democratic. The popular poetry and religion of Russia are remarkable for the profound love of peace and democracy.

After the end of paganism, as before it, warlike subjects played very little part in the religious thoughts of the mass of the Russian people. Even when the pa-



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A CHARACTERISTIC COUNTRY HOUSE IN THE HEART OF RUSSIA

gan divinities of the Russian Slavs were Christianized they did not on that account lose their pacific character.

For example, let us take St. George, the type of the Warrior Saint. Of this steel-clad warrior, lance in hand, mounted on his great charger, the Russian peasant has made a useful auxiliary in his laborious life. He has given St. George the care of the village pasture.

In the spring of each year, on the 23d of April, which is St. George's Day, the peasants of all Russia lead into the fields

their herds of cows, their horses, their sheep, exhausted by the long winter's stay in the *byre*. Early in the morning of this day the peasants and their women-folk make the rounds of the sown fields, begging St. George "to rise early in the morning, to open the soil and to sprinkle dew on the clover and grass."

Then they take out their flocks and herds, which they drive with branches of willow blessed in the church, and pray to the "kindly George to guard their herds in the fields and the woods from the



THREE YOUNG LADIES OF NIZHNI NOVGOROD PHOTOGRAPHED BY THEIR OWN REQUEST

greedy wolves, the cruel bears, and every ill beast."

In the Germanic epics Thor, the patron of the toilers, is constantly overridden by Odin, the warrior. It is just the contrary in the Slav epic. The best loved and the most popular hero of the Russian "bylinas" (legends) is Ilya Mourometz, "the Peasant's Son." This is the epithet which invariably accompanies Ilya's name in all the "bylinas."

RUSSIAN HEROES AS SOIL DEFENDERS

Ilya, according to the popular tales, performed a great many exploits in the defense of the Russian soil. Having received from his father, the aged peasant, the commandment "to plot nothing against the Tatar nor to kill the Christians, and to do good and not evil," Ilya tries religiously to observe these commands and uses his strength only to

struggle against evil and the enemies of his country.

He is a peasant warrior who seeks neither aggression nor conquest and who accepts battle only as a means of legitimate defense. The hero of the Russian legends is, above all, the defender of the native soil.

All through the Russian epics you see the heroes as the guardians of the people's independence, but by no means the oppressors of other people. Whenever the numerous Mongol tribes in ancient times would assail Russia, the princes of the various Russian States would call the "bogatyrs," who always personified the people, to defend the Russian soil.

They would leave their plows, their peaceful tilling of the land, gather to the prince, drive away the enemy, take no rewards, nor acquire any privileges by their defense, and afterward would not



Photograph from Boston Photo News Company

THE ST. VLADIMIR MONUMENT AND THE RIVER DNIEPER: KIEF, RUSSIA

Sixty-two feet high, cast in bronze from the design of Baron Klodt, it was erected in 1853. The relief on the lofty pedestal represents the baptism of the Russian people. Above is the figure of the saint holding a cross. In 988 St. Vladimir adopted Christianity and married Anne, sister of the Greek Emperors, Basil and Constantine, and on his return to his own country he caused his people to be baptized.

form a military caste around the prince, but would return immediately to the soil.

If one studies closely the Russian epic, he comes to the conclusion that the Russian nature, being very peaceful, always unhesitatingly, as a matter of natural duty, stands up as one man for the defense of his country and of what he thinks is right. And so it happened in this war.

A UNANIMOUS RESPONSE TO THE WAR'S CALL

From the very beginning of the present war the spirit of the Russian people, of the peasants especially (who form three-fourths of the population of Russia), was really marvelous. The rapidity

with which the mobilization was carried on in Russia surprised not only the whole outside world but Russia itself. A people never responded so unanimously to a war call as they did in Russia at the time of the first mobilization.

There are times in the history of the human race when people, more by intuition than by reasoning, are able to comprehend a situation. More by intuition perhaps than by reasoning the Russian people, and particularly the peasants, understand that this war is different from other wars; that it is not only a question of mere defense of homes, towns, of wives and children, but also some great principle is at stake—a principle which means the creation of a new epoch.



