UNIVERSAL
LIBRARY

OU_214701

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. Accession No.

Author

Title

This book should be returned on or before the date last marked below.

MOSCOW

Uniform with this Volume

ST. PETERSBURG

TAINTED BY F. DE HAENEN

DESCRIBED BY G. DOHSON

CONTAINING THIRTY-TWO FULL-PAGE ILLUSTRATIONS, SIXTEEN OF WHICH ARE IN COLOUR

A. AND C. BiACK, SoHo So, LONDON

AGENTS

AMERICA . . THE. MACMILLAN COMPANY
64 & 66 FIFTH AVENUE, NEW YORK

AUSTRALASIA OXFORD UNIVERSITY PRESS
205 FLINDERS LANE, MELBOURNE

CANADA . THE MACMILLAN COMPANY OF CANADA, LTD
SI MARTIN'S HOUSE, 70 BOND STREET, TORONTO

INDIA . MACMILLAN & COMPANY, LTD.
MACMILLAN BUILDING, BOMBAY
309 Bow BAZAAR STREET, CALCUTTA

MOSCOW

PAINTED BY

F. DE HAENEN

DESCRIBED *BY*

H. M. GROVE

LONDON
ADAM AND CHARLES BLACK

Contents

CHAPTER I

PAGE

HISTORICAL. 1

CHAPTER II

HISTORICAL—*(continued)* *6*

CHAPTER III

IMPRESSIONS O F MOSCOW *9*

CHAPTER IV

THE KREMLIN 15

CHAPTER V

THE TREASURY, ETC. 34

CHAPTER VI

PICTURE-GALLERIES, ETC. 39

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC. 48

CHAPTER VIII

SOCIAL AND OTHER CHARACTERISTICS . 82

CONTENTS

CHAPTER IX

PAGE

CUSTOMS AND INSTITUTIONS 99

CHAPTER X

LIFE IN MOSCOW. 119

INDEX 135

List of Illustrations

IN COLOUR

1.	THE SAVIOUR (SPASSKY) TOWER OF THE KREMLIN	*Frontispiece*
		FACING PAOK
2.	THE KREMLIN	2
3.	A RICH MERCHANT AND HIS WIFE	12
4.	THE 'TSAR BELL'	**20**
5.	THE 'TSAR GUN'	**22**
6.	THE CORONATION OF THE EMPEROR	**28**
7.	HERALDS ANNOUNCING THE CORONATION OF THE EMPEROR	**30**
8.	BELL-RINGERS	**36**
9.	THE SPASSKY (SAVIOUR) GATE OF THE KREMLIN .	**52**
10.	THE PLACE ROUGE	**54**
11.	TERRACE OF THE KREMLIN	**60**
12.	IN THE ENVIRONS OF MOSCOW: AWAITING THE POSTMAN	**84**
13.	PEASANTS VISITING MOSCOW	**100**
14.	THE POOR OF MOSCOW WARMING THEMSELVES AT STREET FIRES IN WINTER	**108**
15.	THE IMPERIAL OPERA HOUSE AFTER A GALA PERFORMANCE	**124**
16.	A TOBOGGAN SLIDE	**132**

IN BLACK AND WHITE

FACING PAGE

17. THE WEDDING OF A NOBLEMAN 9
18. THE SMALL GOLDEN PALATA, OR TSARITSA'S HALL, IN THE KREMLIN. 16
19. A SCENE IN THE KREMLIN DURING THE CORONATION OF THE EMPEROR 25
20. A DROSHKY DRIVER KISSING HIS HORSE GOOD-MORNING 32
21. PETROVSKY PALACE. 41
22. THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN 48
23. NOTRE DAME DTBERIE (THE IBERIAN VIRGIN) . 57
24. THE CHURCH OF ST. BASIL IN THE PLACE ROUGE ON CHRISTMAS EVE. 64
25. THE FIRE BRIGADE. 73
26. A STREET VENDOR OF SALT HERRINGS 80
27. BEGGARS. 89
28. REFRESHMENTS : COFFEE AND VODKA 96
29. SOLDIERS DANCING IN BARRACKS 105
SO. AN OPEN-AIR KITCHEN. 112
31. A MIDDLE-CLASS FUNERAL. 121
32. A SLEIGH WITH BLUE SILK NET, TO PREVENT THE SNOW FROM SPRAYING THE OCCUPANTS; THE KREMLIN IN THE BACKGROUND 128

MOSCOW

CHAPTER I

HISTORICAL

'COME to me, brother, to Moscow.' Little did old Prince Urie Dolgorouky think, when he wrote this invitation to his friend Prince Sviatoslav Olgovitch, in 1147, that he was writing an historical document. However, it has become so, for this is the earliest authentic document which mentions Moscow.

Before then the place where Moscow now stands was called Kuehkova, after the Kuchki family, who owned the land. However, old Prince Dolgorouky acquired the land, built a strong wooden wall round the little village, lodged in it a small garrison, and renamed it Moskva, or 'the place by the bridge.' However, his little fort was completely destroyed by fire a few years after.

In 1272 Prince Daniel Nevsky settled at Moscow, which from that year became a separate princedom.

Thanks to its central position, and to the wily policy of its Princes, the population of the town rapidly increased, as also the wealth of its Princes. For their own safety the old Princes fortified with strong wooden walls the little triangle of high ground contained on one side—the south—by the Moscow River, and on the west and north by a small river, with marshy banks — the Neglinia. This was the Kremlin, the fortress. Moscow became so important that the Metropolitan forsook Vladimir, the old Church capital, and moved to Moscow, where the first stone building in the town, the Cathedral of the Assumption of the Holy Virgin, was built in 1339, under the superintendence of foreign architects, as the Russians only understood wooden buildings. In 1367 the whole of Moscow, including the wooden walls of the Kremlin, was burnt down. Prince Dmitry Donskoi then had a stone wall built round the Kremlin. This was badly constructed, and was replaced, early in the fifteenth century, by the walls now standing, which were constructed under the direction of Italian architects.

Owing to its central, and consequently protected, position, Moscow suffered less than any of the other princedoms in Russia from the invasions of the

Tartars, Swedes, Poles, etc.; consequently people flocked to it for shelter, the population rapidly increased, and the coffers of the Moscow Princes became well filled.

When the Tartars put up the post of Grand Prince (or Grand Duke, as we say now) for auction, the Moscow Princes easily outbid the others, and thereby still more increased their wealth and influence. Ultimately the Princes of Moscow became looked on as hereditary Grand Dukes of Russia. This brings us to the end of the fifteenth century, when the Tartar yoke was nearly broken. Moscow is now vastly improved; Byzantine architects are building stone palaces for the wealthy nobles, and the Grand Dukes of Moscow now style themselves ' Monarchs of all Russ.'

Ivan I I I. (1462-1505) married Sophia Palaeologus, niece of the last Emperor of Byzantium, and on the fall of Constantinople considered himself the heir of the Byzantine Emperors, and adopted the double-headed eagle as his arms. Hundreds of Greeks and Italians came to Moscow with Sophia Palaeologus and on the fall of Byzantium, and brought Greek art with them. In 1547 Ivan IV. was crowned in Moscow with a royal diadem, and assumed the title of Tsar, which for so long had

been the attribute of the Tartar Khans. Ivan earned the name of 'the Terrible' by his extraordinary cruelties. However, he was an unscrupulous, sagacious, powerful, and politic ruler, and did as much to raise the fortunes of his country as Oliver Cromwell did for England. During his reign the Cossack Yermak conquered Siberia, and it was added to Ivan's dominions.

The growing influence of this the first Tsar of Muscovy is shown by the fact that England opened up commercial undertakings with Moscow, and sent out expeditions under Richard Chancellor in 1553, and Sir Hugh Willoughby. Ivan was so impressed by their accounts of the greatness of England that, having just got rid of his seventh wife, he sent over an Ambassador to England with a letter to his 'good friend' Queen Elizabeth, requesting her to send him out a bride from her family. Queen Elizabeth suggested Lady Mary Hastings, daughter of the second Earl of Huntingdon, who was of royal blood. The Russian Ambassador, Pizemsky, returned to Russia with glowing accounts of the bride, and also with the Order of the Garter (this is still preserved in the treasury in Moscow) for Ivan, who was so pleased that he gave the English the monopoly of

Russian trade. However, Ivan died suddenly, in 1584, before the negotiations were completed, and Lady Mary Hastings escaped being Ivan's eighth bride.

Horsey writes: 'Ivan Vasiliwich was full of readie wisdom, cruel, bloudye, merciless: he was sumptuously intomed in Michell Archangel church, where he remains a fearfull spectacle to the memory of such as pass by or heer his name spoken of, who are contented to cross and bless themselves from his resurrection againe.'

CHAPTER II

HISTORICAL *(continued)*

THAT MOSCOW had enormously increased in size and population is clear by the fact that towards the end of the sixteenth century there were 9,000 foreigners living in the * foreign quarter.'

In 1343 we read that twenty-eight churches perished in a great fire, and in 1366, when the Tartar General Tokhtamish captured the town, over 24,000 persons were killed in it. Under the walls of the Kremlin there sprang up a thriving little business town. In 1534 a wooden wall was built round it, which was replaced two years later by the brick and stone wall, about two miles in length, which is still standing. This now represents ' the city.' According to an old census, in 1520 there were already 41,500 houses in Moscow.

The town still went on rapidly increasing outside the Kremlin and the ' Kitai-gorod,' or city, and a stone wall was built round this, the so-called ' White Town,' in the days of Feodor, son of Ivan the

Terrible and Boris Godunoff, who succeeded him. This wall was about five and a half miles long. The town went on increasing in size, and now building commenced also on the opposite side of the river. In 1633, owing to fear of invasion by the Tartars from the Crimea, a ditch and fence were constructed round it. In 1637-1640 inside the ditch was thrown up a great embankment of earth, faced with beams, with a strong palisade on top. Owing to this earthen rampart, this part of the town became known as the 'Earthen Town.' The shape of Moscow within this rampart was a rough circle, the circumference of which was nearly twelve and a half miles. The city has increased enormously in size since then, but no further fortifications were ever erected.

In 1689 Peter the Great ascended the throne, and in 1703 he commenced to build St. Petersburg, which he created the new capital, he himself taking the title of Emperor.

Elizabeth, Peter the Great's daughter, reigned from 1741 to 1762. She caused the rampart round the *Earthen Town' to be removed, and the moat round it to be filled in. The ground that had been thus occupied she converted into a long series of boulevards. She then had the wall round the

'White Town' removed, and with the bricks built the huge Foundlings' Home on the banks of the river, and another line of boulevards occupied its site. In 1755 she also founded the Moscow University, the first in all Russia.

In 1812 we have the French invasion, and Napoleon's short occupation of Moscow, in the reign of Alexander I. Most of old wooden Moscow then perished by fire, and when the city was rebuilt the generality of the houses were brick. At the present time no wooden buildings are allowed to be constructed in the town.

In this short sketch we have brought Moscow from the small wooden fort put up by old Prince Dolgorouky in 1147 to the present city, with its population of 1,400,000, which is rapidly increasing, and now has an area the same in extent as Paris.

THE WEDDING OF NOBLEMAN

CHAPTER III

IMPRESSIONS OF MOSCOW

A FOREIGN traveller in Russia—I think it was the German Legate Herberstein—wrote, *circa* 1460: 'If Moscow is not in Asia, it certainly is on the very edge of Europe, and very close to Asia.'

Though, naturally, the town has greatly changed in all respects since that was written, still, I think all paying their first visit to Moscow, and especially those who have been in the East, cannot help feeling how much of Asia there still remains. For instance, the types you meet in the streets. I do not allude to the Tartars or Armenians, who are Asiatics pure and simple, but the peasants. To see those big, burly fellows, with their sunburnt faces and fur caps and sheep-skin coats, you are irresistibly reminded of the Pathan or Afridi you meet in the bazaars in Peshawur or Northern India in their poshteens. You notice such common traits. The Russian peasants do not walk alongside one another and talk, as ordinary Europeans:

they walk one behind the other and talk over their shoulders to the man behind, just as the natives in India do. In the bazaars in India the whole talk is 'pici' and 'rupees'; so here all the talk is 'copeks' and 'roubles.' Then, again, just as in India nothing in the way of buying or selling can be effected without shouting, gesticulating, chaffering, so here, if a peasant goes to buy anything for himself or his wife, he is seized by the employes of the various shops, whose business is to stand about by the shop-doors and secure anybody who looks like a customer, nearly torn into pieces by the representatives of the various firms, and finally dragged into a shop, where the methods of bargaining, etc., are purely Oriental. The shopman begins by asking twice as much as he is really prepared to take, and the customer offers one-half of what he is really prepared to pay. After hours of heated bargaining, each party declaring he is being ruined, a deal is ultimately effected by compromise. The noise and excitement accompanying these transactions are absolutely Oriental, and so also are the smells one meets in the by-streets and courts where the shops with goods for the peasants are situated.

The Moscow merchant classes are proverbially

conservative. It is not long since that the beauty of a lady and her chances of making a good marriage were calculated very largely, if not mainly, by her weight and stoutness. No rich man would marry a thin girl; it would be a reproach to him and a bad advertisement for his business.

The long Tartar rule in Russia left deep impressions, and one of the deepest was on the way the Russian women were treated. Till the times of the Tartars they were quite free, but after that they seem to have been mainly confined to the *terem,* or women's apartment. In the old portion of the palace you see the *terem,* and above it is a small gallery with little windows of talc. Tradition says that the old Grand Dukes or Tsars and their courtiers used to look on the ladies walking there, to aid them in selecting a bride, as they apparently did not see them otherwise.

When Peter the Great came to the throne and established his capital in Petersburg, one of the greatest fights he had was to induce the nobles to allow their wives and daughters to come to Court, and when he ultimately got their consent, it was no easy matter to induce the ladies themselves to come. Even now the ladies' part of the house

is usually upstairs, away at the back of the house.

Until quite a few years since it was considered impossible for a lady to walk in the streets. If she went out she must drive, and must have with her a male or female servant. If by any chance a lady had to walk in the streets, she put on her oldest and shabbiest attire; hence, if you met a smartly-dressed person you were pretty safe in thinking it was an actress or a *demi-mondaine.* However, the last few years have worked wonders, and now the fashionable streets are full of smartly-dressed ladies promenading up and down, with the usual retinue of well-dressed men, for the Russians are very gregarious and hate being alone anywhere. Their idea of enjoyment is a crowd. If you go for a walk you must form a party, and must all walk and talk together, or you are voted unsociable, if not rude.

In another respect Moscow is quite Oriental, and that is in its hospitality. In this respect it is quite different from Petersburg. In Zabielin's ' History of Moscow ' he alludes to this, and, with a note of pride, says that the very first mention of Moscow was old Prince Dolgorouky's invitation to his neighbouring Prince to come to Moscow, where he

A RICH MERCHANT AND HIS WIFE

had prepared ' a strong feast,' in 1147. This traditional hospitality continues now. I still remember my first experience of this. Just after I came to Russia, in the family in which I was staying, one of the ladies had an *imenina*, or ' names-day '—*i.e.*, it was the calendar day of the saint after whom she was named, and in Moscow, at all events, the ' names-day' is looked on as far more important than the birthday. The guests arrived about 12 noon, and shortly after we sat down to dinner. This lasted about four hours, and then immediately tea was brought for the ladies and cognac and cigarettes for the men. Relays of fresh tea kept on arriving, with fruit and sweets, till about 10 p.m., when supper was laid, and we ultimately rose from supper at about 4 a.m. That was certainly for a ' names-day '; but if you have an introduction to a Russian house, you will be asked to call any evening. When you arrrive you will be entertained with fruit, tea, sweets, and cigarettes galore. After staying an hour or so you rise to leave, but your host will not hear of it—you must stay to supper. Supper may last any time, but you need not expect to get away before 2 to 3 a.m. If you insist on leaving earlier your hosts will be very disappointed and somewhat

hurt, as is also the case if you do not eat heartily of all the numerous and excellent dishes they press on you.

The old Russian proverb says, 'The mouth is rejoiced with a large piece,' and your host in helping you acts up to the spirit of the proverb.

CHAPTER IV

THE KREMLIN

ALTHOUGH MOSCOW is such an ancient city, there are now very few remains of its old buildings. Beyond the Kremlin walls and buildings, and a certain number of churches, there is virtually nothing in the whole city that is 200 years old. This may be accounted for by the fact that the Russians always preferred wooden buildings to stone ones, and by the numerous terrible fires which devastated the city time after time. However, even if there were nothing ancient in Moscow besides the Kremlin, that would make up for all other deficiencies.

I have shown over the Kremlin numerous people who have travelled all over Europe, if not over the world, and they unite in saying that it is unique. To compare it with England, it represents Westminster Abbey, St. Paul's, the Tower of London, and the contents of the Tower of London rolled into one. It is the keystone of Russian history,

and the men who lived in it were those who, out of a collection of petty and weak princedoms, created the mighty Russian Empire.

The Kremlin is well situated on the highest ground in Moscow. To the south, the walls in old days were washed by the river, which is now confined by an embankment, leaving space for traffic. To the east and west were deep moats, filled by the stream, the Neglinia—which now runs underground in pipes to the west of the Kremlin. The moat on the eastern side has been entirely filled in, and that on the west partially so, the hollow remaining having been converted into a garden.

If you enter the Kremlin by the northern or Nicholas gates, to your right is the Arsenal, built by Peter I. in 1702-1736. It was blown up by the French in 1812, but was rebuilt by Nicholas I. To the left are the Law Courts, a handsome triangular block, built in the days of Catherine II.—about 1780. Immediately facing you, in front of the gates, is a small ornamental cross, of ancient Russian design, erected to commemorate the spot where the Grand Duke Serge, then Governor-General of Moscow, was assassinated by a bomb.

All along the walls of the Arsenal are arranged

THE SMALL GOLDEN PA LATA, OR TSARITSA's HALL, IN THEMRE N. *(Page26)*

hundreds of field-guns and mortars, captured from the French in their retreat from Moscow.

In the background are the barracks of the Grenadiers. Behind the barracks are the three ancient cathedrals—that of the Assumption of the Holy Virgin, built in the fourteenth century; the Cathedral of the Annunciation, built at the commencement of the fifteenth century; and that of Michael the Archangel, built early in the fourteenth century. The old Assumption Cathedral was badly built, and the present building was reconstructed under the guidance of Italian architects, being consecrated in 1479. The cathedral has seen troublous days, and was looted and partly destroyed by the Tartars, Poles, and French, only the old walls still remaining of the original building. The old wall-paintings, of the seventeenth century, are very quaint. Some of the icons are very ancient. Among the relics are one of the nails with which our Lord was fastened to the cross, a fragment of our Lord's robe, and a fragment of the Virgin's robe. The coronations of the Russian monarchs have for centuries always taken place in this cathedral, and most of the official services are also held here.

The original Cathedral of the Annunciation was

founded in 1397, but, owing to faulty building, had to be virtually reconstructed in 1489. The wall-paintings in the interior are most interesting, especially the history of Jonah. The cathedral is connected with the palace by a covered passage, by which the old Kings and Queens entered the building. In ancient times the Grand Dukes and Kings were always christened and generally married here. When Ivan the Terrible was excommunicated, and therefore unable to enter a church, he had a small chapel built on to the cathedral, with a special entrance. A window was made in the wall of the cathedral, through which he could look, and thus take some part in the services. He also collected and deposited in his chapel various highly venerated relics. This still exists, and a niche in the wall is pointed out as his seat.

The Archangel Cathedral was built, in 1333, of wood, but had to be pulled down in 1505, a new stone edifice being started at once, under the superintendence of a Milan architect, which was consecrated in 1509. However, it has had to be renewed several times since, the last time being in 1813, as it was very greatly damaged by the French. This cathedral is the burying-place of the Russian Grand-Dukes and Tsars up to the days of Peter

the Great. Here, in a separate chapel, is buried Ivan the Terrible, alongside his son, whom he killed in a fit of rage with his own hands. Here, also, are the tomb and various relics of the heir-apparent, Dmitry, who was murdered, and of Prince Michael of Chernigoff, who was tortured to death by the Tartars. In the robe-room of the cathedral are a very fine old New Testament of the twelfth century and the cross that Ivan the Terrible always wore.

Alongside the Archangel Cathedral is the lofty belfry constructed by Boris Godunoff, who became Tsar of Russia on the death of his semi-imbecile brother-in-law Feodor in 1598. With Feodor the old line of Rurik became extinct, as Boris GodunofF had arranged that Feodor's only son, Dmitry, should be murdered in 1591. The people, though there was no direct proof of it, were all convinced that GodunofF had murdered the heir-apparent, Dmitry, and every national disaster which afterwards happened was attributed either to GodunofFs machinations or to the anger of God at such a sinful man becoming Tsar. He was, in the popular opinion, responsible for the terrible famine of 1601, and with a view to providing work for the people, he caused the great belfry of Ivan the Great to be built. It is interesting as the first known instance of famine-

relief work in Russia. Needless to say, Boris Godunoff died a violent death, in 1605: he would seem to have been poisoned, though this has never been actually proved.

The belfry is a massive building, 327 feet high. When Napoleon was in Moscow, in 1812, he heard that the cross at the top of the belfry was of solid gold, so he had it taken down. However, it proved to be of iron, so Napoleon shot the false informers. The belfry was greatly damaged by the French, who tried to blow it up. The great bell weighs 66 tons, and is only rung on great occasions, such as New Year, Christmas, or Easter. The next largest bell weighs 33 tons. At the foot of the belfry, on a granite basement, stands the 'Tsar-Bell,' badly cracked, and with a massive piece broken out of it. When it was cast, in the days of Boris Godunoff, it weighed very nearly 135 tons. It was recast in the middle of the seventeenth century, and, after great efforts, was raised to its place in the arch of the belfry—about half way up. However, two years after a fire destroyed its supports, and it fell and was broken. It lay in the ground where it was about 100 years, and then, by orders of the Empress Anna, it was recast on the spot in 1735. The scaffolding for re-raising it to

THE "TSAR BELL

its place was just ready when, in 1737, by some mischance, the scaffolding was set on fire. The large amount of cold water used to put out the lire, which fell on the bell, which was nearly red-hot, caused it to crack so badly that a large piece fell out. After that the bell again lay in the ground nearly 100 years, till, in 1836, the Emperor Nicholas I. had it raised and placed on the granite pedestal where it now stands. The bell, after its recastings, was much larger than its original size, as various alloys were added. Its present weight is just on 200 tons ; it is 19 feet high and 60 feet in circumference. The clapper is over 18 feet long.

Close by the great bell is another massive monument of Russian casting. This is the 'Tsar-Gun.' It was cast in Moscow in 1586 by a Russian smith, and weighs 40 tons, is close on 20 feet in length, and the diameter of the bore is almost exactly a yard. Needless to say, no shot has ever been fired from it.

At the back of the cathedrals, facing the river, is the main Kremlin Palace, built in the shape of an irregular hollow square, with a large courtyard in the centre. In the courtyard stands the oldest church in Moscow—St. Saviour's in the Wood,

so called because when it was built, early in the thirteenth century, all the ground now occupied by the Kremlin was a virgin forest. The present building was finished in 1527. In ancient days it was the chapel of the Grand Dukes and Duchesses, and till the Archangel Cathedral was built was also their burying-place. The old church saw many a strange sight, and in it was shaved the head of many a Princess whom, for political reasons, it was considered advisable to cut off from the world—alias, to lodge in a nunnery. Not a few Princes also were here, voluntarily or against their own will, shorn preparatory to entering a monastery.

The spot now occupied by the palace has from the earliest times been the site of the residence of the Grand Dukes and Tsars of Muscovy, or Russia. In ancient times the building was called the Prince's Court, and when the Grand Dukes of Moscow became Tsars, the name was changed to the King's Court. Till the days of Ivan III.—the latter end of the fifteenth century—the palace was a wooden building; however, he summoned Italian architects, who finished building him a stone palace in 1508. Owing to the building being constructed by Italian architects and to the influence of Sophia Palaeologus, Ivan's wife, the building, both exter-

THE "TSAR GUN"

UNIVERSAL
LIBRARY

OU_214701

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. Accession No.

Author

Title

This book should be returned on or before the date last marked below.

MOSCOW

Uniform with this Volume

ST. PETERSBURG

TAINTED BY F. DE HAENEN

DESCRIBED BY G. DOHSON

CONTAINING THIRTY-TWO FULL-PAGE ILLUSTRATIONS, SIXTEEN OF WHICH ARE IN COLOUR

A. AND C. BiACK, SoHo So, LONDON

AGENTS

AMERICA . . THE. MACMILLAN COMPANY
64 & 66 FIFTH AVENUE, NEW YORK

AUSTRALASIA OXFORD UNIVERSITY PRESS
205 FLINDERS LANE, MELBOURNE

CANADA . THE MACMILLAN COMPANY OF CANADA, LTD
SI MARTIN'S HOUSE, 70 BOND STREET, TORONTO

INDIA . MACMILLAN & COMPANY, LTD.
MACMILLAN BUILDING, BOMBAY
309 Bow BAZAAR STREET, CALCUTTA

MOSCOW

PAINTED BY

F. DE HAENEN

DESCRIBED *BY*

H. M. GROVE

LONDON
ADAM AND CHARLES BLACK

Contents

CHAPTER I

PAGE

HISTORICAL. 1

CHAPTER II

HISTORICAL—*(continued)* *6*

CHAPTER III

IMPRESSIONS O F MOSCOW *9*

CHAPTER IV

THE KREMLIN 15

CHAPTER V

THE TREASURY, ETC. 34

CHAPTER VI

PICTURE-GALLERIES, ETC. 39

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC. 48

CHAPTER VIII

SOCIAL AND OTHER CHARACTERISTICS . 82

CONTENTS

CHAPTER IX

PAGE

CUSTOMS AND INSTITUTIONS 99

CHAPTER X

LIFE IN MOSCOW. 119

INDEX 135

List of Illustrations

IN COLOUR

1.	THE SAVIOUR (SPASSKY) TOWER OF THE KREMLIN	*Frontispiece*
		FACING PAOK
2.	THE KREMLIN	2
3.	A RICH MERCHANT AND HIS WIFE	12
4.	THE 'TSAR BELL'	**20**
5.	THE 'TSAR GUN'	**22**
6.	THE CORONATION OF THE EMPEROR	**28**
7.	HERALDS ANNOUNCING THE CORONATION OF THE EMPEROR	**30**
8.	BELL-RINGERS	**36**
9.	THE SPASSKY (SAVIOUR) GATE OF THE KREMLIN .	**52**
10.	THE PLACE ROUGE	**54**
11.	TERRACE OF THE KREMLIN	**60**
12.	IN THE ENVIRONS OF MOSCOW: AWAITING THE POSTMAN	**84**
13.	PEASANTS VISITING MOSCOW	**100**
14.	THE POOR OF MOSCOW WARMING THEMSELVES AT STREET FIRES IN WINTER	**108**
15.	THE IMPERIAL OPERA HOUSE AFTER A GALA PERFORMANCE	**124**
16.	A TOBOGGAN SLIDE	**132**

IN BLACK AND WHITE

FACING PAGE

17. THE WEDDING OF A NOBLEMAN 9
18. THE SMALL GOLDEN PALATA, OR TSARITSA'S HALL, IN THE KREMLIN. 16
19. A SCENE IN THE KREMLIN DURING THE CORONATION OF THE EMPEROR 25
20. A DROSHKY DRIVER KISSING HIS HORSE GOOD-MORNING 32
21. PETROVSKY PALACE. 41
22. THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN 48
23. NOTRE DAME DTBERIE (THE IBERIAN VIRGIN) . 57
24. THE CHURCH OF ST. BASIL IN THE PLACE ROUGE ON CHRISTMAS EVE. 64
25. THE FIRE BRIGADE. 73
26. A STREET VENDOR OF SALT HERRINGS 80
27. BEGGARS. 89
28. REFRESHMENTS : COFFEE AND VODKA 96
29. SOLDIERS DANCING IN BARRACKS 105
SO. AN OPEN-AIR KITCHEN. 112
31. A MIDDLE-CLASS FUNERAL. 121
32. A SLEIGH WITH BLUE SILK NET, TO PREVENT THE SNOW FROM SPRAYING THE OCCUPANTS; THE KREMLIN IN THE BACKGROUND 128

MOSCOW

CHAPTER I

HISTORICAL

'COME to me, brother, to Moscow.' Little did old Prince Urie Dolgorouky think, when he wrote this invitation to his friend Prince Sviatoslav Olgovitch, in 1147, that he was writing an historical document. However, it has become so, for this is the earliest authentic document which mentions Moscow.

Before then the place where Moscow now stands was called Kuehkova, after the Kuchki family, who owned the land. However, old Prince Dolgorouky acquired the land, built a strong wooden wall round the little village, lodged in it a small garrison, and renamed it Moskva, or 'the place by the bridge.' However, his little fort was completely destroyed by fire a few years after.

In 1272 Prince Daniel Nevsky settled at Moscow, which from that year became a separate princedom.

Thanks to its central position, and to the wily policy of its Princes, the population of the town rapidly increased, as also the wealth of its Princes. For their own safety the old Princes fortified with strong wooden walls the little triangle of high ground contained on one side—the south—by the Moscow River, and on the west and north by a small river, with marshy banks — the Neglinia. This was the Kremlin, the fortress. Moscow became so important that the Metropolitan forsook Vladimir, the old Church capital, and moved to Moscow, where the first stone building in the town, the Cathedral of the Assumption of the Holy Virgin, was built in 1339, under the superintendence of foreign architects, as the Russians only understood wooden buildings. In 1367 the whole of Moscow, including the wooden walls of the Kremlin, was burnt down. Prince Dmitry Donskoi then had a stone wall built round the Kremlin. This was badly constructed, and was replaced, early in the fifteenth century, by the walls now standing, which were constructed under the direction of Italian architects.

Owing to its central, and consequently protected, position, Moscow suffered less than any of the other princedoms in Russia from the invasions of the

Tartars, Swedes, Poles, etc.; consequently people flocked to it for shelter, the population rapidly increased, and the coffers of the Moscow Princes became well filled.

When the Tartars put up the post of Grand Prince (or Grand Duke, as we say now) for auction, the Moscow Princes easily outbid the others, and thereby still more increased their wealth and influence. Ultimately the Princes of Moscow became looked on as hereditary Grand Dukes of Russia. This brings us to the end of the fifteenth century, when the Tartar yoke was nearly broken. Moscow is now vastly improved; Byzantine architects are building stone palaces for the wealthy nobles, and the Grand Dukes of Moscow now style themselves ' Monarchs of all Russ.'

Ivan I I I. (1462-1505) married Sophia Palaeologus, niece of the last Emperor of Byzantium, and on the fall of Constantinople considered himself the heir of the Byzantine Emperors, and adopted the double-headed eagle as his arms. Hundreds of Greeks and Italians came to Moscow with Sophia Palaeologus and on the fall of Byzantium, and brought Greek art with them. In 1547 Ivan IV. was crowned in Moscow with a royal diadem, and assumed the title of Tsar, which for so long had

been the attribute of the Tartar Khans. Ivan earned the name of 'the Terrible' by his extraordinary cruelties. However, he was an unscrupulous, sagacious, powerful, and politic ruler, and did as much to raise the fortunes of his country as Oliver Cromwell did for England. During his reign the Cossack Yermak conquered Siberia, and it was added to Ivan's dominions.

The growing influence of this the first Tsar of Muscovy is shown by the fact that England opened up commercial undertakings with Moscow, and sent out expeditions under Richard Chancellor in 1553, and Sir Hugh Willoughby. Ivan was so impressed by their accounts of the greatness of England that, having just got rid of his seventh wife, he sent over an Ambassador to England with a letter to his 'good friend' Queen Elizabeth, requesting her to send him out a bride from her family. Queen Elizabeth suggested Lady Mary Hastings, daughter of the second Earl of Huntingdon, who was of royal blood. The Russian Ambassador, Pizemsky, returned to Russia with glowing accounts of the bride, and also with the Order of the Garter (this is still preserved in the treasury in Moscow) for Ivan, who was so pleased that he gave the English the monopoly of

Russian trade. However, Ivan died suddenly, in 1584, before the negotiations were completed, and Lady Mary Hastings escaped being Ivan's eighth bride.

Horsey writes: 'Ivan Vasiliwich was full of readie wisdom, cruel, bloudye, merciless: he was sumptuously intomed in Michell Archangel church, where he remains a fearfull spectacle to the memory of such as pass by or heer his name spoken of, who are contented to cross and bless themselves from his resurrection againe.'

CHAPTER II

HISTORICAL *(continued)*

THAT MOSCOW had enormously increased in size and population is clear by the fact that towards the end of the sixteenth century there were 9,000 foreigners living in the * foreign quarter.'

In 1343 we read that twenty-eight churches perished in a great fire, and in 1366, when the Tartar General Tokhtamish captured the town, over 24,000 persons were killed in it. Under the walls of the Kremlin there sprang up a thriving little business town. In 1534 a wooden wall was built round it, which was replaced two years later by the brick and stone wall, about two miles in length, which is still standing. This now represents ' the city.' According to an old census, in 1520 there were already 41,500 houses in Moscow.

The town still went on rapidly increasing outside the Kremlin and the ' Kitai-gorod,' or city, and a stone wall was built round this, the so-called ' White Town,' in the days of Feodor, son of Ivan the

Terrible and Boris Godunoff, who succeeded him. This wall was about five and a half miles long. The town went on increasing in size, and now building commenced also on the opposite side of the river. In 1633, owing to fear of invasion by the Tartars from the Crimea, a ditch and fence were constructed round it. In 1637-1640 inside the ditch was thrown up a great embankment of earth, faced with beams, with a strong palisade on top. Owing to this earthen rampart, this part of the town became known as the 'Earthen Town.' The shape of Moscow within this rampart was a rough circle, the circumference of which was nearly twelve and a half miles. The city has increased enormously in size since then, but no further fortifications were ever erected.

In 1689 Peter the Great ascended the throne, and in 1703 he commenced to build St. Petersburg, which he created the new capital, he himself taking the title of Emperor.

Elizabeth, Peter the Great's daughter, reigned from 1741 to 1762. She caused the rampart round the *Earthen Town' to be removed, and the moat round it to be filled in. The ground that had been thus occupied she converted into a long series of boulevards. She then had the wall round the

'White Town' removed, and with the bricks built the huge Foundlings' Home on the banks of the river, and another line of boulevards occupied its site. In 1755 she also founded the Moscow University, the first in all Russia.

In 1812 we have the French invasion, and Napoleon's short occupation of Moscow, in the reign of Alexander I. Most of old wooden Moscow then perished by fire, and when the city was rebuilt the generality of the houses were brick. At the present time no wooden buildings are allowed to be constructed in the town.

In this short sketch we have brought Moscow from the small wooden fort put up by old Prince Dolgorouky in 1147 to the present city, with its population of 1,400,000, which is rapidly increasing, and now has an area the same in extent as Paris.

THE WEDDING OF NOBLEMAN

CHAPTER III

IMPRESSIONS OF MOSCOW

A FOREIGN traveller in Russia—I think it was the German Legate Herberstein—wrote, *circa* 1460: 'If Moscow is not in Asia, it certainly is on the very edge of Europe, and very close to Asia.'

Though, naturally, the town has greatly changed in all respects since that was written, still, I think all paying their first visit to Moscow, and especially those who have been in the East, cannot help feeling how much of Asia there still remains. For instance, the types you meet in the streets. I do not allude to the Tartars or Armenians, who are Asiatics pure and simple, but the peasants. To see those big, burly fellows, with their sunburnt faces and fur caps and sheep-skin coats, you are irresistibly reminded of the Pathan or Afridi you meet in the bazaars in Peshawur or Northern India in their poshteens. You notice such common traits. The Russian peasants do not walk alongside one another and talk, as ordinary Europeans:

they walk one behind the other and talk over their shoulders to the man behind, just as the natives in India do. In the bazaars in India the whole talk is 'pici' and 'rupees'; so here all the talk is 'copeks' and 'roubles.' Then, again, just as in India nothing in the way of buying or selling can be effected without shouting, gesticulating, chaffering, so here, if a peasant goes to buy anything for himself or his wife, he is seized by the employes of the various shops, whose business is to stand about by the shop-doors and secure anybody who looks like a customer, nearly torn into pieces by the representatives of the various firms, and finally dragged into a shop, where the methods of bargaining, etc., are purely Oriental. The shopman begins by asking twice as much as he is really prepared to take, and the customer offers one-half of what he is really prepared to pay. After hours of heated bargaining, each party declaring he is being ruined, a deal is ultimately effected by compromise. The noise and excitement accompanying these transactions are absolutely Oriental, and so also are the smells one meets in the by-streets and courts where the shops with goods for the peasants are situated.

The Moscow merchant classes are proverbially

conservative. It is not long since that the beauty of a lady and her chances of making a good marriage were calculated very largely, if not mainly, by her weight and stoutness. No rich man would marry a thin girl; it would be a reproach to him and a bad advertisement for his business.

The long Tartar rule in Russia left deep impressions, and one of the deepest was on the way the Russian women were treated. Till the times of the Tartars they were quite free, but after that they seem to have been mainly confined to the *terem,* or women's apartment. In the old portion of the palace you see the *terem,* and above it is a small gallery with little windows of talc. Tradition says that the old Grand Dukes or Tsars and their courtiers used to look on the ladies walking there, to aid them in selecting a bride, as they apparently did not see them otherwise.

When Peter the Great came to the throne and established his capital in Petersburg, one of the greatest fights he had was to induce the nobles to allow their wives and daughters to come to Court, and when he ultimately got their consent, it was no easy matter to induce the ladies themselves to come. Even now the ladies' part of the house

is usually upstairs, away at the back of the house.

Until quite a few years since it was considered impossible for a lady to walk in the streets. If she went out she must drive, and must have with her a male or female servant. If by any chance a lady had to walk in the streets, she put on her oldest and shabbiest attire; hence, if you met a smartly-dressed person you were pretty safe in thinking it was an actress or a *demi-mondaine.* However, the last few years have worked wonders, and now the fashionable streets are full of smartly-dressed ladies promenading up and down, with the usual retinue of well-dressed men, for the Russians are very gregarious and hate being alone anywhere. Their idea of enjoyment is a crowd. If you go for a walk you must form a party, and must all walk and talk together, or you are voted unsociable, if not rude.

In another respect Moscow is quite Oriental, and that is in its hospitality. In this respect it is quite different from Petersburg. In Zabielin's ' History of Moscow ' he alludes to this, and, with a note of pride, says that the very first mention of Moscow was old Prince Dolgorouky's invitation to his neighbouring Prince to come to Moscow, where he

A RICH MERCHANT AND HIS WIFE

had prepared ' a strong feast,' in 1147. This traditional hospitality continues now. I still remember my first experience of this. Just after I came to Russia, in the family in which I was staying, one of the ladies had an *imenina*, or ' names-day '—*i.e.*, it was the calendar day of the saint after whom she was named, and in Moscow, at all events, the ' names-day' is looked on as far more important than the birthday. The guests arrived about 12 noon, and shortly after we sat down to dinner. This lasted about four hours, and then immediately tea was brought for the ladies and cognac and cigarettes for the men. Relays of fresh tea kept on arriving, with fruit and sweets, till about 10 p.m., when supper was laid, and we ultimately rose from supper at about 4 a.m. That was certainly for a ' names-day '; but if you have an introduction to a Russian house, you will be asked to call any evening. When you arrrive you will be entertained with fruit, tea, sweets, and cigarettes galore. After staying an hour or so you rise to leave, but your host will not hear of it—you must stay to supper. Supper may last any time, but you need not expect to get away before 2 to 3 a.m. If you insist on leaving earlier your hosts will be very disappointed and somewhat

hurt, as is also the case if you do not eat heartily of all the numerous and excellent dishes they press on you.

The old Russian proverb says, 'The mouth is rejoiced with a large piece,' and your host in helping you acts up to the spirit of the proverb.

CHAPTER IV

THE KREMLIN

ALTHOUGH MOSCOW is such an ancient city, there are now very few remains of its old buildings. Beyond the Kremlin walls and buildings, and a certain number of churches, there is virtually nothing in the whole city that is 200 years old. This may be accounted for by the fact that the Russians always preferred wooden buildings to stone ones, and by the numerous terrible fires which devastated the city time after time. However, even if there were nothing ancient in Moscow besides the Kremlin, that would make up for all other deficiencies.

I have shown over the Kremlin numerous people who have travelled all over Europe, if not over the world, and they unite in saying that it is unique. To compare it with England, it represents Westminster Abbey, St. Paul's, the Tower of London, and the contents of the Tower of London rolled into one. It is the keystone of Russian history,

and the men who lived in it were those who, out of a collection of petty and weak princedoms, created the mighty Russian Empire.

The Kremlin is well situated on the highest ground in Moscow. To the south, the walls in old days were washed by the river, which is now confined by an embankment, leaving space for traffic. To the east and west were deep moats, filled by the stream, the Neglinia—which now runs underground in pipes to the west of the Kremlin. The moat on the eastern side has been entirely filled in, and that on the west partially so, the hollow remaining having been converted into a garden.

If you enter the Kremlin by the northern or Nicholas gates, to your right is the Arsenal, built by Peter I. in 1702-1736. It was blown up by the French in 1812, but was rebuilt by Nicholas I. To the left are the Law Courts, a handsome triangular block, built in the days of Catherine II.—about 1780. Immediately facing you, in front of the gates, is a small ornamental cross, of ancient Russian design, erected to commemorate the spot where the Grand Duke Serge, then Governor-General of Moscow, was assassinated by a bomb.

All along the walls of the Arsenal are arranged

THE SMALL GOLDEN PA LATA, OR TSARITSA's HALL, IN THEMRE N. *(Page26)*

hundreds of field-guns and mortars, captured from the French in their retreat from Moscow.

In the background are the barracks of the Grenadiers. Behind the barracks are the three ancient cathedrals—that of the Assumption of the Holy Virgin, built in the fourteenth century; the Cathedral of the Annunciation, built at the commencement of the fifteenth century; and that of Michael the Archangel, built early in the fourteenth century. The old Assumption Cathedral was badly built, and the present building was reconstructed under the guidance of Italian architects, being consecrated in 1479. The cathedral has seen troublous days, and was looted and partly destroyed by the Tartars, Poles, and French, only the old walls still remaining of the original building. The old wall-paintings, of the seventeenth century, are very quaint. Some of the icons are very ancient. Among the relics are one of the nails with which our Lord was fastened to the cross, a fragment of our Lord's robe, and a fragment of the Virgin's robe. The coronations of the Russian monarchs have for centuries always taken place in this cathedral, and most of the official services are also held here.

The original Cathedral of the Annunciation was

founded in 1397, but, owing to faulty building, had to be virtually reconstructed in 1489. The wall-paintings in the interior are most interesting, especially the history of Jonah. The cathedral is connected with the palace by a covered passage, by which the old Kings and Queens entered the building. In ancient times the Grand Dukes and Kings were always christened and generally married here. When Ivan the Terrible was excommunicated, and therefore unable to enter a church, he had a small chapel built on to the cathedral, with a special entrance. A window was made in the wall of the cathedral, through which he could look, and thus take some part in the services. He also collected and deposited in his chapel various highly venerated relics. This still exists, and a niche in the wall is pointed out as his seat.

The Archangel Cathedral was built, in 1333, of wood, but had to be pulled down in 1505, a new stone edifice being started at once, under the superintendence of a Milan architect, which was consecrated in 1509. However, it has had to be renewed several times since, the last time being in 1813, as it was very greatly damaged by the French. This cathedral is the burying-place of the Russian Grand-Dukes and Tsars up to the days of Peter

the Great. Here, in a separate chapel, is buried Ivan the Terrible, alongside his son, whom he killed in a fit of rage with his own hands. Here, also, are the tomb and various relics of the heir-apparent, Dmitry, who was murdered, and of Prince Michael of Chernigoff, who was tortured to death by the Tartars. In the robe-room of the cathedral are a very fine old New Testament of the twelfth century and the cross that Ivan the Terrible always wore.

Alongside the Archangel Cathedral is the lofty belfry constructed by Boris Godunoff, who became Tsar of Russia on the death of his semi-imbecile brother-in-law Feodor in 1598. With Feodor the old line of Rurik became extinct, as Boris GodunofF had arranged that Feodor's only son, Dmitry, should be murdered in 1591. The people, though there was no direct proof of it, were all convinced that GodunofF had murdered the heir-apparent, Dmitry, and every national disaster which afterwards happened was attributed either to GodunofFs machinations or to the anger of God at such a sinful man becoming Tsar. He was, in the popular opinion, responsible for the terrible famine of 1601, and with a view to providing work for the people, he caused the great belfry of Ivan the Great to be built. It is interesting as the first known instance of famine-

relief work in Russia. Needless to say, Boris Godunoff died a violent death, in 1605: he would seem to have been poisoned, though this has never been actually proved.

The belfry is a massive building, 327 feet high. When Napoleon was in Moscow, in 1812, he heard that the cross at the top of the belfry was of solid gold, so he had it taken down. However, it proved to be of iron, so Napoleon shot the false informers. The belfry was greatly damaged by the French, who tried to blow it up. The great bell weighs 66 tons, and is only rung on great occasions, such as New Year, Christmas, or Easter. The next largest bell weighs 33 tons. At the foot of the belfry, on a granite basement, stands the 'Tsar-Bell,' badly cracked, and with a massive piece broken out of it. When it was cast, in the days of Boris Godunoff, it weighed very nearly 135 tons. It was recast in the middle of the seventeenth century, and, after great efforts, was raised to its place in the arch of the belfry—about half way up. However, two years after a fire destroyed its supports, and it fell and was broken. It lay in the ground where it was about 100 years, and then, by orders of the Empress Anna, it was recast on the spot in 1735. The scaffolding for re-raising it to

THE "TSAR BELL

its place was just ready when, in 1737, by some mischance, the scaffolding was set on fire. The large amount of cold water used to put out the lire, which fell on the bell, which was nearly red-hot, caused it to crack so badly that a large piece fell out. After that the bell again lay in the ground nearly 100 years, till, in 1836, the Emperor Nicholas I. had it raised and placed on the granite pedestal where it now stands. The bell, after its recastings, was much larger than its original size, as various alloys were added. Its present weight is just on 200 tons ; it is 19 feet high and 60 feet in circumference. The clapper is over 18 feet long.

Close by the great bell is another massive monument of Russian casting. This is the 'Tsar-Gun.' It was cast in Moscow in 1586 by a Russian smith, and weighs 40 tons, is close on 20 feet in length, and the diameter of the bore is almost exactly a yard. Needless to say, no shot has ever been fired from it.

At the back of the cathedrals, facing the river, is the main Kremlin Palace, built in the shape of an irregular hollow square, with a large courtyard in the centre. In the courtyard stands the oldest church in Moscow—St. Saviour's in the Wood,

so called because when it was built, early in the thirteenth century, all the ground now occupied by the Kremlin was a virgin forest. The present building was finished in 1527. In ancient days it was the chapel of the Grand Dukes and Duchesses, and till the Archangel Cathedral was built was also their burying-place. The old church saw many a strange sight, and in it was shaved the head of many a Princess whom, for political reasons, it was considered advisable to cut off from the world—alias, to lodge in a nunnery. Not a few Princes also were here, voluntarily or against their own will, shorn preparatory to entering a monastery.

The spot now occupied by the palace has from the earliest times been the site of the residence of the Grand Dukes and Tsars of Muscovy, or Russia. In ancient times the building was called the Prince's Court, and when the Grand Dukes of Moscow became Tsars, the name was changed to the King's Court. Till the days of Ivan III.—the latter end of the fifteenth century—the palace was a wooden building; however, he summoned Italian architects, who finished building him a stone palace in 1508. Owing to the building being constructed by Italian architects and to the influence of Sophia Palaeologus, Ivan's wife, the building, both exter-

THE "TSAR GUN"

nally and internally, bore a distinctly Byzantine appearance. Nearly every successive monarch built on a certain amount, but these additions were in a strictly Russian style of architecture. The only exception was the ' false Dmitry,' whose tastes were entirely Polish. When the Poles overran Russia, the old King's Court fell into almost complete ruin, and was entirely looted of all its treasures. The first of the Romanoffs, Michael (1613-1645), had to entirely restore the palace, and his successor Alexis also did a great deal. Under their guidance the palace was placed in an excellent state, and was magnificently adorned and fitted up-

Peter the Great virtually left Moscow, and resided at his estate of Preobrajensky, before he moved to Petersburg and allowed the palace to fall into a sad state of decay, and it was only for his marriage with Catherine that Peter had the buildings repaired at all. However, nearly the whole palace was burnt down in 1737. The palace was rebuilt by the Empress Elizabeth. However, the great fire of Moscow, when Napoleon was obliged to abandon the city, in 1812, again destroyed virtually the whole building. The present palace was built in the days of Nicholas I . , and was consecrated in 1849. The main block of the palace, the state

apartments, faces south, the windows looking over the river. To the east of the building joins on the old Granovitia Palata, and at the back of the building, on the other side of the palace courtyard, is what is left of the old palace.

The exterior of the palace is very simple, and the block is only two stories high. In the palace are 9 churches or chapels, 7 courts, and 700 rooms, which can contain 20,000 persons.

As you enter the palace, to the left are the Imperial apartments, to the right a staircase, which joins the palace with the Cathedral of the Annunciation, and facing you the main staircase. As you turn to the right at the top of the staircase, you enter the St. George's Hall, about 80 by 25 yards. The walls are draped with the colours of the ribbon of the Order of St. George, the principal Russian military Order, corresponding (in some of the grades) to our V.C., and on marble slabs let into the walls are engraved all the names of the knights of the Order. The Order of St. George was founded by the Empress Catherine I I . in 1769.

From the St. George's Hall you pass into the Alexander Hall—*i.e.*, of the Order of St. Alexander Nevsky, which was founded in 1735. The furniture and drapery of the walls are of the colour of

A SCENE IN THE KHEMLIN DURING THE CORONATION OF THE EMPEH

the ribbon of the Order, deep crimson. On the walls are pictures by Professor Mailer illustrating incidents in the life of St. Alexander Nevsky.

Passing on, you come into the St. Andrew's Hall, the walls of which are draped with pale blue, the colour of the ribbon of the Order, which was founded in 1698 by Peter I. At the far end of the room, on a slight elevation, are three thrones, used at the time of the recent coronation by the Emperor and the two Empresses. There is a splendid view from the windows of this and the Alexander Hall across the river.

Beyond the St. Andrew's Hall is the Chevalier-Garde Room, where the guard of honour is stationed on the occasions of state reception. The walls are of white marble. From the Chevalier-Garde Room you enter the Catherine Hall. The Order of St. Catherine the Martyr was founded in 1814.