ARISTOCRATS OF THE DOG WORLD

Revolutionaries may overthrow Tsarism, but in canine circles the Russian wolfhound will always be among the elect

All through our history we can see that at certain stages the mass of the population has been able to absorb ideas intuitively—ideas that perhaps have not been even clear to the most enlightened part of the country—and it was the case in the beginning of this war.

The Russian peasants, of whom everybody thinks as being ignorant and in the dark, understood the righteousness of our cause from the beginning. The activities of the peasant communities throughout Russia have proved this understanding. For example, many of the peasant communities which before the war asked for remission of taxes, being too poor to pay them, when war started would gather up their last money and come to the taxation offices in the town, there to wait upon the official and offer to pay off their taxes. When the official, surprised at such a zeal, would say:

"But no, your community is granted for three or five years remission of taxes." The peasants would shake their heads and answer: "Oh no, your honor, please accept the taxes. We want to pay them. We no more ask for the remission."

"OUR COUNTRY NEEDS HELP"

Sometimes the official, annoyed at such persistence, would order them away. They would remain in the town, sleep perhaps in the market-square, and the next day again come to the office, again bow to the official and ask him to take the taxes, and when the officials would ask them: "But why do you want to pay, if the remission is already granted?" they would say: "Oh! no, that was before the war. Now the country is in war; now the country needs money, and who would pay if the peasant does not pay?"

In many of the peasant communities they organized reading clubs for the purpose of gathering in the evenings and reading newspapers and discussing the situation. Sometimes they would have to send a man on horseback or in a wagon for 10 or 15 miles to the town to bring a newspaper. Then some young man or school boy, surrounded by all the old men and women and children of the village, would read aloud the paper, and hot discussions would take place. They knew

all; they knew about Serbia; they knew about Belgium.

In one community the peasants decided to do something for the Belgians. They started to collect money and they collected a very "large" sum—29 roubles (about \$14); then the community gathered at a meeting and debated as to whom this money should be sent, and they decided to send it to the King of the Belgians.

So they wrote him a letter, saying: "Dear King, Your Majesty: We, the peasants of this community, know what wrong has been done to your people. We know how they must suffer and we also know your heart is aching for your people; and so, Your Majesty, we decided to help you and your people. We send you this money; distribute it equally among your people." It is naïve; it is primitive; yet it shows the spirit of the people.

HOW THE WOMEN HELP

The women in the villages at the same time started in different ways to help those called to arms and the soldiers at the front.

The peasants possess a very good sense of organization. This has been observed all through the war. The women in the villages, for example, organize themselves into groups of seven, according to the days of the week. They work in turn to help the soldiers at the front. One woman gives up all her time one day a week, while her six neighbors do all the housework in her home for her, work in her field, and look after her children. Many similar manifestations of organization could be related.

The Russian peasant is not so ignorant as people think him to be. He is striving for education earnestly, and for the last twenty-five years, with the development of the railways, with the building up of industries in the towns where he goes to work, with the establishment of more and more schools by the "zemstvos" (county councils), the peasant has taken an increasingly important part in national life.

No one can imagine how hard it has always been for the peasant to satisfy his yearning for knowledge. Schools not being in every village, the peasant chil-

dren sometimes have to walk three and more miles, in the darkness of an early winter morning, through wind and cold and snow, to school, and trudge back to their homes in the dark at nightfall.

Sometimes the village where the school was desired was so poor that the inhabitants did not have a building for the school, but formed one in a peasant's house; in one room the peasant and his family would live and in the other room would gather some thirty or forty boys and girls for their lessons.

TEACHING REGARDED A NOBLE CALLING

Our best young men and women, for the last twenty-five years, have regarded the mission of a village teacher as an apostolic mission. These young people, the best students of our universities, leave the university, sacrifice their careers, their comforts, and go into the remotest provinces in the far-away villages of Russia to bring light, knowledge, and education to the peasants so long deprived of it.