This is the Empress's throne-room. The walls are draped in white silk, embroidered with the initials of the Order (L. S. F. R.). The throne is on a slightly raised dais, and the canopy is of crimson velvet. The pillars of malachite are very fine and costly, as also the crystal candelabra. Joining the Empress's throne-room is the state drawing-roam, in the Renaissance style, the walls draped with

cloth of gold on a green background. The Chinese and Japanese candelabra are very handsome, as also the inlaid buhl tables.

Off the drawing-room are the state bedroom and dressing-rooms. The latter are interesting, as they were made to show the skill of the Russian carpenters, and take to pieces, there being virtually no nails employed in their construction, but each portion fitting accurately into its position. Beyond the dressing-rooms comes the Winter Garden, in which is a beautiful collection of tropical palms and plants.

From the Winter Garden you pass into the heir-apparent's apartments. The drawing-room is called the Silver Room, as most of the objects—chairs, tables, picture-frames, etc.—are of pure silver. On the walls are four very fine tapestries, illustrating the adventures of Don Quixote. Some of the furniture in the study and bedroom is also interesting and of beautiful workmanship.

Passing on, one enters the old part of the palace, and passing the corridor, off which are the rooms of the maids of honour, you reach the small Golden Palata, or hall. This was built by Feodor, son of Ivan the Terrible, for his bride Irene, sister of the celebrated Boris Godunoff. At one time this was

the Patriarch's audience-chamber, but became that of the Grand Duchesses and Tsaritsas. The walls are decorated with frescoes, illustrating well-known epochs in the history of Christianity.

From the small Golden Palata, or Tsaritsa's Hall, you pass into the Vladimir Hall, built in honour of the Order of St. Vladimir, the walls being of pink marble, and the emblems of the Order on the ceiling. The anterooms of the hall lead to Red (or Beautiful) Staircase and to the celebrated Granovitia Hall. The walls are covered with frescoes illustrating Biblical or historical scenes.

The existing Beautiful Staircase was built after the great fire of 1737. Before then the old staircase had a gilded roof over it, whereas now it is open. It leads from the Granovitia Palata to the Cathedral of the Annunciation in three flights. The old staircase is connected with many an historical scene. From the staircase in old times the Tsars distributed alms to the beggars on their way back from Divine service; here they received the Patriarchs and chief boyars, or nobles. Here took place many an historical murder in the troublous times of past history, and along this staircase have passed all the Russian monarehs since the days of Ivan III. on their way to the Cathedral of the

Assumption for their coronation. Now the staircase is used only for state entrances to the Cathedral of the Assumption, and from it the Emperor bows to the people assembled on the square beneath. The Granovitia Palata was built by Ivan III. in 1487-1491. It was intended for state functions, such as the reception of foreign Ambassadors, etc.

Feodor, son of Ivan the Terrible, had the walls decorated with frescoes, in the quaint old Byzantine church-painting style. Among them are representations of the creation of the world and of the human race; the acts of David and Solomon, the story of Joseph, and a series of portraits of the Russian monarchs from the days of Rurik. However, the hall fell into a bad state of repair, and was done up again in 1882 by order of Alexander IL

In the middle of the hall is a large square pillar, which supports the arches of the roof. When a state function is to be held, or a procession is to pass through the hall, the shelves on this pillar are decorated with silver vessels of all sorts. These are gifts made by foreign monarchs to the Russian Tsars and Emperors. At other times these magnificent vessels are lodged in the Treasury. The old English vessels are really superb, and I have been assured by connoisseurs who know our English

THE CORONATION OF THE EMPEROR

collections that we have nothing to be compared to the display in this the old capital of Russia.

In the hall is a throne, and round the walls are oak benches, carved in the antique Russian style. The carpet is a very strange one, and has been embroidered in old Russian designs by the nuns of the nunnery of St. John.

High up in the wall is a semicircular window. This looks into the hall from the women's rooms. According to old Russian custom (which had been deeply affected by contact with the Tartars) women could not be present openly at men's carouses, debates, etc. As the ladies were curious, the window was constructed to enable them to see and hear, while they themselves remained invisible and apart. This historical chamber is now only used at the time of the coronation. In it the Emperor receives the congratulations of his relations and of the representatives of foreign Powers, and here he then dines in state, waited on by his nobles.

Going back along the anterooms and across the Vladimir Hall, one comes to the staircase leading up to the old *Terem,* or private portion of the palace, which is shut off from the main palace by a gilt barrier. At the foot of the staircase is a small church, which, as it is also fenced off by a gilt

barrier, is known as 'the Church of our Saviour behind the Gilt Barrier.' This was the palace church, and is over the Tsaritsa's Palata. It was built by the Tsar Michael in 1635, but has been redecorated several times since then, the last occasion being in the time of Nicholas I. Fortunately, the renovations have all been carefully carried out, in the old style, to harmonize with the rest of the church. In the church are some ancient icons of the fifteenth-century style, brought from Byzantium, according to tradition, by Sophia Palseologus.

The old Terem Palace is a five-storied building, and is a perfect example of an old Russian princely wooden building. The old palace was built by the Tsar Michael early in the seventeenth century. The first room is the dining-room, the walls and ceiling of which—all in small arches—are painted all over, as also are the quaint ancient stoves. In the windows—diamond panes—instead of glass, is talc, and the floor is very curious. Then follows the Council Chamber, also decorated with wall-paintings. Beyond this is the Throne-Room, with its ancient furniture, and the old chair used by Tsar Michael. The walls are painted red, picked out lavishly with gold. On the arches of the roof are paintings of our Lord, and representations of

HERALDS ANNOUNCING THE CORONATION
OF THE EMPEROR

OSMANIA UNIVERSITY

the coats of arms of the princedoms and districts of Russia. In a silver coffer is preserved the document about the election of Michael Romanoff in 1613 to be Tsar of Russia, and the founder of the present Russian dynasty. Another coffer contains the royal decrees for the foundation of the Patriarchate in Russia. When Peter the Great was strong enough, he did away with the Patriarchate. The power of the Patriarchs as sole heads of the Russo-Greek Church was enormous, and often clashed with that of the Tsar, generally to the advantage of the Church. Peter would not have any rivals, so he constituted himself Head of the Church, abolished the post of Patriarch, and instead appointed as co-heads of the Church the Metropolitans of Kiev, Moscow, and Petersburg. He thoroughly understood the old maxim 'Divide et impera,' and his work was completed by the appointment of a layman to be Procureur of the Holy Synod.

There is no doubt that the little old rooms of the Terem Palace are far more interesting in every way than the modern building. Looking at the plain little rooms, one can hardly realize that this was the palace of a powerful and haughty race of monarchs.

From the Throne-Room one passes into the state bedroom, which is quite a small room, with a square four-poster carved wooden bed. The old silken coverlet is historical, as it was a gift from an old Emperor of China.

Off the bedroom is a small oratory, with various ancient icons and a fine old manuscript Testament. From the oratory runs a small corridor, which is really a gallery, whence one looks down on a long, narrow room below. Tradition says that the old Tsars and Princes used to use this gallery for the purpose of having a good look at the ladies of the Court, who used the room below as a promenade. By Court etiquette, the men saw but little of the ladies, so that the little gallery upstairs was a convenient conning-tower, whence the young Princes could see how the ladies looked in their indoor garments.

To see the present Imperial apartments, one has to return to the main entrance of the palace. Passing through the vestibule, the first room is the dining-room. The walls are of yellow marble; the pine-wood furniture is very handsome and of beautiful workmanship, and there are some handsome statues.

Next is the drawing-room, a white room, with

A DROSHKY DUIVER KISSING MIS HORSE GOOD-MORNING

Louis XIV. furniture, and many beautiful S&vres vases. The inlaid doors are of great beauty. Thence across an anteroom one enters the Empress's study, the furniture of which is old buhl, and is magnificent. Next is the room of the ladies-in-waiting, with walnut-wood furniture, and beyond that the bed- and dressing-rooms, in which are some very ancient icons in valuable settings.

The Emperor's study is very plainly furnished with bookshelves and ordinary leather chairs, etc. Beyond this are a reception-room and the rooms for the Imperial children.

CHAPTER V

THE TREASURY, ETC.

THE Treasury, or, as it is called in Russian, the 'Palace of Arms,' is a separate block from the palace, but one can enter from the Winter Garden. At the entrance, in the vestibule, are Peter the Great's carpenter's lathe, some small guns of the time of Pugatcheff's Insurrection in 1774, and some suits of armour of the sixteenth and seventeenth centuries. On the walls of the staircase are more suits of armour and some historical pictures. The collection in the Throne-Room is most interesting. The most ancient relic is the celebrated Monomakh's cap, which was sent by the Emperor of Byzantium in 1116 to the Prince Vladimir Monomakh. The top is of sable, and it is richly embroided with pearls and precious stones. In the cap of the Tsar Michael (1627) is a magnificent and unusually large emerald. John's cap (1687) is almost entirely of diamonds, there being more than 900 stones.

The Imperial crown has in it a wonderfully fine and large ruby, which was purchased in 1676 in Pekin. There are besides various other historical caps or crowns, such as that of the last King of Kazan, that of the Kings of Georgia, and the Maltese crown, presented by the Maltese to Paul I. in 1798.

There is also a tine collection of sceptres and staffs. The most interesting thrones are the ivory one sent to John I I I . by the Byzantine Emperor Constantine Palaeologus; the diamond throne presented to the Tsar Alexis Michailovitch by the Armenian Commercial Society in 1659; and the Persian throne sent to Boris Godunoff in 1605 by the then Shah of Persia Abbas. There are also various coronation robes and uniforms. It is interesting to notice on the breast of the coronation tunic of the Emperor the little square, which is unbuttoned at the due time in the service, and under which is the bare skin, that the Emperor may be anointed with the holy oil.

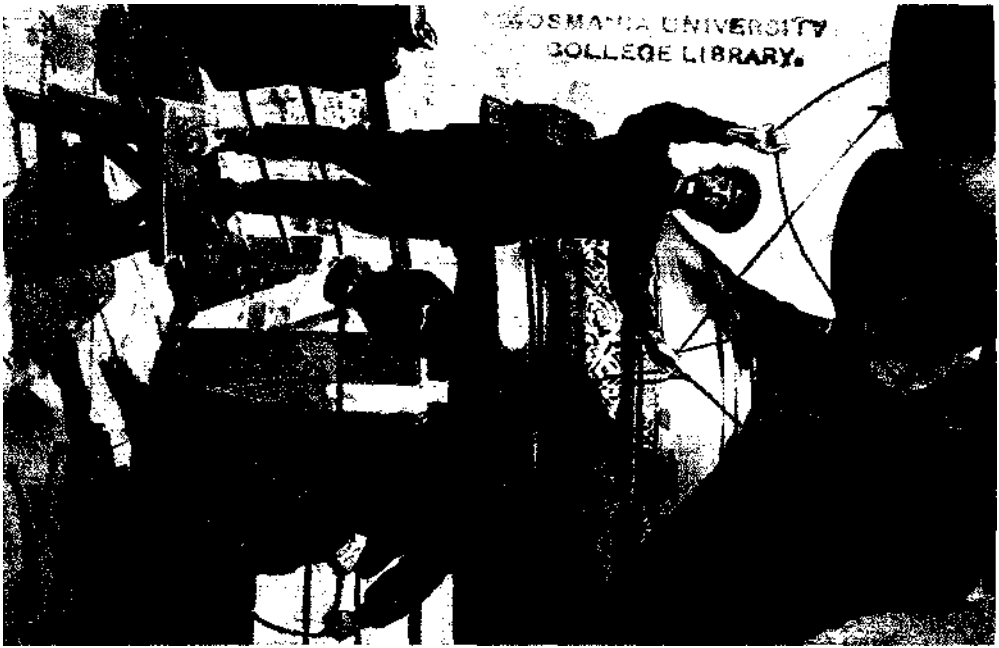
In the Trophy Hall are various thrones, also a large collection of flags, captured from the French, Poles, and Hungarians, the keys of various Turkish and Polish fortresses, and portraits of various Russian Emperors and Empresses. It is gratifying

to British visitors to notice that there is not a single British flag exhibited here as a trophy of war. I believe that only one British flag was captured during the Crimean War, and that was from a pinnace of one of our warships, which was blown ashore during a storm. This flag was sent to Moscow, but the Emperor would not allow it to be exhibited, as it was not taken by Russian prowess. I believe it is preserved in the Treasury, but it is not shown.

In the Silver Hall is a magnificent collection of silver vessels of all sorts, some Russian and others gifts from various nations. Prince Vladimir of Chernigoff's drinking-cup is remarkable for its dimensions—it is 15 inches in diameter. The collection of foreign silver is magnificent. I am assured by many travellers who know our own English collections that we have nothing in England that can compare with the display of old English silver ware exhibited here, all being presents to the Russian Tsars and Emperors. There are also some portraits and statues in the hall.

The remaining halls on the upper story are mainly devoted to collections of armour, weapons, and saddlery. One of the most interesting objects is the helmet and coat-of-mail of Prince Yaroslaff,

BELL-RINGERS


OSMANIA UNIVERSITY
COLLEGE LIBRARY.

which was found on the field of the Battle of Lipetz, which took place in 1216. Another is the two-pointed sword, 'Zulphigar,' which belonged to Ali. On it, in Persian, is engraved: ' There is no one who is brave save Ali, and there is no sword save Zulphigar.' The saddles presented by the Sultan Abdul-Hamid to the Empress Catherine IL in 1775, and by Selim in 1793, are very handsome, and are studded with large emeralds, turquoises, etc.

In the adjacent halls are fine collections of armour, much of which is historical, and of carpets and ancient saddlery, bows and arrows, quivers, etc. Here is also shown Peter the Great's bed and camp equipment, also the throne of Khivar, which was captured by the Russian troops in 1873.

The old state carriages in Hall 8 are very fine, some of them being of English workmanship. One of these was used by the Empress Elizabeth for her journeys to and from Moscow and Petersburg. Another, presented by Count Razumovsky to the Empress Elizabeth, is striking for its enormous dimensions. In the Town-Hall are two of Napoleon's camp-beds, which were captured at the battle of Berezina in 1812, and two of his dinner services, captured at the same time, of most beautiful workmanship.

There is also a fine collection of old Russian coins. From this collection one sees the origin of the word 'rouble.' The Russian verb *roubeet* means to 'hack off.' The silver was carried about in long thin bars, and the rouble was a piece of a certain thickness which was 'hacked off' the bar. The size and weight of the old copper and bronze coins is enormous, and must have been most inconvenient.

Adjoining the Treasury is a quaint old building—the 'Poteshny Dvorets,' or Palace of Amusement. This was built by the Tsar Michael early in the seventeenth century as the palace theatre, and was used for mummers, jugglers, etc. Peter I. built a 'Temple of Comedy,' which was then used as the palace theatre, the old 'Poteshny Dvorets' being converted into a police bureau. About the middle of the eighteenth century it was fitted up as a temporary residence for the Empress, if she stopped at Moscow, and since 1806 it has been used as the official residence of the Commandant of the Kremlin.

CHAPTER VI

PICTURE-GALLERIES, ETC.

CLOSE to the Kremlin is the Varvarka, or the Street of St. Barbara. In this is an interesting relic of past times, the house of the Romanoff boyars (nobles). This old building was the town house of Nikita Romanoff, whose son Feodor was the father of Michael Romanoff, who, as a lad of sixteen, was elected by the *Zernsky Sobor,* or Meeting of the Land, in Moscow in 1613 as Tsar of Russia, and so was the first of the present Russian reigning dynasty.

Michael's father, Feodor, became, under the title of 'Philarett,' Patriarch of the Russian Church, which was of enormous advantage to his son, the youthful Tsar.

This old building is doubly interesting, for not only is it the cradle of the Romanoff family, but it is the only existing old boyar's house in Moscow. The house is built up the side of the hill, so that from the street it is but one-storied, whereas at the back of the building there are three stories.

Everywhere one sees the Romanoff crest, the rampant lion. The ground-floor is occupied by store-rooms, ice-cellar, kitchen, and servants' rooms. The kitchen is a roomy apartment, and the fire-place is large enough to have cooked a whole ox. The first story is occupied by five rooms. The rooms are long and very narrow, with talc instead of glass in the windows; hence they are rather dark. The first room was the family chapel, which, however, was only used on great festivals. Here are some ancient icons and crosses, and in cases round the room are various articles belonging to Philarett and Michael Romanoff. Next to this was the oratory, which was used daily for family prayer. In the living-rooms are preserved a collection of historical articles—seals, combs, clothing, sticks, Michael's sceptre, sword, etc. Then come two small rooms for the children, one the boys' room, and the other for the girls. The bedroom and ladies' apartments are in the wooden Terem, and here is a fair collection of ladies' garments, looking-glasses, etc. All the furniture and objects shown are strictly historical, but the building itself has been much restored, though the renovations have been made with care, to fit in with the spirit of the old house.

It was the custom that the boyar who was visiting another noble should bow low as he entered the room. However, a noble of higher rank would not demean himself by bowing to another of inferior birth to himself. Old Nikita Romanoff, however, made up his mind that everybody should bow who came to see him, and carefully had the door into his study made less than five feet high, so that it was impossible to enter his presence except in a bowing attitude, or by falling on one's knees. In either case the old gentleman's pride of race was gratified.

Tradition says that Michael Romanoff, the first of the present Russian dynasty, was born in this quaint little old house on the Varvarka; but the question has, I believe, never been decided. Anyhow, this is quite one of the most interesting buildings in Moscow, and is so small that one can see it thoroughly in less than half an hour. In another street just off the Kremlin, the Nikolskaia, or Street of St. Nicholas, is a handsome structure, painted blue, with a very fine Gothic facade. This is the printing-office of the Holy Synod, and was built in 1645. The present building was almost entirely reconstructed in 1814, but the original architectural features were carefully reproduced. ' In

the library is preserved the very first book—' Acts of the Apostles '—that was ever printed in Russia. This historic work was printed and finished on March 1,1564, by a deacon named Ivan Feodoroff. It is printed in large type, clear and good. Ivan Feodoroff died in poverty, forgotten by his generation, in the town of Lvoff in 1583, but now his old printing-press is preserved in this building as a valuable relic of the past, and a monument has just been erected to his memory. This printing-office of the Synod furnishes nearly all Russia with Bibles and religious books of various sorts.

What is especially interesting to British subjects is that over the main entrance from the street on the walls figure our British lion and unicorn; the shield, however, has been removed. The walls of the building are green, whereas the lion and unicorn are painted white, so that they stand out well. I have never been able to ascertain any true account of how they came to be placed there. I asked Professor Zabielin, who is the great authority on ancient Moscow, and his suggestion was that the building originally belonged to the Romanoff family, who put up on it their family crest, the rampant lion. Under the influence of foreign

ideas, he suggests that they added the unicorn to balance the shield and look more symmetrical. I asked the celebrated General Trepoff, when he was chief of the Moscow police, and his explanation is certainly feasible, though, as he added, it was merely his own supposition. He said that in old times the Nikolskaia was called the Posolskaia, or Ambassador Street, and that all the foreign Legates and Envoys used to put up there. His theory was that in all probability some British Envoy had stopped in the building in years gone by, and had put up the British arms, of which now only the lion and unicorn remain.

Opposite the Kremlin Palace, on the other side of the river, is the celebrated Tretiakoff Picture-Gallery. It was originally the private collection of Mr. P. Tretiakoff, a Moscow millionaire. He presented it and the building it is in to the town of Moscow, and he and his brother left a large sum of money for the upkeep of the gallery, and also for buying new pictures. In it there is a small collection of pictures by foreign painters, but the generality are from the brushes of Russian artists, commencing with those of the eighteenth century, in all about 3,000 pictures. The gallery is well worth visiting, were it only for the purpose of

seeing the collection of paintings and sketches by Verestchagin. His pictures of life in Central Asia are splendid—nothing could be better than the gates at Samarkhand, etc.—but what appeals especially to Englishmen is a large series of Indian sketches and studies. Verestchagin was, I think, two years in India, and his Indian sketches are very typical, and appeal strongly to anyone who has ever been in the East in general, or in India in particular. His large paintings of the snows in India—the real objects of his Indian trip—are truly magnificent, but unfortunately they are not in the Tretiakoff Gallery. Verestchagin's pictures and studies are the first ones one sees on entering the gallery. Even in some of his pictures one finds traces of the vein of melancholy which is nearly always present in Russian music, art, etc. I suppose it is the echo in the human soul—quite possibly an unconscious one—to the cruel climate, the horrors of the Tartar yoke, and the state of repression the average Russian knows and suffers under, which calls out this vein of melancholy. However, be the reason what it may, one nearly always finds it present in all examples of Russian art.

Aivazovsky's sea-scapes are also well represented, and worthily so, in the gallery. His treatment of

storms in the Black Sea, surf and sea effects, is often magnificent.

Shishkin's woodland scenes are also lovely. The pine-forest has its own rugged beauty, which does not always appeal to inhabitants of milder climates. However, Shishkin has managed to catch the rugged sternness of the northern landscape, and, as it were, at the same time to put forward Nature's toning down and softening of the harshness. Anything, for instance, more charming than the picture of the bear-cubs in the forest glade would be hard to imagine.

A picture in quite another style demands attention also. This is Riepin's celebrated canvas, 'Ivan the Terrible and his Son.' Ivan had lost his temper with his son, and in his fury hurled his iron-tipped staff at his head. The point entered by the temple and inflicted a terrible wound, from which the young man died in a few minutes. The artist has represented Ivan supporting his son on the ground in his summer palace at Kolomna, and trying vainly to stop the terrible rush of blood. There is blood everywhere—in fact, it is a most revolting picture. However, it is an historical scene, and the face of Ivan is well worth a study: the horror, anguish, and remorse are wonderfully depicted,

and yet the face also expresses fanaticism and fury.

Everything that went wrong with Ivan in after-years he always attributed to God punishing him for this crime. While Ivan was arranging for his marriage with Lady Mary Hastings, and conducting affairs of State in one of the little rooms in the old Terem Palace in Moscow, in rushed a messenger and flung himself down with his head on the ground. I expect the messenger was in a state of terror, for it was a risky business communicating unpleasant news to Ivan, who was apt to become furious and work off his fury on the nearest person, often the unfortunate messenger. When ordered at last to speak, the messenger tremblingly announced that there had been a terrific thunderstorm, that the old wooden summer palace at Kolomna had been struck by lightning and had been burnt to the ground. Ivan's brain at once noted this as the finger of God; his features became livid, and he attempted to rise, but collapsed. He was raised, but was suffering from a stroke, which ended his life in a few minutes.

Another interesting small picture also depicting an historical event in the life of Ivan the Terrible deserves notice, partly for interest of the scene,

which is, I believe, historically correctly drawn, but also as an example of Ivan's extraordinary cruelty. One of his leading nobles had revolted, and had fled to Poland for safety. Thence he sent a messenger with a letter for Ivan. The picture represents Ivan and his suite on the Beautiful Staircase of the Kremlin, Ivan, as usual, leaning on his staff, with a sardonic smile on his grim features. On the step below stands the messenger, proudly reading the letter of the revolted noble. The interest of the picture is that Ivan, partly from inherent cruelty and partly possibly to show his contempt for his noble, has carefully put the point of his iron-shod staff on the instep of the messenger on the step below, and, by leaning on the staff, has driven the point through the foot and pinned it to the stair ; the blood is dripping down to the lower steps. The artist has excellently depicted Ivan's cruel smile and the haughty bearing of the messenger, reading the letter from beginning to end without a tremble in his voice, in spite of the excruciating pain he was undergoing.

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC.

THE original walls of the Kremlin were wooden, but they were constantly suffering from the terrible fires which time after time devastated the town. The old fortress, or Kremlin, was protected on the south by the river ; on the north and west by the swampy stream, the Neglinia ; and on the west by a very deep moat, which was also filled by the Neglinia.

The great fire of 1367 burnt down the whole town and also its protection—the wooden walls of the Kremlin. Acting on the advice of the Metropolitan Alexis and of the nobles, the then Prince of Moscow, Dmitry Donskoi, resolved to construct stone walls. The Russians, however, understood but little about building with brick or stone, and did not know how to select good materials, so that the stone walls did not last long. Towards the close of the fifteenth century Ivan III. had the old walls knocked down, and new stone ones con-

THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN, (Page 27]

structed, under the superintendence of Italian architects. These old walls are those we see now, but, of course, they have repeatedly been repaired since then. On the walls are built nineteen towers, and there are five gates. One interesting thing in these old towers is that there is no trace of there ever having been a portcullis. Of the towers the most beautiful is the Saviour Tower, built over the gate of the same name (Spassky Gate). The tower is about 62 metres in height, crowned with the two-headed eagle. The lower part of the tower, the gateway, was built in 1491, during the reign of Ivan III., by a Milanese architect, who put up a Latin inscription over the gateway to that effect. The upper part of the tower, of Gothic architectural style, was built in 1620 by a Scotsman of the name of Galloway.

The Scotch have played no mean part in the history and development of Russia. Peter the Great brought back with him a number of Scotch gentry to help him in reorganizing the Russian army, and the tradition is that he kept them in the country by the simple process of never giving them any money with which they might leave. However, many of them seem to have married Russian heiresses, and we find their successors and

descendants now thorough Russian landed gentry, often with their names so altered in their Russian guise that it is difficult to recognize them. Thus the well-known General Kegels is of Scotch origin. In Revel you will find the old Scotch firm of Henry Clayhills and Sons, and the Russian General is a descendant of the original Henry Clayhills who started the branch in Revel. Again, the celebrated ' Russian' poet Lermontoff was of Scotch descent, and of the ancient family of Learmont of Learmont Towers. Lermontoff claimed direct descent from Thomas the Rhymer, who figures in Scott's works. When he wrote his well-known verses, while in exile on the Caucasus, saying how he longed to tread his native heaths and breathe his native mountain air, Lermontoff was certainly not speaking of Russia, but of Scotland. The celebrated General Min, of the Semenoff Regiment of the Guards, who put down the so-called Moscow Revolution of 1905 was really a Scotsman, and many of his relations are registered in the Moscow Consulate. His real name was Main, and his grandfather came to Russia, and becoming a Russian subject, stayed on in the country. For some two or three generations the Governors of Smolensk, a fairly large town near Moscow, were Leslies.

They are fortunate in having their family tree since they arrived in Russia, and have now, I believe, been able to prove their descent from the old Scotch Leslies. Old Mr. Leslie of Smolensk was very much surprised when he learned that the Leslie family itself was not really Scotch, but Hungarian, the original knight Leislaus having come over as chamberlain in the suite of William the Lion's Hungarian bride. He was made a knight of Scotland for saving the Queen's life in fording a river in spate, and the old Leslie shield, with its three buckles and the motto 'Grip fast,' commemorates how she was saved by gripping fast hold of her faithful chamberlain's belt while riding in a pillion behind him.

In Finland you will find troops of Ramsays and other Scotch names, and Scotch names abound in Russia. The celebrated General Skobeleff was supposed to be a descendant of the good old Scotch family of Scobel.

In old days the religious processions left the Kremlin by the Spassky Gate and entered by the same, the Patriarch mounted on a donkey, which was led by the Tsar, bareheaded, along the road, which was covered with strips of scarlet cloth. Over the external wall of the gateway is suspended

an icon of our Saviour, which was hung there by Alexis Michailovitch in 1626. The Tsar ordained that no man should pass through the gateway without uncovering his head, and that decree is still in force. I believe that when the Russian *Landsturm,* under Minin and Pojarsky, drove the Poles, in September, 1612, out of the Kremlin and then from Moscow, the attack on the Kremlin was headed by the Patriarch (or the Metropolitan) carrying this same icon, and was made on the Spassky Gate. As the expulsion of the Poles enabled the Russians to call in 1613 a *Zemsktj Sobor,* or ' Council of the Land,' who then elected young Michael Romanoff to be Tsar, it is highly probable that Michael's son Alexis would have the icon placed over the scene of the successful attack which paved the way for his father to come to the throne, as also that he should ordain that every man should uncover his head when he passed under the icon.

This beautiful gateway and tower had a narrow escape from destruction in 1812. Napoleon ordered the building to be undermined; barrels of powder were placed in position, and the slow matches were lit as the last of the French moved out. Fortunately, the Cossacks galloped up just in time, and extinguished the matches at the risk of their lives.

UNIVERSAL
LIBRARY

OU_214701

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. Accession No.

Author

Title

This book should be returned on or before the date last marked below.

MOSCOW

Uniform with this Volume

ST. PETERSBURG

TAINTED BY F. DE HAENEN

DESCRIBED BY G. DOHSON

CONTAINING THIRTY-TWO FULL-PAGE ILLUSTRATIONS, SIXTEEN OF WHICH ARE IN COLOUR

A. AND C. BiACK, SoHo So, LONDON

AGENTS

AMERICA . . THE. MACMILLAN COMPANY
64 & 66 FIFTH AVENUE, NEW YORK

AUSTRALASIA OXFORD UNIVERSITY PRESS
205 FLINDERS LANE, MELBOURNE

CANADA . THE MACMILLAN COMPANY OF CANADA, LTD
SI MARTIN'S HOUSE, 70 BOND STREET, TORONTO

INDIA . MACMILLAN & COMPANY, LTD.
MACMILLAN BUILDING, BOMBAY
309 Bow BAZAAR STREET, CALCUTTA

MOSCOW

PAINTED BY

F. DE HAENEN

DESCRIBED *BY*

H. M. GROVE

LONDON
ADAM AND CHARLES BLACK

Contents

CHAPTER I

PAGE

HISTORICAL. 1

CHAPTER II

HISTORICAL—*(continued)* *6*

CHAPTER III

IMPRESSIONS O F MOSCOW *9*

CHAPTER IV

THE KREMLIN 15

CHAPTER V

THE TREASURY, ETC. 34

CHAPTER VI

PICTURE-GALLERIES, ETC. 39

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC. 48

CHAPTER VIII

SOCIAL AND OTHER CHARACTERISTICS . 82

CONTENTS

CHAPTER IX

PAGE

CUSTOMS AND INSTITUTIONS 99

CHAPTER X

LIFE IN MOSCOW. 119

INDEX 135

List of Illustrations

IN COLOUR

1.	THE SAVIOUR (SPASSKY) TOWER OF THE KREMLIN	*Frontispiece*
		FACING PAOK
2.	THE KREMLIN	2
3.	A RICH MERCHANT AND HIS WIFE	12
4.	THE 'TSAR BELL'	**20**
5.	THE 'TSAR GUN'	**22**
6.	THE CORONATION OF THE EMPEROR	**28**
7.	HERALDS ANNOUNCING THE CORONATION OF THE EMPEROR	**30**
8.	BELL-RINGERS	**36**
9.	THE SPASSKY (SAVIOUR) GATE OF THE KREMLIN .	**52**
10.	THE PLACE ROUGE	**54**
11.	TERRACE OF THE KREMLIN	**60**
12.	IN THE ENVIRONS OF MOSCOW: AWAITING THE POSTMAN	**84**
13.	PEASANTS VISITING MOSCOW	**100**
14.	THE POOR OF MOSCOW WARMING THEMSELVES AT STREET FIRES IN WINTER	**108**
15.	THE IMPERIAL OPERA HOUSE AFTER A GALA PERFORMANCE	**124**
16.	A TOBOGGAN SLIDE	**132**

IN BLACK AND WHITE

FACING PAGE

17. THE WEDDING OF A NOBLEMAN 9
18. THE SMALL GOLDEN PALATA, OR TSARITSA'S HALL, IN THE KREMLIN. 16
19. A SCENE IN THE KREMLIN DURING THE CORONATION OF THE EMPEROR 25
20. A DROSHKY DRIVER KISSING HIS HORSE GOOD-MORNING 32
21. PETROVSKY PALACE. 41
22. THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN 48
23. NOTRE DAME DTBERIE (THE IBERIAN VIRGIN) . 57
24. THE CHURCH OF ST. BASIL IN THE PLACE ROUGE ON CHRISTMAS EVE. 64
25. THE FIRE BRIGADE. 73
26. A STREET VENDOR OF SALT HERRINGS 80
27. BEGGARS. 89
28. REFRESHMENTS : COFFEE AND VODKA 96
29. SOLDIERS DANCING IN BARRACKS 105
SO. AN OPEN-AIR KITCHEN. 112
31. A MIDDLE-CLASS FUNERAL. 121
32. A SLEIGH WITH BLUE SILK NET, TO PREVENT THE SNOW FROM SPRAYING THE OCCUPANTS; THE KREMLIN IN THE BACKGROUND 128

MOSCOW

CHAPTER I

HISTORICAL

'COME to me, brother, to Moscow.' Little did old Prince Urie Dolgorouky think, when he wrote this invitation to his friend Prince Sviatoslav Olgovitch, in 1147, that he was writing an historical document. However, it has become so, for this is the earliest authentic document which mentions Moscow.

Before then the place where Moscow now stands was called Kuehkova, after the Kuchki family, who owned the land. However, old Prince Dolgorouky acquired the land, built a strong wooden wall round the little village, lodged in it a small garrison, and renamed it Moskva, or 'the place by the bridge.' However, his little fort was completely destroyed by fire a few years after.

In 1272 Prince Daniel Nevsky settled at Moscow, which from that year became a separate princedom.

Thanks to its central position, and to the wily policy of its Princes, the population of the town rapidly increased, as also the wealth of its Princes. For their own safety the old Princes fortified with strong wooden walls the little triangle of high ground contained on one side—the south—by the Moscow River, and on the west and north by a small river, with marshy banks — the Neglinia. This was the Kremlin, the fortress. Moscow became so important that the Metropolitan forsook Vladimir, the old Church capital, and moved to Moscow, where the first stone building in the town, the Cathedral of the Assumption of the Holy Virgin, was built in 1339, under the superintendence of foreign architects, as the Russians only understood wooden buildings. In 1367 the whole of Moscow, including the wooden walls of the Kremlin, was burnt down. Prince Dmitry Donskoi then had a stone wall built round the Kremlin. This was badly constructed, and was replaced, early in the fifteenth century, by the walls now standing, which were constructed under the direction of Italian architects.

Owing to its central, and consequently protected, position, Moscow suffered less than any of the other princedoms in Russia from the invasions of the

Tartars, Swedes, Poles, etc.; consequently people flocked to it for shelter, the population rapidly increased, and the coffers of the Moscow Princes became well filled.

When the Tartars put up the post of Grand Prince (or Grand Duke, as we say now) for auction, the Moscow Princes easily outbid the others, and thereby still more increased their wealth and influence. Ultimately the Princes of Moscow became looked on as hereditary Grand Dukes of Russia. This brings us to the end of the fifteenth century, when the Tartar yoke was nearly broken. Moscow is now vastly improved; Byzantine architects are building stone palaces for the wealthy nobles, and the Grand Dukes of Moscow now style themselves ' Monarchs of all Russ.'

Ivan I I I. (1462-1505) married Sophia Palaeologus, niece of the last Emperor of Byzantium, and on the fall of Constantinople considered himself the heir of the Byzantine Emperors, and adopted the double-headed eagle as his arms. Hundreds of Greeks and Italians came to Moscow with Sophia Palaeologus and on the fall of Byzantium, and brought Greek art with them. In 1547 Ivan IV. was crowned in Moscow with a royal diadem, and assumed the title of Tsar, which for so long had

been the attribute of the Tartar Khans. Ivan earned the name of 'the Terrible' by his extraordinary cruelties. However, he was an unscrupulous, sagacious, powerful, and politic ruler, and did as much to raise the fortunes of his country as Oliver Cromwell did for England. During his reign the Cossack Yermak conquered Siberia, and it was added to Ivan's dominions.

The growing influence of this the first Tsar of Muscovy is shown by the fact that England opened up commercial undertakings with Moscow, and sent out expeditions under Richard Chancellor in 1553, and Sir Hugh Willoughby. Ivan was so impressed by their accounts of the greatness of England that, having just got rid of his seventh wife, he sent over an Ambassador to England with a letter to his 'good friend' Queen Elizabeth, requesting her to send him out a bride from her family. Queen Elizabeth suggested Lady Mary Hastings, daughter of the second Earl of Huntingdon, who was of royal blood. The Russian Ambassador, Pizemsky, returned to Russia with glowing accounts of the bride, and also with the Order of the Garter (this is still preserved in the treasury in Moscow) for Ivan, who was so pleased that he gave the English the monopoly of

Russian trade. However, Ivan died suddenly, in 1584, before the negotiations were completed, and Lady Mary Hastings escaped being Ivan's eighth bride.

Horsey writes: 'Ivan Vasiliwich was full of readie wisdom, cruel, bloudye, merciless: he was sumptuously intomed in Michell Archangel church, where he remains a fearfull spectacle to the memory of such as pass by or heer his name spoken of, who are contented to cross and bless themselves from his resurrection againe.'

CHAPTER II

HISTORICAL *(continued)*

THAT MOSCOW had enormously increased in size and population is clear by the fact that towards the end of the sixteenth century there were 9,000 foreigners living in the * foreign quarter.'

In 1343 we read that twenty-eight churches perished in a great fire, and in 1366, when the Tartar General Tokhtamish captured the town, over 24,000 persons were killed in it. Under the walls of the Kremlin there sprang up a thriving little business town. In 1534 a wooden wall was built round it, which was replaced two years later by the brick and stone wall, about two miles in length, which is still standing. This now represents ' the city.' According to an old census, in 1520 there were already 41,500 houses in Moscow.

The town still went on rapidly increasing outside the Kremlin and the ' Kitai-gorod,' or city, and a stone wall was built round this, the so-called ' White Town,' in the days of Feodor, son of Ivan the

Terrible and Boris Godunoff, who succeeded him. This wall was about five and a half miles long. The town went on increasing in size, and now building commenced also on the opposite side of the river. In 1633, owing to fear of invasion by the Tartars from the Crimea, a ditch and fence were constructed round it. In 1637-1640 inside the ditch was thrown up a great embankment of earth, faced with beams, with a strong palisade on top. Owing to this earthen rampart, this part of the town became known as the 'Earthen Town.' The shape of Moscow within this rampart was a rough circle, the circumference of which was nearly twelve and a half miles. The city has increased enormously in size since then, but no further fortifications were ever erected.

In 1689 Peter the Great ascended the throne, and in 1703 he commenced to build St. Petersburg, which he created the new capital, he himself taking the title of Emperor.

Elizabeth, Peter the Great's daughter, reigned from 1741 to 1762. She caused the rampart round the *Earthen Town' to be removed, and the moat round it to be filled in. The ground that had been thus occupied she converted into a long series of boulevards. She then had the wall round the

'White Town' removed, and with the bricks built the huge Foundlings' Home on the banks of the river, and another line of boulevards occupied its site. In 1755 she also founded the Moscow University, the first in all Russia.

In 1812 we have the French invasion, and Napoleon's short occupation of Moscow, in the reign of Alexander I. Most of old wooden Moscow then perished by fire, and when the city was rebuilt the generality of the houses were brick. At the present time no wooden buildings are allowed to be constructed in the town.

In this short sketch we have brought Moscow from the small wooden fort put up by old Prince Dolgorouky in 1147 to the present city, with its population of 1,400,000, which is rapidly increasing, and now has an area the same in extent as Paris.

THE WEDDING OF NOBLEMAN

CHAPTER III

IMPRESSIONS OF MOSCOW

A FOREIGN traveller in Russia—I think it was the German Legate Herberstein—wrote, *circa* 1460: 'If Moscow is not in Asia, it certainly is on the very edge of Europe, and very close to Asia.'

Though, naturally, the town has greatly changed in all respects since that was written, still, I think all paying their first visit to Moscow, and especially those who have been in the East, cannot help feeling how much of Asia there still remains. For instance, the types you meet in the streets. I do not allude to the Tartars or Armenians, who are Asiatics pure and simple, but the peasants. To see those big, burly fellows, with their sunburnt faces and fur caps and sheep-skin coats, you are irresistibly reminded of the Pathan or Afridi you meet in the bazaars in Peshawur or Northern India in their poshteens. You notice such common traits. The Russian peasants do not walk alongside one another and talk, as ordinary Europeans:

they walk one behind the other and talk over their shoulders to the man behind, just as the natives in India do. In the bazaars in India the whole talk is 'pici' and 'rupees'; so here all the talk is 'copeks' and 'roubles.' Then, again, just as in India nothing in the way of buying or selling can be effected without shouting, gesticulating, chaffering, so here, if a peasant goes to buy anything for himself or his wife, he is seized by the employes of the various shops, whose business is to stand about by the shop-doors and secure anybody who looks like a customer, nearly torn into pieces by the representatives of the various firms, and finally dragged into a shop, where the methods of bargaining, etc., are purely Oriental. The shopman begins by asking twice as much as he is really prepared to take, and the customer offers one-half of what he is really prepared to pay. After hours of heated bargaining, each party declaring he is being ruined, a deal is ultimately effected by compromise. The noise and excitement accompanying these transactions are absolutely Oriental, and so also are the smells one meets in the by-streets and courts where the shops with goods for the peasants are situated.

The Moscow merchant classes are proverbially

conservative. It is not long since that the beauty of a lady and her chances of making a good marriage were calculated very largely, if not mainly, by her weight and stoutness. No rich man would marry a thin girl; it would be a reproach to him and a bad advertisement for his business.

The long Tartar rule in Russia left deep impressions, and one of the deepest was on the way the Russian women were treated. Till the times of the Tartars they were quite free, but after that they seem to have been mainly confined to the *terem,* or women's apartment. In the old portion of the palace you see the *terem,* and above it is a small gallery with little windows of talc. Tradition says that the old Grand Dukes or Tsars and their courtiers used to look on the ladies walking there, to aid them in selecting a bride, as they apparently did not see them otherwise.

When Peter the Great came to the throne and established his capital in Petersburg, one of the greatest fights he had was to induce the nobles to allow their wives and daughters to come to Court, and when he ultimately got their consent, it was no easy matter to induce the ladies themselves to come. Even now the ladies' part of the house

is usually upstairs, away at the back of the house.

Until quite a few years since it was considered impossible for a lady to walk in the streets. If she went out she must drive, and must have with her a male or female servant. If by any chance a lady had to walk in the streets, she put on her oldest and shabbiest attire; hence, if you met a smartly-dressed person you were pretty safe in thinking it was an actress or a *demi-mondaine.* However, the last few years have worked wonders, and now the fashionable streets are full of smartly-dressed ladies promenading up and down, with the usual retinue of well-dressed men, for the Russians are very gregarious and hate being alone anywhere. Their idea of enjoyment is a crowd. If you go for a walk you must form a party, and must all walk and talk together, or you are voted unsociable, if not rude.

In another respect Moscow is quite Oriental, and that is in its hospitality. In this respect it is quite different from Petersburg. In Zabielin's ' History of Moscow ' he alludes to this, and, with a note of pride, says that the very first mention of Moscow was old Prince Dolgorouky's invitation to his neighbouring Prince to come to Moscow, where he

A RICH MERCHANT AND HIS WIFE

had prepared ' a strong feast,' in 1147. This traditional hospitality continues now. I still remember my first experience of this. Just after I came to Russia, in the family in which I was staying, one of the ladies had an *imenina*, or ' names-day '—*i.e.*, it was the calendar day of the saint after whom she was named, and in Moscow, at all events, the ' names-day' is looked on as far more important than the birthday. The guests arrived about 12 noon, and shortly after we sat down to dinner. This lasted about four hours, and then immediately tea was brought for the ladies and cognac and cigarettes for the men. Relays of fresh tea kept on arriving, with fruit and sweets, till about 10 p.m., when supper was laid, and we ultimately rose from supper at about 4 a.m. That was certainly for a ' names-day '; but if you have an introduction to a Russian house, you will be asked to call any evening. When you arrrive you will be entertained with fruit, tea, sweets, and cigarettes galore. After staying an hour or so you rise to leave, but your host will not hear of it—you must stay to supper. Supper may last any time, but you need not expect to get away before 2 to 3 a.m. If you insist on leaving earlier your hosts will be very disappointed and somewhat

hurt, as is also the case if you do not eat heartily of all the numerous and excellent dishes they press on you.

The old Russian proverb says, 'The mouth is rejoiced with a large piece,' and your host in helping you acts up to the spirit of the proverb.

CHAPTER IV

THE KREMLIN

ALTHOUGH MOSCOW is such an ancient city, there are now very few remains of its old buildings. Beyond the Kremlin walls and buildings, and a certain number of churches, there is virtually nothing in the whole city that is 200 years old. This may be accounted for by the fact that the Russians always preferred wooden buildings to stone ones, and by the numerous terrible fires which devastated the city time after time. However, even if there were nothing ancient in Moscow besides the Kremlin, that would make up for all other deficiencies.

I have shown over the Kremlin numerous people who have travelled all over Europe, if not over the world, and they unite in saying that it is unique. To compare it with England, it represents Westminster Abbey, St. Paul's, the Tower of London, and the contents of the Tower of London rolled into one. It is the keystone of Russian history,

and the men who lived in it were those who, out of a collection of petty and weak princedoms, created the mighty Russian Empire.

The Kremlin is well situated on the highest ground in Moscow. To the south, the walls in old days were washed by the river, which is now confined by an embankment, leaving space for traffic. To the east and west were deep moats, filled by the stream, the Neglinia—which now runs underground in pipes to the west of the Kremlin. The moat on the eastern side has been entirely filled in, and that on the west partially so, the hollow remaining having been converted into a garden.

If you enter the Kremlin by the northern or Nicholas gates, to your right is the Arsenal, built by Peter I. in 1702-1736. It was blown up by the French in 1812, but was rebuilt by Nicholas I. To the left are the Law Courts, a handsome triangular block, built in the days of Catherine II.—about 1780. Immediately facing you, in front of the gates, is a small ornamental cross, of ancient Russian design, erected to commemorate the spot where the Grand Duke Serge, then Governor-General of Moscow, was assassinated by a bomb.

All along the walls of the Arsenal are arranged

THE SMALL GOLDEN PA LATA, OR TSARITSA's HALL, IN THEMRE N. *(Page26)*

hundreds of field-guns and mortars, captured from the French in their retreat from Moscow.

In the background are the barracks of the Grenadiers. Behind the barracks are the three ancient cathedrals—that of the Assumption of the Holy Virgin, built in the fourteenth century; the Cathedral of the Annunciation, built at the commencement of the fifteenth century; and that of Michael the Archangel, built early in the fourteenth century. The old Assumption Cathedral was badly built, and the present building was reconstructed under the guidance of Italian architects, being consecrated in 1479. The cathedral has seen troublous days, and was looted and partly destroyed by the Tartars, Poles, and French, only the old walls still remaining of the original building. The old wall-paintings, of the seventeenth century, are very quaint. Some of the icons are very ancient. Among the relics are one of the nails with which our Lord was fastened to the cross, a fragment of our Lord's robe, and a fragment of the Virgin's robe. The coronations of the Russian monarchs have for centuries always taken place in this cathedral, and most of the official services are also held here.

The original Cathedral of the Annunciation was

founded in 1397, but, owing to faulty building, had to be virtually reconstructed in 1489. The wall-paintings in the interior are most interesting, especially the history of Jonah. The cathedral is connected with the palace by a covered passage, by which the old Kings and Queens entered the building. In ancient times the Grand Dukes and Kings were always christened and generally married here. When Ivan the Terrible was excommunicated, and therefore unable to enter a church, he had a small chapel built on to the cathedral, with a special entrance. A window was made in the wall of the cathedral, through which he could look, and thus take some part in the services. He also collected and deposited in his chapel various highly venerated relics. This still exists, and a niche in the wall is pointed out as his seat.

The Archangel Cathedral was built, in 1333, of wood, but had to be pulled down in 1505, a new stone edifice being started at once, under the superintendence of a Milan architect, which was consecrated in 1509. However, it has had to be renewed several times since, the last time being in 1813, as it was very greatly damaged by the French. This cathedral is the burying-place of the Russian Grand-Dukes and Tsars up to the days of Peter

the Great. Here, in a separate chapel, is buried Ivan the Terrible, alongside his son, whom he killed in a fit of rage with his own hands. Here, also, are the tomb and various relics of the heir-apparent, Dmitry, who was murdered, and of Prince Michael of Chernigoff, who was tortured to death by the Tartars. In the robe-room of the cathedral are a very fine old New Testament of the twelfth century and the cross that Ivan the Terrible always wore.

Alongside the Archangel Cathedral is the lofty belfry constructed by Boris Godunoff, who became Tsar of Russia on the death of his semi-imbecile brother-in-law Feodor in 1598. With Feodor the old line of Rurik became extinct, as Boris GodunofF had arranged that Feodor's only son, Dmitry, should be murdered in 1591. The people, though there was no direct proof of it, were all convinced that GodunofF had murdered the heir-apparent, Dmitry, and every national disaster which afterwards happened was attributed either to GodunofFs machinations or to the anger of God at such a sinful man becoming Tsar. He was, in the popular opinion, responsible for the terrible famine of 1601, and with a view to providing work for the people, he caused the great belfry of Ivan the Great to be built. It is interesting as the first known instance of famine-

relief work in Russia. Needless to say, Boris Godunoff died a violent death, in 1605: he would seem to have been poisoned, though this has never been actually proved.

The belfry is a massive building, 327 feet high. When Napoleon was in Moscow, in 1812, he heard that the cross at the top of the belfry was of solid gold, so he had it taken down. However, it proved to be of iron, so Napoleon shot the false informers. The belfry was greatly damaged by the French, who tried to blow it up. The great bell weighs 66 tons, and is only rung on great occasions, such as New Year, Christmas, or Easter. The next largest bell weighs 33 tons. At the foot of the belfry, on a granite basement, stands the 'Tsar-Bell,' badly cracked, and with a massive piece broken out of it. When it was cast, in the days of Boris Godunoff, it weighed very nearly 135 tons. It was recast in the middle of the seventeenth century, and, after great efforts, was raised to its place in the arch of the belfry—about half way up. However, two years after a fire destroyed its supports, and it fell and was broken. It lay in the ground where it was about 100 years, and then, by orders of the Empress Anna, it was recast on the spot in 1735. The scaffolding for re-raising it to

THE "TSAR BELL

its place was just ready when, in 1737, by some mischance, the scaffolding was set on fire. The large amount of cold water used to put out the lire, which fell on the bell, which was nearly red-hot, caused it to crack so badly that a large piece fell out. After that the bell again lay in the ground nearly 100 years, till, in 1836, the Emperor Nicholas I. had it raised and placed on the granite pedestal where it now stands. The bell, after its recastings, was much larger than its original size, as various alloys were added. Its present weight is just on 200 tons ; it is 19 feet high and 60 feet in circumference. The clapper is over 18 feet long.

Close by the great bell is another massive monument of Russian casting. This is the 'Tsar-Gun.' It was cast in Moscow in 1586 by a Russian smith, and weighs 40 tons, is close on 20 feet in length, and the diameter of the bore is almost exactly a yard. Needless to say, no shot has ever been fired from it.

At the back of the cathedrals, facing the river, is the main Kremlin Palace, built in the shape of an irregular hollow square, with a large courtyard in the centre. In the courtyard stands the oldest church in Moscow—St. Saviour's in the Wood,

so called because when it was built, early in the thirteenth century, all the ground now occupied by the Kremlin was a virgin forest. The present building was finished in 1527. In ancient days it was the chapel of the Grand Dukes and Duchesses, and till the Archangel Cathedral was built was also their burying-place. The old church saw many a strange sight, and in it was shaved the head of many a Princess whom, for political reasons, it was considered advisable to cut off from the world—alias, to lodge in a nunnery. Not a few Princes also were here, voluntarily or against their own will, shorn preparatory to entering a monastery.

The spot now occupied by the palace has from the earliest times been the site of the residence of the Grand Dukes and Tsars of Muscovy, or Russia. In ancient times the building was called the Prince's Court, and when the Grand Dukes of Moscow became Tsars, the name was changed to the King's Court. Till the days of Ivan III.—the latter end of the fifteenth century—the palace was a wooden building; however, he summoned Italian architects, who finished building him a stone palace in 1508. Owing to the building being constructed by Italian architects and to the influence of Sophia Palaeologus, Ivan's wife, the building, both exter-

THE "TSAR GUN"

nally and internally, bore a distinctly Byzantine appearance. Nearly every successive monarch built on a certain amount, but these additions were in a strictly Russian style of architecture. The only exception was the ' false Dmitry,' whose tastes were entirely Polish. When the Poles overran Russia, the old King's Court fell into almost complete ruin, and was entirely looted of all its treasures. The first of the Romanoffs, Michael (1613-1645), had to entirely restore the palace, and his successor Alexis also did a great deal. Under their guidance the palace was placed in an excellent state, and was magnificently adorned and fitted up-

Peter the Great virtually left Moscow, and resided at his estate of Preobrajensky, before he moved to Petersburg and allowed the palace to fall into a sad state of decay, and it was only for his marriage with Catherine that Peter had the buildings repaired at all. However, nearly the whole palace was burnt down in 1737. The palace was rebuilt by the Empress Elizabeth. However, the great fire of Moscow, when Napoleon was obliged to abandon the city, in 1812, again destroyed virtually the whole building. The present palace was built in the days of Nicholas I . , and was consecrated in 1849. The main block of the palace, the state

apartments, faces south, the windows looking over the river. To the east of the building joins on the old Granovitia Palata, and at the back of the building, on the other side of the palace courtyard, is what is left of the old palace.

The exterior of the palace is very simple, and the block is only two stories high. In the palace are 9 churches or chapels, 7 courts, and 700 rooms, which can contain 20,000 persons.

As you enter the palace, to the left are the Imperial apartments, to the right a staircase, which joins the palace with the Cathedral of the Annunciation, and facing you the main staircase. As you turn to the right at the top of the staircase, you enter the St. George's Hall, about 80 by 25 yards. The walls are draped with the colours of the ribbon of the Order of St. George, the principal Russian military Order, corresponding (in some of the grades) to our V.C., and on marble slabs let into the walls are engraved all the names of the knights of the Order. The Order of St. George was founded by the Empress Catherine I I . in 1769.

From the St. George's Hall you pass into the Alexander Hall—*i.e.*, of the Order of St. Alexander Nevsky, which was founded in 1735. The furniture and drapery of the walls are of the colour of

A SCENE IN THE KHEMLIN DURING THE CORONATION OF THE EMPEH

the ribbon of the Order, deep crimson. On the walls are pictures by Professor Mailer illustrating incidents in the life of St. Alexander Nevsky.

Passing on, you come into the St. Andrew's Hall, the walls of which are draped with pale blue, the colour of the ribbon of the Order, which was founded in 1698 by Peter I. At the far end of the room, on a slight elevation, are three thrones, used at the time of the recent coronation by the Emperor and the two Empresses. There is a splendid view from the windows of this and the Alexander Hall across the river.

Beyond the St. Andrew's Hall is the Chevalier-Garde Room, where the guard of honour is stationed on the occasions of state reception. The walls are of white marble. From the Chevalier-Garde Room you enter the Catherine Hall. The Order of St. Catherine the Martyr was founded in 1814.

This is the Empress's throne-room. The walls are draped in white silk, embroidered with the initials of the Order (L. S. F. R.). The throne is on a slightly raised dais, and the canopy is of crimson velvet. The pillars of malachite are very fine and costly, as also the crystal candelabra. Joining the Empress's throne-room is the state drawing-roam, in the Renaissance style, the walls draped with

cloth of gold on a green background. The Chinese and Japanese candelabra are very handsome, as also the inlaid buhl tables.

Off the drawing-room are the state bedroom and dressing-rooms. The latter are interesting, as they were made to show the skill of the Russian carpenters, and take to pieces, there being virtually no nails employed in their construction, but each portion fitting accurately into its position. Beyond the dressing-rooms comes the Winter Garden, in which is a beautiful collection of tropical palms and plants.

From the Winter Garden you pass into the heir-apparent's apartments. The drawing-room is called the Silver Room, as most of the objects—chairs, tables, picture-frames, etc.—are of pure silver. On the walls are four very fine tapestries, illustrating the adventures of Don Quixote. Some of the furniture in the study and bedroom is also interesting and of beautiful workmanship.

Passing on, one enters the old part of the palace, and passing the corridor, off which are the rooms of the maids of honour, you reach the small Golden Palata, or hall. This was built by Feodor, son of Ivan the Terrible, for his bride Irene, sister of the celebrated Boris Godunoff. At one time this was

the Patriarch's audience-chamber, but became that of the Grand Duchesses and Tsaritsas. The walls are decorated with frescoes, illustrating well-known epochs in the history of Christianity.

From the small Golden Palata, or Tsaritsa's Hall, you pass into the Vladimir Hall, built in honour of the Order of St. Vladimir, the walls being of pink marble, and the emblems of the Order on the ceiling. The anterooms of the hall lead to Red (or Beautiful) Staircase and to the celebrated Granovitia Hall. The walls are covered with frescoes illustrating Biblical or historical scenes.

The existing Beautiful Staircase was built after the great fire of 1737. Before then the old staircase had a gilded roof over it, whereas now it is open. It leads from the Granovitia Palata to the Cathedral of the Annunciation in three flights. The old staircase is connected with many an historical scene. From the staircase in old times the Tsars distributed alms to the beggars on their way back from Divine service; here they received the Patriarchs and chief boyars, or nobles. Here took place many an historical murder in the troublous times of past history, and along this staircase have passed all the Russian monarehs since the days of Ivan III. on their way to the Cathedral of the

Assumption for their coronation. Now the staircase is used only for state entrances to the Cathedral of the Assumption, and from it the Emperor bows to the people assembled on the square beneath. The Granovitia Palata was built by Ivan III. in 1487-1491. It was intended for state functions, such as the reception of foreign Ambassadors, etc.

Feodor, son of Ivan the Terrible, had the walls decorated with frescoes, in the quaint old Byzantine church-painting style. Among them are representations of the creation of the world and of the human race; the acts of David and Solomon, the story of Joseph, and a series of portraits of the Russian monarchs from the days of Rurik. However, the hall fell into a bad state of repair, and was done up again in 1882 by order of Alexander IL

In the middle of the hall is a large square pillar, which supports the arches of the roof. When a state function is to be held, or a procession is to pass through the hall, the shelves on this pillar are decorated with silver vessels of all sorts. These are gifts made by foreign monarchs to the Russian Tsars and Emperors. At other times these magnificent vessels are lodged in the Treasury. The old English vessels are really superb, and I have been assured by connoisseurs who know our English

THE CORONATION OF THE EMPEROR

collections that we have nothing to be compared to the display in this the old capital of Russia.

In the hall is a throne, and round the walls are oak benches, carved in the antique Russian style. The carpet is a very strange one, and has been embroidered in old Russian designs by the nuns of the nunnery of St. John.

High up in the wall is a semicircular window. This looks into the hall from the women's rooms. According to old Russian custom (which had been deeply affected by contact with the Tartars) women could not be present openly at men's carouses, debates, etc. As the ladies were curious, the window was constructed to enable them to see and hear, while they themselves remained invisible and apart. This historical chamber is now only used at the time of the coronation. In it the Emperor receives the congratulations of his relations and of the representatives of foreign Powers, and here he then dines in state, waited on by his nobles.

Going back along the anterooms and across the Vladimir Hall, one comes to the staircase leading up to the old *Terem,* or private portion of the palace, which is shut off from the main palace by a gilt barrier. At the foot of the staircase is a small church, which, as it is also fenced off by a gilt

barrier, is known as 'the Church of our Saviour behind the Gilt Barrier.' This was the palace church, and is over the Tsaritsa's Palata. It was built by the Tsar Michael in 1635, but has been redecorated several times since then, the last occasion being in the time of Nicholas I. Fortunately, the renovations have all been carefully carried out, in the old style, to harmonize with the rest of the church. In the church are some ancient icons of the fifteenth-century style, brought from Byzantium, according to tradition, by Sophia Palseologus.

The old Terem Palace is a five-storied building, and is a perfect example of an old Russian princely wooden building. The old palace was built by the Tsar Michael early in the seventeenth century. The first room is the dining-room, the walls and ceiling of which—all in small arches—are painted all over, as also are the quaint ancient stoves. In the windows—diamond panes—instead of glass, is talc, and the floor is very curious. Then follows the Council Chamber, also decorated with wall-paintings. Beyond this is the Throne-Room, with its ancient furniture, and the old chair used by Tsar Michael. The walls are painted red, picked out lavishly with gold. On the arches of the roof are paintings of our Lord, and representations of

HERALDS ANNOUNCING THE CORONATION
OF THE EMPEROR

OSMANIA UNIVERSITY

the coats of arms of the princedoms and districts of Russia. In a silver coffer is preserved the document about the election of Michael Romanoff in 1613 to be Tsar of Russia, and the founder of the present Russian dynasty. Another coffer contains the royal decrees for the foundation of the Patriarchate in Russia. When Peter the Great was strong enough, he did away with the Patriarchate. The power of the Patriarchs as sole heads of the Russo-Greek Church was enormous, and often clashed with that of the Tsar, generally to the advantage of the Church. Peter would not have any rivals, so he constituted himself Head of the Church, abolished the post of Patriarch, and instead appointed as co-heads of the Church the Metropolitans of Kiev, Moscow, and Petersburg. He thoroughly understood the old maxim 'Divide et impera,' and his work was completed by the appointment of a layman to be Procureur of the Holy Synod.

There is no doubt that the little old rooms of the Terem Palace are far more interesting in every way than the modern building. Looking at the plain little rooms, one can hardly realize that this was the palace of a powerful and haughty race of monarchs.

From the Throne-Room one passes into the state bedroom, which is quite a small room, with a square four-poster carved wooden bed. The old silken coverlet is historical, as it was a gift from an old Emperor of China.

Off the bedroom is a small oratory, with various ancient icons and a fine old manuscript Testament. From the oratory runs a small corridor, which is really a gallery, whence one looks down on a long, narrow room below. Tradition says that the old Tsars and Princes used to use this gallery for the purpose of having a good look at the ladies of the Court, who used the room below as a promenade. By Court etiquette, the men saw but little of the ladies, so that the little gallery upstairs was a convenient conning-tower, whence the young Princes could see how the ladies looked in their indoor garments.

To see the present Imperial apartments, one has to return to the main entrance of the palace. Passing through the vestibule, the first room is the dining-room. The walls are of yellow marble; the pine-wood furniture is very handsome and of beautiful workmanship, and there are some handsome statues.

Next is the drawing-room, a white room, with

A DROSHKY DUIVER KISSING MIS HORSE GOOD-MORNING

Louis XIV. furniture, and many beautiful S&vres vases. The inlaid doors are of great beauty. Thence across an anteroom one enters the Empress's study, the furniture of which is old buhl, and is magnificent. Next is the room of the ladies-in-waiting, with walnut-wood furniture, and beyond that the bed- and dressing-rooms, in which are some very ancient icons in valuable settings.

The Emperor's study is very plainly furnished with bookshelves and ordinary leather chairs, etc. Beyond this are a reception-room and the rooms for the Imperial children.

CHAPTER V

THE TREASURY, ETC.

THE Treasury, or, as it is called in Russian, the 'Palace of Arms,' is a separate block from the palace, but one can enter from the Winter Garden. At the entrance, in the vestibule, are Peter the Great's carpenter's lathe, some small guns of the time of Pugatcheff's Insurrection in 1774, and some suits of armour of the sixteenth and seventeenth centuries. On the walls of the staircase are more suits of armour and some historical pictures. The collection in the Throne-Room is most interesting. The most ancient relic is the celebrated Monomakh's cap, which was sent by the Emperor of Byzantium in 1116 to the Prince Vladimir Monomakh. The top is of sable, and it is richly embroided with pearls and precious stones. In the cap of the Tsar Michael (1627) is a magnificent and unusually large emerald. John's cap (1687) is almost entirely of diamonds, there being more than 900 stones.

The Imperial crown has in it a wonderfully fine and large ruby, which was purchased in 1676 in Pekin. There are besides various other historical caps or crowns, such as that of the last King of Kazan, that of the Kings of Georgia, and the Maltese crown, presented by the Maltese to Paul I. in 1798.

There is also a tine collection of sceptres and staffs. The most interesting thrones are the ivory one sent to John I I I . by the Byzantine Emperor Constantine Palaeologus; the diamond throne presented to the Tsar Alexis Michailovitch by the Armenian Commercial Society in 1659; and the Persian throne sent to Boris Godunoff in 1605 by the then Shah of Persia Abbas. There are also various coronation robes and uniforms. It is interesting to notice on the breast of the coronation tunic of the Emperor the little square, which is unbuttoned at the due time in the service, and under which is the bare skin, that the Emperor may be anointed with the holy oil.

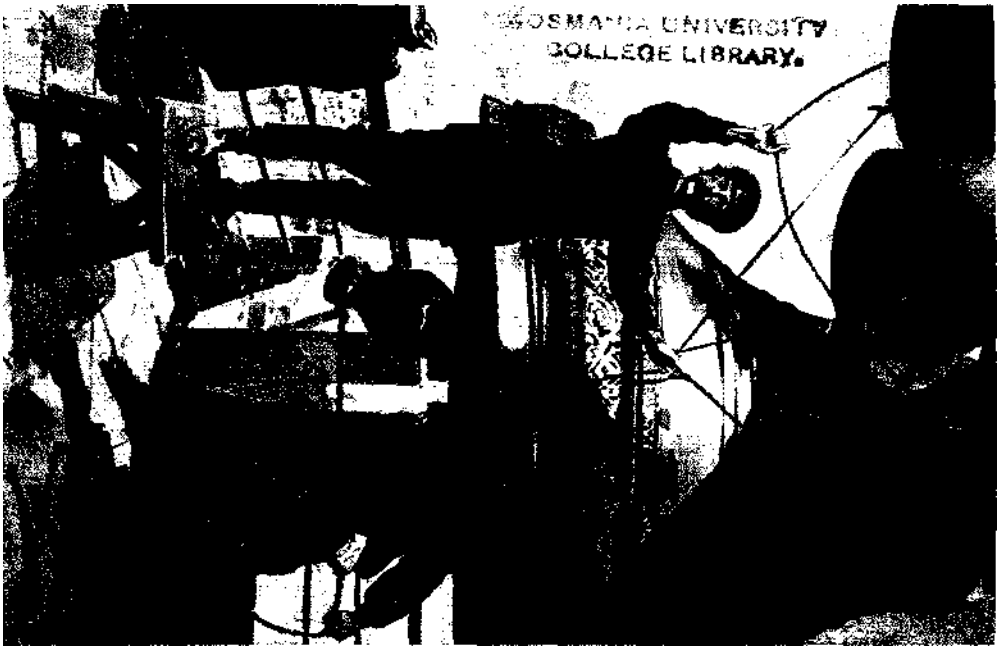
In the Trophy Hall are various thrones, also a large collection of flags, captured from the French, Poles, and Hungarians, the keys of various Turkish and Polish fortresses, and portraits of various Russian Emperors and Empresses. It is gratifying

to British visitors to notice that there is not a single British flag exhibited here as a trophy of war. I believe that only one British flag was captured during the Crimean War, and that was from a pinnace of one of our warships, which was blown ashore during a storm. This flag was sent to Moscow, but the Emperor would not allow it to be exhibited, as it was not taken by Russian prowess. I believe it is preserved in the Treasury, but it is not shown.

In the Silver Hall is a magnificent collection of silver vessels of all sorts, some Russian and others gifts from various nations. Prince Vladimir of Chernigoff's drinking-cup is remarkable for its dimensions—it is 15 inches in diameter. The collection of foreign silver is magnificent. I am assured by many travellers who know our own English collections that we have nothing in England that can compare with the display of old English silver ware exhibited here, all being presents to the Russian Tsars and Emperors. There are also some portraits and statues in the hall.

The remaining halls on the upper story are mainly devoted to collections of armour, weapons, and saddlery. One of the most interesting objects is the helmet and coat-of-mail of Prince Yaroslaff,

BELL-RINGERS


OSMANIA UNIVERSITY
COLLEGE LIBRARY.

which was found on the field of the Battle of Lipetz, which took place in 1216. Another is the two-pointed sword, 'Zulphigar,' which belonged to Ali. On it, in Persian, is engraved: ' There is no one who is brave save Ali, and there is no sword save Zulphigar.' The saddles presented by the Sultan Abdul-Hamid to the Empress Catherine IL in 1775, and by Selim in 1793, are very handsome, and are studded with large emeralds, turquoises, etc.

In the adjacent halls are fine collections of armour, much of which is historical, and of carpets and ancient saddlery, bows and arrows, quivers, etc. Here is also shown Peter the Great's bed and camp equipment, also the throne of Khivar, which was captured by the Russian troops in 1873.

The old state carriages in Hall 8 are very fine, some of them being of English workmanship. One of these was used by the Empress Elizabeth for her journeys to and from Moscow and Petersburg. Another, presented by Count Razumovsky to the Empress Elizabeth, is striking for its enormous dimensions. In the Town-Hall are two of Napoleon's camp-beds, which were captured at the battle of Berezina in 1812, and two of his dinner services, captured at the same time, of most beautiful workmanship.

There is also a fine collection of old Russian coins. From this collection one sees the origin of the word 'rouble.' The Russian verb *roubeet* means to 'hack off.' The silver was carried about in long thin bars, and the rouble was a piece of a certain thickness which was 'hacked off' the bar. The size and weight of the old copper and bronze coins is enormous, and must have been most inconvenient.

Adjoining the Treasury is a quaint old building—the 'Poteshny Dvorets,' or Palace of Amusement. This was built by the Tsar Michael early in the seventeenth century as the palace theatre, and was used for mummers, jugglers, etc. Peter I. built a 'Temple of Comedy,' which was then used as the palace theatre, the old 'Poteshny Dvorets' being converted into a police bureau. About the middle of the eighteenth century it was fitted up as a temporary residence for the Empress, if she stopped at Moscow, and since 1806 it has been used as the official residence of the Commandant of the Kremlin.

CHAPTER VI

PICTURE-GALLERIES, ETC.

CLOSE to the Kremlin is the Varvarka, or the Street of St. Barbara. In this is an interesting relic of past times, the house of the Romanoff boyars (nobles). This old building was the town house of Nikita Romanoff, whose son Feodor was the father of Michael Romanoff, who, as a lad of sixteen, was elected by the *Zernsky Sobor,* or Meeting of the Land, in Moscow in 1613 as Tsar of Russia, and so was the first of the present Russian reigning dynasty.

Michael's father, Feodor, became, under the title of 'Philarett,' Patriarch of the Russian Church, which was of enormous advantage to his son, the youthful Tsar.

This old building is doubly interesting, for not only is it the cradle of the Romanoff family, but it is the only existing old boyar's house in Moscow. The house is built up the side of the hill, so that from the street it is but one-storied, whereas at the back of the building there are three stories.

Everywhere one sees the Romanoff crest, the rampant lion. The ground-floor is occupied by store-rooms, ice-cellar, kitchen, and servants' rooms. The kitchen is a roomy apartment, and the fire-place is large enough to have cooked a whole ox. The first story is occupied by five rooms. The rooms are long and very narrow, with talc instead of glass in the windows; hence they are rather dark. The first room was the family chapel, which, however, was only used on great festivals. Here are some ancient icons and crosses, and in cases round the room are various articles belonging to Philarett and Michael Romanoff. Next to this was the oratory, which was used daily for family prayer. In the living-rooms are preserved a collection of historical articles—seals, combs, clothing, sticks, Michael's sceptre, sword, etc. Then come two small rooms for the children, one the boys' room, and the other for the girls. The bedroom and ladies' apartments are in the wooden Terem, and here is a fair collection of ladies' garments, looking-glasses, etc. All the furniture and objects shown are strictly historical, but the building itself has been much restored, though the renovations have been made with care, to fit in with the spirit of the old house.

It was the custom that the boyar who was visiting another noble should bow low as he entered the room. However, a noble of higher rank would not demean himself by bowing to another of inferior birth to himself. Old Nikita Romanoff, however, made up his mind that everybody should bow who came to see him, and carefully had the door into his study made less than five feet high, so that it was impossible to enter his presence except in a bowing attitude, or by falling on one's knees. In either case the old gentleman's pride of race was gratified.

Tradition says that Michael Romanoff, the first of the present Russian dynasty, was born in this quaint little old house on the Varvarka; but the question has, I believe, never been decided. Anyhow, this is quite one of the most interesting buildings in Moscow, and is so small that one can see it thoroughly in less than half an hour. In another street just off the Kremlin, the Nikolskaia, or Street of St. Nicholas, is a handsome structure, painted blue, with a very fine Gothic facade. This is the printing-office of the Holy Synod, and was built in 1645. The present building was almost entirely reconstructed in 1814, but the original architectural features were carefully reproduced. ' In

the library is preserved the very first book—' Acts of the Apostles '—that was ever printed in Russia. This historic work was printed and finished on March 1,1564, by a deacon named Ivan Feodoroff. It is printed in large type, clear and good. Ivan Feodoroff died in poverty, forgotten by his generation, in the town of Lvoff in 1583, but now his old printing-press is preserved in this building as a valuable relic of the past, and a monument has just been erected to his memory. This printing-office of the Synod furnishes nearly all Russia with Bibles and religious books of various sorts.

What is especially interesting to British subjects is that over the main entrance from the street on the walls figure our British lion and unicorn; the shield, however, has been removed. The walls of the building are green, whereas the lion and unicorn are painted white, so that they stand out well. I have never been able to ascertain any true account of how they came to be placed there. I asked Professor Zabielin, who is the great authority on ancient Moscow, and his suggestion was that the building originally belonged to the Romanoff family, who put up on it their family crest, the rampant lion. Under the influence of foreign

ideas, he suggests that they added the unicorn to balance the shield and look more symmetrical. I asked the celebrated General Trepoff, when he was chief of the Moscow police, and his explanation is certainly feasible, though, as he added, it was merely his own supposition. He said that in old times the Nikolskaia was called the Posolskaia, or Ambassador Street, and that all the foreign Legates and Envoys used to put up there. His theory was that in all probability some British Envoy had stopped in the building in years gone by, and had put up the British arms, of which now only the lion and unicorn remain.

Opposite the Kremlin Palace, on the other side of the river, is the celebrated Tretiakoff Picture-Gallery. It was originally the private collection of Mr. P. Tretiakoff, a Moscow millionaire. He presented it and the building it is in to the town of Moscow, and he and his brother left a large sum of money for the upkeep of the gallery, and also for buying new pictures. In it there is a small collection of pictures by foreign painters, but the generality are from the brushes of Russian artists, commencing with those of the eighteenth century, in all about 3,000 pictures. The gallery is well worth visiting, were it only for the purpose of

seeing the collection of paintings and sketches by Verestchagin. His pictures of life in Central Asia are splendid—nothing could be better than the gates at Samarkhand, etc.—but what appeals especially to Englishmen is a large series of Indian sketches and studies. Verestchagin was, I think, two years in India, and his Indian sketches are very typical, and appeal strongly to anyone who has ever been in the East in general, or in India in particular. His large paintings of the snows in India—the real objects of his Indian trip—are truly magnificent, but unfortunately they are not in the Tretiakoff Gallery. Verestchagin's pictures and studies are the first ones one sees on entering the gallery. Even in some of his pictures one finds traces of the vein of melancholy which is nearly always present in Russian music, art, etc. I suppose it is the echo in the human soul—quite possibly an unconscious one—to the cruel climate, the horrors of the Tartar yoke, and the state of repression the average Russian knows and suffers under, which calls out this vein of melancholy. However, be the reason what it may, one nearly always finds it present in all examples of Russian art.

Aivazovsky's sea-scapes are also well represented, and worthily so, in the gallery. His treatment of

storms in the Black Sea, surf and sea effects, is often magnificent.

Shishkin's woodland scenes are also lovely. The pine-forest has its own rugged beauty, which does not always appeal to inhabitants of milder climates. However, Shishkin has managed to catch the rugged sternness of the northern landscape, and, as it were, at the same time to put forward Nature's toning down and softening of the harshness. Anything, for instance, more charming than the picture of the bear-cubs in the forest glade would be hard to imagine.

A picture in quite another style demands attention also. This is Riepin's celebrated canvas, 'Ivan the Terrible and his Son.' Ivan had lost his temper with his son, and in his fury hurled his iron-tipped staff at his head. The point entered by the temple and inflicted a terrible wound, from which the young man died in a few minutes. The artist has represented Ivan supporting his son on the ground in his summer palace at Kolomna, and trying vainly to stop the terrible rush of blood. There is blood everywhere—in fact, it is a most revolting picture. However, it is an historical scene, and the face of Ivan is well worth a study: the horror, anguish, and remorse are wonderfully depicted,

and yet the face also expresses fanaticism and fury.

Everything that went wrong with Ivan in after-years he always attributed to God punishing him for this crime. While Ivan was arranging for his marriage with Lady Mary Hastings, and conducting affairs of State in one of the little rooms in the old Terem Palace in Moscow, in rushed a messenger and flung himself down with his head on the ground. I expect the messenger was in a state of terror, for it was a risky business communicating unpleasant news to Ivan, who was apt to become furious and work off his fury on the nearest person, often the unfortunate messenger. When ordered at last to speak, the messenger tremblingly announced that there had been a terrific thunderstorm, that the old wooden summer palace at Kolomna had been struck by lightning and had been burnt to the ground. Ivan's brain at once noted this as the finger of God; his features became livid, and he attempted to rise, but collapsed. He was raised, but was suffering from a stroke, which ended his life in a few minutes.

Another interesting small picture also depicting an historical event in the life of Ivan the Terrible deserves notice, partly for interest of the scene,

which is, I believe, historically correctly drawn, but also as an example of Ivan's extraordinary cruelty. One of his leading nobles had revolted, and had fled to Poland for safety. Thence he sent a messenger with a letter for Ivan. The picture represents Ivan and his suite on the Beautiful Staircase of the Kremlin, Ivan, as usual, leaning on his staff, with a sardonic smile on his grim features. On the step below stands the messenger, proudly reading the letter of the revolted noble. The interest of the picture is that Ivan, partly from inherent cruelty and partly possibly to show his contempt for his noble, has carefully put the point of his iron-shod staff on the instep of the messenger on the step below, and, by leaning on the staff, has driven the point through the foot and pinned it to the stair ; the blood is dripping down to the lower steps. The artist has excellently depicted Ivan's cruel smile and the haughty bearing of the messenger, reading the letter from beginning to end without a tremble in his voice, in spite of the excruciating pain he was undergoing.

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC.

THE original walls of the Kremlin were wooden, but they were constantly suffering from the terrible fires which time after time devastated the town. The old fortress, or Kremlin, was protected on the south by the river ; on the north and west by the swampy stream, the Neglinia ; and on the west by a very deep moat, which was also filled by the Neglinia.

The great fire of 1367 burnt down the whole town and also its protection—the wooden walls of the Kremlin. Acting on the advice of the Metropolitan Alexis and of the nobles, the then Prince of Moscow, Dmitry Donskoi, resolved to construct stone walls. The Russians, however, understood but little about building with brick or stone, and did not know how to select good materials, so that the stone walls did not last long. Towards the close of the fifteenth century Ivan III. had the old walls knocked down, and new stone ones con-

THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN, (Page 27]

structed, under the superintendence of Italian architects. These old walls are those we see now, but, of course, they have repeatedly been repaired since then. On the walls are built nineteen towers, and there are five gates. One interesting thing in these old towers is that there is no trace of there ever having been a portcullis. Of the towers the most beautiful is the Saviour Tower, built over the gate of the same name (Spassky Gate). The tower is about 62 metres in height, crowned with the two-headed eagle. The lower part of the tower, the gateway, was built in 1491, during the reign of Ivan III., by a Milanese architect, who put up a Latin inscription over the gateway to that effect. The upper part of the tower, of Gothic architectural style, was built in 1620 by a Scotsman of the name of Galloway.

The Scotch have played no mean part in the history and development of Russia. Peter the Great brought back with him a number of Scotch gentry to help him in reorganizing the Russian army, and the tradition is that he kept them in the country by the simple process of never giving them any money with which they might leave. However, many of them seem to have married Russian heiresses, and we find their successors and

descendants now thorough Russian landed gentry, often with their names so altered in their Russian guise that it is difficult to recognize them. Thus the well-known General Kegels is of Scotch origin. In Revel you will find the old Scotch firm of Henry Clayhills and Sons, and the Russian General is a descendant of the original Henry Clayhills who started the branch in Revel. Again, the celebrated ' Russian' poet Lermontoff was of Scotch descent, and of the ancient family of Learmont of Learmont Towers. Lermontoff claimed direct descent from Thomas the Rhymer, who figures in Scott's works. When he wrote his well-known verses, while in exile on the Caucasus, saying how he longed to tread his native heaths and breathe his native mountain air, Lermontoff was certainly not speaking of Russia, but of Scotland. The celebrated General Min, of the Semenoff Regiment of the Guards, who put down the so-called Moscow Revolution of 1905 was really a Scotsman, and many of his relations are registered in the Moscow Consulate. His real name was Main, and his grandfather came to Russia, and becoming a Russian subject, stayed on in the country. For some two or three generations the Governors of Smolensk, a fairly large town near Moscow, were Leslies.

They are fortunate in having their family tree since they arrived in Russia, and have now, I believe, been able to prove their descent from the old Scotch Leslies. Old Mr. Leslie of Smolensk was very much surprised when he learned that the Leslie family itself was not really Scotch, but Hungarian, the original knight Leislaus having come over as chamberlain in the suite of William the Lion's Hungarian bride. He was made a knight of Scotland for saving the Queen's life in fording a river in spate, and the old Leslie shield, with its three buckles and the motto 'Grip fast,' commemorates how she was saved by gripping fast hold of her faithful chamberlain's belt while riding in a pillion behind him.

In Finland you will find troops of Ramsays and other Scotch names, and Scotch names abound in Russia. The celebrated General Skobeleff was supposed to be a descendant of the good old Scotch family of Scobel.

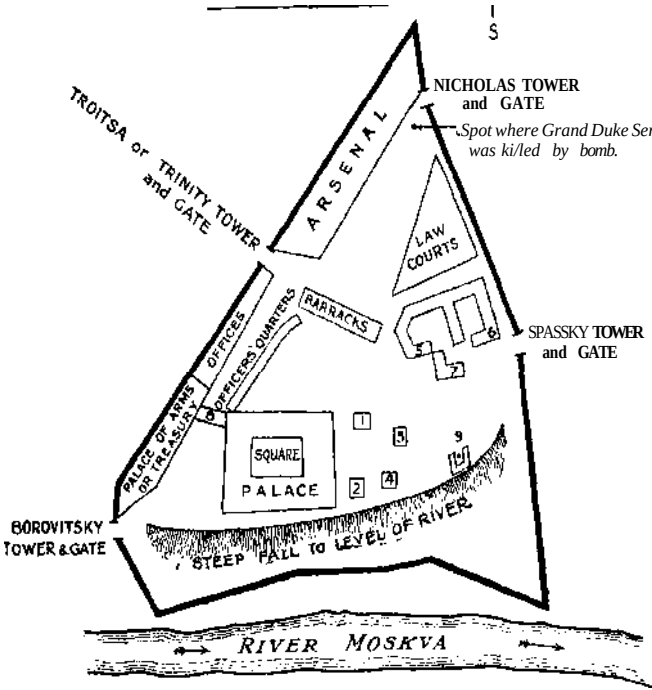
In old days the religious processions left the Kremlin by the Spassky Gate and entered by the same, the Patriarch mounted on a donkey, which was led by the Tsar, bareheaded, along the road, which was covered with strips of scarlet cloth. Over the external wall of the gateway is suspended

an icon of our Saviour, which was hung there by Alexis Michailovitch in 1626. The Tsar ordained that no man should pass through the gateway without uncovering his head, and that decree is still in force. I believe that when the Russian *Landsturm,* under Minin and Pojarsky, drove the Poles, in September, 1612, out of the Kremlin and then from Moscow, the attack on the Kremlin was headed by the Patriarch (or the Metropolitan) carrying this same icon, and was made on the Spassky Gate. As the expulsion of the Poles enabled the Russians to call in 1613 a *Zemsktj Sobor,* or ' Council of the Land,' who then elected young Michael Romanoff to be Tsar, it is highly probable that Michael's son Alexis would have the icon placed over the scene of the successful attack which paved the way for his father to come to the throne, as also that he should ordain that every man should uncover his head when he passed under the icon.

This beautiful gateway and tower had a narrow escape from destruction in 1812. Napoleon ordered the building to be undermined; barrels of powder were placed in position, and the slow matches were lit as the last of the French moved out. Fortunately, the Cossacks galloped up just in time, and extinguished the matches at the risk of their lives.

THE SPASSKY GATE OF THE KREMLIN

PLAN of KREMLIN



1. Cathedral of the Assumption of the Holy Virgin.
2. Cathedral of the Annunciation.
3. Belfry.
4. Cathedral of Michael the Archangel.
5. Chudoff Monastery.
6. Nunnery.
7. Small Nikolai Palace.
8. Winter Garden, with roadway under it.
9. Monument of Alexander II.

Another of the towers of the Kremlin, the one over the Nicholas Gateway, was not so fortunate. It also was undermined and fired by the retreating French, more than half of it being destroyed. Over the gateway is an inscription which states that, though the gate and tower were destroyed, the icon of St. Nicholas, the miracle-worker, which hung there, was absolutely untouched. The old walls themselves are most picturesque, with their battlements. Now that the moat along the western front has been filled in, the river on the southern side enclosed with an embankment, and a raised boulevard under the actual walls, and the old moat on the west and north partly filled in and converted into a public garden, the old walls have naturally lost considerably in appearance, and probably now seem only about half the height they originally were above the soil at their base. However, even now, on the western side, in one or two places they stand up finely. The old towers and bastions are wonderfully picturesque ; with their turrets and roofs of quaint old green tiles, they present a thoroughly ancient and Asiatic appearance. It is a strange effect, coming from the bustling and very modern Ilinka and Nikolskaia Streets to cross the road, pass under the old gate-

ways, and enter .the peaceful Kremlin. You are in a second carried back two or more hundred years. The effect is the same as when in England you turn from the busy thoroughfares into a peaceful and ancient cathedral close.

Approaching the Kremlin, one is somewhat prepared for the transition by crossing the so-called Place Rouge, or, as it should be named, the Beautiful Square. This fine open space is bounded on the west by the ancient Kremlin walls; on the east are the splendid *Riadi*, or arcades, built in 1893 for commercial purposes, but in old Russian style of architecture, so that they are by no means out of sympathy with the other surroundings of the square. To the north lies the fine Imperial historical museum, a rather heavy-looking red-brick building, in the old Russian style of the sixteenth century, constructed, however, only in 1875-1883. The other face of the square is occupied by a really wonderful, almost unique, building—the Church of St. Basil the Beatified, of marvellous Russian architecture of the sixteenth century. The origin of the building of the church is as follows: When John the Terrible returned to Moscow, after subduing the last Tartar kingdom and capturing Kazan, he determined to build eight churches on the Place Rouge, to com-

memorate the names of the saints of the days of his eight main victorious battles. He accordingly built one stone church and seven wooden ones. However, the Tsar was not satisfied with them, and resolved to replace the wooden churches with stone buildings. He summoned two of the best Russian architects of the day, and ordered them to prepare plans. These architects completely altered the whole plan of the churches by suggesting, instead of the eight originally intended separate churches, to build one large church, and round it, attached to it, and forming one symmetrical and stately whole, to group eight small churches. The plan was approved by the Tsar, and the nine-domed church was built in 1555-1559. The church has repeatedly suffered from fires, etc., and has at various times been renovated. The last restoration was completed but a short time since. It was entrusted to and looked after by the Moscow Archaeological Society, who carefully studied the old archives, and had the old work most exactly reproduced. The result has been very satisfactory ; the sole fault one can find is that the colours of the restored part look too new. However, in a few years they will tone down.

In 1812 the French used the beautiful old church

NOTRE DAME D'I BERIA

as a stable, and looted everything that the clergy had not had time to remove. Napoleon was very much struck with the fine old church. However, his military instincts gained the upper hand, and he decided that, as it interfered with the line of fire, it should be blown up. Accordingly, it was undermined, and preparations made for destroying it. Fortunately, the Cossacks arrived in time to save it from destruction.

Tradition says in connection with the old church that Ivan the Terrible was very much pleased with the building, and sent for the architect. He asked him if there was another similar church anywhere, to which the architect replied no, as it was his own idea, and he had never constructed another. Ivan then asked if such another church could be built, and the architect replied that he was the sole person who could construct such a church, and that, of course, he could build another. On this, Ivan calmly replied : ' Put his eyes out, and then such another church can never be made.'

This tradition is very likely characteristic of Ivan's summary method of settling matters, but I believe it is not true in this instance, and that the architect built another church on very similar lines in the South of Russia.

Almost opposite the old church is a small round stone structure, absolutely plain. This was constructed early in the sixteenth century. The first historical mention of it is that from it Ivan the Terrible made to his assembled people a public confession of repentance for his misdeeds, and promised to rule properly for the future. In those days it was a round brick structure, some ten feet high, surrounded with a wooden fence, and with a roof supported on pillars. In 1786 it was faced with rough stone, and the roof taken away. Ever since the time of its construction all religious processions from the Kremlin have stopped at this the old Lobnoe Miesto, and the chief clergyman present ascends the steps and blesses the people present. From the steps the Tsar led, bareheaded, the donkey on which the Patriarch rode ; and here the Patriarchs distributed to the Tsar and his nobles sprays of consecrated palm on Palm Sunday. Till the days of Peter the Great all edicts and decrees were read aloud to the people from the Lobnoe Miesto; here the Tsar presented himself once every year to his people, and here he presented to the people his heir-apparent as soon as the latter was sixteen years of age. It was never used as a place of public execution, but the executions took place

round it. Tradition says that the furious mob tore to pieces here some unfortunate French who happened to be found on the streets when the news of Napoleon's advance on Moscow became public property. This, however, would seem to have been an isolated case. As a rule the prisoners were treated in the most humane manner. The landed gentry took them into their houses, and the French soldier, who might have been a groom, or bootblack, or anything, suddenly found himself a person of position — the French teacher of the family, and the instructor as concerns manners and *le bon ton.* Not a few of these prisoners ended by marrying their fair pupils, and their descendants are still Russian landed gentry.

There are numerous legends current concerning the stay of the French in Moscow and the Russian churches. Thus, it is said that the French stabled a cavalry regiment in the Cathedral of the Assumption. Here is a splendid solid-silver tomb of one of the old Metropolitans. The legend how this tomb remained intact, whereas everything else of value was looted—they carried off five tons of silver ware and nearly one-third of a ton of gold from this cathedral alone—is that when they approached the tomb, lightning came out and played

around; when they retreated from the tomb, it ceased. Thus St. Peter protected his tomb from desecration.

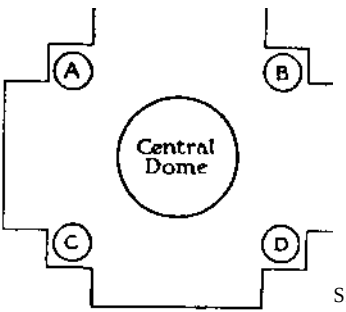
Napoleon was so struck with the beauty, symmetry, and original design of the Church of the Assumption of the Holy Virgin on the Maroseika Street that he placed a guard near and had sentries posted all round it, to protect it from being looted or injured in any way. The church was built either in the reign of Ivan the Terrible or of Boris Godunoff, but the absolute date is not known.

Another church connected with Napoleon and the French invasion is the beautiful cathedral of Our Saviour on the banks of the river a little above the Kremlin. This magnificent structure was built by the Russian Emperors out of their private purse, as a thanksgiving offering to God for the freedom of the nation from the French invasion. The cathedral is a fine example of the so-called Russo-Byzantine style of architecture. The original idea was to build the cathedral on the Sparrow Hills, the highest ground in or near Moscow, and to the south-west of the town on the bank of the Moskva.

According to the plan of the architect Witberg,

TERRACE OF THE KREMLIN

the cathedral was to have been a three-storied building, 770 feet in height. The foundation-stone was laid in October, 1817, with great ceremony. However, after working for over eight years, and expending more than 4,000,000 roubles, the architects came to the final conclusion that the soil on the Sparrow Hills was too uncertain to sustain the weight of the great building, and another site had to be selected.



A B C D
Small side domes

A new plan was drawn up, and was approved by the Emperor Nicholas I. in 1832 ; and the foundation-stone was laid, again with great ceremony, in 1839. The cathedral, however, was only completed and consecrated in 1881. The materials used for the building, except a little of the marble, is all Russian, and all the work was executed by Russian workmen.

The cathedral is built in the shape of an eight-sided cross and is supported by thirty-six huge eight-sided pillars. On each of the four shorter sides is a small cupola, while in the centre is a lofty circular tower surmounted by a huge gilt cupola. There are twelve doors, three on each of the four main sides of the cross. Over the doors and on the walls are raised sculpture groups, representing incidents from the Scriptures or from the lives of various saints.

Inside the doors one finds oneself in a broad corridor, which runs right round the building. On the walls of the corridor are a series of white marble slabs, on which, in letters of gold, are inscribed descriptions of the various engagements of the Napoleonic invasion of Russia and the names and rank of those who fell on the Russian side in each engagement.

Passing along the corridor, one enters the actual cathedral, which rests on four huge pillars. Galleries upstairs run round the cathedral over the corridors. The interior of the building is well lit, and is beautifully, but not gaudily, decorated with wall-paintings and designs in various coloured marbles. The reredos of white marble is of exquisite design. The wall-paintings are magnifi-

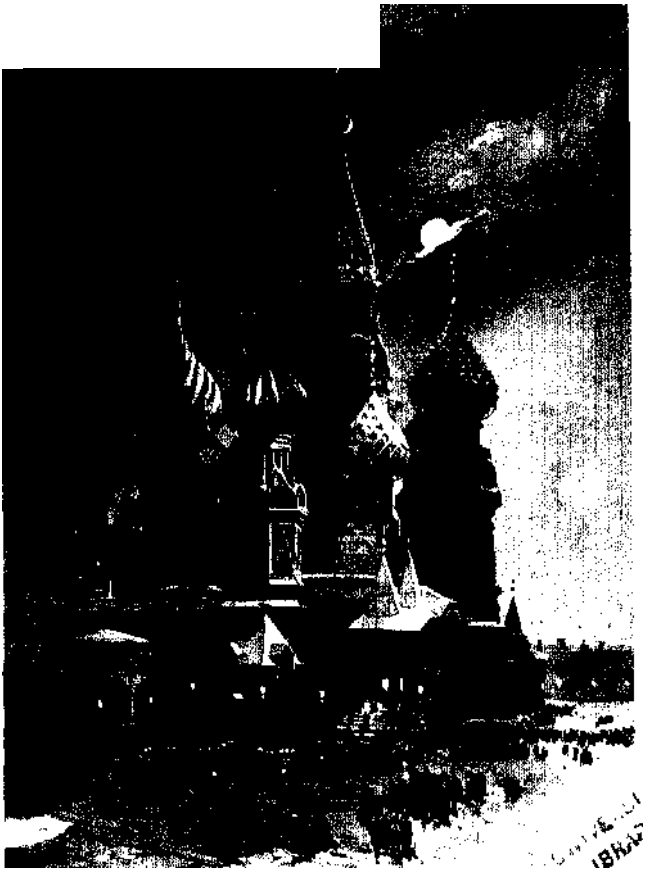
cent, and are the work of some of Russia's best artists, four of them being from the brush of Verestchagin. The painting of the Trinity in the central dome is unfortunately rapidly fading. The height to the top of the central dome is 340 feet, and each face of the cathedral is 270 feet long.

The inside of the cathedral is far more beautiful than that of any of the other churches or cathedrals in Moscow, and is well lit; but, of course, it has not the charm of antiquity. The external view of the huge but symmetrical white building, with its golden domes, glistening in the sun, standing out against the bright blue sky, is superb. The building is surrounded by a fairly extensive and tastefully laid-out garden, so that one can walk round the whole building and admire it from different points. It is interesting to find that the Russians tell the same legend about the selection of its present site as the natives of India tell about the selection of the site of the celebrated bridge at Attock. They will assure you that the site the British engineers originally selected for the bridge was some way from the spot where it was ultimately constructed. When the materials began to be collected, it was always found in the morning that they had been miraculously transported to the spot where the

bridge now stands. This excited the curiosity of the engineers, who made soundings, and found at this particular spot a rock in the middle of the river, on which the central supports of the bridge now rest. This, of course, was clear proof to the native mind that this was the work of the river-god, who had taken the British under his protection, and had adopted this means of showing them the best site for the construction of the bridge.

Similarly, when this cathedral was to have been built on the top of the Sparrow Hills, we are told that some mysterious agency regularly transferred some of the materials from the then selected site to that where the cathedral now stands. However, it took the Bussian engineers and architects some years before they finally gave up the attempt and fell back on the present site.

Most books say that Napoleon obtained his first glimpse of Moscow from the Sparrow Hills. This, I am assured, is not correct. Napoleon was advancing along the old *chaussee* from Mojaisk, and his first view of Moscow would have been from the Poklon Hill, which is alongside the road, whereas the Sparrow Hills are a long way off. Napoleon, however, did go out to the Sparrow



THE CHURCH OF ST, BASIL IN THE PLACE ROUGE ON CHRITMAS EVE. (PAGE 55)

Hills to have a view of Moscow, as nearly every visitor does. The best time is in the afternoon, and, if possible, after a shower of rain, which lays the dust, that is such a curse of Moscow, and in summer often entirely obliterates the whole panorama. Given favourable conditions, the view from the Sparrow Hills of the winding river, with the new Dieviehy monastery in the foreground, and in the background Moscow, with its red and green roofs, its blue or glittering golden domes and cupolas, its white walls, with patches of green foliage showing up here and there, is truly magnificent.

The Novo (or new) Dievichy Monastery, or, as we should say, the 'New Nunnery for Girls/ is beautifully situated on the banks of the river, close by the Sparrow Hills. It was built in 1524 by the Grand Duke Vassili III., the father of Ivan the Terrible, in commemoration of his conquest of the princedom of Smolensk. When Ivan the Terrible's son Feodor died, in 1598, his widow, Irena, came for refuge and shelter to this monastery or nunnery, and with her came her brother, Boris Godunoff. Feodor was weak-minded, if not almost imbecile, and had allowed the control of everything to drift into the hands of his very capable, active, and skilful brother-in-law, Boris Godunoff. Boris had

all the threads in his hands, and felt certain that without him such a muddle would ensue that he would have to be summoned to the throne. At the same time, his family, a Tartar one, was quite insignificant in comparison with the great Russian noble houses ; so had he tried to usurp the throne on his brother-in-law's death, he would have had to fight for it, and would probably have got the worst of the struggle. He was, therefore, well advised in retiring with his sister from the Kremlin, and placing himself within the shelter and sanctuary of the strong monastery walls, whence he announced that he was going to become a monk. All turned out as Boris had calculated, and at last Boris yielded in the monastery to the entreaties of the Patriarchs, the nobles, and the people, abandoned his announced intention of becoming a monk, and accepted the Tsardom.

Here, too, Peter the Great incarcerated his masterful and turbulent sister Sophia. She had constantly tried to wrest the kingdom from his hands, and at last, after her machinations had brought about the mutiny of the rifle regiments, Peter lodged her in this old nunnery, had her hair shorn in token of her having abandoned the world, and she became Sister Susanna.

The nunnery almost perished in 1812, as Napoleon had it undermined, and had the mines fired. It was only saved by the heroic intrepidity of the nuns, who rushed up, at the peril of their lives, and extinguished the fuses.

The old nunneries and monasteries, with their massive walls, which were often mounted with artillery, played no small part as fortresses and places of refuge in past days. It was no uncommon thing for royal and other noble personages, who for political or family reasons were not wanted in the outside world, to be forcibly taken by their relations to the monastery or nunnery, where their heads were shorn and they died to the world in general. Doubtless the coffers of the monastery were never the poorer after such an event. Some fifty miles outside Moscow, on the Yaroslavl line, is the celebrated Troitza (Trinity) Lavra, or Monastery. This was built or started by St. Sergius in 1380, and has played no mean part in Russian history. Here it was that the celebrated Prince Dmitry Donskoi decided to undertake his campaign against the Tartars in about 1380. In the Cathedral of Our Saviour in Moscow is a fine wall-painting by Verestchagin, depicting Dmitry in armour being blessed at the Troitza Monastery by St. Sergius, as

he was starting for the celebrated Battle of Kulikoff. Later on, when the Poles overran Russia, about the time of the election of Michael Romanoff to be Tsar (1613), the monastery was besieged for sixteen months by the Poles; but the monks and their serfs gallantly defended themselves and beat off all attacks. It was their heroic defence which contributed largely towards the final defeat of the enemy. When one remembers that the wealth of the monasteries was enormous, that the populace of the surrounding district brought all their valuables to the monastery for protection during troublous times, and that the Troitza Monastery was justly celebrated as the richest in Central or Northern Russia, we can well understand why the Poles were so anxious to capture it.

When his sister Sophia raised rebellions against him in 1682 and 1689, Peter the Great found refuge here within the strong walls, and protected by the warlike monks. The walls are over 21 feet thick, so could well stand any amount of battering from the best artillery of those days.