It was indeed an apostolic mission on the part of the teacher. He would be everything to the peasant; he would not only teach the children, but the peasants, men and women, would come to him for everything they needed, for all the advice that he could give them, even on domestic questions. There were communities that could not pay the teacher at all, that would collect some small sum of money only twice a year, at Christmas and at Easter, and hand it to him.

In some villages the peasants would "feed" the teacher in turn—one day the teacher had food at one house, another day at another house. But these hardships would not depress the spirit of the teacher and his faith in his mission. When he went to the village he knew what conditions he would meet.

There were other hardships: the government officials would regard the teachers in most cases as "dangerous" men. All the good work that a teacher was doing was always hindered by some petty official. Only certain books were allowed to be read to the peasant, and only certain books, permitted by the government, could be given to the peasant to read,

and if it were found out that the teacher gave other books he would be imprisoned, and even exiled to Siberia.

Many and many of these young men and women during the last twenty-five years paid with their lives for their good work. I have had personal friends who paid that price.

A YEARNING FOR KNOWLEDGE

The striving for education in Russia is really very great. The majority of our students in the universities are young men whose fathers are peasants—working men, small shopkeepers. On the whole, the people could not afford to pay for education, and the students have to go through the university by earning their own living, and even in the high schools many of the students have to earn their way from the age of twelve and thirteen.

They go to school in the morning and in the afternoon work somewhere, often doing manual labor, and at night they study. They would go practically penniless to the big university cities, having had only a handful of money to pay the expenses of the journey. Many of them would live seven or nine students in one room, sleep on the floor, and go for weeks and weeks without having what we are accustomed to call a meal.

I know cases where seven students had only four pairs of shoes among them and three or four overcoats, and they would go to the university by turn—one day one would put on shoes and overcoat and another day another student—and so they would live in the winter, studying, and studying hard, and in the summer they would go to the villages and work as laborers, to gather again just enough money to take them to the university, buy some books, and continue their education.

The university life in Russia is quite different, or at least was quite different, from the Western or American university life. No games, no sport, no societies—associations were not allowed—and all social intercourse of the students was forbidden by the government. Circles of various branches of study had to gather secretly; and yet, with all these obstacles,



Photograph from Topical Press Agency

A ROLLER-CHAIR OUTING A LA RusSE

Instead of being trundled about in rubber-wheeled rolling chairs propelled by a minion dressed in duck, the leisure folk of Russia are whirled about in chairs equipped with runners, for which an expert skater dressed in fur furnishes the motive power; and instead of the familiar boardwalk of the American seaside resort the course of this promenade is the frozen waters of the river.

every year more and more young men from the villages and small towns came in search of an education.

A LAND OF VILLAGES

Russia is a country of villages and small towns. The life of a small town is really interesting. On the surface it is very calm; yet everybody is striving toward a different life, toward a life much broader, both materially and spiritually.

I remember one small town, about 120 miles from Nizhni Novgorod—a small town where every house was surrounded by a garden—where everything seemed calm and inactive, the streets empty; everybody just lived from day to day, quietly obeying all the rules and restrictions—orders given to them from higher up. Life seemed peaceful and that peace uninterrupted and everybody appeared content.

But that calm was only on the surface. From the first day of our arrival

we began to discover quite a different condition in the town, and the character of the inhabitants became more and more disclosed to us as we lived there a few months.

One day an old priest came to the house. He said that he welcomed people of education to his neighborhood. He had heard from the men who carried our baggage from the station that we had many cases of books. Perhaps he could read the books that he had not yet read. He said there was no library in the locality and no one from whom he could borrow good books. Being a poor priest, he could not afford to buy books, or even to go to the city for them.

A PRACTICAL PRIEST

The town was situated on a river, and above the town there was a tannery. The hides were washed in this river, and the town, not having a sewage system, had to drink the same water. Of course, dis-



ALL FIGHT AND NO PLAY MAKES JILL, A POOR SOLDIER

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Women of the heroic "Battalion of Death" wrestling to keep themselves fit for active service on the Eastern front. Inspired by the revolution, Russian girls of all classes have enlisted in the ranks of "The Battalion of Death." The wonderful story of their brave deeds on the Eastern front is already history. They fought on while the men of Russia retreated. These valiant women go into battle without the slightest fear of death, but they dread capture. Each carries a dose of cyanide of potassium to use in the event she is taken prisoner.

eases spread every summer. This priest decided to find a way for the people residing there to get good water. He knew the country well, having lived there all his life; he knew of small streams and brooks around the town, and he had an idea of connecting the various streams and brooks into one large stream and of finding means of establishing something like a primitive pipe-line to bring pure water to the town.

So he and his man-servant started to work. They were digging ditches and working on the scheme every day for *five years*. Then, finally, they succeeded in connecting some of these streams and rivers and establishing a pond of very clear and fine water. The priest went here and there trying to get the rich people to build pipes.

In the meantime he procured and studied books on hydraulics and was able to draw up quite an elaborate plan of sewage disposal for the town. He struggled eight years more. Nobody would listen to him. The rich were not interested because they could send their horses and have their water brought to them in barrels from a stream ten miles away. Only the poor people suffered. Finally, after persisting for *eighteen years*, this priest found means of getting a few thousand dollars and bringing water to the town.

All the children of this priest went to the city. His older son was a doctor in Petrograd; his eldest daughter studied medicine in the University of Moscow; one of his daughters was in the University of Lausanne, Switzerland, and the youngest in the high school in the town. The father had written two books on religion.

AN ERUDITE SHOEMAKER

There was another man in the town, a shoemaker, who lived in a suburb on the other side of the river. Once this man came to our house and announced that he was a shoemaker; perhaps we would have some work for him. Yes, work was given him; but he would not go away, and everybody saw that he wanted to tell something, which he either did not know how to tell or did not dare to tell.

Finally he said: "I heard you have

many books." "Yes, what about it?" He said: "It is so nice to have many books." "Yes." "I am very fond of books." And after a pause he said: "Do you have books on astronomy?" We were all surprised. We asked him why particularly on astronomy, and he said: "Because that's what I am especially interested in." He was taken to the library and a popular pamphlet on astronomy was given him. He looked at it and said: "Oh, no; that is for children." Another book was given him—also a popular book. "Oh, that I have read long ago." Still another book was given to him, "The Astronomical Evenings of Klein." "Oh, yes; that's a fine book, but I have read it."

Then he was asked to be seated, and we questioned him: "But how is it that you, a shoemaker, have such an interest in astronomy, and where did you learn even to read?" He said: "Until I was seventeen I could not read or write. I had no schooling; there was no school in the village where I was born, but I always wanted to know things; and ever since I was a child I have wanted to know about the skies and the stars, and when I was small I decided that when I grew up I would begin to learn to read and to read something about the stars.

A COBBLER ASTRONOMER

"At the age of sixteen I came to this town and there was a student who had come from the city, the deacon's son. He stayed all summer, and I told him: 'You know so much and I know nothing,' and he taught me to read, and it was so nice to know how to read. It was like speaking constantly to a clever man, and I found that you can dispute with books as with living persons. I would read a book and then, nights I would dream about it, and if there was something I could not understand in the book and if something puzzled me, and if I couldn't agree with something written in the book, I would dispute the whole night in my dreams with the author, and I almost would hear him talking to me.

"I always tried to get the picture of the author of every book I read so that I might know his face, and his eyes, and see



Photograph by Elisabeth Randolph Shirley

TIFLIS: CAUCASUS

No other country has so many races and nationalities within compact dominions as Russia. Occupying more than half of Europe and nearly two-fifths of Asia, its sweep includes the cradle of the Aryan race to the lands where Oriental civilization appears to have had its birth. Slav, Lithuanian, Latin, Iranian, Armenian, Finn, Samoyed, Turko-Tartar, Tunguz, Mongols, Georgians, Yukaghirs, and Chukchis are all to be found living on native heath within the great republic's borders.

how he looked; and finally my dream to know about astronomy was realized, and the third year after I learned to read the same student, a good boy, in prison now, sent me the first books on astronomy, and since then," he said abruptly, "I have learned something. I went twice by foot to Nizhni Novgorod. I worked five years to collect money to buy a lens to construct a telescope, and I succeeded. I have it now on my roof, and I tell you it is wonderful!"