It is said that Sergei-Troitza, as it is called in Russian, contributed well over a million sterling towards the expenses of the Russo-Turkish War, which the Russian clergy largely looked on as a holy

war against the infidel. Whether the amount is true or not it is hard to say, but it is known that the wealth of the monastery is enormous, and that it contributed very largely to the expenses of the war.

Away in the White Sea, north of Archangel, is the well-known Solovetsky Monastery, which was used from early times as an ecclesiastical penal settlement or reformatory for the confinement or banishment of turbulent clerics. One of the sights of the little island on which the old building stands is the innumerable flocks of seagulls. When we were fighting Russia, our fleet appeared in the offing and bombarded the monastery. However, the damage done was virtually nil, and the monks will tell you that it was the seagulls who protected the place. It would seem that the intrepid birds wheeled round our vessels, and so distracted the gunners by pecking at their eyes that they could not aim. Seeing that nothing could be done, the Admiral gave up the attempt, and the monks have ever since requited this good turn of the gulls by liberally feeding them.

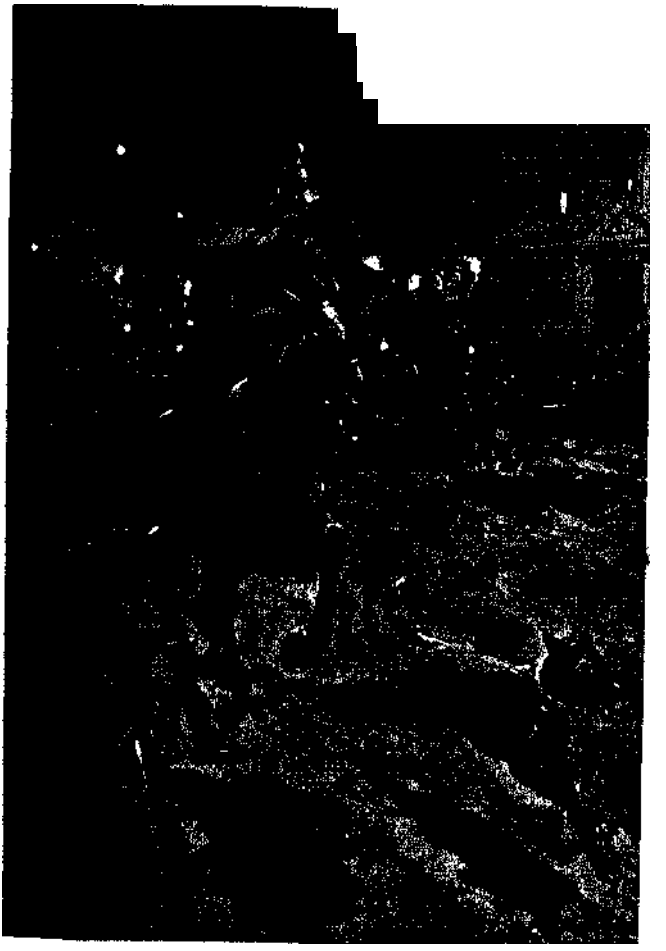
It is interesting to note that in the days of Tsar Feodor, towards the close of the seventeenth century, there were 943 churches in Moscow, whereas at the present time there are only about

450, including private chapels. Probably far the greater part of these old churches were wooden buildings, and perished during the numerous fires which devastated Moscow. When I first went to Moscow I was astonished, as probably most visitors are, at the number of churches. I asked a Russian friend if this was a general feature in all Russian towns, or was it a peculiarity of Moscow, and if so, what was the reason. My friend replied briefly: ' It is because Moscow is a city of merchants.' I did not understand the explanation, so my friend continued: ' You probably do not know the old Russian trading proverb, " Unless you swindle, you will never do any business." The old Moscow merchants acted well up to the proverb, and filled their coffers. However, on their death-beds either their consciences reproved them or the counsels of their priest induced them to leave sums of money for building and endowing a church, whereby they " bought out their souls." ' Whether this is a true explanation or not I cannot say, but the fact remains that Moscow is certainly very rich in the number of its churches.

There are various churches of foreign faiths in Moscow, such as Armenian, Jewish, Roman Catholic, Lutheran, etc., and among them a very

handsome Anglican church. This church was only completed a few years since, and was built on the same spot where the old British chapel had stood for many a long day. The* Anglican churches in Russia—there are only about half a dozen all told—have very exceptional privileges, which were granted them by John the Terrible, and have been renewed, if not amplified, by succeeding Russian monarchs. Thus, they are for all intents and purposes extra-territorial. The old British Factory, or Russia Company, certainly did well in securing these special privileges for their churches, but these worthy gentlemen did not forget the good of their own pockets also. Thus we read that they induced John the Terrible to give them the monopoly of the foreign trade with Russia. This naturally could not last long ; it was impossible for a company to control by itself. Another special privilege they secured was that only British ships were allowed to enter any Russian port. This monopoly held good for a long time, and then the company made a concession, and allowed ships of other nations to enter Russian ports; but each foreign vessel that entered a Russian port had to pay a heavy royalty to the British Factory, and this royalty was duly collected and handed over to the

factory by the Russian port officials. However, after a time, as was only to be expected, the factory had to collect their own dues. I think it was only in the last century that the foreign ships refused to pay these royalties, and as the factory had no means of enforcing their demand, the old custom fell through. I had an amusing interview with an *izvoschik,* or driver of the fiacre of the country, over this same point. The man was driving me, and I asked him some questions. After some few sentences, he asked me what nationality I was, and on my saying I was an Englishman, to my intense astonishment, he spoke to me in very fair English. When I asked him when he learned the language, he said that he came from Cronstadt, and that his family for generations had been *izvoschiks* there. As all, or very nearly all, the vessels that came into that port were British, every one, or nearly all, of the *izvoschiks* spoke some English. I asked him why he had left, and he amused me by saying that the good old times had passed, that now all sorts of foreign ships came, and the people on them would not speak English, but would speak their own languages—French, German, or what not. He really was not going to take the trouble to learn these outlandish languages, and they so spoilt his



THE FIRE BRIGADE

horses are trained to follow the dog

temper and his earnings that he decided to leave Cronstadt and come to Moscow, where he would only hear Russian. However, he was very disappointed, as any amount of his fares spoke foreign languages he did not understand. This was at the time of the Boer War, and he astonished me by suddenly saying, 'What lucky people you English are! you are always fighting somewhere. We Russians never have any luck; we have not had a row since the war with Turkey.' I asked him what he meant, and he said that the population was getting much too thick, and that they wanted a good war to thin them out a bit. 'Why,' he said, 'thirty years ago there were only a few hundreds of us *izvoschiks* in Moscow, and now there are as many thousands. There are far too many people in Russia—that is why we are all so poor now. Dai Bog skoro budet voina'—that is, 'Please God, we shall soon have a war.' I never met him again, but his wish was certainly soon fulfilled, and possibly he was one of the victims.

There is little doubt that the great fire of Moscow in 1812—at the council of war at Fili it was decided to abandon the city without fighting, having previously destroyed all stores and set it on fire, when over three-quarters of the

whole town was burnt down—was really a blessing in disguise. With the fire vanished most of old Moscow, the quaint old wooden houses of which old travellers have left accounts, and Napoleon was so enraged at the failure of his plans that he intended to burn or destroy what was left. However, heavy rain and the rapid advance of the Cossacks prevented much damage being done, except in the Kremlin itself. When the population returned, Moscow was burnt out; and when it was rebuilt — though doubtless the new town lost much in picturesqueness — it gained enormously in better construction, wider and straighter streets, etc. It is interesting to note that the population then was only 251,000, whereas now it is just on 1,400,000.

Another result of the fire was that it quite did away with the old aristocratic life of Moscow. Few of the nobles returned to Moscow—most of them seem to have stayed in Petersburg—and Moscow more and more developed into a manufacturing and commercial town, which character it has maintained ever since. At the present time there are very few aristocrats in Moscow, and such as there are are so almost entirely owing to local official positions or to connection with the University.

The Imperial Moscow University is the oldest in Russia, having been founded in 1755, in the days of the Empress Elizabeth. The old buildings of the University, together with the whole of the library, of many thousands of volumes, and some very valuable scientific collections, all perished in the great fire of 1812. The new buildings are of very ordinary architecture. The library now contains over 200,000 volumes and some 20,000 manuscripts, and the number of students is about 11,000. However, owing to political disturbances and serious internal and external causes, the amount of work done in the University for several years past has unfortunately been very small.

If visitors and tourists even now are struck by the original and individual character of Moscow, when so many of the old houses and historical buildings and monuments have disappeared, and blocks of modern buildings are being run up in all directions, what would they not say if they could see the old Moscow at the time of its glory, in the sixteenth and seventeenth centuries, when the Court and the nobles were still living there and keeping up their quaint old-time wooden houses? Moscow was then the artistic centre of all Russia as, now it is the greatest commercial centre. However,

Moscow has not contented itself with commerce alone, but is one of the greatest artistic, musical, and educational centres also, and these advantages have probably more to do with the extraordinarily rapid increase of its population during the past fifty years than anything else, although it is true that very many have moved into town recently, as they feel safer there than on their estates in the country.

Another thing that added to the beauty of the Moscow of those days was the amount of open spaces and foliage. Except in the Kremlin and the Kitai City, the business centre, the houses seem to have mainly stood well apart from each other, each in its own extensive grounds. The houses themselves, mainly wooden, were gaily painted and very much ornamented. However, other matters were not so pleasant. Virtually none of the streets were paved in any way, so that the mud was often terrible.

It is interesting to note, as a proof of how little the old Russians liked to live in stone houses, that when Ivan I I I . was rebuilding the royal apartments in the Kremlin, at the commencement of the sixteenth century, he had all the dwelling part made of wood, and only the reception-rooms were of

stone. It is believed that the old Russians thought stone houses were unhealthy.

Having learned from the Italian architects, who were summoned by Ivan I I I . to build the Assumption and Archangel Cathedrals and the walls of the Kremlin, the arts of building in brick and of manufacturing good brick, the Russians began to build brick churches and houses, but copied the designs of their old wooden churches and houses. The Russians are also indebted to the Greeks for their wall-paintings and the frescoes we see so largely used for adorning their churches.

Moscow was at the height of its own original style of architecture in the seventeenth century, but from the days of Peter I. we find the ordinary Western European style coming in more and more. Thus the Arsenal in the Kremlin, built about 1730, is totally different in style from any of the old buildings there. Peter's days, in fact, were an epoch in Russian architecture. He it was who ordered that the houses should no longer be built surrounded by spacious courts and gardens, but in rows on the street, with iron or tile roofs; he also ordered that all new houses in the Kitai Gorod, or business centre, should in future be constructed of stone or brick, and had the streets paved there in

1720. He also invited artists from abroad, and instituted a ' Chancellerie of Buildings,' which was to inspect the plans of new houses and introduce Western styles as much as possible.

Catherine IL decided to knock down the old Kremlin Palace, and build a modern one instead. However, nothing more happened than the destruction of several of the old buildings and the drawing up of a plan for a new palace.

Fortunately, the great fire at the time of Napoleon's invasion and the number of buildings that were blown up gave the authorities virtually a free hand in superintending the laying out of the new city. The streets were greatly straightened; the old wooden houses, with their original architecture and large gardens, were replaced by stone buildings, mostly in the Empire style, and built in rows.

The schools of architecture, after the defeat of the French, under the influence of the wave of national pride and enthusiasm, again began to study the old Russian style of architecture, and we see the results of this influence in the splendid cathedral of Our Saviour and in the triumphal arch, which latter is in the old classical style.

However, from the middle of the nineteenth century Moscow became more and more a trading and

commercial centre; railways began to be constructed, and factories to be built after the styles prevalent abroad, so that very rapidly Moscow lost its old originality, and tended to become more and more like any other great European city. Although the buildings were in the ordinary European style, architects introduced the old Russian styles of ornamentation, which, however, was often so idealized as to be quite different from the ancient ideas. Every year more and more of old Moscow disappears, and the city becomes less and less like the original ancient city. Beyond a very occasional old house and church, the main streets are now composed of modern buildings of three, four, or six stories, whereas old Moscow was almost entirely one-storied, with a sprinkling of two-storied houses.

This change in architecture has been accompanied by a change in the inhabitants also. Fifteen years ago in winter the streets were uniformly dull. The men were all hidden in black greatcoats, lined with fur, nearly always with astrakhan collars and caps. The ladies nearly always wore black cloaks lined with fur, with collars of the same, and little pork-pie-shaped fur caps. The fashionable ladies never walked; it was considered impossible for a well-

dressed lady to walk on the streets. If you saw a smartly-dressed lady, you were pretty safe in judging her to be a foreigner or an actress. However, now *nous avons change tout cela,* and you will find troops of smartly-dressed ladies promenading up and down the Kuzretsky Most, our Moscow Bond Street, any day of the year, except possibly in the summer, when everybody who possibly can clears out of Moscow, which is a wretched place to be in during hot weather.

The shops also have greatly changed in the last few years. Up to fifteen or twenty years ago the Russian shops virtually showed nothing in their windows, and very little inside. Everything was stowed away, and had to be unpacked when wanted. This is very much better now: the windows have large plate-glass fronts, and in them have quite good displays. Some of them evidently pay great attention to having their windows smartly decorated.

The employes in the shops are also improving. Fifteen years or so ago it was quite a common thing to go into a shop and see groups of the employes chatting among themselves. After a due wait one of them would saunter over and ask what you wanted. When you said, he would say, * Do you want much *V* If you replied affirmatively, he

A STREET VENDOR OF SALT HERRINGS

would brisk up somewhat and serve you ; if, on the contrary, you wanted a small amount, the odds were he would reply, 'Sorry, we have not got it,' and stroll back to resume his interrupted gossip with his comrades.

The shops in Moscow are now so good that many people come from Petersburg for dresses, etc. A night in the train is nothing in Russia, and the expresses are so arranged that you leave in the evening and arrive at your destination in the early morning.

CHAPTER VIII

SOCIAL AND OTHER CHARACTERISTICS

THE two features of the Russian character which struck me most when I first went to Russia were their great hospitality, to which I have already alluded, and their lawlessness. By this I mean their absolute contempt for laws of all sorts. Thus, on every railway carriage there are painted up orders that passengers are not to stand on the platforms outside. In the summer you will find the platforms crowded to such an extent that it is often almost impossible for the ticket-collectors to get from carriage to carriage. The railway officials protest and protest, but all the public are always united against the officials. 'If we are not to travel on the platforms, you must put on more carriages.' The public know perfectly well that as a rule the railway company has not more carriages or rolling stock available, and also, probably, that it would be unsafe for a heavier train to run than is already formed up ; but that does not matter: they

all side against the company's officials. The same thing always occurs on the tramcars, and again the public is nearly always united against the unfortunate tram official who tries to enforce the law. When the police try to regulate the traffic the drivers all argue the question, and their fares and the public are always against the police.

You will find this strange objection to abiding by the law prevails everywhere in Russia. If a law exists, everybody seems to consider it his bounden duty either to flatly refuse to acknowledge it or, more generally, to see how he or she can manage to get round it with the least unpleasant consequence for himself or herself. This lawless spirit, about which I have often spoken with Russians and others who know the country well, is put down by most foreigners to the absolute lack of anything approaching discipline that prevails nearly everywhere, and also very largely to the system of perverted ultra-kindness with which the young Russian is treated.

This commences from his or her infancy. It is apparently regarded as a family disaster if a child should cry. If he demands anything, whether good or bad, it must be given or he might cry. A child may apparently do any amount of damage if

he desires to, for he must not be thwarted in any way—it would break his spirit and spoil his character. This being what he remembers from his infancy, it is not strange that when the child gets a little older he recognizes that he has only got to make enough fuss and make himself sufficiently objectionable to always carry his point. Consequently, you find that the children dominate the household. It is a common thing to go to an evening party and see small children of five or six years old sitting up till two or three in the morning. When you ask why they are kept up, you are told: 'Oh yes, of course it is very bad; but what is to be done?—the children have decided that they won't go to bed till all the guests have gone.'

Then the boy goes to school, but even here he learns no ideas of discipline. The dominating theory now as concerns schools is that the pupils must never be punished. Again you are told it would break their spirits and spoil their characters. The school is to be run and the boys' characters formed by moral suasion. The result naturally is that the boys domineer and boss the school. A friend of mine is one of the English masters in a big school in Moscow. Recently one of the boys was making himself a nuisance, and my friend

IN THE ENVIRONS OF MOSCOW

Awaiting the postman

UNIVERSAL
LIBRARY

OU_214701

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. Accession No.

Author

Title

This book should be returned on or before the date last marked below.

MOSCOW

Uniform with this Volume

ST. PETERSBURG

TAINTED BY F. DE HAENEN

DESCRIBED BY G. DOHSON

CONTAINING THIRTY-TWO FULL-PAGE ILLUSTRATIONS, SIXTEEN OF WHICH ARE IN COLOUR

A. AND C. BiACK, SoHo So, LONDON

AGENTS

AMERICA . . THE. MACMILLAN COMPANY
64 & 66 FIFTH AVENUE, NEW YORK

AUSTRALASIA OXFORD UNIVERSITY PRESS
205 FLINDERS LANE, MELBOURNE

CANADA . THE MACMILLAN COMPANY OF CANADA, LTD
SI MARTIN'S HOUSE, 70 BOND STREET, TORONTO

INDIA . MACMILLAN & COMPANY, LTD.
MACMILLAN BUILDING, BOMBAY
309 Bow BAZAAR STREET, CALCUTTA

MOSCOW

PAINTED BY

F. DE HAENEN

DESCRIBED *BY*

H. M. GROVE

LONDON
ADAM AND CHARLES BLACK

Contents

CHAPTER I

PAGE

HISTORICAL. 1

CHAPTER II

HISTORICAL—*(continued)* *6*

CHAPTER III

IMPRESSIONS O F MOSCOW *9*

CHAPTER IV

THE KREMLIN 15

CHAPTER V

THE TREASURY, ETC. 34

CHAPTER VI

PICTURE-GALLERIES, ETC. 39

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC. 48

CHAPTER VIII

SOCIAL AND OTHER CHARACTERISTICS . 82

CONTENTS

CHAPTER IX

PAGE

CUSTOMS AND INSTITUTIONS 99

CHAPTER X

LIFE IN MOSCOW. 119

INDEX 135

List of Illustrations

IN COLOUR

1.	THE SAVIOUR (SPASSKY) TOWER OF THE KREMLIN	*Frontispiece*
		FACING PAOK
2.	THE KREMLIN	2
3.	A RICH MERCHANT AND HIS WIFE	12
4.	THE 'TSAR BELL'	**20**
5.	THE 'TSAR GUN'	**22**
6.	THE CORONATION OF THE EMPEROR	**28**
7.	HERALDS ANNOUNCING THE CORONATION OF THE EMPEROR	**30**
8.	BELL-RINGERS	**36**
9.	THE SPASSKY (SAVIOUR) GATE OF THE KREMLIN .	**52**
10.	THE PLACE ROUGE	**54**
11.	TERRACE OF THE KREMLIN	**60**
12.	IN THE ENVIRONS OF MOSCOW: AWAITING THE POSTMAN	**84**
13.	PEASANTS VISITING MOSCOW	**100**
14.	THE POOR OF MOSCOW WARMING THEMSELVES AT STREET FIRES IN WINTER	**108**
15.	THE IMPERIAL OPERA HOUSE AFTER A GALA PERFORMANCE	**124**
16.	A TOBOGGAN SLIDE	**132**

IN BLACK AND WHITE

FACING PAGE

17. THE WEDDING OF A NOBLEMAN 9
18. THE SMALL GOLDEN PALATA, OR TSARITSA'S HALL, IN THE KREMLIN. 16
19. A SCENE IN THE KREMLIN DURING THE CORONATION OF THE EMPEROR 25
20. A DROSHKY DRIVER KISSING HIS HORSE GOOD-MORNING 32
21. PETROVSKY PALACE. 41
22. THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN 48
23. NOTRE DAME DTBERIE (THE IBERIAN VIRGIN) . 57
24. THE CHURCH OF ST. BASIL IN THE PLACE ROUGE ON CHRISTMAS EVE. 64
25. THE FIRE BRIGADE. 73
26. A STREET VENDOR OF SALT HERRINGS 80
27. BEGGARS. 89
28. REFRESHMENTS : COFFEE AND VODKA 96
29. SOLDIERS DANCING IN BARRACKS 105
SO. AN OPEN-AIR KITCHEN. 112
31. A MIDDLE-CLASS FUNERAL. 121
32. A SLEIGH WITH BLUE SILK NET, TO PREVENT THE SNOW FROM SPRAYING THE OCCUPANTS; THE KREMLIN IN THE BACKGROUND 128

MOSCOW

CHAPTER I

HISTORICAL

'COME to me, brother, to Moscow.' Little did old Prince Urie Dolgorouky think, when he wrote this invitation to his friend Prince Sviatoslav Olgovitch, in 1147, that he was writing an historical document. However, it has become so, for this is the earliest authentic document which mentions Moscow.

Before then the place where Moscow now stands was called Kuehkova, after the Kuchki family, who owned the land. However, old Prince Dolgorouky acquired the land, built a strong wooden wall round the little village, lodged in it a small garrison, and renamed it Moskva, or 'the place by the bridge.' However, his little fort was completely destroyed by fire a few years after.

In 1272 Prince Daniel Nevsky settled at Moscow, which from that year became a separate princedom.

Thanks to its central position, and to the wily policy of its Princes, the population of the town rapidly increased, as also the wealth of its Princes. For their own safety the old Princes fortified with strong wooden walls the little triangle of high ground contained on one side—the south—by the Moscow River, and on the west and north by a small river, with marshy banks — the Neglinia. This was the Kremlin, the fortress. Moscow became so important that the Metropolitan forsook Vladimir, the old Church capital, and moved to Moscow, where the first stone building in the town, the Cathedral of the Assumption of the Holy Virgin, was built in 1339, under the superintendence of foreign architects, as the Russians only understood wooden buildings. In 1367 the whole of Moscow, including the wooden walls of the Kremlin, was burnt down. Prince Dmitry Donskoi then had a stone wall built round the Kremlin. This was badly constructed, and was replaced, early in the fifteenth century, by the walls now standing, which were constructed under the direction of Italian architects.

Owing to its central, and consequently protected, position, Moscow suffered less than any of the other princedoms in Russia from the invasions of the

Tartars, Swedes, Poles, etc.; consequently people flocked to it for shelter, the population rapidly increased, and the coffers of the Moscow Princes became well filled.

When the Tartars put up the post of Grand Prince (or Grand Duke, as we say now) for auction, the Moscow Princes easily outbid the others, and thereby still more increased their wealth and influence. Ultimately the Princes of Moscow became looked on as hereditary Grand Dukes of Russia. This brings us to the end of the fifteenth century, when the Tartar yoke was nearly broken. Moscow is now vastly improved; Byzantine architects are building stone palaces for the wealthy nobles, and the Grand Dukes of Moscow now style themselves ' Monarchs of all Russ.'

Ivan I I I. (1462-1505) married Sophia Palaeologus, niece of the last Emperor of Byzantium, and on the fall of Constantinople considered himself the heir of the Byzantine Emperors, and adopted the double-headed eagle as his arms. Hundreds of Greeks and Italians came to Moscow with Sophia Palaeologus and on the fall of Byzantium, and brought Greek art with them. In 1547 Ivan IV. was crowned in Moscow with a royal diadem, and assumed the title of Tsar, which for so long had

been the attribute of the Tartar Khans. Ivan earned the name of 'the Terrible' by his extraordinary cruelties. However, he was an unscrupulous, sagacious, powerful, and politic ruler, and did as much to raise the fortunes of his country as Oliver Cromwell did for England. During his reign the Cossack Yermak conquered Siberia, and it was added to Ivan's dominions.

The growing influence of this the first Tsar of Muscovy is shown by the fact that England opened up commercial undertakings with Moscow, and sent out expeditions under Richard Chancellor in 1553, and Sir Hugh Willoughby. Ivan was so impressed by their accounts of the greatness of England that, having just got rid of his seventh wife, he sent over an Ambassador to England with a letter to his 'good friend' Queen Elizabeth, requesting her to send him out a bride from her family. Queen Elizabeth suggested Lady Mary Hastings, daughter of the second Earl of Huntingdon, who was of royal blood. The Russian Ambassador, Pizemsky, returned to Russia with glowing accounts of the bride, and also with the Order of the Garter (this is still preserved in the treasury in Moscow) for Ivan, who was so pleased that he gave the English the monopoly of

Russian trade. However, Ivan died suddenly, in 1584, before the negotiations were completed, and Lady Mary Hastings escaped being Ivan's eighth bride.

Horsey writes: 'Ivan Vasiliwich was full of readie wisdom, cruel, bloudye, merciless: he was sumptuously intomed in Michell Archangel church, where he remains a fearfull spectacle to the memory of such as pass by or heer his name spoken of, who are contented to cross and bless themselves from his resurrection againe.'

CHAPTER II

HISTORICAL *(continued)*

THAT MOSCOW had enormously increased in size and population is clear by the fact that towards the end of the sixteenth century there were 9,000 foreigners living in the * foreign quarter.'

In 1343 we read that twenty-eight churches perished in a great fire, and in 1366, when the Tartar General Tokhtamish captured the town, over 24,000 persons were killed in it. Under the walls of the Kremlin there sprang up a thriving little business town. In 1534 a wooden wall was built round it, which was replaced two years later by the brick and stone wall, about two miles in length, which is still standing. This now represents ' the city.' According to an old census, in 1520 there were already 41,500 houses in Moscow.

The town still went on rapidly increasing outside the Kremlin and the ' Kitai-gorod,' or city, and a stone wall was built round this, the so-called ' White Town,' in the days of Feodor, son of Ivan the

Terrible and Boris Godunoff, who succeeded him. This wall was about five and a half miles long. The town went on increasing in size, and now building commenced also on the opposite side of the river. In 1633, owing to fear of invasion by the Tartars from the Crimea, a ditch and fence were constructed round it. In 1637-1640 inside the ditch was thrown up a great embankment of earth, faced with beams, with a strong palisade on top. Owing to this earthen rampart, this part of the town became known as the 'Earthen Town.' The shape of Moscow within this rampart was a rough circle, the circumference of which was nearly twelve and a half miles. The city has increased enormously in size since then, but no further fortifications were ever erected.

In 1689 Peter the Great ascended the throne, and in 1703 he commenced to build St. Petersburg, which he created the new capital, he himself taking the title of Emperor.

Elizabeth, Peter the Great's daughter, reigned from 1741 to 1762. She caused the rampart round the *Earthen Town' to be removed, and the moat round it to be filled in. The ground that had been thus occupied she converted into a long series of boulevards. She then had the wall round the

'White Town' removed, and with the bricks built the huge Foundlings' Home on the banks of the river, and another line of boulevards occupied its site. In 1755 she also founded the Moscow University, the first in all Russia.

In 1812 we have the French invasion, and Napoleon's short occupation of Moscow, in the reign of Alexander I. Most of old wooden Moscow then perished by fire, and when the city was rebuilt the generality of the houses were brick. At the present time no wooden buildings are allowed to be constructed in the town.

In this short sketch we have brought Moscow from the small wooden fort put up by old Prince Dolgorouky in 1147 to the present city, with its population of 1,400,000, which is rapidly increasing, and now has an area the same in extent as Paris.

THE WEDDING OF NOBLEMAN

CHAPTER III

IMPRESSIONS OF MOSCOW

A FOREIGN traveller in Russia—I think it was the German Legate Herberstein—wrote, *circa* 1460: 'If Moscow is not in Asia, it certainly is on the very edge of Europe, and very close to Asia.'

Though, naturally, the town has greatly changed in all respects since that was written, still, I think all paying their first visit to Moscow, and especially those who have been in the East, cannot help feeling how much of Asia there still remains. For instance, the types you meet in the streets. I do not allude to the Tartars or Armenians, who are Asiatics pure and simple, but the peasants. To see those big, burly fellows, with their sunburnt faces and fur caps and sheep-skin coats, you are irresistibly reminded of the Pathan or Afridi you meet in the bazaars in Peshawur or Northern India in their poshteens. You notice such common traits. The Russian peasants do not walk alongside one another and talk, as ordinary Europeans:

they walk one behind the other and talk over their shoulders to the man behind, just as the natives in India do. In the bazaars in India the whole talk is 'pici' and 'rupees'; so here all the talk is 'copeks' and 'roubles.' Then, again, just as in India nothing in the way of buying or selling can be effected without shouting, gesticulating, chaffering, so here, if a peasant goes to buy anything for himself or his wife, he is seized by the employes of the various shops, whose business is to stand about by the shop-doors and secure anybody who looks like a customer, nearly torn into pieces by the representatives of the various firms, and finally dragged into a shop, where the methods of bargaining, etc., are purely Oriental. The shopman begins by asking twice as much as he is really prepared to take, and the customer offers one-half of what he is really prepared to pay. After hours of heated bargaining, each party declaring he is being ruined, a deal is ultimately effected by compromise. The noise and excitement accompanying these transactions are absolutely Oriental, and so also are the smells one meets in the by-streets and courts where the shops with goods for the peasants are situated.

The Moscow merchant classes are proverbially

conservative. It is not long since that the beauty of a lady and her chances of making a good marriage were calculated very largely, if not mainly, by her weight and stoutness. No rich man would marry a thin girl; it would be a reproach to him and a bad advertisement for his business.

The long Tartar rule in Russia left deep impressions, and one of the deepest was on the way the Russian women were treated. Till the times of the Tartars they were quite free, but after that they seem to have been mainly confined to the *terem,* or women's apartment. In the old portion of the palace you see the *terem,* and above it is a small gallery with little windows of talc. Tradition says that the old Grand Dukes or Tsars and their courtiers used to look on the ladies walking there, to aid them in selecting a bride, as they apparently did not see them otherwise.

When Peter the Great came to the throne and established his capital in Petersburg, one of the greatest fights he had was to induce the nobles to allow their wives and daughters to come to Court, and when he ultimately got their consent, it was no easy matter to induce the ladies themselves to come. Even now the ladies' part of the house

is usually upstairs, away at the back of the house.

Until quite a few years since it was considered impossible for a lady to walk in the streets. If she went out she must drive, and must have with her a male or female servant. If by any chance a lady had to walk in the streets, she put on her oldest and shabbiest attire; hence, if you met a smartly-dressed person you were pretty safe in thinking it was an actress or a *demi-mondaine.* However, the last few years have worked wonders, and now the fashionable streets are full of smartly-dressed ladies promenading up and down, with the usual retinue of well-dressed men, for the Russians are very gregarious and hate being alone anywhere. Their idea of enjoyment is a crowd. If you go for a walk you must form a party, and must all walk and talk together, or you are voted unsociable, if not rude.

In another respect Moscow is quite Oriental, and that is in its hospitality. In this respect it is quite different from Petersburg. In Zabielin's ' History of Moscow ' he alludes to this, and, with a note of pride, says that the very first mention of Moscow was old Prince Dolgorouky's invitation to his neighbouring Prince to come to Moscow, where he

A RICH MERCHANT AND HIS WIFE

had prepared ' a strong feast,' in 1147. This traditional hospitality continues now. I still remember my first experience of this. Just after I came to Russia, in the family in which I was staying, one of the ladies had an *imenina*, or ' names-day '—*i.e.*, it was the calendar day of the saint after whom she was named, and in Moscow, at all events, the ' names-day' is looked on as far more important than the birthday. The guests arrived about 12 noon, and shortly after we sat down to dinner. This lasted about four hours, and then immediately tea was brought for the ladies and cognac and cigarettes for the men. Relays of fresh tea kept on arriving, with fruit and sweets, till about 10 p.m., when supper was laid, and we ultimately rose from supper at about 4 a.m. That was certainly for a ' names-day '; but if you have an introduction to a Russian house, you will be asked to call any evening. When you arrrive you will be entertained with fruit, tea, sweets, and cigarettes galore. After staying an hour or so you rise to leave, but your host will not hear of it—you must stay to supper. Supper may last any time, but you need not expect to get away before 2 to 3 a.m. If you insist on leaving earlier your hosts will be very disappointed and somewhat

hurt, as is also the case if you do not eat heartily of all the numerous and excellent dishes they press on you.

The old Russian proverb says, 'The mouth is rejoiced with a large piece,' and your host in helping you acts up to the spirit of the proverb.

CHAPTER IV

THE KREMLIN

ALTHOUGH MOSCOW is such an ancient city, there are now very few remains of its old buildings. Beyond the Kremlin walls and buildings, and a certain number of churches, there is virtually nothing in the whole city that is 200 years old. This may be accounted for by the fact that the Russians always preferred wooden buildings to stone ones, and by the numerous terrible fires which devastated the city time after time. However, even if there were nothing ancient in Moscow besides the Kremlin, that would make up for all other deficiencies.

I have shown over the Kremlin numerous people who have travelled all over Europe, if not over the world, and they unite in saying that it is unique. To compare it with England, it represents Westminster Abbey, St. Paul's, the Tower of London, and the contents of the Tower of London rolled into one. It is the keystone of Russian history,

and the men who lived in it were those who, out of a collection of petty and weak princedoms, created the mighty Russian Empire.

The Kremlin is well situated on the highest ground in Moscow. To the south, the walls in old days were washed by the river, which is now confined by an embankment, leaving space for traffic. To the east and west were deep moats, filled by the stream, the Neglinia—which now runs underground in pipes to the west of the Kremlin. The moat on the eastern side has been entirely filled in, and that on the west partially so, the hollow remaining having been converted into a garden.

If you enter the Kremlin by the northern or Nicholas gates, to your right is the Arsenal, built by Peter I. in 1702-1736. It was blown up by the French in 1812, but was rebuilt by Nicholas I. To the left are the Law Courts, a handsome triangular block, built in the days of Catherine II.—about 1780. Immediately facing you, in front of the gates, is a small ornamental cross, of ancient Russian design, erected to commemorate the spot where the Grand Duke Serge, then Governor-General of Moscow, was assassinated by a bomb.

All along the walls of the Arsenal are arranged

THE SMALL GOLDEN PA LATA, OR TSARITSA's HALL, IN THEMRE N. *(Page26)*

hundreds of field-guns and mortars, captured from the French in their retreat from Moscow.

In the background are the barracks of the Grenadiers. Behind the barracks are the three ancient cathedrals—that of the Assumption of the Holy Virgin, built in the fourteenth century; the Cathedral of the Annunciation, built at the commencement of the fifteenth century; and that of Michael the Archangel, built early in the fourteenth century. The old Assumption Cathedral was badly built, and the present building was reconstructed under the guidance of Italian architects, being consecrated in 1479. The cathedral has seen troublous days, and was looted and partly destroyed by the Tartars, Poles, and French, only the old walls still remaining of the original building. The old wall-paintings, of the seventeenth century, are very quaint. Some of the icons are very ancient. Among the relics are one of the nails with which our Lord was fastened to the cross, a fragment of our Lord's robe, and a fragment of the Virgin's robe. The coronations of the Russian monarchs have for centuries always taken place in this cathedral, and most of the official services are also held here.

The original Cathedral of the Annunciation was

founded in 1397, but, owing to faulty building, had to be virtually reconstructed in 1489. The wall-paintings in the interior are most interesting, especially the history of Jonah. The cathedral is connected with the palace by a covered passage, by which the old Kings and Queens entered the building. In ancient times the Grand Dukes and Kings were always christened and generally married here. When Ivan the Terrible was excommunicated, and therefore unable to enter a church, he had a small chapel built on to the cathedral, with a special entrance. A window was made in the wall of the cathedral, through which he could look, and thus take some part in the services. He also collected and deposited in his chapel various highly venerated relics. This still exists, and a niche in the wall is pointed out as his seat.

The Archangel Cathedral was built, in 1333, of wood, but had to be pulled down in 1505, a new stone edifice being started at once, under the superintendence of a Milan architect, which was consecrated in 1509. However, it has had to be renewed several times since, the last time being in 1813, as it was very greatly damaged by the French. This cathedral is the burying-place of the Russian Grand-Dukes and Tsars up to the days of Peter

the Great. Here, in a separate chapel, is buried Ivan the Terrible, alongside his son, whom he killed in a fit of rage with his own hands. Here, also, are the tomb and various relics of the heir-apparent, Dmitry, who was murdered, and of Prince Michael of Chernigoff, who was tortured to death by the Tartars. In the robe-room of the cathedral are a very fine old New Testament of the twelfth century and the cross that Ivan the Terrible always wore.

Alongside the Archangel Cathedral is the lofty belfry constructed by Boris Godunoff, who became Tsar of Russia on the death of his semi-imbecile brother-in-law Feodor in 1598. With Feodor the old line of Rurik became extinct, as Boris GodunofF had arranged that Feodor's only son, Dmitry, should be murdered in 1591. The people, though there was no direct proof of it, were all convinced that GodunofF had murdered the heir-apparent, Dmitry, and every national disaster which afterwards happened was attributed either to GodunofFs machinations or to the anger of God at such a sinful man becoming Tsar. He was, in the popular opinion, responsible for the terrible famine of 1601, and with a view to providing work for the people, he caused the great belfry of Ivan the Great to be built. It is interesting as the first known instance of famine-

relief work in Russia. Needless to say, Boris Godunoff died a violent death, in 1605: he would seem to have been poisoned, though this has never been actually proved.

The belfry is a massive building, 327 feet high. When Napoleon was in Moscow, in 1812, he heard that the cross at the top of the belfry was of solid gold, so he had it taken down. However, it proved to be of iron, so Napoleon shot the false informers. The belfry was greatly damaged by the French, who tried to blow it up. The great bell weighs 66 tons, and is only rung on great occasions, such as New Year, Christmas, or Easter. The next largest bell weighs 33 tons. At the foot of the belfry, on a granite basement, stands the 'Tsar-Bell,' badly cracked, and with a massive piece broken out of it. When it was cast, in the days of Boris Godunoff, it weighed very nearly 135 tons. It was recast in the middle of the seventeenth century, and, after great efforts, was raised to its place in the arch of the belfry—about half way up. However, two years after a fire destroyed its supports, and it fell and was broken. It lay in the ground where it was about 100 years, and then, by orders of the Empress Anna, it was recast on the spot in 1735. The scaffolding for re-raising it to

THE "TSAR BELL

its place was just ready when, in 1737, by some mischance, the scaffolding was set on fire. The large amount of cold water used to put out the lire, which fell on the bell, which was nearly red-hot, caused it to crack so badly that a large piece fell out. After that the bell again lay in the ground nearly 100 years, till, in 1836, the Emperor Nicholas I. had it raised and placed on the granite pedestal where it now stands. The bell, after its recastings, was much larger than its original size, as various alloys were added. Its present weight is just on 200 tons ; it is 19 feet high and 60 feet in circumference. The clapper is over 18 feet long.

Close by the great bell is another massive monument of Russian casting. This is the 'Tsar-Gun.' It was cast in Moscow in 1586 by a Russian smith, and weighs 40 tons, is close on 20 feet in length, and the diameter of the bore is almost exactly a yard. Needless to say, no shot has ever been fired from it.

At the back of the cathedrals, facing the river, is the main Kremlin Palace, built in the shape of an irregular hollow square, with a large courtyard in the centre. In the courtyard stands the oldest church in Moscow—St. Saviour's in the Wood,

so called because when it was built, early in the thirteenth century, all the ground now occupied by the Kremlin was a virgin forest. The present building was finished in 1527. In ancient days it was the chapel of the Grand Dukes and Duchesses, and till the Archangel Cathedral was built was also their burying-place. The old church saw many a strange sight, and in it was shaved the head of many a Princess whom, for political reasons, it was considered advisable to cut off from the world—alias, to lodge in a nunnery. Not a few Princes also were here, voluntarily or against their own will, shorn preparatory to entering a monastery.

The spot now occupied by the palace has from the earliest times been the site of the residence of the Grand Dukes and Tsars of Muscovy, or Russia. In ancient times the building was called the Prince's Court, and when the Grand Dukes of Moscow became Tsars, the name was changed to the King's Court. Till the days of Ivan III.—the latter end of the fifteenth century—the palace was a wooden building; however, he summoned Italian architects, who finished building him a stone palace in 1508. Owing to the building being constructed by Italian architects and to the influence of Sophia Palaeologus, Ivan's wife, the building, both exter-

THE "TSAR GUN"

nally and internally, bore a distinctly Byzantine appearance. Nearly every successive monarch built on a certain amount, but these additions were in a strictly Russian style of architecture. The only exception was the ' false Dmitry,' whose tastes were entirely Polish. When the Poles overran Russia, the old King's Court fell into almost complete ruin, and was entirely looted of all its treasures. The first of the Romanoffs, Michael (1613-1645), had to entirely restore the palace, and his successor Alexis also did a great deal. Under their guidance the palace was placed in an excellent state, and was magnificently adorned and fitted up-

Peter the Great virtually left Moscow, and resided at his estate of Preobrajensky, before he moved to Petersburg and allowed the palace to fall into a sad state of decay, and it was only for his marriage with Catherine that Peter had the buildings repaired at all. However, nearly the whole palace was burnt down in 1737. The palace was rebuilt by the Empress Elizabeth. However, the great fire of Moscow, when Napoleon was obliged to abandon the city, in 1812, again destroyed virtually the whole building. The present palace was built in the days of Nicholas I . , and was consecrated in 1849. The main block of the palace, the state

apartments, faces south, the windows looking over the river. To the east of the building joins on the old Granovitia Palata, and at the back of the building, on the other side of the palace courtyard, is what is left of the old palace.

The exterior of the palace is very simple, and the block is only two stories high. In the palace are 9 churches or chapels, 7 courts, and 700 rooms, which can contain 20,000 persons.

As you enter the palace, to the left are the Imperial apartments, to the right a staircase, which joins the palace with the Cathedral of the Annunciation, and facing you the main staircase. As you turn to the right at the top of the staircase, you enter the St. George's Hall, about 80 by 25 yards. The walls are draped with the colours of the ribbon of the Order of St. George, the principal Russian military Order, corresponding (in some of the grades) to our V.C., and on marble slabs let into the walls are engraved all the names of the knights of the Order. The Order of St. George was founded by the Empress Catherine I I . in 1769.

From the St. George's Hall you pass into the Alexander Hall—*i.e.*, of the Order of St. Alexander Nevsky, which was founded in 1735. The furniture and drapery of the walls are of the colour of

A SCENE IN THE KHEMLIN DURING THE CORONATION OF THE EMPEH

the ribbon of the Order, deep crimson. On the walls are pictures by Professor Mailer illustrating incidents in the life of St. Alexander Nevsky.

Passing on, you come into the St. Andrew's Hall, the walls of which are draped with pale blue, the colour of the ribbon of the Order, which was founded in 1698 by Peter I. At the far end of the room, on a slight elevation, are three thrones, used at the time of the recent coronation by the Emperor and the two Empresses. There is a splendid view from the windows of this and the Alexander Hall across the river.

Beyond the St. Andrew's Hall is the Chevalier-Garde Room, where the guard of honour is stationed on the occasions of state reception. The walls are of white marble. From the Chevalier-Garde Room you enter the Catherine Hall. The Order of St. Catherine the Martyr was founded in 1814.

This is the Empress's throne-room. The walls are draped in white silk, embroidered with the initials of the Order (L. S. F. R.). The throne is on a slightly raised dais, and the canopy is of crimson velvet. The pillars of malachite are very fine and costly, as also the crystal candelabra. Joining the Empress's throne-room is the state drawing-roam, in the Renaissance style, the walls draped with

cloth of gold on a green background. The Chinese and Japanese candelabra are very handsome, as also the inlaid buhl tables.

Off the drawing-room are the state bedroom and dressing-rooms. The latter are interesting, as they were made to show the skill of the Russian carpenters, and take to pieces, there being virtually no nails employed in their construction, but each portion fitting accurately into its position. Beyond the dressing-rooms comes the Winter Garden, in which is a beautiful collection of tropical palms and plants.

From the Winter Garden you pass into the heir-apparent's apartments. The drawing-room is called the Silver Room, as most of the objects—chairs, tables, picture-frames, etc.—are of pure silver. On the walls are four very fine tapestries, illustrating the adventures of Don Quixote. Some of the furniture in the study and bedroom is also interesting and of beautiful workmanship.

Passing on, one enters the old part of the palace, and passing the corridor, off which are the rooms of the maids of honour, you reach the small Golden Palata, or hall. This was built by Feodor, son of Ivan the Terrible, for his bride Irene, sister of the celebrated Boris Godunoff. At one time this was

the Patriarch's audience-chamber, but became that of the Grand Duchesses and Tsaritsas. The walls are decorated with frescoes, illustrating well-known epochs in the history of Christianity.

From the small Golden Palata, or Tsaritsa's Hall, you pass into the Vladimir Hall, built in honour of the Order of St. Vladimir, the walls being of pink marble, and the emblems of the Order on the ceiling. The anterooms of the hall lead to Red (or Beautiful) Staircase and to the celebrated Granovitia Hall. The walls are covered with frescoes illustrating Biblical or historical scenes.

The existing Beautiful Staircase was built after the great fire of 1737. Before then the old staircase had a gilded roof over it, whereas now it is open. It leads from the Granovitia Palata to the Cathedral of the Annunciation in three flights. The old staircase is connected with many an historical scene. From the staircase in old times the Tsars distributed alms to the beggars on their way back from Divine service; here they received the Patriarchs and chief boyars, or nobles. Here took place many an historical murder in the troublous times of past history, and along this staircase have passed all the Russian monarehs since the days of Ivan III. on their way to the Cathedral of the

Assumption for their coronation. Now the staircase is used only for state entrances to the Cathedral of the Assumption, and from it the Emperor bows to the people assembled on the square beneath. The Granovitia Palata was built by Ivan III. in 1487-1491. It was intended for state functions, such as the reception of foreign Ambassadors, etc.

Feodor, son of Ivan the Terrible, had the walls decorated with frescoes, in the quaint old Byzantine church-painting style. Among them are representations of the creation of the world and of the human race; the acts of David and Solomon, the story of Joseph, and a series of portraits of the Russian monarchs from the days of Rurik. However, the hall fell into a bad state of repair, and was done up again in 1882 by order of Alexander IL

In the middle of the hall is a large square pillar, which supports the arches of the roof. When a state function is to be held, or a procession is to pass through the hall, the shelves on this pillar are decorated with silver vessels of all sorts. These are gifts made by foreign monarchs to the Russian Tsars and Emperors. At other times these magnificent vessels are lodged in the Treasury. The old English vessels are really superb, and I have been assured by connoisseurs who know our English

THE CORONATION OF THE EMPEROR

collections that we have nothing to be compared to the display in this the old capital of Russia.

In the hall is a throne, and round the walls are oak benches, carved in the antique Russian style. The carpet is a very strange one, and has been embroidered in old Russian designs by the nuns of the nunnery of St. John.

High up in the wall is a semicircular window. This looks into the hall from the women's rooms. According to old Russian custom (which had been deeply affected by contact with the Tartars) women could not be present openly at men's carouses, debates, etc. As the ladies were curious, the window was constructed to enable them to see and hear, while they themselves remained invisible and apart. This historical chamber is now only used at the time of the coronation. In it the Emperor receives the congratulations of his relations and of the representatives of foreign Powers, and here he then dines in state, waited on by his nobles.

Going back along the anterooms and across the Vladimir Hall, one comes to the staircase leading up to the old *Terem,* or private portion of the palace, which is shut off from the main palace by a gilt barrier. At the foot of the staircase is a small church, which, as it is also fenced off by a gilt

barrier, is known as 'the Church of our Saviour behind the Gilt Barrier.' This was the palace church, and is over the Tsaritsa's Palata. It was built by the Tsar Michael in 1635, but has been redecorated several times since then, the last occasion being in the time of Nicholas I. Fortunately, the renovations have all been carefully carried out, in the old style, to harmonize with the rest of the church. In the church are some ancient icons of the fifteenth-century style, brought from Byzantium, according to tradition, by Sophia Palseologus.

The old Terem Palace is a five-storied building, and is a perfect example of an old Russian princely wooden building. The old palace was built by the Tsar Michael early in the seventeenth century. The first room is the dining-room, the walls and ceiling of which—all in small arches—are painted all over, as also are the quaint ancient stoves. In the windows—diamond panes—instead of glass, is talc, and the floor is very curious. Then follows the Council Chamber, also decorated with wall-paintings. Beyond this is the Throne-Room, with its ancient furniture, and the old chair used by Tsar Michael. The walls are painted red, picked out lavishly with gold. On the arches of the roof are paintings of our Lord, and representations of

HERALDS ANNOUNCING THE CORONATION
OF THE EMPEROR

OSMANIA UNIVERSITY

the coats of arms of the princedoms and districts of Russia. In a silver coffer is preserved the document about the election of Michael Romanoff in 1613 to be Tsar of Russia, and the founder of the present Russian dynasty. Another coffer contains the royal decrees for the foundation of the Patriarchate in Russia. When Peter the Great was strong enough, he did away with the Patriarchate. The power of the Patriarchs as sole heads of the Russo-Greek Church was enormous, and often clashed with that of the Tsar, generally to the advantage of the Church. Peter would not have any rivals, so he constituted himself Head of the Church, abolished the post of Patriarch, and instead appointed as co-heads of the Church the Metropolitans of Kiev, Moscow, and Petersburg. He thoroughly understood the old maxim 'Divide et impera,' and his work was completed by the appointment of a layman to be Procureur of the Holy Synod.

There is no doubt that the little old rooms of the Terem Palace are far more interesting in every way than the modern building. Looking at the plain little rooms, one can hardly realize that this was the palace of a powerful and haughty race of monarchs.

From the Throne-Room one passes into the state bedroom, which is quite a small room, with a square four-poster carved wooden bed. The old silken coverlet is historical, as it was a gift from an old Emperor of China.

Off the bedroom is a small oratory, with various ancient icons and a fine old manuscript Testament. From the oratory runs a small corridor, which is really a gallery, whence one looks down on a long, narrow room below. Tradition says that the old Tsars and Princes used to use this gallery for the purpose of having a good look at the ladies of the Court, who used the room below as a promenade. By Court etiquette, the men saw but little of the ladies, so that the little gallery upstairs was a convenient conning-tower, whence the young Princes could see how the ladies looked in their indoor garments.

To see the present Imperial apartments, one has to return to the main entrance of the palace. Passing through the vestibule, the first room is the dining-room. The walls are of yellow marble; the pine-wood furniture is very handsome and of beautiful workmanship, and there are some handsome statues.