And the next week we visited this man, entered his simple log house where, in one room, he lived, with his wife and four children, and in another room were shelves of books and his shoemaking implements. In one corner of the house there were a few steps leading to a kind of primitive tower, where we saw a not less primitive telescope.

In every town where I went I always found people of that kind, not having means to educate themselves—the government not only not providing them

means of education, but hindering in every way—yet they were striving, suffering, and persisting in their strivings, and working and achieving things that would seem almost impossible, under the circumstances, to achieve.

Russians in general read a great deal. They love books, and the average Russian is accustomed not only to take books from the library but to buy them for his home, to talk to his friend about the book he has just read, and always wants to share a book with some one and to discuss it, to dispute over it.

RUSSIANS LOVE TO TALK

Speaking of "discussions" or "disputes," the following is a very characteristic trait among Russians: When a man invites you to have tea with him in the afternoon, he writes you a note, saying: "Please come and have a cup of tea with me; we are going to dispute."

It has many times been observed by foreigners who come in contact with the

Russian intellectuals that they talk too much. This is true; they do talk too much. Perhaps it can be explained by the fact that for years and years they have not been allowed to act, and therefore all their energies were devoted to talking, which served as an outlet to their accumulated knowledge, so to speak. But this talking has in itself brought about very good results—that is, people were enabled to formulate more precisely their ideas about things—and when favorable time for action came then they were able to put their words in action.

Many of the foreign authors are just as well known in Russia as in their native country. It would take too long to relate all the translations, so I will confine myself, as it may interest the American people, to a few American authors who are known to the Russian people as well as to the Americans. Mark Twain is, of course, as much a Russian author as an American author. Everything that he has written has been translated into Russian and therefore has been widely read.

LONGFELLOW AND MARK TWAIN BELOVED IN RUSSIA

Longfellow is just as well known, perhaps, as Mark Twain. His poems have been translated into Russian, not in prose but in the same form as written, even the rhyme and the rhythm of the verses having been preserved.

A well-known Russian poet, Ivan Bounin, translated "The Song of Hiawatha," and if one reads a stanza in English and then in Russian, he will see that the rhyme and rhythm have not been changed by the translation, but are the same. This is true also of Edgar Allan Poe's writings. His poems were translated by another famous Russian poet, Constantine Balmont, and not only his poems but all his short stories also have been translated into Russian, and his works are very much appreciated and loved.

Walt Whitman's complete works have been translated; William Dean Howells is as well known in Russia as in America. In 1907 Jack London's complete works were translated; they appear in twelve

volumes in Russian and have had a tremendous success, the edition having been repeated six times in one year. The essays of Emerson are widely read; the books of William James, especially his "Principles of Psychology," are known to every intelligent Russian.

The lives of many Presidents of the United States have been translated into Russian and their histories are familiar to the mass of the Russian people. The "Life of Washington," the "Life of Garfield," "From the Log Cabin to the White House," etc., are known by everybody in Russia who reads, and I need not add that "Uncle Tom's Cabin" is known to all Russians, not only by those who read.

In Russia books are published in editions not of one thousand or five thousand copies, but in editions of ten and twenty thousand, and if an edition is repeated, a book often has a sale of about 80,000 copies a year.

The Russian youth begins to read very early. I remember that when I was fourteen years of age we had circles for the purpose of self-education, and we studied economic questions—sociology; and when I was fifteen and sixteen we studied in our circles philosophy—Kant, Schopenhauer, Fichte, Hegel, and the French Humanists.

It sounds rather "abnormal" for "persons" of that age to be occupied with such questions, and some may have doubts as to the seriousness of our readings, but I have never felt myself so grown up and so able to understand things clearly as then. . . . It may be that the Russian youth in those days—fifteen or twenty years ago—felt intuitively that he had a great responsibility toward his country and that upon the youth of twenty years ago would fall the great task of reorganizing his country and bringing her institutions to the level of other democratic nations.

FIFTY MILLION COÖPERATIVES

The coöperative movement in Russia was a great help to the education of the rural districts. It celebrated its jubilee in 1915, the first coöperative society having been sanctioned in 1865, during the great reforms, when the serfs were freed, and



Photograph by Walter L. Beasley

A BACK VIEW OF A RICH YAKUT GIRL'S
COSTUME, SHOWING WIDE BAND OF
FINE SILVER-WORK: SIBERIA

when the Zemstvos—local self-government—were introduced.

In the first forty years the progress made was slow. It is during the last ten years that the success of the coöperative societies has been specially marked, so that today the movement, with a membership of 11,299,404, has reached a position which is claimed to be far ahead

of that of all the countries of western Europe.

The number of people in Russia directly touched by the movement must be between 40 to 50 millions, or about one-third of the population.

The grouping of the various coöperative societies into unions was for a long time opposed by the government—the first union having been sanctioned in 1901. But it was not until 1911 that these unions received powers to carry out their natural financial operations. In that year the Moscow Peoples' Bank was formed, with 1,327 credit societies as the shareholders. This bank has since become the most important organization for financing agricultural machinery purchases, for the sale of agricultural produce, and of the cottage and Kustarny manufactures.

Other important unions are the Ekaterinburg unions (74 societies), in the Urals, and the Siberian Union of Butter "artels" (318 artels in 1912). The turnover of this union in 1914 was 14,000,000 roubles. In other branches coöperative societies have been formed for the purchase and distribution of agricultural machinery and implements.

Attempts have also been made to organize the collection, transportation, and sale of fruit, vegetables, and eggs on a coöperative basis. In South Russia there are several coöperative flour mills, and a number of societies have been formed for the construction of country grain-elevators: the largest elevators are being provided by the government.

COÖPERATION'S GREAT INFLUENCE

The influence of the coöperative movement and of its phenomenal development is being felt in every part of Russia. That it will ultimately modify profoundly the conditions of life, the business habits of the peasantry in a progressive modern sense, is beyond question. Especially will this be so when a liberal measure of rational education is introduced to emphasize and add to the moral effect which coöperation is known to exert upon those who practice its principles.

The Russian peasant, both by temperament and by habit, responds naturally to coöperative effort, and it is here that his genius finds self-expression. The pres-

ent time is a unique opportunity for its spread, when the renunciation of the vodka habit is leaving the peasant with financial resources on a scale hitherto undreamed of by him.

The coöperative societies have opened many schools, not only elementary schools in the villages, but they have in many Russian towns established professional schools—agronomical schools for teaching the peasants intensive farming. They also helped to establish schools of technology, libraries, etc.

A UNIVERSITY WITH 7,000 STUDENTS

During the last fifteen or twenty years there has been a growth of so-called popular, or free, universities, with evening courses for those who work during the day. A popular university of this nature was endowed by a rich man in Moscow, Scheniavsky, about ten years ago. It started in a small building and had a limited program of study.

A few years later the affluence of those who desired to attend the university was so great that the Moscow people decided to extend the activities of the institution, and later a magnificent building was specially constructed for the purpose. Now the institution is attended by more than 7,000 students at the day and evening courses, with more and more branches being added to its course of study.

Russia has given to the world great men in every branch of human thought. In literature our folklore is one of the richest in the world. Our modern literature dates from the eighteenth century. Lomonosov by his work on the Russian language paved the way for style and composition. He was a fisherman's son, from a northern district of Kholmogory, of the province of Arkhangelsk.

His father often took him to far-off towns, and from his early boyhood he had access to books and had a great desire for knowledge which he could not satisfy in his native town, and when seventeen years of age he stole away with a caravan of peasants going to Moscow, and there he started his new life. He was a man of great learning, and the University of Moscow, in 1755, was founded

under his influence. He is called the father of Russian literature.