Next is the drawing-room, a white room, with

A DROSHKY DUIVER KISSING MIS HORSE GOOD-MORNING

Louis XIV. furniture, and many beautiful S&vres vases. The inlaid doors are of great beauty. Thence across an anteroom one enters the Empress's study, the furniture of which is old buhl, and is magnificent. Next is the room of the ladies-in-waiting, with walnut-wood furniture, and beyond that the bed- and dressing-rooms, in which are some very ancient icons in valuable settings.

The Emperor's study is very plainly furnished with bookshelves and ordinary leather chairs, etc. Beyond this are a reception-room and the rooms for the Imperial children.

CHAPTER V

THE TREASURY, ETC.

THE Treasury, or, as it is called in Russian, the 'Palace of Arms,' is a separate block from the palace, but one can enter from the Winter Garden. At the entrance, in the vestibule, are Peter the Great's carpenter's lathe, some small guns of the time of Pugatcheff's Insurrection in 1774, and some suits of armour of the sixteenth and seventeenth centuries. On the walls of the staircase are more suits of armour and some historical pictures. The collection in the Throne-Room is most interesting. The most ancient relic is the celebrated Monomakh's cap, which was sent by the Emperor of Byzantium in 1116 to the Prince Vladimir Monomakh. The top is of sable, and it is richly embroided with pearls and precious stones. In the cap of the Tsar Michael (1627) is a magnificent and unusually large emerald. John's cap (1687) is almost entirely of diamonds, there being more than 900 stones.

The Imperial crown has in it a wonderfully fine and large ruby, which was purchased in 1676 in Pekin. There are besides various other historical caps or crowns, such as that of the last King of Kazan, that of the Kings of Georgia, and the Maltese crown, presented by the Maltese to Paul I. in 1798.

There is also a tine collection of sceptres and staffs. The most interesting thrones are the ivory one sent to John I I I . by the Byzantine Emperor Constantine Palaeologus; the diamond throne presented to the Tsar Alexis Michailovitch by the Armenian Commercial Society in 1659; and the Persian throne sent to Boris Godunoff in 1605 by the then Shah of Persia Abbas. There are also various coronation robes and uniforms. It is interesting to notice on the breast of the coronation tunic of the Emperor the little square, which is unbuttoned at the due time in the service, and under which is the bare skin, that the Emperor may be anointed with the holy oil.

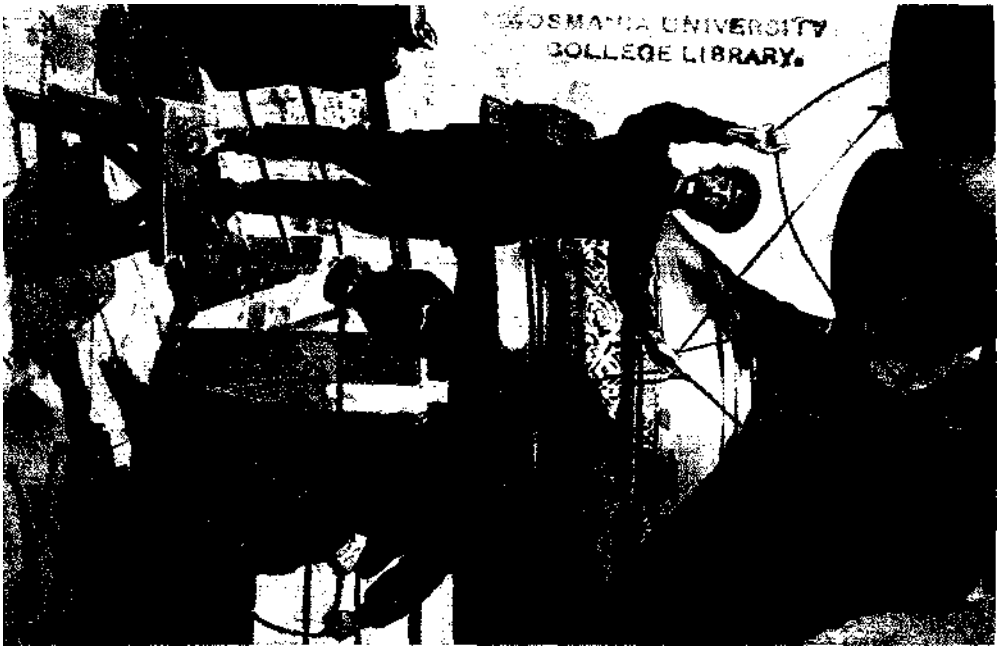
In the Trophy Hall are various thrones, also a large collection of flags, captured from the French, Poles, and Hungarians, the keys of various Turkish and Polish fortresses, and portraits of various Russian Emperors and Empresses. It is gratifying

to British visitors to notice that there is not a single British flag exhibited here as a trophy of war. I believe that only one British flag was captured during the Crimean War, and that was from a pinnace of one of our warships, which was blown ashore during a storm. This flag was sent to Moscow, but the Emperor would not allow it to be exhibited, as it was not taken by Russian prowess. I believe it is preserved in the Treasury, but it is not shown.

In the Silver Hall is a magnificent collection of silver vessels of all sorts, some Russian and others gifts from various nations. Prince Vladimir of Chernigoff's drinking-cup is remarkable for its dimensions—it is 15 inches in diameter. The collection of foreign silver is magnificent. I am assured by many travellers who know our own English collections that we have nothing in England that can compare with the display of old English silver ware exhibited here, all being presents to the Russian Tsars and Emperors. There are also some portraits and statues in the hall.

The remaining halls on the upper story are mainly devoted to collections of armour, weapons, and saddlery. One of the most interesting objects is the helmet and coat-of-mail of Prince Yaroslaff,

BELL-RINGERS


OSMANIA UNIVERSITY
COLLEGE LIBRARY.

which was found on the field of the Battle of Lipetz, which took place in 1216. Another is the two-pointed sword, 'Zulphigar,' which belonged to Ali. On it, in Persian, is engraved: ' There is no one who is brave save Ali, and there is no sword save Zulphigar.' The saddles presented by the Sultan Abdul-Hamid to the Empress Catherine IL in 1775, and by Selim in 1793, are very handsome, and are studded with large emeralds, turquoises, etc.

In the adjacent halls are fine collections of armour, much of which is historical, and of carpets and ancient saddlery, bows and arrows, quivers, etc. Here is also shown Peter the Great's bed and camp equipment, also the throne of Khivar, which was captured by the Russian troops in 1873.

The old state carriages in Hall 8 are very fine, some of them being of English workmanship. One of these was used by the Empress Elizabeth for her journeys to and from Moscow and Petersburg. Another, presented by Count Razumovsky to the Empress Elizabeth, is striking for its enormous dimensions. In the Town-Hall are two of Napoleon's camp-beds, which were captured at the battle of Berezina in 1812, and two of his dinner services, captured at the same time, of most beautiful workmanship.

There is also a fine collection of old Russian coins. From this collection one sees the origin of the word 'rouble.' The Russian verb *roubeet* means to 'hack off.' The silver was carried about in long thin bars, and the rouble was a piece of a certain thickness which was 'hacked off' the bar. The size and weight of the old copper and bronze coins is enormous, and must have been most inconvenient.

Adjoining the Treasury is a quaint old building—the 'Poteshny Dvorets,' or Palace of Amusement. This was built by the Tsar Michael early in the seventeenth century as the palace theatre, and was used for mummers, jugglers, etc. Peter I. built a 'Temple of Comedy,' which was then used as the palace theatre, the old 'Poteshny Dvorets' being converted into a police bureau. About the middle of the eighteenth century it was fitted up as a temporary residence for the Empress, if she stopped at Moscow, and since 1806 it has been used as the official residence of the Commandant of the Kremlin.

CHAPTER VI

PICTURE-GALLERIES, ETC.

CLOSE to the Kremlin is the Varvarka, or the Street of St. Barbara. In this is an interesting relic of past times, the house of the Romanoff boyars (nobles). This old building was the town house of Nikita Romanoff, whose son Feodor was the father of Michael Romanoff, who, as a lad of sixteen, was elected by the *Zernsky Sobor,* or Meeting of the Land, in Moscow in 1613 as Tsar of Russia, and so was the first of the present Russian reigning dynasty.

Michael's father, Feodor, became, under the title of 'Philarett,' Patriarch of the Russian Church, which was of enormous advantage to his son, the youthful Tsar.

This old building is doubly interesting, for not only is it the cradle of the Romanoff family, but it is the only existing old boyar's house in Moscow. The house is built up the side of the hill, so that from the street it is but one-storied, whereas at the back of the building there are three stories.

Everywhere one sees the Romanoff crest, the rampant lion. The ground-floor is occupied by store-rooms, ice-cellar, kitchen, and servants' rooms. The kitchen is a roomy apartment, and the fire-place is large enough to have cooked a whole ox. The first story is occupied by five rooms. The rooms are long and very narrow, with talc instead of glass in the windows; hence they are rather dark. The first room was the family chapel, which, however, was only used on great festivals. Here are some ancient icons and crosses, and in cases round the room are various articles belonging to Philarett and Michael Romanoff. Next to this was the oratory, which was used daily for family prayer. In the living-rooms are preserved a collection of historical articles—seals, combs, clothing, sticks, Michael's sceptre, sword, etc. Then come two small rooms for the children, one the boys' room, and the other for the girls. The bedroom and ladies' apartments are in the wooden Terem, and here is a fair collection of ladies' garments, looking-glasses, etc. All the furniture and objects shown are strictly historical, but the building itself has been much restored, though the renovations have been made with care, to fit in with the spirit of the old house.

It was the custom that the boyar who was visiting another noble should bow low as he entered the room. However, a noble of higher rank would not demean himself by bowing to another of inferior birth to himself. Old Nikita Romanoff, however, made up his mind that everybody should bow who came to see him, and carefully had the door into his study made less than five feet high, so that it was impossible to enter his presence except in a bowing attitude, or by falling on one's knees. In either case the old gentleman's pride of race was gratified.

Tradition says that Michael Romanoff, the first of the present Russian dynasty, was born in this quaint little old house on the Varvarka; but the question has, I believe, never been decided. Anyhow, this is quite one of the most interesting buildings in Moscow, and is so small that one can see it thoroughly in less than half an hour. In another street just off the Kremlin, the Nikolskaia, or Street of St. Nicholas, is a handsome structure, painted blue, with a very fine Gothic facade. This is the printing-office of the Holy Synod, and was built in 1645. The present building was almost entirely reconstructed in 1814, but the original architectural features were carefully reproduced. ' In

the library is preserved the very first book—' Acts of the Apostles '—that was ever printed in Russia. This historic work was printed and finished on March 1,1564, by a deacon named Ivan Feodoroff. It is printed in large type, clear and good. Ivan Feodoroff died in poverty, forgotten by his generation, in the town of Lvoff in 1583, but now his old printing-press is preserved in this building as a valuable relic of the past, and a monument has just been erected to his memory. This printing-office of the Synod furnishes nearly all Russia with Bibles and religious books of various sorts.

What is especially interesting to British subjects is that over the main entrance from the street on the walls figure our British lion and unicorn; the shield, however, has been removed. The walls of the building are green, whereas the lion and unicorn are painted white, so that they stand out well. I have never been able to ascertain any true account of how they came to be placed there. I asked Professor Zabielin, who is the great authority on ancient Moscow, and his suggestion was that the building originally belonged to the Romanoff family, who put up on it their family crest, the rampant lion. Under the influence of foreign

ideas, he suggests that they added the unicorn to balance the shield and look more symmetrical. I asked the celebrated General Trepoff, when he was chief of the Moscow police, and his explanation is certainly feasible, though, as he added, it was merely his own supposition. He said that in old times the Nikolskaia was called the Posolskaia, or Ambassador Street, and that all the foreign Legates and Envoys used to put up there. His theory was that in all probability some British Envoy had stopped in the building in years gone by, and had put up the British arms, of which now only the lion and unicorn remain.

Opposite the Kremlin Palace, on the other side of the river, is the celebrated Tretiakoff Picture-Gallery. It was originally the private collection of Mr. P. Tretiakoff, a Moscow millionaire. He presented it and the building it is in to the town of Moscow, and he and his brother left a large sum of money for the upkeep of the gallery, and also for buying new pictures. In it there is a small collection of pictures by foreign painters, but the generality are from the brushes of Russian artists, commencing with those of the eighteenth century, in all about 3,000 pictures. The gallery is well worth visiting, were it only for the purpose of

seeing the collection of paintings and sketches by Verestchagin. His pictures of life in Central Asia are splendid—nothing could be better than the gates at Samarkhand, etc.—but what appeals especially to Englishmen is a large series of Indian sketches and studies. Verestchagin was, I think, two years in India, and his Indian sketches are very typical, and appeal strongly to anyone who has ever been in the East in general, or in India in particular. His large paintings of the snows in India—the real objects of his Indian trip—are truly magnificent, but unfortunately they are not in the Tretiakoff Gallery. Verestchagin's pictures and studies are the first ones one sees on entering the gallery. Even in some of his pictures one finds traces of the vein of melancholy which is nearly always present in Russian music, art, etc. I suppose it is the echo in the human soul—quite possibly an unconscious one—to the cruel climate, the horrors of the Tartar yoke, and the state of repression the average Russian knows and suffers under, which calls out this vein of melancholy. However, be the reason what it may, one nearly always finds it present in all examples of Russian art.

Aivazovsky's sea-scapes are also well represented, and worthily so, in the gallery. His treatment of

storms in the Black Sea, surf and sea effects, is often magnificent.

Shishkin's woodland scenes are also lovely. The pine-forest has its own rugged beauty, which does not always appeal to inhabitants of milder climates. However, Shishkin has managed to catch the rugged sternness of the northern landscape, and, as it were, at the same time to put forward Nature's toning down and softening of the harshness. Anything, for instance, more charming than the picture of the bear-cubs in the forest glade would be hard to imagine.

A picture in quite another style demands attention also. This is Riepin's celebrated canvas, 'Ivan the Terrible and his Son.' Ivan had lost his temper with his son, and in his fury hurled his iron-tipped staff at his head. The point entered by the temple and inflicted a terrible wound, from which the young man died in a few minutes. The artist has represented Ivan supporting his son on the ground in his summer palace at Kolomna, and trying vainly to stop the terrible rush of blood. There is blood everywhere—in fact, it is a most revolting picture. However, it is an historical scene, and the face of Ivan is well worth a study: the horror, anguish, and remorse are wonderfully depicted,

and yet the face also expresses fanaticism and fury.

Everything that went wrong with Ivan in after-years he always attributed to God punishing him for this crime. While Ivan was arranging for his marriage with Lady Mary Hastings, and conducting affairs of State in one of the little rooms in the old Terem Palace in Moscow, in rushed a messenger and flung himself down with his head on the ground. I expect the messenger was in a state of terror, for it was a risky business communicating unpleasant news to Ivan, who was apt to become furious and work off his fury on the nearest person, often the unfortunate messenger. When ordered at last to speak, the messenger tremblingly announced that there had been a terrific thunderstorm, that the old wooden summer palace at Kolomna had been struck by lightning and had been burnt to the ground. Ivan's brain at once noted this as the finger of God; his features became livid, and he attempted to rise, but collapsed. He was raised, but was suffering from a stroke, which ended his life in a few minutes.

Another interesting small picture also depicting an historical event in the life of Ivan the Terrible deserves notice, partly for interest of the scene,

which is, I believe, historically correctly drawn, but also as an example of Ivan's extraordinary cruelty. One of his leading nobles had revolted, and had fled to Poland for safety. Thence he sent a messenger with a letter for Ivan. The picture represents Ivan and his suite on the Beautiful Staircase of the Kremlin, Ivan, as usual, leaning on his staff, with a sardonic smile on his grim features. On the step below stands the messenger, proudly reading the letter of the revolted noble. The interest of the picture is that Ivan, partly from inherent cruelty and partly possibly to show his contempt for his noble, has carefully put the point of his iron-shod staff on the instep of the messenger on the step below, and, by leaning on the staff, has driven the point through the foot and pinned it to the stair ; the blood is dripping down to the lower steps. The artist has excellently depicted Ivan's cruel smile and the haughty bearing of the messenger, reading the letter from beginning to end without a tremble in his voice, in spite of the excruciating pain he was undergoing.

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC.

THE original walls of the Kremlin were wooden, but they were constantly suffering from the terrible fires which time after time devastated the town. The old fortress, or Kremlin, was protected on the south by the river ; on the north and west by the swampy stream, the Neglinia ; and on the west by a very deep moat, which was also filled by the Neglinia.

The great fire of 1367 burnt down the whole town and also its protection—the wooden walls of the Kremlin. Acting on the advice of the Metropolitan Alexis and of the nobles, the then Prince of Moscow, Dmitry Donskoi, resolved to construct stone walls. The Russians, however, understood but little about building with brick or stone, and did not know how to select good materials, so that the stone walls did not last long. Towards the close of the fifteenth century Ivan III. had the old walls knocked down, and new stone ones con-

THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN, (Page 27]

structed, under the superintendence of Italian architects. These old walls are those we see now, but, of course, they have repeatedly been repaired since then. On the walls are built nineteen towers, and there are five gates. One interesting thing in these old towers is that there is no trace of there ever having been a portcullis. Of the towers the most beautiful is the Saviour Tower, built over the gate of the same name (Spassky Gate). The tower is about 62 metres in height, crowned with the two-headed eagle. The lower part of the tower, the gateway, was built in 1491, during the reign of Ivan III., by a Milanese architect, who put up a Latin inscription over the gateway to that effect. The upper part of the tower, of Gothic architectural style, was built in 1620 by a Scotsman of the name of Galloway.

The Scotch have played no mean part in the history and development of Russia. Peter the Great brought back with him a number of Scotch gentry to help him in reorganizing the Russian army, and the tradition is that he kept them in the country by the simple process of never giving them any money with which they might leave. However, many of them seem to have married Russian heiresses, and we find their successors and

descendants now thorough Russian landed gentry, often with their names so altered in their Russian guise that it is difficult to recognize them. Thus the well-known General Kegels is of Scotch origin. In Revel you will find the old Scotch firm of Henry Clayhills and Sons, and the Russian General is a descendant of the original Henry Clayhills who started the branch in Revel. Again, the celebrated ' Russian' poet Lermontoff was of Scotch descent, and of the ancient family of Learmont of Learmont Towers. Lermontoff claimed direct descent from Thomas the Rhymer, who figures in Scott's works. When he wrote his well-known verses, while in exile on the Caucasus, saying how he longed to tread his native heaths and breathe his native mountain air, Lermontoff was certainly not speaking of Russia, but of Scotland. The celebrated General Min, of the Semenoff Regiment of the Guards, who put down the so-called Moscow Revolution of 1905 was really a Scotsman, and many of his relations are registered in the Moscow Consulate. His real name was Main, and his grandfather came to Russia, and becoming a Russian subject, stayed on in the country. For some two or three generations the Governors of Smolensk, a fairly large town near Moscow, were Leslies.

They are fortunate in having their family tree since they arrived in Russia, and have now, I believe, been able to prove their descent from the old Scotch Leslies. Old Mr. Leslie of Smolensk was very much surprised when he learned that the Leslie family itself was not really Scotch, but Hungarian, the original knight Leislaus having come over as chamberlain in the suite of William the Lion's Hungarian bride. He was made a knight of Scotland for saving the Queen's life in fording a river in spate, and the old Leslie shield, with its three buckles and the motto 'Grip fast,' commemorates how she was saved by gripping fast hold of her faithful chamberlain's belt while riding in a pillion behind him.

In Finland you will find troops of Ramsays and other Scotch names, and Scotch names abound in Russia. The celebrated General Skobeleff was supposed to be a descendant of the good old Scotch family of Scobel.

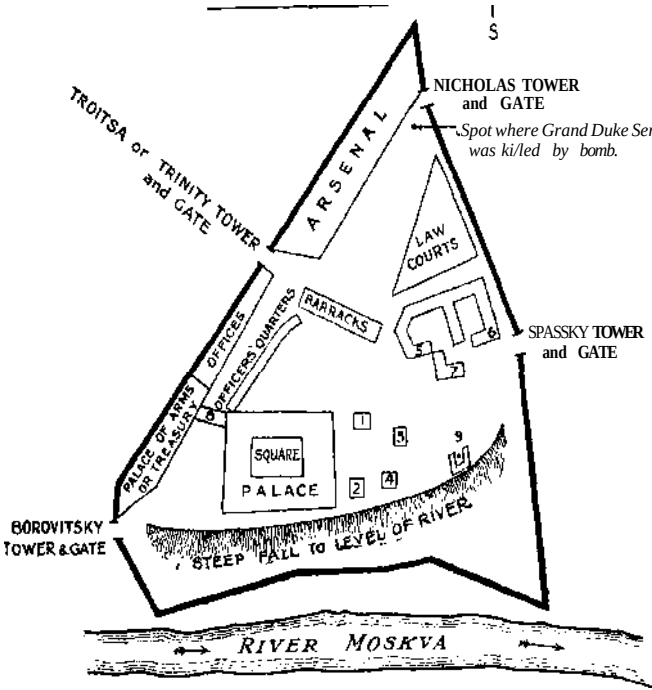
In old days the religious processions left the Kremlin by the Spassky Gate and entered by the same, the Patriarch mounted on a donkey, which was led by the Tsar, bareheaded, along the road, which was covered with strips of scarlet cloth. Over the external wall of the gateway is suspended

an icon of our Saviour, which was hung there by Alexis Michailovitch in 1626. The Tsar ordained that no man should pass through the gateway without uncovering his head, and that decree is still in force. I believe that when the Russian *Landsturm,* under Minin and Pojarsky, drove the Poles, in September, 1612, out of the Kremlin and then from Moscow, the attack on the Kremlin was headed by the Patriarch (or the Metropolitan) carrying this same icon, and was made on the Spassky Gate. As the expulsion of the Poles enabled the Russians to call in 1613 a *Zemsktj Sobor,* or ' Council of the Land,' who then elected young Michael Romanoff to be Tsar, it is highly probable that Michael's son Alexis would have the icon placed over the scene of the successful attack which paved the way for his father to come to the throne, as also that he should ordain that every man should uncover his head when he passed under the icon.

This beautiful gateway and tower had a narrow escape from destruction in 1812. Napoleon ordered the building to be undermined; barrels of powder were placed in position, and the slow matches were lit as the last of the French moved out. Fortunately, the Cossacks galloped up just in time, and extinguished the matches at the risk of their lives.

THE SPASSKY GATE OF THE KREMLIN

PLAN of KREMLIN



1. Cathedral of the Assumption of the Holy Virgin.
2. Cathedral of the Annunciation.
3. Belfry.
4. Cathedral of Michael the Archangel.
5. Chudoff Monastery.
6. Nunnery.
7. Small Nikolai Palace.
8. Winter Garden, with roadway under it.
9. Monument of Alexander II.

Another of the towers of the Kremlin, the one over the Nicholas Gateway, was not so fortunate. It also was undermined and fired by the retreating French, more than half of it being destroyed. Over the gateway is an inscription which states that, though the gate and tower were destroyed, the icon of St. Nicholas, the miracle-worker, which hung there, was absolutely untouched. The old walls themselves are most picturesque, with their battlements. Now that the moat along the western front has been filled in, the river on the southern side enclosed with an embankment, and a raised boulevard under the actual walls, and the old moat on the west and north partly filled in and converted into a public garden, the old walls have naturally lost considerably in appearance, and probably now seem only about half the height they originally were above the soil at their base. However, even now, on the western side, in one or two places they stand up finely. The old towers and bastions are wonderfully picturesque ; with their turrets and roofs of quaint old green tiles, they present a thoroughly ancient and Asiatic appearance. It is a strange effect, coming from the bustling and very modern Ilinka and Nikolskaia Streets to cross the road, pass under the old gate-

ways, and enter .the peaceful Kremlin. You are in a second carried back two or more hundred years. The effect is the same as when in England you turn from the busy thoroughfares into a peaceful and ancient cathedral close.

Approaching the Kremlin, one is somewhat prepared for the transition by crossing the so-called Place Rouge, or, as it should be named, the Beautiful Square. This fine open space is bounded on the west by the ancient Kremlin walls; on the east are the splendid *Riadi*, or arcades, built in 1893 for commercial purposes, but in old Russian style of architecture, so that they are by no means out of sympathy with the other surroundings of the square. To the north lies the fine Imperial historical museum, a rather heavy-looking red-brick building, in the old Russian style of the sixteenth century, constructed, however, only in 1875-1883. The other face of the square is occupied by a really wonderful, almost unique, building—the Church of St. Basil the Beatified, of marvellous Russian architecture of the sixteenth century. The origin of the building of the church is as follows: When John the Terrible returned to Moscow, after subduing the last Tartar kingdom and capturing Kazan, he determined to build eight churches on the Place Rouge, to com-

memorate the names of the saints of the days of his eight main victorious battles. He accordingly built one stone church and seven wooden ones. However, the Tsar was not satisfied with them, and resolved to replace the wooden churches with stone buildings. He summoned two of the best Russian architects of the day, and ordered them to prepare plans. These architects completely altered the whole plan of the churches by suggesting, instead of the eight originally intended separate churches, to build one large church, and round it, attached to it, and forming one symmetrical and stately whole, to group eight small churches. The plan was approved by the Tsar, and the nine-domed church was built in 1555-1559. The church has repeatedly suffered from fires, etc., and has at various times been renovated. The last restoration was completed but a short time since. It was entrusted to and looked after by the Moscow Archaeological Society, who carefully studied the old archives, and had the old work most exactly reproduced. The result has been very satisfactory ; the sole fault one can find is that the colours of the restored part look too new. However, in a few years they will tone down.

In 1812 the French used the beautiful old church

NOTRE DAME D'I BERIA

as a stable, and looted everything that the clergy had not had time to remove. Napoleon was very much struck with the fine old church. However, his military instincts gained the upper hand, and he decided that, as it interfered with the line of fire, it should be blown up. Accordingly, it was undermined, and preparations made for destroying it. Fortunately, the Cossacks arrived in time to save it from destruction.

Tradition says in connection with the old church that Ivan the Terrible was very much pleased with the building, and sent for the architect. He asked him if there was another similar church anywhere, to which the architect replied no, as it was his own idea, and he had never constructed another. Ivan then asked if such another church could be built, and the architect replied that he was the sole person who could construct such a church, and that, of course, he could build another. On this, Ivan calmly replied : ' Put his eyes out, and then such another church can never be made.'

This tradition is very likely characteristic of Ivan's summary method of settling matters, but I believe it is not true in this instance, and that the architect built another church on very similar lines in the South of Russia.

Almost opposite the old church is a small round stone structure, absolutely plain. This was constructed early in the sixteenth century. The first historical mention of it is that from it Ivan the Terrible made to his assembled people a public confession of repentance for his misdeeds, and promised to rule properly for the future. In those days it was a round brick structure, some ten feet high, surrounded with a wooden fence, and with a roof supported on pillars. In 1786 it was faced with rough stone, and the roof taken away. Ever since the time of its construction all religious processions from the Kremlin have stopped at this the old Lobnoe Miesto, and the chief clergyman present ascends the steps and blesses the people present. From the steps the Tsar led, bareheaded, the donkey on which the Patriarch rode ; and here the Patriarchs distributed to the Tsar and his nobles sprays of consecrated palm on Palm Sunday. Till the days of Peter the Great all edicts and decrees were read aloud to the people from the Lobnoe Miesto; here the Tsar presented himself once every year to his people, and here he presented to the people his heir-apparent as soon as the latter was sixteen years of age. It was never used as a place of public execution, but the executions took place

round it. Tradition says that the furious mob tore to pieces here some unfortunate French who happened to be found on the streets when the news of Napoleon's advance on Moscow became public property. This, however, would seem to have been an isolated case. As a rule the prisoners were treated in the most humane manner. The landed gentry took them into their houses, and the French soldier, who might have been a groom, or bootblack, or anything, suddenly found himself a person of position — the French teacher of the family, and the instructor as concerns manners and *le bon ton.* Not a few of these prisoners ended by marrying their fair pupils, and their descendants are still Russian landed gentry.

There are numerous legends current concerning the stay of the French in Moscow and the Russian churches. Thus, it is said that the French stabled a cavalry regiment in the Cathedral of the Assumption. Here is a splendid solid-silver tomb of one of the old Metropolitans. The legend how this tomb remained intact, whereas everything else of value was looted—they carried off five tons of silver ware and nearly one-third of a ton of gold from this cathedral alone—is that when they approached the tomb, lightning came out and played

around; when they retreated from the tomb, it ceased. Thus St. Peter protected his tomb from desecration.

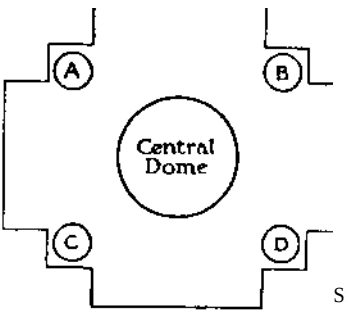
Napoleon was so struck with the beauty, symmetry, and original design of the Church of the Assumption of the Holy Virgin on the Maroseika Street that he placed a guard near and had sentries posted all round it, to protect it from being looted or injured in any way. The church was built either in the reign of Ivan the Terrible or of Boris Godunoff, but the absolute date is not known.

Another church connected with Napoleon and the French invasion is the beautiful cathedral of Our Saviour on the banks of the river a little above the Kremlin. This magnificent structure was built by the Russian Emperors out of their private purse, as a thanksgiving offering to God for the freedom of the nation from the French invasion. The cathedral is a fine example of the so-called Russo-Byzantine style of architecture. The original idea was to build the cathedral on the Sparrow Hills, the highest ground in or near Moscow, and to the south-west of the town on the bank of the Moskva.

According to the plan of the architect Witberg,

TERRACE OF THE KREMLIN

the cathedral was to have been a three-storied building, 770 feet in height. The foundation-stone was laid in October, 1817, with great ceremony. However, after working for over eight years, and expending more than 4,000,000 roubles, the architects came to the final conclusion that the soil on the Sparrow Hills was too uncertain to sustain the weight of the great building, and another site had to be selected.



A B C D
Small side domes

A new plan was drawn up, and was approved by the Emperor Nicholas I. in 1832 ; and the foundation-stone was laid, again with great ceremony, in 1839. The cathedral, however, was only completed and consecrated in 1881. The materials used for the building, except a little of the marble, is all Russian, and all the work was executed by Russian workmen.

The cathedral is built in the shape of an eight-sided cross and is supported by thirty-six huge eight-sided pillars. On each of the four shorter sides is a small cupola, while in the centre is a lofty circular tower surmounted by a huge gilt cupola. There are twelve doors, three on each of the four main sides of the cross. Over the doors and on the walls are raised sculpture groups, representing incidents from the Scriptures or from the lives of various saints.

Inside the doors one finds oneself in a broad corridor, which runs right round the building. On the walls of the corridor are a series of white marble slabs, on which, in letters of gold, are inscribed descriptions of the various engagements of the Napoleonic invasion of Russia and the names and rank of those who fell on the Russian side in each engagement.

Passing along the corridor, one enters the actual cathedral, which rests on four huge pillars. Galleries upstairs run round the cathedral over the corridors. The interior of the building is well lit, and is beautifully, but not gaudily, decorated with wall-paintings and designs in various coloured marbles. The reredos of white marble is of exquisite design. The wall-paintings are magnifi-

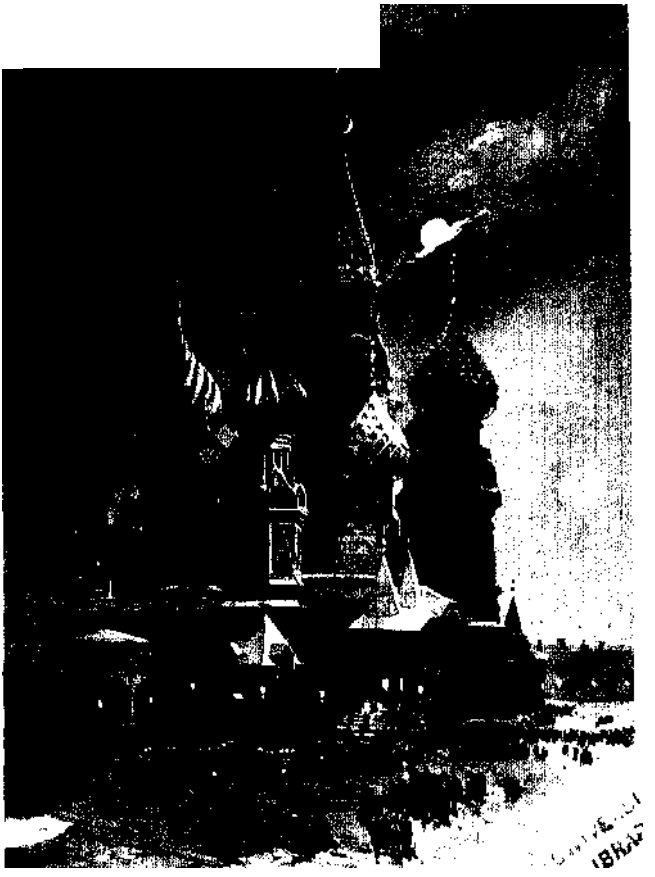
cent, and are the work of some of Russia's best artists, four of them being from the brush of Verestchagin. The painting of the Trinity in the central dome is unfortunately rapidly fading. The height to the top of the central dome is 340 feet, and each face of the cathedral is 270 feet long.

The inside of the cathedral is far more beautiful than that of any of the other churches or cathedrals in Moscow, and is well lit; but, of course, it has not the charm of antiquity. The external view of the huge but symmetrical white building, with its golden domes, glistening in the sun, standing out against the bright blue sky, is superb. The building is surrounded by a fairly extensive and tastefully laid-out garden, so that one can walk round the whole building and admire it from different points. It is interesting to find that the Russians tell the same legend about the selection of its present site as the natives of India tell about the selection of the site of the celebrated bridge at Attock. They will assure you that the site the British engineers originally selected for the bridge was some way from the spot where it was ultimately constructed. When the materials began to be collected, it was always found in the morning that they had been miraculously transported to the spot where the

bridge now stands. This excited the curiosity of the engineers, who made soundings, and found at this particular spot a rock in the middle of the river, on which the central supports of the bridge now rest. This, of course, was clear proof to the native mind that this was the work of the river-god, who had taken the British under his protection, and had adopted this means of showing them the best site for the construction of the bridge.

Similarly, when this cathedral was to have been built on the top of the Sparrow Hills, we are told that some mysterious agency regularly transferred some of the materials from the then selected site to that where the cathedral now stands. However, it took the Bussian engineers and architects some years before they finally gave up the attempt and fell back on the present site.

Most books say that Napoleon obtained his first glimpse of Moscow from the Sparrow Hills. This, I am assured, is not correct. Napoleon was advancing along the old *chaussee* from Mojaisk, and his first view of Moscow would have been from the Poklon Hill, which is alongside the road, whereas the Sparrow Hills are a long way off. Napoleon, however, did go out to the Sparrow



THE CHURCH OF ST, BASIL IN THE PLACE ROUGE ON CHRITMAS EVE. (PAGE 55)

Hills to have a view of Moscow, as nearly every visitor does. The best time is in the afternoon, and, if possible, after a shower of rain, which lays the dust, that is such a curse of Moscow, and in summer often entirely obliterates the whole panorama. Given favourable conditions, the view from the Sparrow Hills of the winding river, with the new Dieviehy monastery in the foreground, and in the background Moscow, with its red and green roofs, its blue or glittering golden domes and cupolas, its white walls, with patches of green foliage showing up here and there, is truly magnificent.

The Novo (or new) Dievichy Monastery, or, as we should say, the 'New Nunnery for Girls/ is beautifully situated on the banks of the river, close by the Sparrow Hills. It was built in 1524 by the Grand Duke Vassili III., the father of Ivan the Terrible, in commemoration of his conquest of the princedom of Smolensk. When Ivan the Terrible's son Feodor died, in 1598, his widow, Irena, came for refuge and shelter to this monastery or nunnery, and with her came her brother, Boris Godunoff. Feodor was weak-minded, if not almost imbecile, and had allowed the control of everything to drift into the hands of his very capable, active, and skilful brother-in-law, Boris Godunoff. Boris had

all the threads in his hands, and felt certain that without him such a muddle would ensue that he would have to be summoned to the throne. At the same time, his family, a Tartar one, was quite insignificant in comparison with the great Russian noble houses ; so had he tried to usurp the throne on his brother-in-law's death, he would have had to fight for it, and would probably have got the worst of the struggle. He was, therefore, well advised in retiring with his sister from the Kremlin, and placing himself within the shelter and sanctuary of the strong monastery walls, whence he announced that he was going to become a monk. All turned out as Boris had calculated, and at last Boris yielded in the monastery to the entreaties of the Patriarchs, the nobles, and the people, abandoned his announced intention of becoming a monk, and accepted the Tsardom.

Here, too, Peter the Great incarcerated his masterful and turbulent sister Sophia. She had constantly tried to wrest the kingdom from his hands, and at last, after her machinations had brought about the mutiny of the rifle regiments, Peter lodged her in this old nunnery, had her hair shorn in token of her having abandoned the world, and she became Sister Susanna.

The nunnery almost perished in 1812, as Napoleon had it undermined, and had the mines fired. It was only saved by the heroic intrepidity of the nuns, who rushed up, at the peril of their lives, and extinguished the fuses.

The old nunneries and monasteries, with their massive walls, which were often mounted with artillery, played no small part as fortresses and places of refuge in past days. It was no uncommon thing for royal and other noble personages, who for political or family reasons were not wanted in the outside world, to be forcibly taken by their relations to the monastery or nunnery, where their heads were shorn and they died to the world in general. Doubtless the coffers of the monastery were never the poorer after such an event. Some fifty miles outside Moscow, on the Yaroslavl line, is the celebrated Troitza (Trinity) Lavra, or Monastery. This was built or started by St. Sergius in 1380, and has played no mean part in Russian history. Here it was that the celebrated Prince Dmitry Donskoi decided to undertake his campaign against the Tartars in about 1380. In the Cathedral of Our Saviour in Moscow is a fine wall-painting by Verestchagin, depicting Dmitry in armour being blessed at the Troitza Monastery by St. Sergius, as

he was starting for the celebrated Battle of Kulikoff. Later on, when the Poles overran Russia, about the time of the election of Michael Romanoff to be Tsar (1613), the monastery was besieged for sixteen months by the Poles; but the monks and their serfs gallantly defended themselves and beat off all attacks. It was their heroic defence which contributed largely towards the final defeat of the enemy. When one remembers that the wealth of the monasteries was enormous, that the populace of the surrounding district brought all their valuables to the monastery for protection during troublous times, and that the Troitza Monastery was justly celebrated as the richest in Central or Northern Russia, we can well understand why the Poles were so anxious to capture it.

When his sister Sophia raised rebellions against him in 1682 and 1689, Peter the Great found refuge here within the strong walls, and protected by the warlike monks. The walls are over 21 feet thick, so could well stand any amount of battering from the best artillery of those days.

It is said that Sergei-Troitza, as it is called in Russian, contributed well over a million sterling towards the expenses of the Russo-Turkish War, which the Russian clergy largely looked on as a holy

war against the infidel. Whether the amount is true or not it is hard to say, but it is known that the wealth of the monastery is enormous, and that it contributed very largely to the expenses of the war.

Away in the White Sea, north of Archangel, is the well-known Solovetsky Monastery, which was used from early times as an ecclesiastical penal settlement or reformatory for the confinement or banishment of turbulent clerics. One of the sights of the little island on which the old building stands is the innumerable flocks of seagulls. When we were fighting Russia, our fleet appeared in the offing and bombarded the monastery. However, the damage done was virtually nil, and the monks will tell you that it was the seagulls who protected the place. It would seem that the intrepid birds wheeled round our vessels, and so distracted the gunners by pecking at their eyes that they could not aim. Seeing that nothing could be done, the Admiral gave up the attempt, and the monks have ever since requited this good turn of the gulls by liberally feeding them.

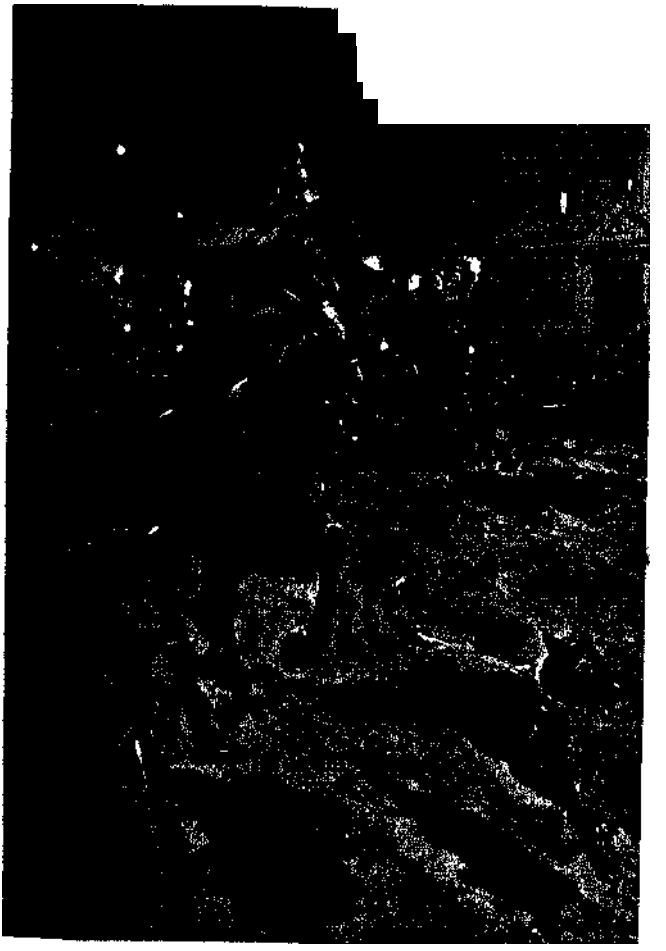
It is interesting to note that in the days of Tsar Feodor, towards the close of the seventeenth century, there were 943 churches in Moscow, whereas at the present time there are only about

450, including private chapels. Probably far the greater part of these old churches were wooden buildings, and perished during the numerous fires which devastated Moscow. When I first went to Moscow I was astonished, as probably most visitors are, at the number of churches. I asked a Russian friend if this was a general feature in all Russian towns, or was it a peculiarity of Moscow, and if so, what was the reason. My friend replied briefly: ' It is because Moscow is a city of merchants.' I did not understand the explanation, so my friend continued: ' You probably do not know the old Russian trading proverb, " Unless you swindle, you will never do any business." The old Moscow merchants acted well up to the proverb, and filled their coffers. However, on their death-beds either their consciences reproved them or the counsels of their priest induced them to leave sums of money for building and endowing a church, whereby they " bought out their souls." ' Whether this is a true explanation or not I cannot say, but the fact remains that Moscow is certainly very rich in the number of its churches.

There are various churches of foreign faiths in Moscow, such as Armenian, Jewish, Roman Catholic, Lutheran, etc., and among them a very

handsome Anglican church. This church was only completed a few years since, and was built on the same spot where the old British chapel had stood for many a long day. The* Anglican churches in Russia—there are only about half a dozen all told—have very exceptional privileges, which were granted them by John the Terrible, and have been renewed, if not amplified, by succeeding Russian monarchs. Thus, they are for all intents and purposes extra-territorial. The old British Factory, or Russia Company, certainly did well in securing these special privileges for their churches, but these worthy gentlemen did not forget the good of their own pockets also. Thus we read that they induced John the Terrible to give them the monopoly of the foreign trade with Russia. This naturally could not last long ; it was impossible for a company to control by itself. Another special privilege they secured was that only British ships were allowed to enter any Russian port. This monopoly held good for a long time, and then the company made a concession, and allowed ships of other nations to enter Russian ports; but each foreign vessel that entered a Russian port had to pay a heavy royalty to the British Factory, and this royalty was duly collected and handed over to the

factory by the Russian port officials. However, after a time, as was only to be expected, the factory had to collect their own dues. I think it was only in the last century that the foreign ships refused to pay these royalties, and as the factory had no means of enforcing their demand, the old custom fell through. I had an amusing interview with an *izvoschik,* or driver of the fiacre of the country, over this same point. The man was driving me, and I asked him some questions. After some few sentences, he asked me what nationality I was, and on my saying I was an Englishman, to my intense astonishment, he spoke to me in very fair English. When I asked him when he learned the language, he said that he came from Cronstadt, and that his family for generations had been *izvoschiks* there. As all, or very nearly all, the vessels that came into that port were British, every one, or nearly all, of the *izvoschiks* spoke some English. I asked him why he had left, and he amused me by saying that the good old times had passed, that now all sorts of foreign ships came, and the people on them would not speak English, but would speak their own languages—French, German, or what not. He really was not going to take the trouble to learn these outlandish languages, and they so spoilt his



THE FIRE BRIGADE

horses are trained to follow the dog

temper and his earnings that he decided to leave Cronstadt and come to Moscow, where he would only hear Russian. However, he was very disappointed, as any amount of his fares spoke foreign languages he did not understand. This was at the time of the Boer War, and he astonished me by suddenly saying, 'What lucky people you English are! you are always fighting somewhere. We Russians never have any luck; we have not had a row since the war with Turkey.' I asked him what he meant, and he said that the population was getting much too thick, and that they wanted a good war to thin them out a bit. 'Why,' he said, 'thirty years ago there were only a few hundreds of us *izvoschiks* in Moscow, and now there are as many thousands. There are far too many people in Russia—that is why we are all so poor now. Dai Bog skoro budet voina'—that is, 'Please God, we shall soon have a war.' I never met him again, but his wish was certainly soon fulfilled, and possibly he was one of the victims.

There is little doubt that the great fire of Moscow in 1812—at the council of war at Fili it was decided to abandon the city without fighting, having previously destroyed all stores and set it on fire, when over three-quarters of the

whole town was burnt down—was really a blessing in disguise. With the fire vanished most of old Moscow, the quaint old wooden houses of which old travellers have left accounts, and Napoleon was so enraged at the failure of his plans that he intended to burn or destroy what was left. However, heavy rain and the rapid advance of the Cossacks prevented much damage being done, except in the Kremlin itself. When the population returned, Moscow was burnt out; and when it was rebuilt — though doubtless the new town lost much in picturesqueness — it gained enormously in better construction, wider and straighter streets, etc. It is interesting to note that the population then was only 251,000, whereas now it is just on 1,400,000.

Another result of the fire was that it quite did away with the old aristocratic life of Moscow. Few of the nobles returned to Moscow—most of them seem to have stayed in Petersburg—and Moscow more and more developed into a manufacturing and commercial town, which character it has maintained ever since. At the present time there are very few aristocrats in Moscow, and such as there are are so almost entirely owing to local official positions or to connection with the University.

The Imperial Moscow University is the oldest in Russia, having been founded in 1755, in the days of the Empress Elizabeth. The old buildings of the University, together with the whole of the library, of many thousands of volumes, and some very valuable scientific collections, all perished in the great fire of 1812. The new buildings are of very ordinary architecture. The library now contains over 200,000 volumes and some 20,000 manuscripts, and the number of students is about 11,000. However, owing to political disturbances and serious internal and external causes, the amount of work done in the University for several years past has unfortunately been very small.

If visitors and tourists even now are struck by the original and individual character of Moscow, when so many of the old houses and historical buildings and monuments have disappeared, and blocks of modern buildings are being run up in all directions, what would they not say if they could see the old Moscow at the time of its glory, in the sixteenth and seventeenth centuries, when the Court and the nobles were still living there and keeping up their quaint old-time wooden houses? Moscow was then the artistic centre of all Russia as, now it is the greatest commercial centre. However,

Moscow has not contented itself with commerce alone, but is one of the greatest artistic, musical, and educational centres also, and these advantages have probably more to do with the extraordinarily rapid increase of its population during the past fifty years than anything else, although it is true that very many have moved into town recently, as they feel safer there than on their estates in the country.

Another thing that added to the beauty of the Moscow of those days was the amount of open spaces and foliage. Except in the Kremlin and the Kitai City, the business centre, the houses seem to have mainly stood well apart from each other, each in its own extensive grounds. The houses themselves, mainly wooden, were gaily painted and very much ornamented. However, other matters were not so pleasant. Virtually none of the streets were paved in any way, so that the mud was often terrible.

It is interesting to note, as a proof of how little the old Russians liked to live in stone houses, that when Ivan I I I . was rebuilding the royal apartments in the Kremlin, at the commencement of the sixteenth century, he had all the dwelling part made of wood, and only the reception-rooms were of

stone. It is believed that the old Russians thought stone houses were unhealthy.

Having learned from the Italian architects, who were summoned by Ivan I I I . to build the Assumption and Archangel Cathedrals and the walls of the Kremlin, the arts of building in brick and of manufacturing good brick, the Russians began to build brick churches and houses, but copied the designs of their old wooden churches and houses. The Russians are also indebted to the Greeks for their wall-paintings and the frescoes we see so largely used for adorning their churches.

Moscow was at the height of its own original style of architecture in the seventeenth century, but from the days of Peter I. we find the ordinary Western European style coming in more and more. Thus the Arsenal in the Kremlin, built about 1730, is totally different in style from any of the old buildings there. Peter's days, in fact, were an epoch in Russian architecture. He it was who ordered that the houses should no longer be built surrounded by spacious courts and gardens, but in rows on the street, with iron or tile roofs; he also ordered that all new houses in the Kitai Gorod, or business centre, should in future be constructed of stone or brick, and had the streets paved there in

1720. He also invited artists from abroad, and instituted a ' Chancellerie of Buildings,' which was to inspect the plans of new houses and introduce Western styles as much as possible.

Catherine IL decided to knock down the old Kremlin Palace, and build a modern one instead. However, nothing more happened than the destruction of several of the old buildings and the drawing up of a plan for a new palace.

Fortunately, the great fire at the time of Napoleon's invasion and the number of buildings that were blown up gave the authorities virtually a free hand in superintending the laying out of the new city. The streets were greatly straightened; the old wooden houses, with their original architecture and large gardens, were replaced by stone buildings, mostly in the Empire style, and built in rows.

The schools of architecture, after the defeat of the French, under the influence of the wave of national pride and enthusiasm, again began to study the old Russian style of architecture, and we see the results of this influence in the splendid cathedral of Our Saviour and in the triumphal arch, which latter is in the old classical style.

However, from the middle of the nineteenth century Moscow became more and more a trading and

commercial centre; railways began to be constructed, and factories to be built after the styles prevalent abroad, so that very rapidly Moscow lost its old originality, and tended to become more and more like any other great European city. Although the buildings were in the ordinary European style, architects introduced the old Russian styles of ornamentation, which, however, was often so idealized as to be quite different from the ancient ideas. Every year more and more of old Moscow disappears, and the city becomes less and less like the original ancient city. Beyond a very occasional old house and church, the main streets are now composed of modern buildings of three, four, or six stories, whereas old Moscow was almost entirely one-storied, with a sprinkling of two-storied houses.