The names of Pushkin, of Lermontov, Gogol, Turgueniev, Dostoyevsky, Gorky, and Tolstoi are known to the whole world.

From the second half of the nineteenth century Russian music has had world prominence. Glinka, Dargomijski, Tschai-kovsky, Moussorgsky, Borodin, Rimsky-Korsakov, Rachmaninov, Glazunov, Stravinsky, and Skryabin are known to every lover of music in the whole world.

Our painters are not so well known to the world, but a few of them have world-wide fame, such as Repin, Serov, Vasnetzov, Vereshchagin, and Aivazovsky.

FAMOUS RUSSIAN SCIENTISTS

In science, mathematics, the two names which stand highest are those of Lobachevskuy and Minkovsky. These two investigators illustrate the type of bold originality which marks the Russian intellect. The former was the discoverer of the new non-Euclidean geometry, which has revolutionized science. Besides these important names, among many others in the science of mathematics is that of Imsheretsky, who did work on differential equations in regions previously untouched in western Europe.

In physical science Lebedev is a physicist of the first rank to whom we owe the detection, by means of most difficult and ingenious experiments, of the minute pressure exerted by light upon a reflecting surface.

The works of Egorov on spectroscopy, the works of Umov on light—to mention but two of the names of Russian workers—show with what vigor the science of physics is being pursued.

In astronomy Russia has taken an important place ever since Peter the Great built the observatory at Petrograd. The most famous Russian men in astronomical science and research were Glasenapp and Kovalsky on double stars and Belopolsky in spectroscopic analysis.

Geographical explorations and research have been pursued actively in Russia since the seventeenth century. The Russian Imperial Geographical Society was founded in 1845, and has established



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 Russians, both soldiers and civilians, crowding close to a railroad car to get a peek at the members of the American Mission arriving in Moscow

branches in all of the outlying parts of the Empire.

Among chemists one of the greatest names in modern times is Mendeléeff. By the publication of his well-known periodic law of the elements he changed the whole current of thought in the chemical world.

In biological science the Russians have acquired a leading position in many branches; among zoölogists Kovalevsky's work, with that of Metchnikoff, Salensky, Korotnev, and others, find their place in every zoölogical text-book.

In physiology Russia has one of the greatest of living authorities—Pavlov—who was one of the earliest to receive the Nobel Prize.

When, a few years ago, I visited Canada I discovered in the city of Toronto two students of the university who were studying hard at the Russian language, preparing themselves to enter the Petrograd University to study under Pavlov.

In branches of philosophy and sociology the Russians have made very important contributions. In psychology the researches of Bekhterev, among others, have received wide recognition. The Russian names which stand highest in this field are Solovyev, Lavrov, and Mikhailovsky.

UNDERSTANDING OTHER NATIONS

Plechanov has a European reputation as a writer on sociology. Chuprov, Struve, and Tugan-Baranovsky are among the names familiar to every economic student; and there are others and many of them.

We know so little about one another. Even in our private, personal life we do

not give much attention to our friends, and we are always rather inclined to underestimate a person than to overestimate him. We more easily find fault in others than merit, and this attitude of mind is still more true in our attitude toward other nations.

We do not come into close contact with other nations. We do not know the soul of other nations. Many people have lived in France and seemed to know France, yet when the trying days came to her, did the world know her people? They exclaimed, "But it is a new France!"

No, it is no more a new France than a new Russia. It seems new because the people did not know the natural spiritual resources that France possessed, and still less do people know about Russia; and Russia, coming into the family of free-governed nations, Russia finally being able to express openly to the world the thought of her people, will add to the security of humanity against any evil and intrigue; and a free Russia, by her development, will never become a menace to other nations, because the character of the Russian people is most pacific.

Russia is for liberty, Russia is for brotherhood, Russia is for the good of the world, and the Russian people are ready to endure in this terrible war still greater sacrifices than they, in common with our Allies and with our new great ally, the United States of America, may establish in the world righteousness, truth, and liberty.

A wonderful life confronts us. We have to be thankful to God to live in such a time where life offers for every man and woman wonderful opportunities to live and to die for a great cause.