This change in architecture has been accompanied by a change in the inhabitants also. Fifteen years ago in winter the streets were uniformly dull. The men were all hidden in black greatcoats, lined with fur, nearly always with astrakhan collars and caps. The ladies nearly always wore black cloaks lined with fur, with collars of the same, and little pork-pie-shaped fur caps. The fashionable ladies never walked; it was considered impossible for a well-

dressed lady to walk on the streets. If you saw a smartly-dressed lady, you were pretty safe in judging her to be a foreigner or an actress. However, now *nous avons change tout cela,* and you will find troops of smartly-dressed ladies promenading up and down the Kuzretsky Most, our Moscow Bond Street, any day of the year, except possibly in the summer, when everybody who possibly can clears out of Moscow, which is a wretched place to be in during hot weather.

The shops also have greatly changed in the last few years. Up to fifteen or twenty years ago the Russian shops virtually showed nothing in their windows, and very little inside. Everything was stowed away, and had to be unpacked when wanted. This is very much better now: the windows have large plate-glass fronts, and in them have quite good displays. Some of them evidently pay great attention to having their windows smartly decorated.

The employes in the shops are also improving. Fifteen years or so ago it was quite a common thing to go into a shop and see groups of the employes chatting among themselves. After a due wait one of them would saunter over and ask what you wanted. When you said, he would say, * Do you want much *V* If you replied affirmatively, he

A STREET VENDOR OF SALT HERRINGS

would brisk up somewhat and serve you ; if, on the contrary, you wanted a small amount, the odds were he would reply, 'Sorry, we have not got it,' and stroll back to resume his interrupted gossip with his comrades.

The shops in Moscow are now so good that many people come from Petersburg for dresses, etc. A night in the train is nothing in Russia, and the expresses are so arranged that you leave in the evening and arrive at your destination in the early morning.

CHAPTER VIII

SOCIAL AND OTHER CHARACTERISTICS

THE two features of the Russian character which struck me most when I first went to Russia were their great hospitality, to which I have already alluded, and their lawlessness. By this I mean their absolute contempt for laws of all sorts. Thus, on every railway carriage there are painted up orders that passengers are not to stand on the platforms outside. In the summer you will find the platforms crowded to such an extent that it is often almost impossible for the ticket-collectors to get from carriage to carriage. The railway officials protest and protest, but all the public are always united against the officials. 'If we are not to travel on the platforms, you must put on more carriages.' The public know perfectly well that as a rule the railway company has not more carriages or rolling stock available, and also, probably, that it would be unsafe for a heavier train to run than is already formed up ; but that does not matter: they

all side against the company's officials. The same thing always occurs on the tramcars, and again the public is nearly always united against the unfortunate tram official who tries to enforce the law. When the police try to regulate the traffic the drivers all argue the question, and their fares and the public are always against the police.

You will find this strange objection to abiding by the law prevails everywhere in Russia. If a law exists, everybody seems to consider it his bounden duty either to flatly refuse to acknowledge it or, more generally, to see how he or she can manage to get round it with the least unpleasant consequence for himself or herself. This lawless spirit, about which I have often spoken with Russians and others who know the country well, is put down by most foreigners to the absolute lack of anything approaching discipline that prevails nearly everywhere, and also very largely to the system of perverted ultra-kindness with which the young Russian is treated.

This commences from his or her infancy. It is apparently regarded as a family disaster if a child should cry. If he demands anything, whether good or bad, it must be given or he might cry. A child may apparently do any amount of damage if

he desires to, for he must not be thwarted in any way—it would break his spirit and spoil his character. This being what he remembers from his infancy, it is not strange that when the child gets a little older he recognizes that he has only got to make enough fuss and make himself sufficiently objectionable to always carry his point. Consequently, you find that the children dominate the household. It is a common thing to go to an evening party and see small children of five or six years old sitting up till two or three in the morning. When you ask why they are kept up, you are told: 'Oh yes, of course it is very bad; but what is to be done?—the children have decided that they won't go to bed till all the guests have gone.'

Then the boy goes to school, but even here he learns no ideas of discipline. The dominating theory now as concerns schools is that the pupils must never be punished. Again you are told it would break their spirits and spoil their characters. The school is to be run and the boys' characters formed by moral suasion. The result naturally is that the boys domineer and boss the school. A friend of mine is one of the English masters in a big school in Moscow. Recently one of the boys was making himself a nuisance, and my friend

IN THE ENVIRONS OF MOSCOW

Awaiting the postman

COLLEGE LIBRARY

scolded him. The boy replied with an absolutely obscene remark and gesture. As no master can punish a boy, all the teacher could do was to order the boy to leave the room and report the case to the principal, imploring him to uphold the authority of the teachers by making an example of the boy. The principal summoned—he probably did not care to take upon himself the responsibility of deciding on any action—a meeting of masters to decide what should be done. All the foreign masters voted solid for making an example of the boy, and all the Russian masters were opposed to any punishment. As no decision was come to unanimously, another meeting was called, with a like result, and then a third. I think, so far as I remember, that the foreign masters saw the case was a foregone conclusion, and so either did not attend the last meeting or abstained from voting. Anyhow, the final decision was that the boy should not be punished, but should be asked not to be objectionable in future.

This in English schools would seem a fairy-tale, but the simple explanation is that the boys domineer over the masters. A master has to get through a certain amount of work with his form per term or per year; also, his pupils must show

that they are making some progress; otherwise, naturally, the master is voted useless and loses his post. He is not allowed to punish the boys ; also, he is often not supported by the head-master. He has to earn his bread and butter, and so he finds it advisable to stand in with his pupils. He keeps on good terms with them, work goes on, and the apparent results are satisfactory; but the boys know that they dominate the situation. They dominated the situation at home ; now they dominate the school; and from that they pass into the University, when they naturally expect to continue the process. Here, however, they unexpectedly run upon opposition. The Government are not going to let the students run the Universities, for from that to trying to run the country would be too easy a step.

I remember some eight years ago an English lady came to me and asked me to help her. Her son was a student in the Moscow University, and he had been arrested, tried, and was sentenced to five years' banishment to Archangel. I inquired into the case, and learned that a party of students, about twenty of them, with, of course, two or three *coursistki,* or lady-students, had armed themselves, seized the quarters of one of the professors in the

University buildings, where they barricaded themselves in, hung a red flag out of the window, and proclaimed that they would never surrender, also that they were 'drawing up a Constitution for Russia.' The police seem to have been quite sensible: they simply surrounded them and starved them out, with the result that they got five years' exile apiece. As a matter of fact, some Imperial event happened very shortly afterwards, an amnesty was proclaimed, and these aspiring youthful politicians were let off.

This incident occurred before the real rows started, and when the police still dealt leniently with the students. Had it taken place recently, there would probably have been some fighting and various deaths on either side.

This is the first time that the youths begin to feel what authority means. They have not known what it is, and so they kick against it. Naturally, the more you kick against a prick the more you hurt yourself, whereas had they been educated from the first to keep within bounds, they could probably have got along without feeling the pricks —at all events, they would have known better than to kick violently, which naturally hurts themselves most.

Though one can hardly sympathize with the student's apparent firm conviction that he and his fellows are heaven-born statesmen, who could make Russia a perfect paradise if they ' bossed the show,' one cannot help feeling sympathy for them, and still more pitying them.

The Russian University is totally different from our old Universities. There are no colleges in which the students live ; they live where and how they like. Again, the fees are extraordinarily small. 1 should think we might say for certain that 80 per cent, of all the students at the Moscow University—and there are, all told, about 11,000 of them—are, from one point of view, miserably poor. Their annual income is probably not more than £35 a year, out of which they have to pay their University fees and procure board and lodging, clothe themselves, buy books, etc. Naturally, this is insufficient, so they supplement it by giving lessons, by playing in orchestras, singing in the theatre choruses, and in the vacations by acting as ticket-collectors on the railways, etc.

Again, they have no sports of any sort whatever. The Universities are much too poor to find the money for purchasing land for playing-fields, and now it is a moot question, if the appliances and

BEGGARS. *(Page 93)*

land were forthcoming, whether one could imbue the taste for sport or athletics into the students, or whether, which is most probable, they would not vote sports a relic of barbarism, and refuse to have anything to do with them.

Again, they have no debating societies or anything of that sort, and finally, the professors are officials, appointed virtually by the Government and depending on the Government. Their duty is simply to read their lectures, but it is no part of their duty to mix with the students, to try to guide or form their ideas, and so on. Hence, the students are a sort of no man's lamb, and no guiding hand is stretched out to indicate the safest path to take. They are all young fellows or girls with a considerable amount of energy, and with the desire, common to all young people, to distinguish themselves before their compeers and to work off the natural superfluous energy of youth. At the same time, what is the unfortunate student to work his energy off in?—no sports, no debating clubs, nothing to which he can attach himself openly. Is it wonderful that he kicks against the pricks, broods on his own personal misfortunes, then thinks the University is run in a pretty rotten manner, then that the whole country is also sadly in need

of reform, and ultimately becomes a rabid politician, and in nearly every case is ' agin the Government' ?

One can understand the pleasure of attending illegal political meetings. To understand it fully, it is necessary to know that in Russia, according to law, three persons conversing or standing together constitute a meeting, so that any three students chatting together outside the University buildings on any topic of the day—and few topics are totally unconnected nowadays in Russia with something depending on the Government—can always be construed by an energetic policeman into an illegal political meeting.

When the so-called Moscow Revolution was in swing, and for some time after, the police, who walked about armed with loaded rifles and fixed bayonets—still the case in many parts of Moscow—had always the right to disperse any ' meeting ' *(i.e.,* group of three or more persons who stood a minute to pass the time of day) by the simple expedient of 'firing into the brown.' I remember one day meeting a couple of friends and stopping to talk. One of them suddenly said, ' I say, we are an illegal political meeting; I'm off,' and promptly left us. It was distinctly humorous, but easily might have been quite the reverse.

When one thinks of all these disadvantages, I think no British subject can help pitying the unfortunate Russian student, though in all probability the students themselves would be greatly surprised if they knew what were the grounds for the pity.

In Russia no one can obtain any Government post, can become a lawyer or a doctor, without having 'passed out' of a University—*i.e.*, without having put in the requisite number of terms and having passed successfully the Government exam, at the end. Naturally, the result is that the Universities are always crammed.

Of the total number of students in the Moscow University—some 11,000—there is a small party of Social Democrats and Revolutionaries. Every student calls himself a member of one of the political parties—a Monarchist, Kadet, Octobrist, etc.—but the smallest party is that of the combined Socialists and Revolutionaries; and yet we find this tiny party domineer the whole University, for the simple reason that they have a good organization and good discipline, whereas the other parties have not.

This party it is that nearly always is the instigator of the University rows, who insists on calling political meetings, which they know will lead to the

closing of the University, and so on ; and if you ask the rest of the students why they allow themselves to be thus cowed by a handful, whereas they themselves are thousands, they sadly admit that it is because the Socialists have discipline and organization, whereas they themselves have not. They know that year after year the University is closed, that the examinations are not held in consequence, or are held at irregular intervals ; they know that without passing the exams, they cannot start on their professions, but have to stay on in penury year after year, and yet they cannot apparently throw off their apathy and rise and assert themselves. It is a strange thing that in all these years of unrest no leader has appeared on any side. The Government is a connected body, with discipline and plans, but the people are not, and until some leader arises who knows what he wants and enforces his will on his followers, instead of trying the impossible—/.£., trying to formulate a programme in which everybody's pet scheme and theory is to be included—it is hard to see how a disunited people can ever hope to cope with, or get the better of, a strong body, that knows what it wants, and is prepared to enforce its wishes.

It is interesting to meet these same students

some years afterwards, when they have entered Government employ, and to see how their ideas have altered. I met one of them who as a student had been very advanced in his views. He assured me the students were a curse, and that the only salvation for Russia would be to wipe out the whole male population between the ages of sixteen and twenty-five. This sounds a very tall order, but I have often heard very similar opinions expressed by people who should know something of what they are talking about. Every big employer of labour in Russia will tell you that it is the boys and the young men who give all the trouble. When a man is married and has a wife and family to feed, it stands to reason that he thinks a good many times before he risks losing his employment. The young bachelor, however, does not mind risking it. He has only himself to think of, and Russia is an ideal country for beggars. The Russians think that if you refuse to give to a beggar, and he curses you, evil is bound to befall you. Hence in the towns, at all events, I believe it is an unknown thing for anyone to die of starvation. The boys begin taking an interest in politics—and the girls too—from their early teens. A teacher in one of the Moscow schools told me that quite a short time

since every boy in one of his classes—average age fifteen to sixteen—carried a revolver, and was a political agent in his own little way. These schoolboys and schoolgirls take quite an active part in disseminating illegal literature, and many of them assisted in building the barricades during the late disturbances. Poor little chaps ! they have no football nor cricket on which to work off their superfluous energy. I much doubt whether they have much physical energy they could spare for games, for they are usually fagged out by the end of school. Work begins at 9 a.m. Each lesson lasts fifty minutes, which gives ten minutes' interval for the boys to stretch their legs, and for the air in the classrooms to get a little purer before the next lesson begins. Work thus continues till 11.50, when there is a break till 12.30, which is allowed for lunch. After that work recommences and continues till nearly three. This six hours straight off, without any fresh air—for the boys are in the corridors when not in the classrooms—and with probably no food from, say, 8 a.m., when they leave home, till about 4 p.m., when they return, with the exception of a piece of bread or a bun during the break, is enough to sap any growing boy's energy, strength, and vitality, especially when it is added

that the classrooms are generally too small for the number of boys in them, and are nearly always kept far too hot. Teachers have often told me that virtually no work is done in the after-break hours, especially in the last lessons, and that it is useless to try to get the boys to work; they are simply overtired — fagged physically and mentally. I believe that it is pretty generally admitted that this system of long-continued hours of instruction is a failure; but the difficulty is how to alter it, owing to climatic reasons. The scholastic year commences about the begining of October, and ends about July. Thus, for the generality of the time the days are short. It would be very trying for the boys to always work half the time by artificial light, and the parents would most certainly object if their children had to go to school twice a day, and especially if they had to return home when it was dark.

When the recent revolution started in Moscow, the first house that was bombarded was almost opposite the one in which I was staying. The police got news that the revolutionary party had a meeting there, at which all the leaders were present, where plans were being drawn up for seizing the Kremlin, the Governor-General's house, and the

public offices. Troops were accordingly quietly brought up, and the two streets on which the house opened were blocked. When the military and police measures had been taken, the police advanced to the entrance—the meeting was going on upstairs—to demand that all should surrender and come out. However, they found that the staircase was held by the revolutionaries. There were seated on each step two or three young fellows, every one of them with his revolver in his hand, and they said to the police: ' If you want us, come and take us.' More troops were summoned, and after long hours of ineffectual parleying, it was decided to carry the house by assault. The storming party formed up in a neighbouring courtyard, and advanced at the double. However, it was greeted with volleys of revolver-shots from the windows and by two bombs, which, if I remember rightly, killed one officer and mortally wounded another and several men. The attempt to carry the building by storm was then abandoned, and it was decided to bombard it with artillery. The guns were posted some 200 yards away—out of revolver-shot—and one gun fired a round of shrapnel. Then the officer in charge of the troops demanded to know if they would surrender, but revolver shots

were the response. This went on till the guns had fired about nine rounds, when the defenders of this *fort chabrol* announced they were willing to surrender. Numerous people from the neighbouring houses were at their front-doors, watching the proceedings and speculating on the result of the gun-fire. As a matter of fact, the damage done by the shrapnel was really very small. When the shell hit the walls, it made a hole about 2 to 3 feet deep, with a diameter of about 6 feet, but did not go through, as the walls are over that thickness. Such shells as entered the windows only burst on striking the inner walls, and nearly all the damage was done in the adjoining flat, where was a museum.

We were naturally most anxious to see the defenders come out. They were about ninety boys of from eighteen to perhaps twenty and about ten young women of a similar age. It is known that there were some 500 people at that meeting, but the youthful defenders kept the troops busy for some hours while the leaders all escaped into other adjacent buildings.

Many school boys and girls took an active part in the street fighting, so that the school contingents are quite a force that has to be taken into con-

sideration. The mass of the school boys and girls are certainly the same as the traditional Irishman—'again the Government.' However, when these young fellows and women grow up, they generally calm down a good deal, and, though they still chafe at the various restraints from which they suffer, they are more inclined to adopt the part of the Passive Resister, and to defend their political opinions by more constitutional and peaceful methods.

CHAPTER IX

CUSTOMS AND INSTITUTIONS

THE population of European Russia is increasing at the rate of about 1,500,000 per annum; and this tremendous increase is merely the survival of the fittest. The rate of infant mortality in Moscow is 30 per cent.; in the North of Russia it is more like 70 per cent.

The Russian peasant-woman has not much time to devote to nursing her babes ; she has to be out working hard in the fields or elsewhere, and cannot take her infant with her. Before she starts she takes a hard crust of black bread, ties it up in any bit of old rag, and hands this, with a cup of milk, to the child left in charge—often almost an infant. ' If baby cries, dip the crust in the milk, and put it in his mouth/ The crust thus does duty certainly one day, but quite as likely as not the same bit is used day after day. It is marvellous what vitality these infants must have to survive at all, and yet

we see the population is steadily progressing by leaps and bounds.

During the summer the youngsters live on bread, cucumbers, and any fruit they can secure; and yet as a rule they look healthy enough.

The Russian peasant, needless to say, does not know of any such thing as a tooth-brush, and yet their teeth are usually beautifully white and apparently sound. The explanation is, I believe, that the constant gnawing of the hard crusts of the black bread takes the place of the use of the tooth-brush.

What the peasant really loves in winter is taking a hot bath. Over the stove he builds a brick bath, and it is his joy to sit in this and simply boil himself. When the heat gets too much even for him, he rushes to the door, opens it, and, rushing out into very likely a temperature of 20 to 30 degrees below zero, rolls in the snow till he is cooler, when he returns and continues his bath. This would kill most people, but it apparently does him no harm. It is certainly a fact that they can stand extraordinary heat and intense cold equally well.

One can well understand what magnificent soldiers such men make—very hardy, no nerves, splendid physique, and accustomed to the simplest

PEASANTS VISITING MOSCOW

fare, and generally an insufficiency of that. All that they want is leading. I should think a Russian regiment would stand heavier loss without losing heart or getting demoralized than any other European regiment. Another charming thing about them is that they are fatalists. It does not matter what you do—everything is predestined; hence you really need not worry. The odds are you will pull through somehow; but if you don't, it clearly was so intended, and it is useless to try to avoid your destiny.

This is a very comfortable theory, but it is apt to be rather awe-inspiring to other nationalities. You are being driven, and you come to a ticklish place, which apparently needs careful driving. Your driver, who always has some foot of loose rein dangling, gaily whips up the horses. You suggest he should take up the reins and drive a bit carefully. However, he merely laughs and says carelessly : 'Avos proyedem' (With any luck we shall get along all right). If you come to grief, he merely remarks that Fate was against you. He himself is apparently quite content with this, but to Westerners it seems cold comfort.

When the Russo-Japanese War was brewing, as an ex-officer I naturally took a keen interest in

what was going on, and often discussed the chances of either side with friends—officers or others—who knew the people or army of either side. We who knew the Russian nature and army anticipated a win for Russia. We were certain that her army at first would have very hard knocks, but we trusted to the weight of numbers and the splendid qualities and physique of the rank and file to ultimately win; and so, undoubtedly, the war would have ended had it been carried on a little longer. I think we may safely predict that will be the result if the two kingdoms ever come to blows again. We all considered the officers the weak point of the army. The Russians, as a race, are most peaceable people, and the fighting instinct—the love of fighting—is not a leading feature in their character. In all the years I have been in Russia I have never seen a man fighting drunk. Drunkards I have seen by the thousands, but they have always been most affable. Their inclination was not to go for you, but rather to embrace you, or fall on your neck and weep. With this peaceable instinct as the dominant key to take into consideration, it is easily to be understood that the Russian Government was face to face with a difficult problem in officering their huge army. The pay is small, and only a

small proportion can hope to really rise and secure the fat billets. Certainly the corps of officers has numerous privileges. They pay second-class fares and travel first, and third-class fares and travel second on the railways ; they pay reduced rates at the theatres; their living is cheap; their uniform is smart but cheap, and the officer's tailor's bill is probably less than the civilian's ; they get promoted every four years—till the rank of Major—and they have no examinations to pass once they receive their commissions, to say nothing of medals and orders, which follow as a matter of course to anyone who is in Government employ in Russia, and the glamour which always attaches to an officer in military countries. However, all these attractions would not have sufficiently officered the Russian Army, and something more was requisite. This something has been devised, and is the system of military schools. The Government offers to take the son or sons of every officer of the rank of a Captain or upwards, from the age of, say, ten, and to educate them as officers, to feed, clothe, and house them gratis. This continues till they have finished the military school, on which they pass into the *junker's* school, which corresponds to our Sandhurst. Here, again, the Government gives every-

thing free till the young fellows finish and are commissioned as officers, when it gives each of them a sum of money towards the purchase of his uniform. In return for this all that is demanded is that the young fellow has to serve for six years as an officer.

At first sight this seems wonderfully little to give in exchange for all these years of free tuition, board and lodging. However, when the young officer, at the age of twenty-six or twenty-seven, has put in his six years of service, and he is free to leave the army, the question comes up, What is he to do? He has received a special education, which fits him only to be an officer; he is worse educated than his compeers who studied in an ordinary school, as so much of his time was taken up with military subjects; in a word, the difficulties of starting afresh in civil life are so innumerable that nearly all stay on as officers. Thus the supply of officers is guaranteed. However, these youngsters, who are thus dedicated by their parents to be future officers, undoubtedly, as they arrive at years of discretion, are not all keen to be officers. Their wishes were never consulted, and undoubtedly many of them would never have wished to enter the army. However, there they are, *nolens volens*, and there, as I

SOLDIERS DANCING IN BARRACKS

have described before, they find they have to remain. So they stay on and serve. They have no examinations to pass, promotion comes regularly every four years, orders and honours follow continually, so they stay on. But between staying on and taking an active interest in your work is a great step; and it stands to reason that a man who finds himself in a post which supports him, though he does not like it, and cannot see his way to procure congenial work, must stick to what he has; but he is not likely to trouble himself much, or to be keen in studying the profession in which he takes no interest whatever. Under this system of recruiting officers it stands to reason there must be a large proportion of the officers who come under this category.

The Russian Army—though, naturally, nearly all of its officers are gentry by birth—does not preclude the private soldier from rising and distinguishing himself. Skobeleff's father started as a private soldier. By sheer gallantry and hard fighting he rose to the rank of Brigadier-General. The case of the Skobeleffs is, I should think, unique, the father commanding a brigade in his brilliant son's division.

'Papa Linievich,' as his men called him, who succeeded Kuropatkin in the command of the

Russian forces during the recent war, was another soldier who fought his way up from the ranks. In fact, he twice won a commission, as he was broken for some offence, but for renewed gallantry was given another commission. What holds good in the army is good also in civil life, and, though Russia is so wonderfully aristocratic, it is astonishing how many men have risen to the highest posts from the ranks of the 'grey peasantry' by sheer force of intellect. As an example of this we may allude to Count Witte, so long Russia's well-known Minister of Finance, who started life as one of the humblest employes on a railway in the South, and who rose to his present position thanks to his brilliant talents. Many of the best-known professors in the Universities were humble peasants and the children of peasants. It is, of course, most desirable for a peasant to pass through the University, as that gives him the status of a 'gentleman,' and if he secures honours or post at the University that makes his descendants 'gentry' also. There is a great difference between serving in the ranks of the Russian Army as an ordinary private and, after finishing your education, serving as a 'one-year volunteer,' which is all those who have passed a certain standard of education have to do. Also,

when these 'volunteers' have finished their year, they pass an examination and become officers of the reserve. The ordinary peasant, after his military training, enters the reserve, and his services, if required, are again as a private. The educated ex-peasant, if called up for active service, is now an officer. This alone is a tremendous inducement for the peasants to have a bright lad educated. The country clergy are almost entirely recruited from the peasant classes, and you will see them ploughing their own land just as any other peasant.

The Greek Church is one that appeals wonderfully to the senses. I don't know if the peasants understand much of the dogma, but they evidently love the services. You will find the early morning services crowded with men. The beautiful singing—no instruments whatever are allowed, so it is purely vocal—the incense, and the deep-toned chants are wonderfully attractive. I have often wondered how the priests are trained to have such wonderfully deep tones. Russia is certainly the land for bass voices, and many of the best operatic basses started life in a seminary, and were originally to have been singing deacons, or even choristers. The Russian church is, to our minds, free and easy. You can enter and walk about it when service is

going on; no one interferes with you. There are no pews ; you stand where you like, and if you are tired of standing, you can kneel. The vestments of the priests are usually gorgeous, the singing beautiful, and the whole service is mystic and appeals to the senses. The priest comes in from behind the altar-screen, sings his part, and retires; then another priest appears, and so on. And yet there is a great similarity in many respects between the Greek ritual and our own. Their Litany, many chants and prayers, are almost identical. In one respect they differ: there are no sermons. However, the Russians don't complain; they doubtless know it is not given to every parson to be a good preacher. However, if sermons were the rule of the day, I expect the Russian preachers would outshine our clergy. I attended one or two sittings of the Imperial Duma—the first one in St. Petersburg—and the thing that struck me almost more than anything else was what extraordinarily good speakers they all were. I have had the same said to me repeatedly by others. The Russians undoubtedly, as a race, are wonderfully good speakers; they never seem to be at a loss for a word or an idea.

I notice in the papers that young Count

THE POOR OFIMOSCOW WARMING THEMSELVES AT STREET [FIRES IN WINTER

Soumarokoff was killed in a duel recently. Some time in last century a Mr. Elston, a young Scotsman, went to Russia, and earned his livelihood as a teacher of the English language. One of his pupils was the young Countess Soumarokoff. Teacher and pupil fell in love with each other, got engaged, and finally married. The young bride was the last of her race, an ancient and distinguished Russian noble family. She applied to the then Emperor, and Mr. Elston became a Russian noble, under the title of Count Soumarokoff-Elston. Either the son or grandson of the ex-Scotsman, young Count Soumarokoff-Elston, met romantically, and fell in love with, Princess Yousoupoff, probably the richest heiress in Russia. They were engaged, and the young Princess, the last of her race, in her turn applied to the then Emperor, who yielded his consent, and on their marriage the Count became, in addition, Prince Yousoupoff. The young man who recently lost his life is a grandson or great-grandson of Mr. Elston.

It is very flattering to us as a race that in most wealthy or princely Russian families you will find the person in charge of the children is generally an Englishman or Englishwoman. I was talking some years ago to an aide-de-camp of the late Grand Duke

Serge. He began in French, as usual, then drifted off into Russian, and finally broke into English. He hesitated occasionally for a word, but had absolutely no foreign accent. I asked him how long he had been in England, and he said he had never been there, but had had an English governess. Till he was ten, he said, he had never spoken any language but English, and only started learning Russian when he went to school. The Russians have a great reputation for being such excellent linguists, but I fancy the real reason of their success is that they start their children at the foreign languages from their infancy. You hear little Russian children speaking a medley of Russian, English, French, and German, and you generally find the accent in each language is good.

Certainly the results obtained are more beneficial and practical than the usual result of our English method of stuffing the children with the grammar of the language, with no colloquial practice. When I left school I had quite a good knowledge of French grammar, and knew the irregular verbs, etc., excellently ; but I could not say the simplest sentence, and when I had to travel in France was simply stranded unless I found someone who spoke English. Another advantage of the Russian

system is that the children naturally do not suffer from that bane of most English people learning a foreign language—shyness, a terror of making mistakes, and so being ridiculous.

I am often asked, Are the Russians friendly to us as a race? This is rather a hard question to answer. I should say now that the middle classes in Russia are most friendly towards us. They have a wonderful respect for our institutions and our civilization, also they are brought up on our literature. Every Russian boy knows his Dickens, probably better than the average English boy. The English boy has an enormous selection to choose from, and is likely to vote Dickens old-fashioned, but he is loved in Russia. You will find three grades of translations of Dickens—a very simple eliminated edition, for very young children, a somewhat more advanced one, and the full translation. I have never met a Russian child who did not know 'Our Mutual Friend,' 'Nicholas Nickleby,' etc. The same may be said of Shakespeare. The children learn the plays at school, and they constantly see them at the theatre. Russian theatres are very fond of giving Shakespeare's plays, and the theatre is looked on as quite one of the factors in a child's education.

I think the peasantry and lower classes are also getting more friendly disposed towards us. In the school histories and in military circles *Albion perfide* was writ large as the national enemy, and such a feeling naturally lasts long; but the country is so full of all imaginable pamphlets and books about British institutions, that I think the old prejudices are very largely being dispelled, and a closer and more friendly attitude is taking its place. It is very flattering that whenever freedom in its many forms is discussed, it is generally our British institutions that are taken as models. The lower orders are passing through a stage now when the cry is all for Liberality and Liberal reforms. Most of the pamphlets hold up British institutions as the model of liberality, and so it is not strange that the readers of these works are beginning to think that, if Britain is the champion of Liberal institutions, we cannot be quite so black all round as we have been painted in various popular Russian histories. I know commercial travellers tell me they already notice the difference. The peasants want 'English goods/ because the 'English are our friends.' This is very vague, but, still, it is a very favourable symptom, and one which we can only hope may increase more and more.

AN OPEN-AIR KITCHEN

Some years ago I was talking to a very great Russian lady, and the talk ultimately drifted round to Russian internal politics in general, and to the question of Liberal reforms in particular. The lady in question said: ' If you want my opinion, it is that you foreigners are ruining Russia. You know nothing about the people or the country, and yet you are trying to graft on to us Western institutions, which are totally unsuited, and foreign to the Russian tradition and character. If we nobles could have our will, we would build a Chinese wall round Russia, and would kick out every foreigner, and first of all you British; then Russia would become a country worth living in again.' That patriotic Russians, and especially those connected with the Services, should not love us as a race seems to me to be perfectly comprehensible. Russia is a vast Empire, and naturally wants to get to the open sea. Whenever they were attempting to secure an outlet on to open water, there invariably appeared a Britisher, waving a flag, wanting to know where Russia was going to, and pointing out that she had no right to go there. Since Russia became a monarchy and then an empire, the monarchs naturally had to look round for some class of the population whom they could depend on

to support the throne. The class they selected was the nobility, which in Russia includes the landed gentry. To secure the support of this class, naturally legislation was introduced which favoured them. Now, when the demand for more democratic legislation is the vogue, naturally the generality of the nobility and landed gentry are up in arms, for what is given to the plebs is really taken from them. In every old country it has been the same—except, possibly, in Japan—and the favoured upper classes were opposed to the introduction of democratic legislation. As the name of England is so synonymous with that of democracy, naturally the plebs in Russia look to England as the champion of their cause, and, equally naturally, a large party of the patricians look on England as the cause of the upheaval which is slowly robbing them of many of their cherished privileges. Some years ago I helped to translate, for one of our Service journals, a book by a Russian officer of the General Staff, entitled, as far as I remember, 'Our Future Campaign against India.' The writer brought up the work to where, finally, the Russians conquered the Punjab. Here he ceased, and added a chapter of conclusions. The gist of his conclusions was that, given, as he had all through taken, the

most favourable conditions, Russia might possibly conquer India, but that to hold the country was a very different thing. So long as England had the command of the seas, a descent might take place anywhere ; and also England, having a deep purse, might always purchase the tribes and perpetually cut the Russian line of communications. He also, knowing what he was writing about, said that India was too poor a country to be held by that expensive organ the sword, and must be governed by the cheaper pen, but it was those very educated classes in which Russia was short-handed. The final conclusion was that the policy for Russia to pursue was, not to actually invade India, but to hold a sword of Damocles always hanging over India, and hence to put the Indian Government to such expense that it would be found cheaper to come to terms. England has the fleet and the purse, and Russia has a vast army: let the two combine, and not only would they rule Asia, but they would dominate the whole world. This same sentiment has been talked over with me by Russians of all shades of political opinion and of all professions. They may not love England, but they respect her, and would far sooner have her as a friend than as an enemy. Many and many a Russian has said

to me: 'If I were not a Russian, I would like to be an Englishman.'

Taking all this together, I think that by far the greater part of the thinking Russian public is most friendly disposed towards England, and I hope and think that this friendly disposition will probably increase.

As regards the officers of the Russian Army, I may safely say—and I think every British officer who has been in Russia will agree with me—that, as a body, they are very good fellows. I well remember my arrival in Russia. I could only speak a few words of Russian, and was vainly attempting to make a Polish waiter at Warsaw understand me and get me something to eat. A Russian officer close by came up, saluted, and said in French: 'Can I be of any assistance? I gladly availed myself of his aid. We got into conversation. He learned that I also was an officer, and he took me under his wing and looked after me all the way to Smolensk, where he left the train.

This spirit of camaraderie in arms is very strong in the Russian Army. A friend of mine, also an officer, came out to Russia for a few weeks, and was very anxious to see over some Russian barracks. I suggested he should call on the Adjutant of one

UNIVERSAL
LIBRARY

OU_214701

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. Accession No.

Author

Title

This book should be returned on or before the date last marked below.

MOSCOW

Uniform with this Volume

ST. PETERSBURG

TAINTED BY F. DE HAENEN

DESCRIBED BY G. DOHSON

CONTAINING THIRTY-TWO FULL-PAGE ILLUSTRATIONS, SIXTEEN OF WHICH ARE IN COLOUR

A. AND C. BiACK, SoHo So, LONDON

AGENTS

AMERICA . . THE. MACMILLAN COMPANY
64 & 66 FIFTH AVENUE, NEW YORK

AUSTRALASIA OXFORD UNIVERSITY PRESS
205 FLINDERS LANE, MELBOURNE

CANADA . THE MACMILLAN COMPANY OF CANADA, LTD
SI MARTIN'S HOUSE, 70 BOND STREET, TORONTO

INDIA . MACMILLAN & COMPANY, LTD.
MACMILLAN BUILDING, BOMBAY
309 Bow BAZAAR STREET, CALCUTTA

MOSCOW

PAINTED BY

F. DE HAENEN

DESCRIBED *BY*

H. M. GROVE

LONDON
ADAM AND CHARLES BLACK

Contents

CHAPTER I

PAGE

HISTORICAL. 1

CHAPTER II

HISTORICAL—*(continued)* *6*

CHAPTER III

IMPRESSIONS O F MOSCOW *9*

CHAPTER IV

THE KREMLIN 15

CHAPTER V

THE TREASURY, ETC. 34

CHAPTER VI

PICTURE-GALLERIES, ETC. 39

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC. 48

CHAPTER VIII

SOCIAL AND OTHER CHARACTERISTICS . 82

CONTENTS

CHAPTER IX

PAGE

CUSTOMS AND INSTITUTIONS 99

CHAPTER X

LIFE IN MOSCOW. 119

INDEX 135

List of Illustrations

IN COLOUR

1.	THE SAVIOUR (SPASSKY) TOWER OF THE KREMLIN	*Frontispiece*
		FACING PAOK
2.	THE KREMLIN	2
3.	A RICH MERCHANT AND HIS WIFE	12
4.	THE 'TSAR BELL'	**20**
5.	THE 'TSAR GUN'	**22**
6.	THE CORONATION OF THE EMPEROR	**28**
7.	HERALDS ANNOUNCING THE CORONATION OF THE EMPEROR	**30**
8.	BELL-RINGERS	**36**
9.	THE SPASSKY (SAVIOUR) GATE OF THE KREMLIN .	**52**
10.	THE PLACE ROUGE	**54**
11.	TERRACE OF THE KREMLIN	**60**
12.	IN THE ENVIRONS OF MOSCOW: AWAITING THE POSTMAN	**84**
13.	PEASANTS VISITING MOSCOW	**100**
14.	THE POOR OF MOSCOW WARMING THEMSELVES AT STREET FIRES IN WINTER	**108**
15.	THE IMPERIAL OPERA HOUSE AFTER A GALA PERFORMANCE	**124**
16.	A TOBOGGAN SLIDE	**132**

IN BLACK AND WHITE

FACING PAGE

17. THE WEDDING OF A NOBLEMAN 9
18. THE SMALL GOLDEN PALATA, OR TSARITSA'S HALL, IN THE KREMLIN. 16
19. A SCENE IN THE KREMLIN DURING THE CORONATION OF THE EMPEROR 25
20. A DROSHKY DRIVER KISSING HIS HORSE GOOD-MORNING 32
21. PETROVSKY PALACE. 41
22. THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN 48
23. NOTRE DAME DTBERIE (THE IBERIAN VIRGIN) . 57
24. THE CHURCH OF ST. BASIL IN THE PLACE ROUGE ON CHRISTMAS EVE. 64
25. THE FIRE BRIGADE. 73
26. A STREET VENDOR OF SALT HERRINGS 80
27. BEGGARS. 89
28. REFRESHMENTS : COFFEE AND VODKA 96
29. SOLDIERS DANCING IN BARRACKS 105
SO. AN OPEN-AIR KITCHEN. 112
31. A MIDDLE-CLASS FUNERAL. 121
32. A SLEIGH WITH BLUE SILK NET, TO PREVENT THE SNOW FROM SPRAYING THE OCCUPANTS; THE KREMLIN IN THE BACKGROUND 128

MOSCOW

CHAPTER I

HISTORICAL

'COME to me, brother, to Moscow.' Little did old Prince Urie Dolgorouky think, when he wrote this invitation to his friend Prince Sviatoslav Olgovitch, in 1147, that he was writing an historical document. However, it has become so, for this is the earliest authentic document which mentions Moscow.

Before then the place where Moscow now stands was called Kuehkova, after the Kuchki family, who owned the land. However, old Prince Dolgorouky acquired the land, built a strong wooden wall round the little village, lodged in it a small garrison, and renamed it Moskva, or 'the place by the bridge.' However, his little fort was completely destroyed by fire a few years after.

In 1272 Prince Daniel Nevsky settled at Moscow, which from that year became a separate princedom.

Thanks to its central position, and to the wily policy of its Princes, the population of the town rapidly increased, as also the wealth of its Princes. For their own safety the old Princes fortified with strong wooden walls the little triangle of high ground contained on one side—the south—by the Moscow River, and on the west and north by a small river, with marshy banks — the Neglinia. This was the Kremlin, the fortress. Moscow became so important that the Metropolitan forsook Vladimir, the old Church capital, and moved to Moscow, where the first stone building in the town, the Cathedral of the Assumption of the Holy Virgin, was built in 1339, under the superintendence of foreign architects, as the Russians only understood wooden buildings. In 1367 the whole of Moscow, including the wooden walls of the Kremlin, was burnt down. Prince Dmitry Donskoi then had a stone wall built round the Kremlin. This was badly constructed, and was replaced, early in the fifteenth century, by the walls now standing, which were constructed under the direction of Italian architects.

Owing to its central, and consequently protected, position, Moscow suffered less than any of the other princedoms in Russia from the invasions of the

Tartars, Swedes, Poles, etc.; consequently people flocked to it for shelter, the population rapidly increased, and the coffers of the Moscow Princes became well filled.

When the Tartars put up the post of Grand Prince (or Grand Duke, as we say now) for auction, the Moscow Princes easily outbid the others, and thereby still more increased their wealth and influence. Ultimately the Princes of Moscow became looked on as hereditary Grand Dukes of Russia. This brings us to the end of the fifteenth century, when the Tartar yoke was nearly broken. Moscow is now vastly improved; Byzantine architects are building stone palaces for the wealthy nobles, and the Grand Dukes of Moscow now style themselves ' Monarchs of all Russ.'

Ivan I I I. (1462-1505) married Sophia Palaeologus, niece of the last Emperor of Byzantium, and on the fall of Constantinople considered himself the heir of the Byzantine Emperors, and adopted the double-headed eagle as his arms. Hundreds of Greeks and Italians came to Moscow with Sophia Palaeologus and on the fall of Byzantium, and brought Greek art with them. In 1547 Ivan IV. was crowned in Moscow with a royal diadem, and assumed the title of Tsar, which for so long had

been the attribute of the Tartar Khans. Ivan earned the name of 'the Terrible' by his extraordinary cruelties. However, he was an unscrupulous, sagacious, powerful, and politic ruler, and did as much to raise the fortunes of his country as Oliver Cromwell did for England. During his reign the Cossack Yermak conquered Siberia, and it was added to Ivan's dominions.

The growing influence of this the first Tsar of Muscovy is shown by the fact that England opened up commercial undertakings with Moscow, and sent out expeditions under Richard Chancellor in 1553, and Sir Hugh Willoughby. Ivan was so impressed by their accounts of the greatness of England that, having just got rid of his seventh wife, he sent over an Ambassador to England with a letter to his 'good friend' Queen Elizabeth, requesting her to send him out a bride from her family. Queen Elizabeth suggested Lady Mary Hastings, daughter of the second Earl of Huntingdon, who was of royal blood. The Russian Ambassador, Pizemsky, returned to Russia with glowing accounts of the bride, and also with the Order of the Garter (this is still preserved in the treasury in Moscow) for Ivan, who was so pleased that he gave the English the monopoly of

Russian trade. However, Ivan died suddenly, in 1584, before the negotiations were completed, and Lady Mary Hastings escaped being Ivan's eighth bride.

Horsey writes: 'Ivan Vasiliwich was full of readie wisdom, cruel, bloudye, merciless: he was sumptuously intomed in Michell Archangel church, where he remains a fearfull spectacle to the memory of such as pass by or heer his name spoken of, who are contented to cross and bless themselves from his resurrection againe.'

CHAPTER II

HISTORICAL *(continued)*

THAT MOSCOW had enormously increased in size and population is clear by the fact that towards the end of the sixteenth century there were 9,000 foreigners living in the * foreign quarter.'

In 1343 we read that twenty-eight churches perished in a great fire, and in 1366, when the Tartar General Tokhtamish captured the town, over 24,000 persons were killed in it. Under the walls of the Kremlin there sprang up a thriving little business town. In 1534 a wooden wall was built round it, which was replaced two years later by the brick and stone wall, about two miles in length, which is still standing. This now represents ' the city.' According to an old census, in 1520 there were already 41,500 houses in Moscow.

The town still went on rapidly increasing outside the Kremlin and the ' Kitai-gorod,' or city, and a stone wall was built round this, the so-called ' White Town,' in the days of Feodor, son of Ivan the

Terrible and Boris Godunoff, who succeeded him. This wall was about five and a half miles long. The town went on increasing in size, and now building commenced also on the opposite side of the river. In 1633, owing to fear of invasion by the Tartars from the Crimea, a ditch and fence were constructed round it. In 1637-1640 inside the ditch was thrown up a great embankment of earth, faced with beams, with a strong palisade on top. Owing to this earthen rampart, this part of the town became known as the 'Earthen Town.' The shape of Moscow within this rampart was a rough circle, the circumference of which was nearly twelve and a half miles. The city has increased enormously in size since then, but no further fortifications were ever erected.

In 1689 Peter the Great ascended the throne, and in 1703 he commenced to build St. Petersburg, which he created the new capital, he himself taking the title of Emperor.

Elizabeth, Peter the Great's daughter, reigned from 1741 to 1762. She caused the rampart round the *Earthen Town' to be removed, and the moat round it to be filled in. The ground that had been thus occupied she converted into a long series of boulevards. She then had the wall round the

'White Town' removed, and with the bricks built the huge Foundlings' Home on the banks of the river, and another line of boulevards occupied its site. In 1755 she also founded the Moscow University, the first in all Russia.

In 1812 we have the French invasion, and Napoleon's short occupation of Moscow, in the reign of Alexander I. Most of old wooden Moscow then perished by fire, and when the city was rebuilt the generality of the houses were brick. At the present time no wooden buildings are allowed to be constructed in the town.

In this short sketch we have brought Moscow from the small wooden fort put up by old Prince Dolgorouky in 1147 to the present city, with its population of 1,400,000, which is rapidly increasing, and now has an area the same in extent as Paris.

THE WEDDING OF NOBLEMAN

CHAPTER III

IMPRESSIONS OF MOSCOW

A FOREIGN traveller in Russia—I think it was the German Legate Herberstein—wrote, *circa* 1460: 'If Moscow is not in Asia, it certainly is on the very edge of Europe, and very close to Asia.'

Though, naturally, the town has greatly changed in all respects since that was written, still, I think all paying their first visit to Moscow, and especially those who have been in the East, cannot help feeling how much of Asia there still remains. For instance, the types you meet in the streets. I do not allude to the Tartars or Armenians, who are Asiatics pure and simple, but the peasants. To see those big, burly fellows, with their sunburnt faces and fur caps and sheep-skin coats, you are irresistibly reminded of the Pathan or Afridi you meet in the bazaars in Peshawur or Northern India in their poshteens. You notice such common traits. The Russian peasants do not walk alongside one another and talk, as ordinary Europeans:

they walk one behind the other and talk over their shoulders to the man behind, just as the natives in India do. In the bazaars in India the whole talk is 'pici' and 'rupees'; so here all the talk is 'copeks' and 'roubles.' Then, again, just as in India nothing in the way of buying or selling can be effected without shouting, gesticulating, chaffering, so here, if a peasant goes to buy anything for himself or his wife, he is seized by the employes of the various shops, whose business is to stand about by the shop-doors and secure anybody who looks like a customer, nearly torn into pieces by the representatives of the various firms, and finally dragged into a shop, where the methods of bargaining, etc., are purely Oriental. The shopman begins by asking twice as much as he is really prepared to take, and the customer offers one-half of what he is really prepared to pay. After hours of heated bargaining, each party declaring he is being ruined, a deal is ultimately effected by compromise. The noise and excitement accompanying these transactions are absolutely Oriental, and so also are the smells one meets in the by-streets and courts where the shops with goods for the peasants are situated.

The Moscow merchant classes are proverbially

conservative. It is not long since that the beauty of a lady and her chances of making a good marriage were calculated very largely, if not mainly, by her weight and stoutness. No rich man would marry a thin girl; it would be a reproach to him and a bad advertisement for his business.

The long Tartar rule in Russia left deep impressions, and one of the deepest was on the way the Russian women were treated. Till the times of the Tartars they were quite free, but after that they seem to have been mainly confined to the *terem,* or women's apartment. In the old portion of the palace you see the *terem,* and above it is a small gallery with little windows of talc. Tradition says that the old Grand Dukes or Tsars and their courtiers used to look on the ladies walking there, to aid them in selecting a bride, as they apparently did not see them otherwise.

When Peter the Great came to the throne and established his capital in Petersburg, one of the greatest fights he had was to induce the nobles to allow their wives and daughters to come to Court, and when he ultimately got their consent, it was no easy matter to induce the ladies themselves to come. Even now the ladies' part of the house

is usually upstairs, away at the back of the house.

Until quite a few years since it was considered impossible for a lady to walk in the streets. If she went out she must drive, and must have with her a male or female servant. If by any chance a lady had to walk in the streets, she put on her oldest and shabbiest attire; hence, if you met a smartly-dressed person you were pretty safe in thinking it was an actress or a *demi-mondaine.* However, the last few years have worked wonders, and now the fashionable streets are full of smartly-dressed ladies promenading up and down, with the usual retinue of well-dressed men, for the Russians are very gregarious and hate being alone anywhere. Their idea of enjoyment is a crowd. If you go for a walk you must form a party, and must all walk and talk together, or you are voted unsociable, if not rude.

In another respect Moscow is quite Oriental, and that is in its hospitality. In this respect it is quite different from Petersburg. In Zabielin's ' History of Moscow ' he alludes to this, and, with a note of pride, says that the very first mention of Moscow was old Prince Dolgorouky's invitation to his neighbouring Prince to come to Moscow, where he

A RICH MERCHANT AND HIS WIFE

had prepared ' a strong feast,' in 1147. This traditional hospitality continues now. I still remember my first experience of this. Just after I came to Russia, in the family in which I was staying, one of the ladies had an *imenina*, or ' names-day '—*i.e.*, it was the calendar day of the saint after whom she was named, and in Moscow, at all events, the ' names-day' is looked on as far more important than the birthday. The guests arrived about 12 noon, and shortly after we sat down to dinner. This lasted about four hours, and then immediately tea was brought for the ladies and cognac and cigarettes for the men. Relays of fresh tea kept on arriving, with fruit and sweets, till about 10 p.m., when supper was laid, and we ultimately rose from supper at about 4 a.m. That was certainly for a ' names-day '; but if you have an introduction to a Russian house, you will be asked to call any evening. When you arrrive you will be entertained with fruit, tea, sweets, and cigarettes galore. After staying an hour or so you rise to leave, but your host will not hear of it—you must stay to supper. Supper may last any time, but you need not expect to get away before 2 to 3 a.m. If you insist on leaving earlier your hosts will be very disappointed and somewhat

hurt, as is also the case if you do not eat heartily of all the numerous and excellent dishes they press on you.

The old Russian proverb says, 'The mouth is rejoiced with a large piece,' and your host in helping you acts up to the spirit of the proverb.

CHAPTER IV

THE KREMLIN

ALTHOUGH MOSCOW is such an ancient city, there are now very few remains of its old buildings. Beyond the Kremlin walls and buildings, and a certain number of churches, there is virtually nothing in the whole city that is 200 years old. This may be accounted for by the fact that the Russians always preferred wooden buildings to stone ones, and by the numerous terrible fires which devastated the city time after time. However, even if there were nothing ancient in Moscow besides the Kremlin, that would make up for all other deficiencies.

I have shown over the Kremlin numerous people who have travelled all over Europe, if not over the world, and they unite in saying that it is unique. To compare it with England, it represents Westminster Abbey, St. Paul's, the Tower of London, and the contents of the Tower of London rolled into one. It is the keystone of Russian history,

and the men who lived in it were those who, out of a collection of petty and weak princedoms, created the mighty Russian Empire.

The Kremlin is well situated on the highest ground in Moscow. To the south, the walls in old days were washed by the river, which is now confined by an embankment, leaving space for traffic. To the east and west were deep moats, filled by the stream, the Neglinia—which now runs underground in pipes to the west of the Kremlin. The moat on the eastern side has been entirely filled in, and that on the west partially so, the hollow remaining having been converted into a garden.

If you enter the Kremlin by the northern or Nicholas gates, to your right is the Arsenal, built by Peter I. in 1702-1736. It was blown up by the French in 1812, but was rebuilt by Nicholas I. To the left are the Law Courts, a handsome triangular block, built in the days of Catherine II.—about 1780. Immediately facing you, in front of the gates, is a small ornamental cross, of ancient Russian design, erected to commemorate the spot where the Grand Duke Serge, then Governor-General of Moscow, was assassinated by a bomb.

All along the walls of the Arsenal are arranged

THE SMALL GOLDEN PA LATA, OR TSARITSA's HALL, IN THEMRE N. *(Page26)*

hundreds of field-guns and mortars, captured from the French in their retreat from Moscow.

In the background are the barracks of the Grenadiers. Behind the barracks are the three ancient cathedrals—that of the Assumption of the Holy Virgin, built in the fourteenth century; the Cathedral of the Annunciation, built at the commencement of the fifteenth century; and that of Michael the Archangel, built early in the fourteenth century. The old Assumption Cathedral was badly built, and the present building was reconstructed under the guidance of Italian architects, being consecrated in 1479. The cathedral has seen troublous days, and was looted and partly destroyed by the Tartars, Poles, and French, only the old walls still remaining of the original building. The old wall-paintings, of the seventeenth century, are very quaint. Some of the icons are very ancient. Among the relics are one of the nails with which our Lord was fastened to the cross, a fragment of our Lord's robe, and a fragment of the Virgin's robe. The coronations of the Russian monarchs have for centuries always taken place in this cathedral, and most of the official services are also held here.

The original Cathedral of the Annunciation was

founded in 1397, but, owing to faulty building, had to be virtually reconstructed in 1489. The wall-paintings in the interior are most interesting, especially the history of Jonah. The cathedral is connected with the palace by a covered passage, by which the old Kings and Queens entered the building. In ancient times the Grand Dukes and Kings were always christened and generally married here. When Ivan the Terrible was excommunicated, and therefore unable to enter a church, he had a small chapel built on to the cathedral, with a special entrance. A window was made in the wall of the cathedral, through which he could look, and thus take some part in the services. He also collected and deposited in his chapel various highly venerated relics. This still exists, and a niche in the wall is pointed out as his seat.

The Archangel Cathedral was built, in 1333, of wood, but had to be pulled down in 1505, a new stone edifice being started at once, under the superintendence of a Milan architect, which was consecrated in 1509. However, it has had to be renewed several times since, the last time being in 1813, as it was very greatly damaged by the French. This cathedral is the burying-place of the Russian Grand-Dukes and Tsars up to the days of Peter

the Great. Here, in a separate chapel, is buried Ivan the Terrible, alongside his son, whom he killed in a fit of rage with his own hands. Here, also, are the tomb and various relics of the heir-apparent, Dmitry, who was murdered, and of Prince Michael of Chernigoff, who was tortured to death by the Tartars. In the robe-room of the cathedral are a very fine old New Testament of the twelfth century and the cross that Ivan the Terrible always wore.

Alongside the Archangel Cathedral is the lofty belfry constructed by Boris Godunoff, who became Tsar of Russia on the death of his semi-imbecile brother-in-law Feodor in 1598. With Feodor the old line of Rurik became extinct, as Boris GodunofF had arranged that Feodor's only son, Dmitry, should be murdered in 1591. The people, though there was no direct proof of it, were all convinced that GodunofF had murdered the heir-apparent, Dmitry, and every national disaster which afterwards happened was attributed either to GodunofFs machinations or to the anger of God at such a sinful man becoming Tsar. He was, in the popular opinion, responsible for the terrible famine of 1601, and with a view to providing work for the people, he caused the great belfry of Ivan the Great to be built. It is interesting as the first known instance of famine-

relief work in Russia. Needless to say, Boris Godunoff died a violent death, in 1605: he would seem to have been poisoned, though this has never been actually proved.

The belfry is a massive building, 327 feet high. When Napoleon was in Moscow, in 1812, he heard that the cross at the top of the belfry was of solid gold, so he had it taken down. However, it proved to be of iron, so Napoleon shot the false informers. The belfry was greatly damaged by the French, who tried to blow it up. The great bell weighs 66 tons, and is only rung on great occasions, such as New Year, Christmas, or Easter. The next largest bell weighs 33 tons. At the foot of the belfry, on a granite basement, stands the 'Tsar-Bell,' badly cracked, and with a massive piece broken out of it. When it was cast, in the days of Boris Godunoff, it weighed very nearly 135 tons. It was recast in the middle of the seventeenth century, and, after great efforts, was raised to its place in the arch of the belfry—about half way up. However, two years after a fire destroyed its supports, and it fell and was broken. It lay in the ground where it was about 100 years, and then, by orders of the Empress Anna, it was recast on the spot in 1735. The scaffolding for re-raising it to

THE "TSAR BELL

its place was just ready when, in 1737, by some mischance, the scaffolding was set on fire. The large amount of cold water used to put out the lire, which fell on the bell, which was nearly red-hot, caused it to crack so badly that a large piece fell out. After that the bell again lay in the ground nearly 100 years, till, in 1836, the Emperor Nicholas I. had it raised and placed on the granite pedestal where it now stands. The bell, after its recastings, was much larger than its original size, as various alloys were added. Its present weight is just on 200 tons ; it is 19 feet high and 60 feet in circumference. The clapper is over 18 feet long.

Close by the great bell is another massive monument of Russian casting. This is the 'Tsar-Gun.' It was cast in Moscow in 1586 by a Russian smith, and weighs 40 tons, is close on 20 feet in length, and the diameter of the bore is almost exactly a yard. Needless to say, no shot has ever been fired from it.

At the back of the cathedrals, facing the river, is the main Kremlin Palace, built in the shape of an irregular hollow square, with a large courtyard in the centre. In the courtyard stands the oldest church in Moscow—St. Saviour's in the Wood,

so called because when it was built, early in the thirteenth century, all the ground now occupied by the Kremlin was a virgin forest. The present building was finished in 1527. In ancient days it was the chapel of the Grand Dukes and Duchesses, and till the Archangel Cathedral was built was also their burying-place. The old church saw many a strange sight, and in it was shaved the head of many a Princess whom, for political reasons, it was considered advisable to cut off from the world—alias, to lodge in a nunnery. Not a few Princes also were here, voluntarily or against their own will, shorn preparatory to entering a monastery.

The spot now occupied by the palace has from the earliest times been the site of the residence of the Grand Dukes and Tsars of Muscovy, or Russia. In ancient times the building was called the Prince's Court, and when the Grand Dukes of Moscow became Tsars, the name was changed to the King's Court. Till the days of Ivan III.—the latter end of the fifteenth century—the palace was a wooden building; however, he summoned Italian architects, who finished building him a stone palace in 1508. Owing to the building being constructed by Italian architects and to the influence of Sophia Palaeologus, Ivan's wife, the building, both exter-

THE "TSAR GUN"

nally and internally, bore a distinctly Byzantine appearance. Nearly every successive monarch built on a certain amount, but these additions were in a strictly Russian style of architecture. The only exception was the ' false Dmitry,' whose tastes were entirely Polish. When the Poles overran Russia, the old King's Court fell into almost complete ruin, and was entirely looted of all its treasures. The first of the Romanoffs, Michael (1613-1645), had to entirely restore the palace, and his successor Alexis also did a great deal. Under their guidance the palace was placed in an excellent state, and was magnificently adorned and fitted up-

Peter the Great virtually left Moscow, and resided at his estate of Preobrajensky, before he moved to Petersburg and allowed the palace to fall into a sad state of decay, and it was only for his marriage with Catherine that Peter had the buildings repaired at all. However, nearly the whole palace was burnt down in 1737. The palace was rebuilt by the Empress Elizabeth. However, the great fire of Moscow, when Napoleon was obliged to abandon the city, in 1812, again destroyed virtually the whole building. The present palace was built in the days of Nicholas I . , and was consecrated in 1849. The main block of the palace, the state

apartments, faces south, the windows looking over the river. To the east of the building joins on the old Granovitia Palata, and at the back of the building, on the other side of the palace courtyard, is what is left of the old palace.

The exterior of the palace is very simple, and the block is only two stories high. In the palace are 9 churches or chapels, 7 courts, and 700 rooms, which can contain 20,000 persons.

As you enter the palace, to the left are the Imperial apartments, to the right a staircase, which joins the palace with the Cathedral of the Annunciation, and facing you the main staircase. As you turn to the right at the top of the staircase, you enter the St. George's Hall, about 80 by 25 yards. The walls are draped with the colours of the ribbon of the Order of St. George, the principal Russian military Order, corresponding (in some of the grades) to our V.C., and on marble slabs let into the walls are engraved all the names of the knights of the Order. The Order of St. George was founded by the Empress Catherine I I . in 1769.

From the St. George's Hall you pass into the Alexander Hall—*i.e.*, of the Order of St. Alexander Nevsky, which was founded in 1735. The furniture and drapery of the walls are of the colour of

A SCENE IN THE KHEMLIN DURING THE CORONATION OF THE EMPEH

the ribbon of the Order, deep crimson. On the walls are pictures by Professor Mailer illustrating incidents in the life of St. Alexander Nevsky.

Passing on, you come into the St. Andrew's Hall, the walls of which are draped with pale blue, the colour of the ribbon of the Order, which was founded in 1698 by Peter I. At the far end of the room, on a slight elevation, are three thrones, used at the time of the recent coronation by the Emperor and the two Empresses. There is a splendid view from the windows of this and the Alexander Hall across the river.

Beyond the St. Andrew's Hall is the Chevalier-Garde Room, where the guard of honour is stationed on the occasions of state reception. The walls are of white marble. From the Chevalier-Garde Room you enter the Catherine Hall. The Order of St. Catherine the Martyr was founded in 1814.

This is the Empress's throne-room. The walls are draped in white silk, embroidered with the initials of the Order (L. S. F. R.). The throne is on a slightly raised dais, and the canopy is of crimson velvet. The pillars of malachite are very fine and costly, as also the crystal candelabra. Joining the Empress's throne-room is the state drawing-roam, in the Renaissance style, the walls draped with

cloth of gold on a green background. The Chinese and Japanese candelabra are very handsome, as also the inlaid buhl tables.

Off the drawing-room are the state bedroom and dressing-rooms. The latter are interesting, as they were made to show the skill of the Russian carpenters, and take to pieces, there being virtually no nails employed in their construction, but each portion fitting accurately into its position. Beyond the dressing-rooms comes the Winter Garden, in which is a beautiful collection of tropical palms and plants.

From the Winter Garden you pass into the heir-apparent's apartments. The drawing-room is called the Silver Room, as most of the objects—chairs, tables, picture-frames, etc.—are of pure silver. On the walls are four very fine tapestries, illustrating the adventures of Don Quixote. Some of the furniture in the study and bedroom is also interesting and of beautiful workmanship.

Passing on, one enters the old part of the palace, and passing the corridor, off which are the rooms of the maids of honour, you reach the small Golden Palata, or hall. This was built by Feodor, son of Ivan the Terrible, for his bride Irene, sister of the celebrated Boris Godunoff. At one time this was

the Patriarch's audience-chamber, but became that of the Grand Duchesses and Tsaritsas. The walls are decorated with frescoes, illustrating well-known epochs in the history of Christianity.

From the small Golden Palata, or Tsaritsa's Hall, you pass into the Vladimir Hall, built in honour of the Order of St. Vladimir, the walls being of pink marble, and the emblems of the Order on the ceiling. The anterooms of the hall lead to Red (or Beautiful) Staircase and to the celebrated Granovitia Hall. The walls are covered with frescoes illustrating Biblical or historical scenes.

The existing Beautiful Staircase was built after the great fire of 1737. Before then the old staircase had a gilded roof over it, whereas now it is open. It leads from the Granovitia Palata to the Cathedral of the Annunciation in three flights. The old staircase is connected with many an historical scene. From the staircase in old times the Tsars distributed alms to the beggars on their way back from Divine service; here they received the Patriarchs and chief boyars, or nobles. Here took place many an historical murder in the troublous times of past history, and along this staircase have passed all the Russian monarehs since the days of Ivan III. on their way to the Cathedral of the

Assumption for their coronation. Now the staircase is used only for state entrances to the Cathedral of the Assumption, and from it the Emperor bows to the people assembled on the square beneath. The Granovitia Palata was built by Ivan III. in 1487-1491. It was intended for state functions, such as the reception of foreign Ambassadors, etc.

Feodor, son of Ivan the Terrible, had the walls decorated with frescoes, in the quaint old Byzantine church-painting style. Among them are representations of the creation of the world and of the human race; the acts of David and Solomon, the story of Joseph, and a series of portraits of the Russian monarchs from the days of Rurik. However, the hall fell into a bad state of repair, and was done up again in 1882 by order of Alexander IL

In the middle of the hall is a large square pillar, which supports the arches of the roof. When a state function is to be held, or a procession is to pass through the hall, the shelves on this pillar are decorated with silver vessels of all sorts. These are gifts made by foreign monarchs to the Russian Tsars and Emperors. At other times these magnificent vessels are lodged in the Treasury. The old English vessels are really superb, and I have been assured by connoisseurs who know our English

THE CORONATION OF THE EMPEROR

collections that we have nothing to be compared to the display in this the old capital of Russia.

In the hall is a throne, and round the walls are oak benches, carved in the antique Russian style. The carpet is a very strange one, and has been embroidered in old Russian designs by the nuns of the nunnery of St. John.

High up in the wall is a semicircular window. This looks into the hall from the women's rooms. According to old Russian custom (which had been deeply affected by contact with the Tartars) women could not be present openly at men's carouses, debates, etc. As the ladies were curious, the window was constructed to enable them to see and hear, while they themselves remained invisible and apart. This historical chamber is now only used at the time of the coronation. In it the Emperor receives the congratulations of his relations and of the representatives of foreign Powers, and here he then dines in state, waited on by his nobles.

Going back along the anterooms and across the Vladimir Hall, one comes to the staircase leading up to the old *Terem,* or private portion of the palace, which is shut off from the main palace by a gilt barrier. At the foot of the staircase is a small church, which, as it is also fenced off by a gilt

barrier, is known as 'the Church of our Saviour behind the Gilt Barrier.' This was the palace church, and is over the Tsaritsa's Palata. It was built by the Tsar Michael in 1635, but has been redecorated several times since then, the last occasion being in the time of Nicholas I. Fortunately, the renovations have all been carefully carried out, in the old style, to harmonize with the rest of the church. In the church are some ancient icons of the fifteenth-century style, brought from Byzantium, according to tradition, by Sophia Palseologus.

The old Terem Palace is a five-storied building, and is a perfect example of an old Russian princely wooden building. The old palace was built by the Tsar Michael early in the seventeenth century. The first room is the dining-room, the walls and ceiling of which—all in small arches—are painted all over, as also are the quaint ancient stoves. In the windows—diamond panes—instead of glass, is talc, and the floor is very curious. Then follows the Council Chamber, also decorated with wall-paintings. Beyond this is the Throne-Room, with its ancient furniture, and the old chair used by Tsar Michael. The walls are painted red, picked out lavishly with gold. On the arches of the roof are paintings of our Lord, and representations of

HERALDS ANNOUNCING THE CORONATION
OF THE EMPEROR

OSMANIA UNIVERSITY

the coats of arms of the princedoms and districts of Russia. In a silver coffer is preserved the document about the election of Michael Romanoff in 1613 to be Tsar of Russia, and the founder of the present Russian dynasty. Another coffer contains the royal decrees for the foundation of the Patriarchate in Russia. When Peter the Great was strong enough, he did away with the Patriarchate. The power of the Patriarchs as sole heads of the Russo-Greek Church was enormous, and often clashed with that of the Tsar, generally to the advantage of the Church. Peter would not have any rivals, so he constituted himself Head of the Church, abolished the post of Patriarch, and instead appointed as co-heads of the Church the Metropolitans of Kiev, Moscow, and Petersburg. He thoroughly understood the old maxim 'Divide et impera,' and his work was completed by the appointment of a layman to be Procureur of the Holy Synod.

There is no doubt that the little old rooms of the Terem Palace are far more interesting in every way than the modern building. Looking at the plain little rooms, one can hardly realize that this was the palace of a powerful and haughty race of monarchs.

From the Throne-Room one passes into the state bedroom, which is quite a small room, with a square four-poster carved wooden bed. The old silken coverlet is historical, as it was a gift from an old Emperor of China.

Off the bedroom is a small oratory, with various ancient icons and a fine old manuscript Testament. From the oratory runs a small corridor, which is really a gallery, whence one looks down on a long, narrow room below. Tradition says that the old Tsars and Princes used to use this gallery for the purpose of having a good look at the ladies of the Court, who used the room below as a promenade. By Court etiquette, the men saw but little of the ladies, so that the little gallery upstairs was a convenient conning-tower, whence the young Princes could see how the ladies looked in their indoor garments.

To see the present Imperial apartments, one has to return to the main entrance of the palace. Passing through the vestibule, the first room is the dining-room. The walls are of yellow marble; the pine-wood furniture is very handsome and of beautiful workmanship, and there are some handsome statues.

Next is the drawing-room, a white room, with

A DROSHKY DUIVER KISSING MIS HORSE GOOD-MORNING

Louis XIV. furniture, and many beautiful S&vres vases. The inlaid doors are of great beauty. Thence across an anteroom one enters the Empress's study, the furniture of which is old buhl, and is magnificent. Next is the room of the ladies-in-waiting, with walnut-wood furniture, and beyond that the bed- and dressing-rooms, in which are some very ancient icons in valuable settings.

The Emperor's study is very plainly furnished with bookshelves and ordinary leather chairs, etc. Beyond this are a reception-room and the rooms for the Imperial children.

CHAPTER V

THE TREASURY, ETC.

THE Treasury, or, as it is called in Russian, the 'Palace of Arms,' is a separate block from the palace, but one can enter from the Winter Garden. At the entrance, in the vestibule, are Peter the Great's carpenter's lathe, some small guns of the time of Pugatcheff's Insurrection in 1774, and some suits of armour of the sixteenth and seventeenth centuries. On the walls of the staircase are more suits of armour and some historical pictures. The collection in the Throne-Room is most interesting. The most ancient relic is the celebrated Monomakh's cap, which was sent by the Emperor of Byzantium in 1116 to the Prince Vladimir Monomakh. The top is of sable, and it is richly embroided with pearls and precious stones. In the cap of the Tsar Michael (1627) is a magnificent and unusually large emerald. John's cap (1687) is almost entirely of diamonds, there being more than 900 stones.

The Imperial crown has in it a wonderfully fine and large ruby, which was purchased in 1676 in Pekin. There are besides various other historical caps or crowns, such as that of the last King of Kazan, that of the Kings of Georgia, and the Maltese crown, presented by the Maltese to Paul I. in 1798.

There is also a tine collection of sceptres and staffs. The most interesting thrones are the ivory one sent to John I I I . by the Byzantine Emperor Constantine Palaeologus; the diamond throne presented to the Tsar Alexis Michailovitch by the Armenian Commercial Society in 1659; and the Persian throne sent to Boris Godunoff in 1605 by the then Shah of Persia Abbas. There are also various coronation robes and uniforms. It is interesting to notice on the breast of the coronation tunic of the Emperor the little square, which is unbuttoned at the due time in the service, and under which is the bare skin, that the Emperor may be anointed with the holy oil.

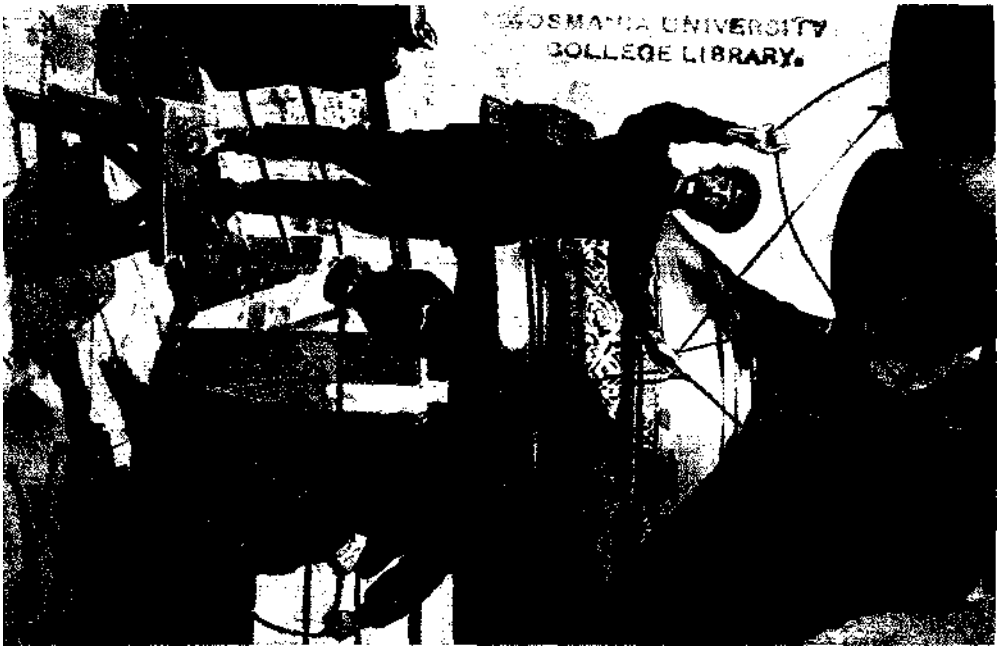
In the Trophy Hall are various thrones, also a large collection of flags, captured from the French, Poles, and Hungarians, the keys of various Turkish and Polish fortresses, and portraits of various Russian Emperors and Empresses. It is gratifying

to British visitors to notice that there is not a single British flag exhibited here as a trophy of war. I believe that only one British flag was captured during the Crimean War, and that was from a pinnace of one of our warships, which was blown ashore during a storm. This flag was sent to Moscow, but the Emperor would not allow it to be exhibited, as it was not taken by Russian prowess. I believe it is preserved in the Treasury, but it is not shown.

In the Silver Hall is a magnificent collection of silver vessels of all sorts, some Russian and others gifts from various nations. Prince Vladimir of Chernigoff's drinking-cup is remarkable for its dimensions—it is 15 inches in diameter. The collection of foreign silver is magnificent. I am assured by many travellers who know our own English collections that we have nothing in England that can compare with the display of old English silver ware exhibited here, all being presents to the Russian Tsars and Emperors. There are also some portraits and statues in the hall.

The remaining halls on the upper story are mainly devoted to collections of armour, weapons, and saddlery. One of the most interesting objects is the helmet and coat-of-mail of Prince Yaroslaff,

BELL-RINGERS


OSMANIA UNIVERSITY
COLLEGE LIBRARY.

which was found on the field of the Battle of Lipetz, which took place in 1216. Another is the two-pointed sword, 'Zulphigar,' which belonged to Ali. On it, in Persian, is engraved: ' There is no one who is brave save Ali, and there is no sword save Zulphigar.' The saddles presented by the Sultan Abdul-Hamid to the Empress Catherine IL in 1775, and by Selim in 1793, are very handsome, and are studded with large emeralds, turquoises, etc.

In the adjacent halls are fine collections of armour, much of which is historical, and of carpets and ancient saddlery, bows and arrows, quivers, etc. Here is also shown Peter the Great's bed and camp equipment, also the throne of Khivar, which was captured by the Russian troops in 1873.

The old state carriages in Hall 8 are very fine, some of them being of English workmanship. One of these was used by the Empress Elizabeth for her journeys to and from Moscow and Petersburg. Another, presented by Count Razumovsky to the Empress Elizabeth, is striking for its enormous dimensions. In the Town-Hall are two of Napoleon's camp-beds, which were captured at the battle of Berezina in 1812, and two of his dinner services, captured at the same time, of most beautiful workmanship.

There is also a fine collection of old Russian coins. From this collection one sees the origin of the word 'rouble.' The Russian verb *roubeet* means to 'hack off.' The silver was carried about in long thin bars, and the rouble was a piece of a certain thickness which was 'hacked off' the bar. The size and weight of the old copper and bronze coins is enormous, and must have been most inconvenient.

Adjoining the Treasury is a quaint old building—the 'Poteshny Dvorets,' or Palace of Amusement. This was built by the Tsar Michael early in the seventeenth century as the palace theatre, and was used for mummers, jugglers, etc. Peter I. built a 'Temple of Comedy,' which was then used as the palace theatre, the old 'Poteshny Dvorets' being converted into a police bureau. About the middle of the eighteenth century it was fitted up as a temporary residence for the Empress, if she stopped at Moscow, and since 1806 it has been used as the official residence of the Commandant of the Kremlin.

CHAPTER VI

PICTURE-GALLERIES, ETC.

CLOSE to the Kremlin is the Varvarka, or the Street of St. Barbara. In this is an interesting relic of past times, the house of the Romanoff boyars (nobles). This old building was the town house of Nikita Romanoff, whose son Feodor was the father of Michael Romanoff, who, as a lad of sixteen, was elected by the *Zernsky Sobor,* or Meeting of the Land, in Moscow in 1613 as Tsar of Russia, and so was the first of the present Russian reigning dynasty.

Michael's father, Feodor, became, under the title of 'Philarett,' Patriarch of the Russian Church, which was of enormous advantage to his son, the youthful Tsar.

This old building is doubly interesting, for not only is it the cradle of the Romanoff family, but it is the only existing old boyar's house in Moscow. The house is built up the side of the hill, so that from the street it is but one-storied, whereas at the back of the building there are three stories.

Everywhere one sees the Romanoff crest, the rampant lion. The ground-floor is occupied by store-rooms, ice-cellar, kitchen, and servants' rooms. The kitchen is a roomy apartment, and the fire-place is large enough to have cooked a whole ox. The first story is occupied by five rooms. The rooms are long and very narrow, with talc instead of glass in the windows; hence they are rather dark. The first room was the family chapel, which, however, was only used on great festivals. Here are some ancient icons and crosses, and in cases round the room are various articles belonging to Philarett and Michael Romanoff. Next to this was the oratory, which was used daily for family prayer. In the living-rooms are preserved a collection of historical articles—seals, combs, clothing, sticks, Michael's sceptre, sword, etc. Then come two small rooms for the children, one the boys' room, and the other for the girls. The bedroom and ladies' apartments are in the wooden Terem, and here is a fair collection of ladies' garments, looking-glasses, etc. All the furniture and objects shown are strictly historical, but the building itself has been much restored, though the renovations have been made with care, to fit in with the spirit of the old house.

It was the custom that the boyar who was visiting another noble should bow low as he entered the room. However, a noble of higher rank would not demean himself by bowing to another of inferior birth to himself. Old Nikita Romanoff, however, made up his mind that everybody should bow who came to see him, and carefully had the door into his study made less than five feet high, so that it was impossible to enter his presence except in a bowing attitude, or by falling on one's knees. In either case the old gentleman's pride of race was gratified.

Tradition says that Michael Romanoff, the first of the present Russian dynasty, was born in this quaint little old house on the Varvarka; but the question has, I believe, never been decided. Anyhow, this is quite one of the most interesting buildings in Moscow, and is so small that one can see it thoroughly in less than half an hour. In another street just off the Kremlin, the Nikolskaia, or Street of St. Nicholas, is a handsome structure, painted blue, with a very fine Gothic facade. This is the printing-office of the Holy Synod, and was built in 1645. The present building was almost entirely reconstructed in 1814, but the original architectural features were carefully reproduced. ' In

the library is preserved the very first book—' Acts of the Apostles '—that was ever printed in Russia. This historic work was printed and finished on March 1,1564, by a deacon named Ivan Feodoroff. It is printed in large type, clear and good. Ivan Feodoroff died in poverty, forgotten by his generation, in the town of Lvoff in 1583, but now his old printing-press is preserved in this building as a valuable relic of the past, and a monument has just been erected to his memory. This printing-office of the Synod furnishes nearly all Russia with Bibles and religious books of various sorts.

What is especially interesting to British subjects is that over the main entrance from the street on the walls figure our British lion and unicorn; the shield, however, has been removed. The walls of the building are green, whereas the lion and unicorn are painted white, so that they stand out well. I have never been able to ascertain any true account of how they came to be placed there. I asked Professor Zabielin, who is the great authority on ancient Moscow, and his suggestion was that the building originally belonged to the Romanoff family, who put up on it their family crest, the rampant lion. Under the influence of foreign

ideas, he suggests that they added the unicorn to balance the shield and look more symmetrical. I asked the celebrated General Trepoff, when he was chief of the Moscow police, and his explanation is certainly feasible, though, as he added, it was merely his own supposition. He said that in old times the Nikolskaia was called the Posolskaia, or Ambassador Street, and that all the foreign Legates and Envoys used to put up there. His theory was that in all probability some British Envoy had stopped in the building in years gone by, and had put up the British arms, of which now only the lion and unicorn remain.

Opposite the Kremlin Palace, on the other side of the river, is the celebrated Tretiakoff Picture-Gallery. It was originally the private collection of Mr. P. Tretiakoff, a Moscow millionaire. He presented it and the building it is in to the town of Moscow, and he and his brother left a large sum of money for the upkeep of the gallery, and also for buying new pictures. In it there is a small collection of pictures by foreign painters, but the generality are from the brushes of Russian artists, commencing with those of the eighteenth century, in all about 3,000 pictures. The gallery is well worth visiting, were it only for the purpose of

seeing the collection of paintings and sketches by Verestchagin. His pictures of life in Central Asia are splendid—nothing could be better than the gates at Samarkhand, etc.—but what appeals especially to Englishmen is a large series of Indian sketches and studies. Verestchagin was, I think, two years in India, and his Indian sketches are very typical, and appeal strongly to anyone who has ever been in the East in general, or in India in particular. His large paintings of the snows in India—the real objects of his Indian trip—are truly magnificent, but unfortunately they are not in the Tretiakoff Gallery. Verestchagin's pictures and studies are the first ones one sees on entering the gallery. Even in some of his pictures one finds traces of the vein of melancholy which is nearly always present in Russian music, art, etc. I suppose it is the echo in the human soul—quite possibly an unconscious one—to the cruel climate, the horrors of the Tartar yoke, and the state of repression the average Russian knows and suffers under, which calls out this vein of melancholy. However, be the reason what it may, one nearly always finds it present in all examples of Russian art.

Aivazovsky's sea-scapes are also well represented, and worthily so, in the gallery. His treatment of

storms in the Black Sea, surf and sea effects, is often magnificent.

Shishkin's woodland scenes are also lovely. The pine-forest has its own rugged beauty, which does not always appeal to inhabitants of milder climates. However, Shishkin has managed to catch the rugged sternness of the northern landscape, and, as it were, at the same time to put forward Nature's toning down and softening of the harshness. Anything, for instance, more charming than the picture of the bear-cubs in the forest glade would be hard to imagine.

A picture in quite another style demands attention also. This is Riepin's celebrated canvas, 'Ivan the Terrible and his Son.' Ivan had lost his temper with his son, and in his fury hurled his iron-tipped staff at his head. The point entered by the temple and inflicted a terrible wound, from which the young man died in a few minutes. The artist has represented Ivan supporting his son on the ground in his summer palace at Kolomna, and trying vainly to stop the terrible rush of blood. There is blood everywhere—in fact, it is a most revolting picture. However, it is an historical scene, and the face of Ivan is well worth a study: the horror, anguish, and remorse are wonderfully depicted,

and yet the face also expresses fanaticism and fury.

Everything that went wrong with Ivan in after-years he always attributed to God punishing him for this crime. While Ivan was arranging for his marriage with Lady Mary Hastings, and conducting affairs of State in one of the little rooms in the old Terem Palace in Moscow, in rushed a messenger and flung himself down with his head on the ground. I expect the messenger was in a state of terror, for it was a risky business communicating unpleasant news to Ivan, who was apt to become furious and work off his fury on the nearest person, often the unfortunate messenger. When ordered at last to speak, the messenger tremblingly announced that there had been a terrific thunderstorm, that the old wooden summer palace at Kolomna had been struck by lightning and had been burnt to the ground. Ivan's brain at once noted this as the finger of God; his features became livid, and he attempted to rise, but collapsed. He was raised, but was suffering from a stroke, which ended his life in a few minutes.

Another interesting small picture also depicting an historical event in the life of Ivan the Terrible deserves notice, partly for interest of the scene,

which is, I believe, historically correctly drawn, but also as an example of Ivan's extraordinary cruelty. One of his leading nobles had revolted, and had fled to Poland for safety. Thence he sent a messenger with a letter for Ivan. The picture represents Ivan and his suite on the Beautiful Staircase of the Kremlin, Ivan, as usual, leaning on his staff, with a sardonic smile on his grim features. On the step below stands the messenger, proudly reading the letter of the revolted noble. The interest of the picture is that Ivan, partly from inherent cruelty and partly possibly to show his contempt for his noble, has carefully put the point of his iron-shod staff on the instep of the messenger on the step below, and, by leaning on the staff, has driven the point through the foot and pinned it to the stair ; the blood is dripping down to the lower steps. The artist has excellently depicted Ivan's cruel smile and the haughty bearing of the messenger, reading the letter from beginning to end without a tremble in his voice, in spite of the excruciating pain he was undergoing.

CHAPTER VII

KREMLIN WALLS, CHURCHES, ETC.

THE original walls of the Kremlin were wooden, but they were constantly suffering from the terrible fires which time after time devastated the town. The old fortress, or Kremlin, was protected on the south by the river ; on the north and west by the swampy stream, the Neglinia ; and on the west by a very deep moat, which was also filled by the Neglinia.

The great fire of 1367 burnt down the whole town and also its protection—the wooden walls of the Kremlin. Acting on the advice of the Metropolitan Alexis and of the nobles, the then Prince of Moscow, Dmitry Donskoi, resolved to construct stone walls. The Russians, however, understood but little about building with brick or stone, and did not know how to select good materials, so that the stone walls did not last long. Towards the close of the fifteenth century Ivan III. had the old walls knocked down, and new stone ones con-

THE RED (OR BEAUTIFUL) STAIRCASE OF THE KREMLIN, (Page 27]

structed, under the superintendence of Italian architects. These old walls are those we see now, but, of course, they have repeatedly been repaired since then. On the walls are built nineteen towers, and there are five gates. One interesting thing in these old towers is that there is no trace of there ever having been a portcullis. Of the towers the most beautiful is the Saviour Tower, built over the gate of the same name (Spassky Gate). The tower is about 62 metres in height, crowned with the two-headed eagle. The lower part of the tower, the gateway, was built in 1491, during the reign of Ivan III., by a Milanese architect, who put up a Latin inscription over the gateway to that effect. The upper part of the tower, of Gothic architectural style, was built in 1620 by a Scotsman of the name of Galloway.

The Scotch have played no mean part in the history and development of Russia. Peter the Great brought back with him a number of Scotch gentry to help him in reorganizing the Russian army, and the tradition is that he kept them in the country by the simple process of never giving them any money with which they might leave. However, many of them seem to have married Russian heiresses, and we find their successors and

descendants now thorough Russian landed gentry, often with their names so altered in their Russian guise that it is difficult to recognize them. Thus the well-known General Kegels is of Scotch origin. In Revel you will find the old Scotch firm of Henry Clayhills and Sons, and the Russian General is a descendant of the original Henry Clayhills who started the branch in Revel. Again, the celebrated ' Russian' poet Lermontoff was of Scotch descent, and of the ancient family of Learmont of Learmont Towers. Lermontoff claimed direct descent from Thomas the Rhymer, who figures in Scott's works. When he wrote his well-known verses, while in exile on the Caucasus, saying how he longed to tread his native heaths and breathe his native mountain air, Lermontoff was certainly not speaking of Russia, but of Scotland. The celebrated General Min, of the Semenoff Regiment of the Guards, who put down the so-called Moscow Revolution of 1905 was really a Scotsman, and many of his relations are registered in the Moscow Consulate. His real name was Main, and his grandfather came to Russia, and becoming a Russian subject, stayed on in the country. For some two or three generations the Governors of Smolensk, a fairly large town near Moscow, were Leslies.

They are fortunate in having their family tree since they arrived in Russia, and have now, I believe, been able to prove their descent from the old Scotch Leslies. Old Mr. Leslie of Smolensk was very much surprised when he learned that the Leslie family itself was not really Scotch, but Hungarian, the original knight Leislaus having come over as chamberlain in the suite of William the Lion's Hungarian bride. He was made a knight of Scotland for saving the Queen's life in fording a river in spate, and the old Leslie shield, with its three buckles and the motto 'Grip fast,' commemorates how she was saved by gripping fast hold of her faithful chamberlain's belt while riding in a pillion behind him.

In Finland you will find troops of Ramsays and other Scotch names, and Scotch names abound in Russia. The celebrated General Skobeleff was supposed to be a descendant of the good old Scotch family of Scobel.

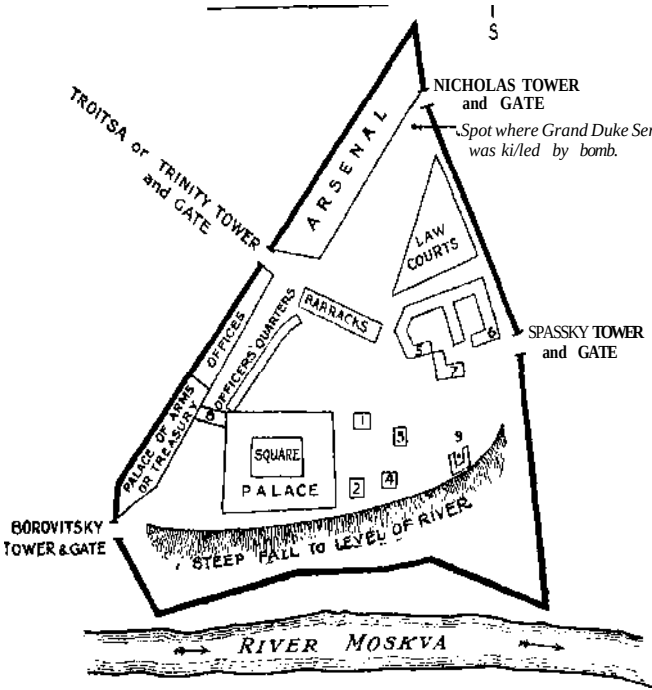
In old days the religious processions left the Kremlin by the Spassky Gate and entered by the same, the Patriarch mounted on a donkey, which was led by the Tsar, bareheaded, along the road, which was covered with strips of scarlet cloth. Over the external wall of the gateway is suspended

an icon of our Saviour, which was hung there by Alexis Michailovitch in 1626. The Tsar ordained that no man should pass through the gateway without uncovering his head, and that decree is still in force. I believe that when the Russian *Landsturm,* under Minin and Pojarsky, drove the Poles, in September, 1612, out of the Kremlin and then from Moscow, the attack on the Kremlin was headed by the Patriarch (or the Metropolitan) carrying this same icon, and was made on the Spassky Gate. As the expulsion of the Poles enabled the Russians to call in 1613 a *Zemsktj Sobor,* or ' Council of the Land,' who then elected young Michael Romanoff to be Tsar, it is highly probable that Michael's son Alexis would have the icon placed over the scene of the successful attack which paved the way for his father to come to the throne, as also that he should ordain that every man should uncover his head when he passed under the icon.

This beautiful gateway and tower had a narrow escape from destruction in 1812. Napoleon ordered the building to be undermined; barrels of powder were placed in position, and the slow matches were lit as the last of the French moved out. Fortunately, the Cossacks galloped up just in time, and extinguished the matches at the risk of their lives.

THE SPASSKY GATE OF THE KREMLIN

PLAN of KREMLIN



1. Cathedral of the Assumption of the Holy Virgin.
2. Cathedral of the Annunciation.
3. Belfry.
4. Cathedral of Michael the Archangel.
5. Chudoff Monastery.
6. Nunnery.
7. Small Nikolai Palace.
8. Winter Garden, with roadway under it.
9. Monument of Alexander II.

Another of the towers of the Kremlin, the one over the Nicholas Gateway, was not so fortunate. It also was undermined and fired by the retreating French, more than half of it being destroyed. Over the gateway is an inscription which states that, though the gate and tower were destroyed, the icon of St. Nicholas, the miracle-worker, which hung there, was absolutely untouched. The old walls themselves are most picturesque, with their battlements. Now that the moat along the western front has been filled in, the river on the southern side enclosed with an embankment, and a raised boulevard under the actual walls, and the old moat on the west and north partly filled in and converted into a public garden, the old walls have naturally lost considerably in appearance, and probably now seem only about half the height they originally were above the soil at their base. However, even now, on the western side, in one or two places they stand up finely. The old towers and bastions are wonderfully picturesque ; with their turrets and roofs of quaint old green tiles, they present a thoroughly ancient and Asiatic appearance. It is a strange effect, coming from the bustling and very modern Ilinka and Nikolskaia Streets to cross the road, pass under the old gate-

ways, and enter .the peaceful Kremlin. You are in a second carried back two or more hundred years. The effect is the same as when in England you turn from the busy thoroughfares into a peaceful and ancient cathedral close.

Approaching the Kremlin, one is somewhat prepared for the transition by crossing the so-called Place Rouge, or, as it should be named, the Beautiful Square. This fine open space is bounded on the west by the ancient Kremlin walls; on the east are the splendid *Riadi*, or arcades, built in 1893 for commercial purposes, but in old Russian style of architecture, so that they are by no means out of sympathy with the other surroundings of the square. To the north lies the fine Imperial historical museum, a rather heavy-looking red-brick building, in the old Russian style of the sixteenth century, constructed, however, only in 1875-1883. The other face of the square is occupied by a really wonderful, almost unique, building—the Church of St. Basil the Beatified, of marvellous Russian architecture of the sixteenth century. The origin of the building of the church is as follows: When John the Terrible returned to Moscow, after subduing the last Tartar kingdom and capturing Kazan, he determined to build eight churches on the Place Rouge, to com-

memorate the names of the saints of the days of his eight main victorious battles. He accordingly built one stone church and seven wooden ones. However, the Tsar was not satisfied with them, and resolved to replace the wooden churches with stone buildings. He summoned two of the best Russian architects of the day, and ordered them to prepare plans. These architects completely altered the whole plan of the churches by suggesting, instead of the eight originally intended separate churches, to build one large church, and round it, attached to it, and forming one symmetrical and stately whole, to group eight small churches. The plan was approved by the Tsar, and the nine-domed church was built in 1555-1559. The church has repeatedly suffered from fires, etc., and has at various times been renovated. The last restoration was completed but a short time since. It was entrusted to and looked after by the Moscow Archaeological Society, who carefully studied the old archives, and had the old work most exactly reproduced. The result has been very satisfactory ; the sole fault one can find is that the colours of the restored part look too new. However, in a few years they will tone down.

In 1812 the French used the beautiful old church

NOTRE DAME D'I BERIA

as a stable, and looted everything that the clergy had not had time to remove. Napoleon was very much struck with the fine old church. However, his military instincts gained the upper hand, and he decided that, as it interfered with the line of fire, it should be blown up. Accordingly, it was undermined, and preparations made for destroying it. Fortunately, the Cossacks arrived in time to save it from destruction.

Tradition says in connection with the old church that Ivan the Terrible was very much pleased with the building, and sent for the architect. He asked him if there was another similar church anywhere, to which the architect replied no, as it was his own idea, and he had never constructed another. Ivan then asked if such another church could be built, and the architect replied that he was the sole person who could construct such a church, and that, of course, he could build another. On this, Ivan calmly replied : ' Put his eyes out, and then such another church can never be made.'

This tradition is very likely characteristic of Ivan's summary method of settling matters, but I believe it is not true in this instance, and that the architect built another church on very similar lines in the South of Russia.

Almost opposite the old church is a small round stone structure, absolutely plain. This was constructed early in the sixteenth century. The first historical mention of it is that from it Ivan the Terrible made to his assembled people a public confession of repentance for his misdeeds, and promised to rule properly for the future. In those days it was a round brick structure, some ten feet high, surrounded with a wooden fence, and with a roof supported on pillars. In 1786 it was faced with rough stone, and the roof taken away. Ever since the time of its construction all religious processions from the Kremlin have stopped at this the old Lobnoe Miesto, and the chief clergyman present ascends the steps and blesses the people present. From the steps the Tsar led, bareheaded, the donkey on which the Patriarch rode ; and here the Patriarchs distributed to the Tsar and his nobles sprays of consecrated palm on Palm Sunday. Till the days of Peter the Great all edicts and decrees were read aloud to the people from the Lobnoe Miesto; here the Tsar presented himself once every year to his people, and here he presented to the people his heir-apparent as soon as the latter was sixteen years of age. It was never used as a place of public execution, but the executions took place

round it. Tradition says that the furious mob tore to pieces here some unfortunate French who happened to be found on the streets when the news of Napoleon's advance on Moscow became public property. This, however, would seem to have been an isolated case. As a rule the prisoners were treated in the most humane manner. The landed gentry took them into their houses, and the French soldier, who might have been a groom, or bootblack, or anything, suddenly found himself a person of position — the French teacher of the family, and the instructor as concerns manners and *le bon ton.* Not a few of these prisoners ended by marrying their fair pupils, and their descendants are still Russian landed gentry.

There are numerous legends current concerning the stay of the French in Moscow and the Russian churches. Thus, it is said that the French stabled a cavalry regiment in the Cathedral of the Assumption. Here is a splendid solid-silver tomb of one of the old Metropolitans. The legend how this tomb remained intact, whereas everything else of value was looted—they carried off five tons of silver ware and nearly one-third of a ton of gold from this cathedral alone—is that when they approached the tomb, lightning came out and played

around; when they retreated from the tomb, it ceased. Thus St. Peter protected his tomb from desecration.

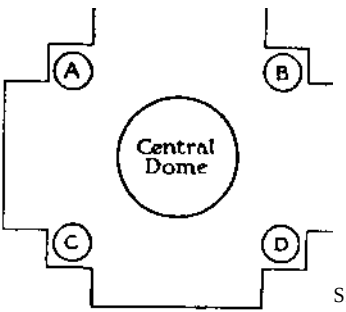
Napoleon was so struck with the beauty, symmetry, and original design of the Church of the Assumption of the Holy Virgin on the Maroseika Street that he placed a guard near and had sentries posted all round it, to protect it from being looted or injured in any way. The church was built either in the reign of Ivan the Terrible or of Boris Godunoff, but the absolute date is not known.

Another church connected with Napoleon and the French invasion is the beautiful cathedral of Our Saviour on the banks of the river a little above the Kremlin. This magnificent structure was built by the Russian Emperors out of their private purse, as a thanksgiving offering to God for the freedom of the nation from the French invasion. The cathedral is a fine example of the so-called Russo-Byzantine style of architecture. The original idea was to build the cathedral on the Sparrow Hills, the highest ground in or near Moscow, and to the south-west of the town on the bank of the Moskva.

According to the plan of the architect Witberg,

TERRACE OF THE KREMLIN

the cathedral was to have been a three-storied building, 770 feet in height. The foundation-stone was laid in October, 1817, with great ceremony. However, after working for over eight years, and expending more than 4,000,000 roubles, the architects came to the final conclusion that the soil on the Sparrow Hills was too uncertain to sustain the weight of the great building, and another site had to be selected.



A B C D
Small side domes

A new plan was drawn up, and was approved by the Emperor Nicholas I. in 1832 ; and the foundation-stone was laid, again with great ceremony, in 1839. The cathedral, however, was only completed and consecrated in 1881. The materials used for the building, except a little of the marble, is all Russian, and all the work was executed by Russian workmen.

The cathedral is built in the shape of an eight-sided cross and is supported by thirty-six huge eight-sided pillars. On each of the four shorter sides is a small cupola, while in the centre is a lofty circular tower surmounted by a huge gilt cupola. There are twelve doors, three on each of the four main sides of the cross. Over the doors and on the walls are raised sculpture groups, representing incidents from the Scriptures or from the lives of various saints.

Inside the doors one finds oneself in a broad corridor, which runs right round the building. On the walls of the corridor are a series of white marble slabs, on which, in letters of gold, are inscribed descriptions of the various engagements of the Napoleonic invasion of Russia and the names and rank of those who fell on the Russian side in each engagement.

Passing along the corridor, one enters the actual cathedral, which rests on four huge pillars. Galleries upstairs run round the cathedral over the corridors. The interior of the building is well lit, and is beautifully, but not gaudily, decorated with wall-paintings and designs in various coloured marbles. The reredos of white marble is of exquisite design. The wall-paintings are magnifi-

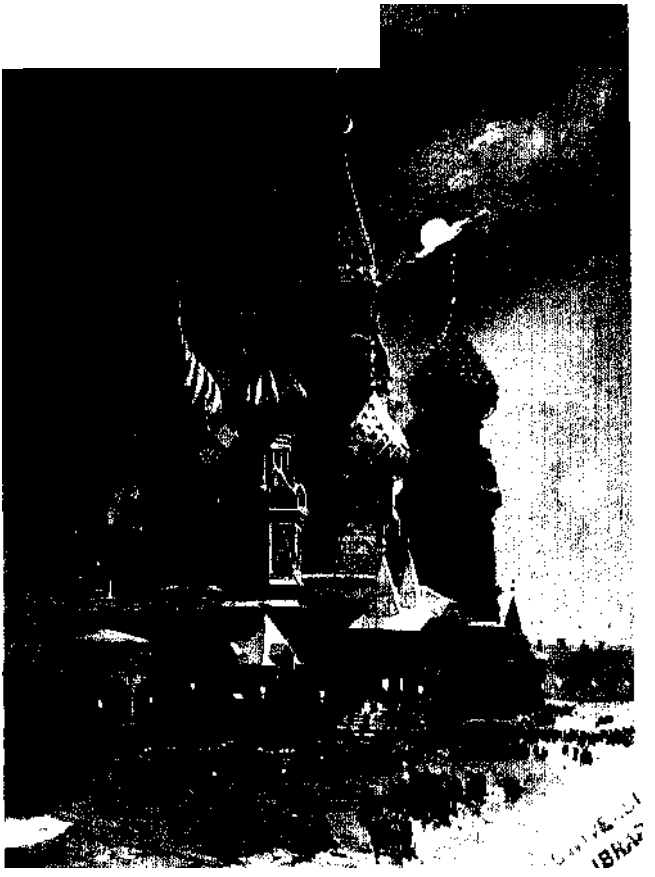
cent, and are the work of some of Russia's best artists, four of them being from the brush of Verestchagin. The painting of the Trinity in the central dome is unfortunately rapidly fading. The height to the top of the central dome is 340 feet, and each face of the cathedral is 270 feet long.

The inside of the cathedral is far more beautiful than that of any of the other churches or cathedrals in Moscow, and is well lit; but, of course, it has not the charm of antiquity. The external view of the huge but symmetrical white building, with its golden domes, glistening in the sun, standing out against the bright blue sky, is superb. The building is surrounded by a fairly extensive and tastefully laid-out garden, so that one can walk round the whole building and admire it from different points. It is interesting to find that the Russians tell the same legend about the selection of its present site as the natives of India tell about the selection of the site of the celebrated bridge at Attock. They will assure you that the site the British engineers originally selected for the bridge was some way from the spot where it was ultimately constructed. When the materials began to be collected, it was always found in the morning that they had been miraculously transported to the spot where the

bridge now stands. This excited the curiosity of the engineers, who made soundings, and found at this particular spot a rock in the middle of the river, on which the central supports of the bridge now rest. This, of course, was clear proof to the native mind that this was the work of the river-god, who had taken the British under his protection, and had adopted this means of showing them the best site for the construction of the bridge.

Similarly, when this cathedral was to have been built on the top of the Sparrow Hills, we are told that some mysterious agency regularly transferred some of the materials from the then selected site to that where the cathedral now stands. However, it took the Bussian engineers and architects some years before they finally gave up the attempt and fell back on the present site.

Most books say that Napoleon obtained his first glimpse of Moscow from the Sparrow Hills. This, I am assured, is not correct. Napoleon was advancing along the old *chaussee* from Mojaisk, and his first view of Moscow would have been from the Poklon Hill, which is alongside the road, whereas the Sparrow Hills are a long way off. Napoleon, however, did go out to the Sparrow



THE CHURCH OF ST, BASIL IN THE PLACE ROUGE ON CHRITMAS EVE. (PAGE 55)

Hills to have a view of Moscow, as nearly every visitor does. The best time is in the afternoon, and, if possible, after a shower of rain, which lays the dust, that is such a curse of Moscow, and in summer often entirely obliterates the whole panorama. Given favourable conditions, the view from the Sparrow Hills of the winding river, with the new Dieviehy monastery in the foreground, and in the background Moscow, with its red and green roofs, its blue or glittering golden domes and cupolas, its white walls, with patches of green foliage showing up here and there, is truly magnificent.

The Novo (or new) Dievichy Monastery, or, as we should say, the 'New Nunnery for Girls/ is beautifully situated on the banks of the river, close by the Sparrow Hills. It was built in 1524 by the Grand Duke Vassili III., the father of Ivan the Terrible, in commemoration of his conquest of the princedom of Smolensk. When Ivan the Terrible's son Feodor died, in 1598, his widow, Irena, came for refuge and shelter to this monastery or nunnery, and with her came her brother, Boris Godunoff. Feodor was weak-minded, if not almost imbecile, and had allowed the control of everything to drift into the hands of his very capable, active, and skilful brother-in-law, Boris Godunoff. Boris had

all the threads in his hands, and felt certain that without him such a muddle would ensue that he would have to be summoned to the throne. At the same time, his family, a Tartar one, was quite insignificant in comparison with the great Russian noble houses ; so had he tried to usurp the throne on his brother-in-law's death, he would have had to fight for it, and would probably have got the worst of the struggle. He was, therefore, well advised in retiring with his sister from the Kremlin, and placing himself within the shelter and sanctuary of the strong monastery walls, whence he announced that he was going to become a monk. All turned out as Boris had calculated, and at last Boris yielded in the monastery to the entreaties of the Patriarchs, the nobles, and the people, abandoned his announced intention of becoming a monk, and accepted the Tsardom.

Here, too, Peter the Great incarcerated his masterful and turbulent sister Sophia. She had constantly tried to wrest the kingdom from his hands, and at last, after her machinations had brought about the mutiny of the rifle regiments, Peter lodged her in this old nunnery, had her hair shorn in token of her having abandoned the world, and she became Sister Susanna.

The nunnery almost perished in 1812, as Napoleon had it undermined, and had the mines fired. It was only saved by the heroic intrepidity of the nuns, who rushed up, at the peril of their lives, and extinguished the fuses.

The old nunneries and monasteries, with their massive walls, which were often mounted with artillery, played no small part as fortresses and places of refuge in past days. It was no uncommon thing for royal and other noble personages, who for political or family reasons were not wanted in the outside world, to be forcibly taken by their relations to the monastery or nunnery, where their heads were shorn and they died to the world in general. Doubtless the coffers of the monastery were never the poorer after such an event. Some fifty miles outside Moscow, on the Yaroslavl line, is the celebrated Troitza (Trinity) Lavra, or Monastery. This was built or started by St. Sergius in 1380, and has played no mean part in Russian history. Here it was that the celebrated Prince Dmitry Donskoi decided to undertake his campaign against the Tartars in about 1380. In the Cathedral of Our Saviour in Moscow is a fine wall-painting by Verestchagin, depicting Dmitry in armour being blessed at the Troitza Monastery by St. Sergius, as

he was starting for the celebrated Battle of Kulikoff. Later on, when the Poles overran Russia, about the time of the election of Michael Romanoff to be Tsar (1613), the monastery was besieged for sixteen months by the Poles; but the monks and their serfs gallantly defended themselves and beat off all attacks. It was their heroic defence which contributed largely towards the final defeat of the enemy. When one remembers that the wealth of the monasteries was enormous, that the populace of the surrounding district brought all their valuables to the monastery for protection during troublous times, and that the Troitza Monastery was justly celebrated as the richest in Central or Northern Russia, we can well understand why the Poles were so anxious to capture it.

When his sister Sophia raised rebellions against him in 1682 and 1689, Peter the Great found refuge here within the strong walls, and protected by the warlike monks. The walls are over 21 feet thick, so could well stand any amount of battering from the best artillery of those days.

It is said that Sergei-Troitza, as it is called in Russian, contributed well over a million sterling towards the expenses of the Russo-Turkish War, which the Russian clergy largely looked on as a holy

war against the infidel. Whether the amount is true or not it is hard to say, but it is known that the wealth of the monastery is enormous, and that it contributed very largely to the expenses of the war.

Away in the White Sea, north of Archangel, is the well-known Solovetsky Monastery, which was used from early times as an ecclesiastical penal settlement or reformatory for the confinement or banishment of turbulent clerics. One of the sights of the little island on which the old building stands is the innumerable flocks of seagulls. When we were fighting Russia, our fleet appeared in the offing and bombarded the monastery. However, the damage done was virtually nil, and the monks will tell you that it was the seagulls who protected the place. It would seem that the intrepid birds wheeled round our vessels, and so distracted the gunners by pecking at their eyes that they could not aim. Seeing that nothing could be done, the Admiral gave up the attempt, and the monks have ever since requited this good turn of the gulls by liberally feeding them.

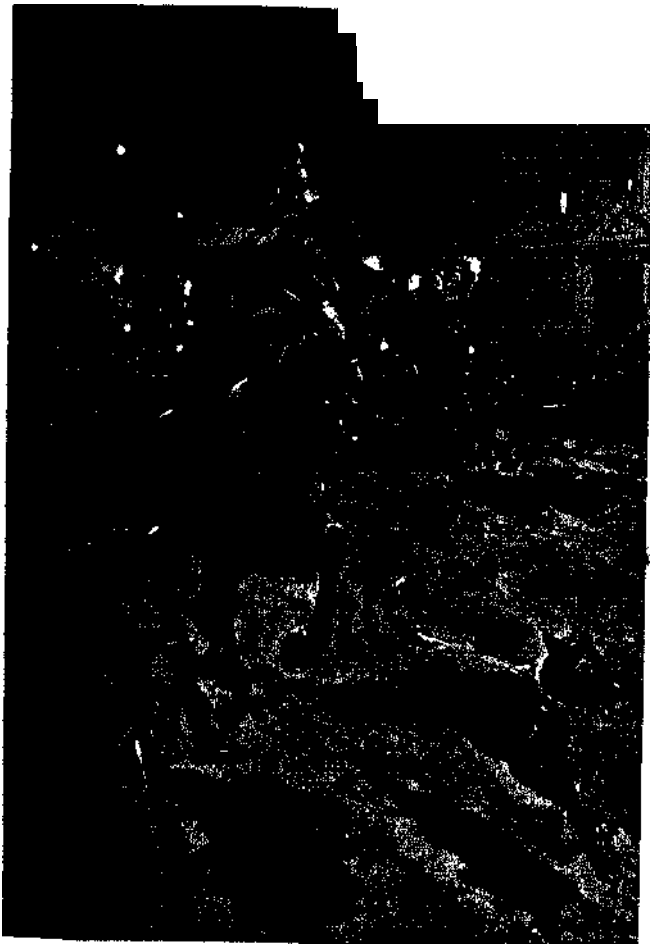
It is interesting to note that in the days of Tsar Feodor, towards the close of the seventeenth century, there were 943 churches in Moscow, whereas at the present time there are only about

450, including private chapels. Probably far the greater part of these old churches were wooden buildings, and perished during the numerous fires which devastated Moscow. When I first went to Moscow I was astonished, as probably most visitors are, at the number of churches. I asked a Russian friend if this was a general feature in all Russian towns, or was it a peculiarity of Moscow, and if so, what was the reason. My friend replied briefly: ' It is because Moscow is a city of merchants.' I did not understand the explanation, so my friend continued: ' You probably do not know the old Russian trading proverb, " Unless you swindle, you will never do any business." The old Moscow merchants acted well up to the proverb, and filled their coffers. However, on their death-beds either their consciences reproved them or the counsels of their priest induced them to leave sums of money for building and endowing a church, whereby they " bought out their souls." ' Whether this is a true explanation or not I cannot say, but the fact remains that Moscow is certainly very rich in the number of its churches.

There are various churches of foreign faiths in Moscow, such as Armenian, Jewish, Roman Catholic, Lutheran, etc., and among them a very

handsome Anglican church. This church was only completed a few years since, and was built on the same spot where the old British chapel had stood for many a long day. The* Anglican churches in Russia—there are only about half a dozen all told—have very exceptional privileges, which were granted them by John the Terrible, and have been renewed, if not amplified, by succeeding Russian monarchs. Thus, they are for all intents and purposes extra-territorial. The old British Factory, or Russia Company, certainly did well in securing these special privileges for their churches, but these worthy gentlemen did not forget the good of their own pockets also. Thus we read that they induced John the Terrible to give them the monopoly of the foreign trade with Russia. This naturally could not last long ; it was impossible for a company to control by itself. Another special privilege they secured was that only British ships were allowed to enter any Russian port. This monopoly held good for a long time, and then the company made a concession, and allowed ships of other nations to enter Russian ports; but each foreign vessel that entered a Russian port had to pay a heavy royalty to the British Factory, and this royalty was duly collected and handed over to the

factory by the Russian port officials. However, after a time, as was only to be expected, the factory had to collect their own dues. I think it was only in the last century that the foreign ships refused to pay these royalties, and as the factory had no means of enforcing their demand, the old custom fell through. I had an amusing interview with an *izvoschik,* or driver of the fiacre of the country, over this same point. The man was driving me, and I asked him some questions. After some few sentences, he asked me what nationality I was, and on my saying I was an Englishman, to my intense astonishment, he spoke to me in very fair English. When I asked him when he learned the language, he said that he came from Cronstadt, and that his family for generations had been *izvoschiks* there. As all, or very nearly all, the vessels that came into that port were British, every one, or nearly all, of the *izvoschiks* spoke some English. I asked him why he had left, and he amused me by saying that the good old times had passed, that now all sorts of foreign ships came, and the people on them would not speak English, but would speak their own languages—French, German, or what not. He really was not going to take the trouble to learn these outlandish languages, and they so spoilt his



THE FIRE BRIGADE

horses are trained to follow the dog

temper and his earnings that he decided to leave Cronstadt and come to Moscow, where he would only hear Russian. However, he was very disappointed, as any amount of his fares spoke foreign languages he did not understand. This was at the time of the Boer War, and he astonished me by suddenly saying, 'What lucky people you English are! you are always fighting somewhere. We Russians never have any luck; we have not had a row since the war with Turkey.' I asked him what he meant, and he said that the population was getting much too thick, and that they wanted a good war to thin them out a bit. 'Why,' he said, 'thirty years ago there were only a few hundreds of us *izvoschiks* in Moscow, and now there are as many thousands. There are far too many people in Russia—that is why we are all so poor now. Dai Bog skoro budet voina'—that is, 'Please God, we shall soon have a war.' I never met him again, but his wish was certainly soon fulfilled, and possibly he was one of the victims.

There is little doubt that the great fire of Moscow in 1812—at the council of war at Fili it was decided to abandon the city without fighting, having previously destroyed all stores and set it on fire, when over three-quarters of the

whole town was burnt down—was really a blessing in disguise. With the fire vanished most of old Moscow, the quaint old wooden houses of which old travellers have left accounts, and Napoleon was so enraged at the failure of his plans that he intended to burn or destroy what was left. However, heavy rain and the rapid advance of the Cossacks prevented much damage being done, except in the Kremlin itself. When the population returned, Moscow was burnt out; and when it was rebuilt — though doubtless the new town lost much in picturesqueness — it gained enormously in better construction, wider and straighter streets, etc. It is interesting to note that the population then was only 251,000, whereas now it is just on 1,400,000.

Another result of the fire was that it quite did away with the old aristocratic life of Moscow. Few of the nobles returned to Moscow—most of them seem to have stayed in Petersburg—and Moscow more and more developed into a manufacturing and commercial town, which character it has maintained ever since. At the present time there are very few aristocrats in Moscow, and such as there are are so almost entirely owing to local official positions or to connection with the University.

The Imperial Moscow University is the oldest in Russia, having been founded in 1755, in the days of the Empress Elizabeth. The old buildings of the University, together with the whole of the library, of many thousands of volumes, and some very valuable scientific collections, all perished in the great fire of 1812. The new buildings are of very ordinary architecture. The library now contains over 200,000 volumes and some 20,000 manuscripts, and the number of students is about 11,000. However, owing to political disturbances and serious internal and external causes, the amount of work done in the University for several years past has unfortunately been very small.

If visitors and tourists even now are struck by the original and individual character of Moscow, when so many of the old houses and historical buildings and monuments have disappeared, and blocks of modern buildings are being run up in all directions, what would they not say if they could see the old Moscow at the time of its glory, in the sixteenth and seventeenth centuries, when the Court and the nobles were still living there and keeping up their quaint old-time wooden houses? Moscow was then the artistic centre of all Russia as, now it is the greatest commercial centre. However,

Moscow has not contented itself with commerce alone, but is one of the greatest artistic, musical, and educational centres also, and these advantages have probably more to do with the extraordinarily rapid increase of its population during the past fifty years than anything else, although it is true that very many have moved into town recently, as they feel safer there than on their estates in the country.

Another thing that added to the beauty of the Moscow of those days was the amount of open spaces and foliage. Except in the Kremlin and the Kitai City, the business centre, the houses seem to have mainly stood well apart from each other, each in its own extensive grounds. The houses themselves, mainly wooden, were gaily painted and very much ornamented. However, other matters were not so pleasant. Virtually none of the streets were paved in any way, so that the mud was often terrible.

It is interesting to note, as a proof of how little the old Russians liked to live in stone houses, that when Ivan I I I . was rebuilding the royal apartments in the Kremlin, at the commencement of the sixteenth century, he had all the dwelling part made of wood, and only the reception-rooms were of

stone. It is believed that the old Russians thought stone houses were unhealthy.

Having learned from the Italian architects, who were summoned by Ivan I I I . to build the Assumption and Archangel Cathedrals and the walls of the Kremlin, the arts of building in brick and of manufacturing good brick, the Russians began to build brick churches and houses, but copied the designs of their old wooden churches and houses. The Russians are also indebted to the Greeks for their wall-paintings and the frescoes we see so largely used for adorning their churches.

Moscow was at the height of its own original style of architecture in the seventeenth century, but from the days of Peter I. we find the ordinary Western European style coming in more and more. Thus the Arsenal in the Kremlin, built about 1730, is totally different in style from any of the old buildings there. Peter's days, in fact, were an epoch in Russian architecture. He it was who ordered that the houses should no longer be built surrounded by spacious courts and gardens, but in rows on the street, with iron or tile roofs; he also ordered that all new houses in the Kitai Gorod, or business centre, should in future be constructed of stone or brick, and had the streets paved there in

1720. He also invited artists from abroad, and instituted a ' Chancellerie of Buildings,' which was to inspect the plans of new houses and introduce Western styles as much as possible.

Catherine IL decided to knock down the old Kremlin Palace, and build a modern one instead. However, nothing more happened than the destruction of several of the old buildings and the drawing up of a plan for a new palace.

Fortunately, the great fire at the time of Napoleon's invasion and the number of buildings that were blown up gave the authorities virtually a free hand in superintending the laying out of the new city. The streets were greatly straightened; the old wooden houses, with their original architecture and large gardens, were replaced by stone buildings, mostly in the Empire style, and built in rows.

The schools of architecture, after the defeat of the French, under the influence of the wave of national pride and enthusiasm, again began to study the old Russian style of architecture, and we see the results of this influence in the splendid cathedral of Our Saviour and in the triumphal arch, which latter is in the old classical style.

However, from the middle of the nineteenth century Moscow became more and more a trading and

commercial centre; railways began to be constructed, and factories to be built after the styles prevalent abroad, so that very rapidly Moscow lost its old originality, and tended to become more and more like any other great European city. Although the buildings were in the ordinary European style, architects introduced the old Russian styles of ornamentation, which, however, was often so idealized as to be quite different from the ancient ideas. Every year more and more of old Moscow disappears, and the city becomes less and less like the original ancient city. Beyond a very occasional old house and church, the main streets are now composed of modern buildings of three, four, or six stories, whereas old Moscow was almost entirely one-storied, with a sprinkling of two-storied houses.

This change in architecture has been accompanied by a change in the inhabitants also. Fifteen years ago in winter the streets were uniformly dull. The men were all hidden in black greatcoats, lined with fur, nearly always with astrakhan collars and caps. The ladies nearly always wore black cloaks lined with fur, with collars of the same, and little pork-pie-shaped fur caps. The fashionable ladies never walked; it was considered impossible for a well-

dressed lady to walk on the streets. If you saw a smartly-dressed lady, you were pretty safe in judging her to be a foreigner or an actress. However, now *nous avons change tout cela,* and you will find troops of smartly-dressed ladies promenading up and down the Kuzretsky Most, our Moscow Bond Street, any day of the year, except possibly in the summer, when everybody who possibly can clears out of Moscow, which is a wretched place to be in during hot weather.

The shops also have greatly changed in the last few years. Up to fifteen or twenty years ago the Russian shops virtually showed nothing in their windows, and very little inside. Everything was stowed away, and had to be unpacked when wanted. This is very much better now: the windows have large plate-glass fronts, and in them have quite good displays. Some of them evidently pay great attention to having their windows smartly decorated.

The employes in the shops are also improving. Fifteen years or so ago it was quite a common thing to go into a shop and see groups of the employes chatting among themselves. After a due wait one of them would saunter over and ask what you wanted. When you said, he would say, * Do you want much *V* If you replied affirmatively, he

A STREET VENDOR OF SALT HERRINGS

would brisk up somewhat and serve you ; if, on the contrary, you wanted a small amount, the odds were he would reply, 'Sorry, we have not got it,' and stroll back to resume his interrupted gossip with his comrades.

The shops in Moscow are now so good that many people come from Petersburg for dresses, etc. A night in the train is nothing in Russia, and the expresses are so arranged that you leave in the evening and arrive at your destination in the early morning.

CHAPTER VIII

SOCIAL AND OTHER CHARACTERISTICS

THE two features of the Russian character which struck me most when I first went to Russia were their great hospitality, to which I have already alluded, and their lawlessness. By this I mean their absolute contempt for laws of all sorts. Thus, on every railway carriage there are painted up orders that passengers are not to stand on the platforms outside. In the summer you will find the platforms crowded to such an extent that it is often almost impossible for the ticket-collectors to get from carriage to carriage. The railway officials protest and protest, but all the public are always united against the officials. 'If we are not to travel on the platforms, you must put on more carriages.' The public know perfectly well that as a rule the railway company has not more carriages or rolling stock available, and also, probably, that it would be unsafe for a heavier train to run than is already formed up ; but that does not matter: they

all side against the company's officials. The same thing always occurs on the tramcars, and again the public is nearly always united against the unfortunate tram official who tries to enforce the law. When the police try to regulate the traffic the drivers all argue the question, and their fares and the public are always against the police.

You will find this strange objection to abiding by the law prevails everywhere in Russia. If a law exists, everybody seems to consider it his bounden duty either to flatly refuse to acknowledge it or, more generally, to see how he or she can manage to get round it with the least unpleasant consequence for himself or herself. This lawless spirit, about which I have often spoken with Russians and others who know the country well, is put down by most foreigners to the absolute lack of anything approaching discipline that prevails nearly everywhere, and also very largely to the system of perverted ultra-kindness with which the young Russian is treated.

This commences from his or her infancy. It is apparently regarded as a family disaster if a child should cry. If he demands anything, whether good or bad, it must be given or he might cry. A child may apparently do any amount of damage if

he desires to, for he must not be thwarted in any way—it would break his spirit and spoil his character. This being what he remembers from his infancy, it is not strange that when the child gets a little older he recognizes that he has only got to make enough fuss and make himself sufficiently objectionable to always carry his point. Consequently, you find that the children dominate the household. It is a common thing to go to an evening party and see small children of five or six years old sitting up till two or three in the morning. When you ask why they are kept up, you are told: 'Oh yes, of course it is very bad; but what is to be done?—the children have decided that they won't go to bed till all the guests have gone.'

Then the boy goes to school, but even here he learns no ideas of discipline. The dominating theory now as concerns schools is that the pupils must never be punished. Again you are told it would break their spirits and spoil their characters. The school is to be run and the boys' characters formed by moral suasion. The result naturally is that the boys domineer and boss the school. A friend of mine is one of the English masters in a big school in Moscow. Recently one of the boys was making himself a nuisance, and my friend

IN THE ENVIRONS OF MOSCOW

Awaiting the postman

COLLEGE LIBRARY

scolded him. The boy replied with an absolutely obscene remark and gesture. As no master can punish a boy, all the teacher could do was to order the boy to leave the room and report the case to the principal, imploring him to uphold the authority of the teachers by making an example of the boy. The principal summoned—he probably did not care to take upon himself the responsibility of deciding on any action—a meeting of masters to decide what should be done. All the foreign masters voted solid for making an example of the boy, and all the Russian masters were opposed to any punishment. As no decision was come to unanimously, another meeting was called, with a like result, and then a third. I think, so far as I remember, that the foreign masters saw the case was a foregone conclusion, and so either did not attend the last meeting or abstained from voting. Anyhow, the final decision was that the boy should not be punished, but should be asked not to be objectionable in future.

This in English schools would seem a fairy-tale, but the simple explanation is that the boys domineer over the masters. A master has to get through a certain amount of work with his form per term or per year; also, his pupils must show

that they are making some progress; otherwise, naturally, the master is voted useless and loses his post. He is not allowed to punish the boys ; also, he is often not supported by the head-master. He has to earn his bread and butter, and so he finds it advisable to stand in with his pupils. He keeps on good terms with them, work goes on, and the apparent results are satisfactory; but the boys know that they dominate the situation. They dominated the situation at home ; now they dominate the school; and from that they pass into the University, when they naturally expect to continue the process. Here, however, they unexpectedly run upon opposition. The Government are not going to let the students run the Universities, for from that to trying to run the country would be too easy a step.

I remember some eight years ago an English lady came to me and asked me to help her. Her son was a student in the Moscow University, and he had been arrested, tried, and was sentenced to five years' banishment to Archangel. I inquired into the case, and learned that a party of students, about twenty of them, with, of course, two or three *coursistki,* or lady-students, had armed themselves, seized the quarters of one of the professors in the

University buildings, where they barricaded themselves in, hung a red flag out of the window, and proclaimed that they would never surrender, also that they were 'drawing up a Constitution for Russia.' The police seem to have been quite sensible: they simply surrounded them and starved them out, with the result that they got five years' exile apiece. As a matter of fact, some Imperial event happened very shortly afterwards, an amnesty was proclaimed, and these aspiring youthful politicians were let off.

This incident occurred before the real rows started, and when the police still dealt leniently with the students. Had it taken place recently, there would probably have been some fighting and various deaths on either side.

This is the first time that the youths begin to feel what authority means. They have not known what it is, and so they kick against it. Naturally, the more you kick against a prick the more you hurt yourself, whereas had they been educated from the first to keep within bounds, they could probably have got along without feeling the pricks —at all events, they would have known better than to kick violently, which naturally hurts themselves most.

Though one can hardly sympathize with the student's apparent firm conviction that he and his fellows are heaven-born statesmen, who could make Russia a perfect paradise if they ' bossed the show,' one cannot help feeling sympathy for them, and still more pitying them.

The Russian University is totally different from our old Universities. There are no colleges in which the students live ; they live where and how they like. Again, the fees are extraordinarily small. 1 should think we might say for certain that 80 per cent, of all the students at the Moscow University—and there are, all told, about 11,000 of them—are, from one point of view, miserably poor. Their annual income is probably not more than £35 a year, out of which they have to pay their University fees and procure board and lodging, clothe themselves, buy books, etc. Naturally, this is insufficient, so they supplement it by giving lessons, by playing in orchestras, singing in the theatre choruses, and in the vacations by acting as ticket-collectors on the railways, etc.

Again, they have no sports of any sort whatever. The Universities are much too poor to find the money for purchasing land for playing-fields, and now it is a moot question, if the appliances and

BEGGARS. *(Page 93)*

land were forthcoming, whether one could imbue the taste for sport or athletics into the students, or whether, which is most probable, they would not vote sports a relic of barbarism, and refuse to have anything to do with them.

Again, they have no debating societies or anything of that sort, and finally, the professors are officials, appointed virtually by the Government and depending on the Government. Their duty is simply to read their lectures, but it is no part of their duty to mix with the students, to try to guide or form their ideas, and so on. Hence, the students are a sort of no man's lamb, and no guiding hand is stretched out to indicate the safest path to take. They are all young fellows or girls with a considerable amount of energy, and with the desire, common to all young people, to distinguish themselves before their compeers and to work off the natural superfluous energy of youth. At the same time, what is the unfortunate student to work his energy off in?—no sports, no debating clubs, nothing to which he can attach himself openly. Is it wonderful that he kicks against the pricks, broods on his own personal misfortunes, then thinks the University is run in a pretty rotten manner, then that the whole country is also sadly in need

of reform, and ultimately becomes a rabid politician, and in nearly every case is ' agin the Government' ?

One can understand the pleasure of attending illegal political meetings. To understand it fully, it is necessary to know that in Russia, according to law, three persons conversing or standing together constitute a meeting, so that any three students chatting together outside the University buildings on any topic of the day—and few topics are totally unconnected nowadays in Russia with something depending on the Government—can always be construed by an energetic policeman into an illegal political meeting.

When the so-called Moscow Revolution was in swing, and for some time after, the police, who walked about armed with loaded rifles and fixed bayonets—still the case in many parts of Moscow—had always the right to disperse any ' meeting ' *(i.e.,* group of three or more persons who stood a minute to pass the time of day) by the simple expedient of 'firing into the brown.' I remember one day meeting a couple of friends and stopping to talk. One of them suddenly said, ' I say, we are an illegal political meeting; I'm off,' and promptly left us. It was distinctly humorous, but easily might have been quite the reverse.

When one thinks of all these disadvantages, I think no British subject can help pitying the unfortunate Russian student, though in all probability the students themselves would be greatly surprised if they knew what were the grounds for the pity.

In Russia no one can obtain any Government post, can become a lawyer or a doctor, without having 'passed out' of a University—*i.e.*, without having put in the requisite number of terms and having passed successfully the Government exam, at the end. Naturally, the result is that the Universities are always crammed.

Of the total number of students in the Moscow University—some 11,000—there is a small party of Social Democrats and Revolutionaries. Every student calls himself a member of one of the political parties—a Monarchist, Kadet, Octobrist, etc.—but the smallest party is that of the combined Socialists and Revolutionaries; and yet we find this tiny party domineer the whole University, for the simple reason that they have a good organization and good discipline, whereas the other parties have not.

This party it is that nearly always is the instigator of the University rows, who insists on calling political meetings, which they know will lead to the

closing of the University, and so on ; and if you ask the rest of the students why they allow themselves to be thus cowed by a handful, whereas they themselves are thousands, they sadly admit that it is because the Socialists have discipline and organization, whereas they themselves have not. They know that year after year the University is closed, that the examinations are not held in consequence, or are held at irregular intervals ; they know that without passing the exams, they cannot start on their professions, but have to stay on in penury year after year, and yet they cannot apparently throw off their apathy and rise and assert themselves. It is a strange thing that in all these years of unrest no leader has appeared on any side. The Government is a connected body, with discipline and plans, but the people are not, and until some leader arises who knows what he wants and enforces his will on his followers, instead of trying the impossible—/.£., trying to formulate a programme in which everybody's pet scheme and theory is to be included—it is hard to see how a disunited people can ever hope to cope with, or get the better of, a strong body, that knows what it wants, and is prepared to enforce its wishes.

It is interesting to meet these same students

some years afterwards, when they have entered Government employ, and to see how their ideas have altered. I met one of them who as a student had been very advanced in his views. He assured me the students were a curse, and that the only salvation for Russia would be to wipe out the whole male population between the ages of sixteen and twenty-five. This sounds a very tall order, but I have often heard very similar opinions expressed by people who should know something of what they are talking about. Every big employer of labour in Russia will tell you that it is the boys and the young men who give all the trouble. When a man is married and has a wife and family to feed, it stands to reason that he thinks a good many times before he risks losing his employment. The young bachelor, however, does not mind risking it. He has only himself to think of, and Russia is an ideal country for beggars. The Russians think that if you refuse to give to a beggar, and he curses you, evil is bound to befall you. Hence in the towns, at all events, I believe it is an unknown thing for anyone to die of starvation. The boys begin taking an interest in politics—and the girls too—from their early teens. A teacher in one of the Moscow schools told me that quite a short time

since every boy in one of his classes—average age fifteen to sixteen—carried a revolver, and was a political agent in his own little way. These schoolboys and schoolgirls take quite an active part in disseminating illegal literature, and many of them assisted in building the barricades during the late disturbances. Poor little chaps ! they have no football nor cricket on which to work off their superfluous energy. I much doubt whether they have much physical energy they could spare for games, for they are usually fagged out by the end of school. Work begins at 9 a.m. Each lesson lasts fifty minutes, which gives ten minutes' interval for the boys to stretch their legs, and for the air in the classrooms to get a little purer before the next lesson begins. Work thus continues till 11.50, when there is a break till 12.30, which is allowed for lunch. After that work recommences and continues till nearly three. This six hours straight off, without any fresh air—for the boys are in the corridors when not in the classrooms—and with probably no food from, say, 8 a.m., when they leave home, till about 4 p.m., when they return, with the exception of a piece of bread or a bun during the break, is enough to sap any growing boy's energy, strength, and vitality, especially when it is added

that the classrooms are generally too small for the number of boys in them, and are nearly always kept far too hot. Teachers have often told me that virtually no work is done in the after-break hours, especially in the last lessons, and that it is useless to try to get the boys to work; they are simply overtired — fagged physically and mentally. I believe that it is pretty generally admitted that this system of long-continued hours of instruction is a failure; but the difficulty is how to alter it, owing to climatic reasons. The scholastic year commences about the begining of October, and ends about July. Thus, for the generality of the time the days are short. It would be very trying for the boys to always work half the time by artificial light, and the parents would most certainly object if their children had to go to school twice a day, and especially if they had to return home when it was dark.

When the recent revolution started in Moscow, the first house that was bombarded was almost opposite the one in which I was staying. The police got news that the revolutionary party had a meeting there, at which all the leaders were present, where plans were being drawn up for seizing the Kremlin, the Governor-General's house, and the

public offices. Troops were accordingly quietly brought up, and the two streets on which the house opened were blocked. When the military and police measures had been taken, the police advanced to the entrance—the meeting was going on upstairs—to demand that all should surrender and come out. However, they found that the staircase was held by the revolutionaries. There were seated on each step two or three young fellows, every one of them with his revolver in his hand, and they said to the police: ' If you want us, come and take us.' More troops were summoned, and after long hours of ineffectual parleying, it was decided to carry the house by assault. The storming party formed up in a neighbouring courtyard, and advanced at the double. However, it was greeted with volleys of revolver-shots from the windows and by two bombs, which, if I remember rightly, killed one officer and mortally wounded another and several men. The attempt to carry the building by storm was then abandoned, and it was decided to bombard it with artillery. The guns were posted some 200 yards away—out of revolver-shot—and one gun fired a round of shrapnel. Then the officer in charge of the troops demanded to know if they would surrender, but revolver shots

were the response. This went on till the guns had fired about nine rounds, when the defenders of this *fort chabrol* announced they were willing to surrender. Numerous people from the neighbouring houses were at their front-doors, watching the proceedings and speculating on the result of the gun-fire. As a matter of fact, the damage done by the shrapnel was really very small. When the shell hit the walls, it made a hole about 2 to 3 feet deep, with a diameter of about 6 feet, but did not go through, as the walls are over that thickness. Such shells as entered the windows only burst on striking the inner walls, and nearly all the damage was done in the adjoining flat, where was a museum.

We were naturally most anxious to see the defenders come out. They were about ninety boys of from eighteen to perhaps twenty and about ten young women of a similar age. It is known that there were some 500 people at that meeting, but the youthful defenders kept the troops busy for some hours while the leaders all escaped into other adjacent buildings.

Many school boys and girls took an active part in the street fighting, so that the school contingents are quite a force that has to be taken into con-

sideration. The mass of the school boys and girls are certainly the same as the traditional Irishman—'again the Government.' However, when these young fellows and women grow up, they generally calm down a good deal, and, though they still chafe at the various restraints from which they suffer, they are more inclined to adopt the part of the Passive Resister, and to defend their political opinions by more constitutional and peaceful methods.

CHAPTER IX

CUSTOMS AND INSTITUTIONS

THE population of European Russia is increasing at the rate of about 1,500,000 per annum; and this tremendous increase is merely the survival of the fittest. The rate of infant mortality in Moscow is 30 per cent.; in the North of Russia it is more like 70 per cent.

The Russian peasant-woman has not much time to devote to nursing her babes ; she has to be out working hard in the fields or elsewhere, and cannot take her infant with her. Before she starts she takes a hard crust of black bread, ties it up in any bit of old rag, and hands this, with a cup of milk, to the child left in charge—often almost an infant. ' If baby cries, dip the crust in the milk, and put it in his mouth/ The crust thus does duty certainly one day, but quite as likely as not the same bit is used day after day. It is marvellous what vitality these infants must have to survive at all, and yet

we see the population is steadily progressing by leaps and bounds.

During the summer the youngsters live on bread, cucumbers, and any fruit they can secure; and yet as a rule they look healthy enough.

The Russian peasant, needless to say, does not know of any such thing as a tooth-brush, and yet their teeth are usually beautifully white and apparently sound. The explanation is, I believe, that the constant gnawing of the hard crusts of the black bread takes the place of the use of the tooth-brush.

What the peasant really loves in winter is taking a hot bath. Over the stove he builds a brick bath, and it is his joy to sit in this and simply boil himself. When the heat gets too much even for him, he rushes to the door, opens it, and, rushing out into very likely a temperature of 20 to 30 degrees below zero, rolls in the snow till he is cooler, when he returns and continues his bath. This would kill most people, but it apparently does him no harm. It is certainly a fact that they can stand extraordinary heat and intense cold equally well.

One can well understand what magnificent soldiers such men make—very hardy, no nerves, splendid physique, and accustomed to the simplest

PEASANTS VISITING MOSCOW

fare, and generally an insufficiency of that. All that they want is leading. I should think a Russian regiment would stand heavier loss without losing heart or getting demoralized than any other European regiment. Another charming thing about them is that they are fatalists. It does not matter what you do—everything is predestined; hence you really need not worry. The odds are you will pull through somehow; but if you don't, it clearly was so intended, and it is useless to try to avoid your destiny.

This is a very comfortable theory, but it is apt to be rather awe-inspiring to other nationalities. You are being driven, and you come to a ticklish place, which apparently needs careful driving. Your driver, who always has some foot of loose rein dangling, gaily whips up the horses. You suggest he should take up the reins and drive a bit carefully. However, he merely laughs and says carelessly : 'Avos proyedem' (With any luck we shall get along all right). If you come to grief, he merely remarks that Fate was against you. He himself is apparently quite content with this, but to Westerners it seems cold comfort.

When the Russo-Japanese War was brewing, as an ex-officer I naturally took a keen interest in

what was going on, and often discussed the chances of either side with friends—officers or others—who knew the people or army of either side. We who knew the Russian nature and army anticipated a win for Russia. We were certain that her army at first would have very hard knocks, but we trusted to the weight of numbers and the splendid qualities and physique of the rank and file to ultimately win; and so, undoubtedly, the war would have ended had it been carried on a little longer. I think we may safely predict that will be the result if the two kingdoms ever come to blows again. We all considered the officers the weak point of the army. The Russians, as a race, are most peaceable people, and the fighting instinct—the love of fighting—is not a leading feature in their character. In all the years I have been in Russia I have never seen a man fighting drunk. Drunkards I have seen by the thousands, but they have always been most affable. Their inclination was not to go for you, but rather to embrace you, or fall on your neck and weep. With this peaceable instinct as the dominant key to take into consideration, it is easily to be understood that the Russian Government was face to face with a difficult problem in officering their huge army. The pay is small, and only a

small proportion can hope to really rise and secure the fat billets. Certainly the corps of officers has numerous privileges. They pay second-class fares and travel first, and third-class fares and travel second on the railways ; they pay reduced rates at the theatres; their living is cheap; their uniform is smart but cheap, and the officer's tailor's bill is probably less than the civilian's ; they get promoted every four years—till the rank of Major—and they have no examinations to pass once they receive their commissions, to say nothing of medals and orders, which follow as a matter of course to anyone who is in Government employ in Russia, and the glamour which always attaches to an officer in military countries. However, all these attractions would not have sufficiently officered the Russian Army, and something more was requisite. This something has been devised, and is the system of military schools. The Government offers to take the son or sons of every officer of the rank of a Captain or upwards, from the age of, say, ten, and to educate them as officers, to feed, clothe, and house them gratis. This continues till they have finished the military school, on which they pass into the *junker's* school, which corresponds to our Sandhurst. Here, again, the Government gives every-

thing free till the young fellows finish and are commissioned as officers, when it gives each of them a sum of money towards the purchase of his uniform. In return for this all that is demanded is that the young fellow has to serve for six years as an officer.

At first sight this seems wonderfully little to give in exchange for all these years of free tuition, board and lodging. However, when the young officer, at the age of twenty-six or twenty-seven, has put in his six years of service, and he is free to leave the army, the question comes up, What is he to do? He has received a special education, which fits him only to be an officer; he is worse educated than his compeers who studied in an ordinary school, as so much of his time was taken up with military subjects; in a word, the difficulties of starting afresh in civil life are so innumerable that nearly all stay on as officers. Thus the supply of officers is guaranteed. However, these youngsters, who are thus dedicated by their parents to be future officers, undoubtedly, as they arrive at years of discretion, are not all keen to be officers. Their wishes were never consulted, and undoubtedly many of them would never have wished to enter the army. However, there they are, *nolens volens*, and there, as I

SOLDIERS DANCING IN BARRACKS

have described before, they find they have to remain. So they stay on and serve. They have no examinations to pass, promotion comes regularly every four years, orders and honours follow continually, so they stay on. But between staying on and taking an active interest in your work is a great step; and it stands to reason that a man who finds himself in a post which supports him, though he does not like it, and cannot see his way to procure congenial work, must stick to what he has; but he is not likely to trouble himself much, or to be keen in studying the profession in which he takes no interest whatever. Under this system of recruiting officers it stands to reason there must be a large proportion of the officers who come under this category.

The Russian Army—though, naturally, nearly all of its officers are gentry by birth—does not preclude the private soldier from rising and distinguishing himself. Skobeleff's father started as a private soldier. By sheer gallantry and hard fighting he rose to the rank of Brigadier-General. The case of the Skobeleffs is, I should think, unique, the father commanding a brigade in his brilliant son's division.

'Papa Linievich,' as his men called him, who succeeded Kuropatkin in the command of the

Russian forces during the recent war, was another soldier who fought his way up from the ranks. In fact, he twice won a commission, as he was broken for some offence, but for renewed gallantry was given another commission. What holds good in the army is good also in civil life, and, though Russia is so wonderfully aristocratic, it is astonishing how many men have risen to the highest posts from the ranks of the 'grey peasantry' by sheer force of intellect. As an example of this we may allude to Count Witte, so long Russia's well-known Minister of Finance, who started life as one of the humblest employes on a railway in the South, and who rose to his present position thanks to his brilliant talents. Many of the best-known professors in the Universities were humble peasants and the children of peasants. It is, of course, most desirable for a peasant to pass through the University, as that gives him the status of a 'gentleman,' and if he secures honours or post at the University that makes his descendants 'gentry' also. There is a great difference between serving in the ranks of the Russian Army as an ordinary private and, after finishing your education, serving as a 'one-year volunteer,' which is all those who have passed a certain standard of education have to do. Also,

when these 'volunteers' have finished their year, they pass an examination and become officers of the reserve. The ordinary peasant, after his military training, enters the reserve, and his services, if required, are again as a private. The educated ex-peasant, if called up for active service, is now an officer. This alone is a tremendous inducement for the peasants to have a bright lad educated. The country clergy are almost entirely recruited from the peasant classes, and you will see them ploughing their own land just as any other peasant.

The Greek Church is one that appeals wonderfully to the senses. I don't know if the peasants understand much of the dogma, but they evidently love the services. You will find the early morning services crowded with men. The beautiful singing—no instruments whatever are allowed, so it is purely vocal—the incense, and the deep-toned chants are wonderfully attractive. I have often wondered how the priests are trained to have such wonderfully deep tones. Russia is certainly the land for bass voices, and many of the best operatic basses started life in a seminary, and were originally to have been singing deacons, or even choristers. The Russian church is, to our minds, free and easy. You can enter and walk about it when service is

going on; no one interferes with you. There are no pews ; you stand where you like, and if you are tired of standing, you can kneel. The vestments of the priests are usually gorgeous, the singing beautiful, and the whole service is mystic and appeals to the senses. The priest comes in from behind the altar-screen, sings his part, and retires; then another priest appears, and so on. And yet there is a great similarity in many respects between the Greek ritual and our own. Their Litany, many chants and prayers, are almost identical. In one respect they differ: there are no sermons. However, the Russians don't complain; they doubtless know it is not given to every parson to be a good preacher. However, if sermons were the rule of the day, I expect the Russian preachers would outshine our clergy. I attended one or two sittings of the Imperial Duma—the first one in St. Petersburg—and the thing that struck me almost more than anything else was what extraordinarily good speakers they all were. I have had the same said to me repeatedly by others. The Russians undoubtedly, as a race, are wonderfully good speakers; they never seem to be at a loss for a word or an idea.

I notice in the papers that young Count

THE POOR OFIMOSCOW WARMING THEMSELVES AT STREET [FIRES IN WINTER

Soumarokoff was killed in a duel recently. Some time in last century a Mr. Elston, a young Scotsman, went to Russia, and earned his livelihood as a teacher of the English language. One of his pupils was the young Countess Soumarokoff. Teacher and pupil fell in love with each other, got engaged, and finally married. The young bride was the last of her race, an ancient and distinguished Russian noble family. She applied to the then Emperor, and Mr. Elston became a Russian noble, under the title of Count Soumarokoff-Elston. Either the son or grandson of the ex-Scotsman, young Count Soumarokoff-Elston, met romantically, and fell in love with, Princess Yousoupoff, probably the richest heiress in Russia. They were engaged, and the young Princess, the last of her race, in her turn applied to the then Emperor, who yielded his consent, and on their marriage the Count became, in addition, Prince Yousoupoff. The young man who recently lost his life is a grandson or great-grandson of Mr. Elston.

It is very flattering to us as a race that in most wealthy or princely Russian families you will find the person in charge of the children is generally an Englishman or Englishwoman. I was talking some years ago to an aide-de-camp of the late Grand Duke

Serge. He began in French, as usual, then drifted off into Russian, and finally broke into English. He hesitated occasionally for a word, but had absolutely no foreign accent. I asked him how long he had been in England, and he said he had never been there, but had had an English governess. Till he was ten, he said, he had never spoken any language but English, and only started learning Russian when he went to school. The Russians have a great reputation for being such excellent linguists, but I fancy the real reason of their success is that they start their children at the foreign languages from their infancy. You hear little Russian children speaking a medley of Russian, English, French, and German, and you generally find the accent in each language is good.

Certainly the results obtained are more beneficial and practical than the usual result of our English method of stuffing the children with the grammar of the language, with no colloquial practice. When I left school I had quite a good knowledge of French grammar, and knew the irregular verbs, etc., excellently ; but I could not say the simplest sentence, and when I had to travel in France was simply stranded unless I found someone who spoke English. Another advantage of the Russian

system is that the children naturally do not suffer from that bane of most English people learning a foreign language—shyness, a terror of making mistakes, and so being ridiculous.

I am often asked, Are the Russians friendly to us as a race? This is rather a hard question to answer. I should say now that the middle classes in Russia are most friendly towards us. They have a wonderful respect for our institutions and our civilization, also they are brought up on our literature. Every Russian boy knows his Dickens, probably better than the average English boy. The English boy has an enormous selection to choose from, and is likely to vote Dickens old-fashioned, but he is loved in Russia. You will find three grades of translations of Dickens—a very simple eliminated edition, for very young children, a somewhat more advanced one, and the full translation. I have never met a Russian child who did not know 'Our Mutual Friend,' 'Nicholas Nickleby,' etc. The same may be said of Shakespeare. The children learn the plays at school, and they constantly see them at the theatre. Russian theatres are very fond of giving Shakespeare's plays, and the theatre is looked on as quite one of the factors in a child's education.

I think the peasantry and lower classes are also getting more friendly disposed towards us. In the school histories and in military circles *Albion perfide* was writ large as the national enemy, and such a feeling naturally lasts long; but the country is so full of all imaginable pamphlets and books about British institutions, that I think the old prejudices are very largely being dispelled, and a closer and more friendly attitude is taking its place. It is very flattering that whenever freedom in its many forms is discussed, it is generally our British institutions that are taken as models. The lower orders are passing through a stage now when the cry is all for Liberality and Liberal reforms. Most of the pamphlets hold up British institutions as the model of liberality, and so it is not strange that the readers of these works are beginning to think that, if Britain is the champion of Liberal institutions, we cannot be quite so black all round as we have been painted in various popular Russian histories. I know commercial travellers tell me they already notice the difference. The peasants want 'English goods/ because the 'English are our friends.' This is very vague, but, still, it is a very favourable symptom, and one which we can only hope may increase more and more.

AN OPEN-AIR KITCHEN

Some years ago I was talking to a very great Russian lady, and the talk ultimately drifted round to Russian internal politics in general, and to the question of Liberal reforms in particular. The lady in question said: ' If you want my opinion, it is that you foreigners are ruining Russia. You know nothing about the people or the country, and yet you are trying to graft on to us Western institutions, which are totally unsuited, and foreign to the Russian tradition and character. If we nobles could have our will, we would build a Chinese wall round Russia, and would kick out every foreigner, and first of all you British; then Russia would become a country worth living in again.' That patriotic Russians, and especially those connected with the Services, should not love us as a race seems to me to be perfectly comprehensible. Russia is a vast Empire, and naturally wants to get to the open sea. Whenever they were attempting to secure an outlet on to open water, there invariably appeared a Britisher, waving a flag, wanting to know where Russia was going to, and pointing out that she had no right to go there. Since Russia became a monarchy and then an empire, the monarchs naturally had to look round for some class of the population whom they could depend on

to support the throne. The class they selected was the nobility, which in Russia includes the landed gentry. To secure the support of this class, naturally legislation was introduced which favoured them. Now, when the demand for more democratic legislation is the vogue, naturally the generality of the nobility and landed gentry are up in arms, for what is given to the plebs is really taken from them. In every old country it has been the same—except, possibly, in Japan—and the favoured upper classes were opposed to the introduction of democratic legislation. As the name of England is so synonymous with that of democracy, naturally the plebs in Russia look to England as the champion of their cause, and, equally naturally, a large party of the patricians look on England as the cause of the upheaval which is slowly robbing them of many of their cherished privileges. Some years ago I helped to translate, for one of our Service journals, a book by a Russian officer of the General Staff, entitled, as far as I remember, 'Our Future Campaign against India.' The writer brought up the work to where, finally, the Russians conquered the Punjab. Here he ceased, and added a chapter of conclusions. The gist of his conclusions was that, given, as he had all through taken, the

most favourable conditions, Russia might possibly conquer India, but that to hold the country was a very different thing. So long as England had the command of the seas, a descent might take place anywhere ; and also England, having a deep purse, might always purchase the tribes and perpetually cut the Russian line of communications. He also, knowing what he was writing about, said that India was too poor a country to be held by that expensive organ the sword, and must be governed by the cheaper pen, but it was those very educated classes in which Russia was short-handed. The final conclusion was that the policy for Russia to pursue was, not to actually invade India, but to hold a sword of Damocles always hanging over India, and hence to put the Indian Government to such expense that it would be found cheaper to come to terms. England has the fleet and the purse, and Russia has a vast army: let the two combine, and not only would they rule Asia, but they would dominate the whole world. This same sentiment has been talked over with me by Russians of all shades of political opinion and of all professions. They may not love England, but they respect her, and would far sooner have her as a friend than as an enemy. Many and many a Russian has said

to me: 'If I were not a Russian, I would like to be an Englishman.'

Taking all this together, I think that by far the greater part of the thinking Russian public is most friendly disposed towards England, and I hope and think that this friendly disposition will probably increase.

As regards the officers of the Russian Army, I may safely say—and I think every British officer who has been in Russia will agree with me—that, as a body, they are very good fellows. I well remember my arrival in Russia. I could only speak a few words of Russian, and was vainly attempting to make a Polish waiter at Warsaw understand me and get me something to eat. A Russian officer close by came up, saluted, and said in French: 'Can I be of any assistance? I gladly availed myself of his aid. We got into conversation. He learned that I also was an officer, and he took me under his wing and looked after me all the way to Smolensk, where he left the train.

This spirit of camaraderie in arms is very strong in the Russian Army. A friend of mine, also an officer, came out to Russia for a few weeks, and was very anxious to see over some Russian barracks. I suggested he should call on the Adjutant of one

of the regiments. He did so, and the Adjutant said he would consult the Colonel and let him know. In a day or two he received a very polite note from the Colonel, asking him to come on such and such a day. He went, and found the whole battalion had been turned out for him—one company in review kit, another in marching kit; another had their kits laid out, etc. After having been shown everything in and out of barracks, he was carried off as the guest of the battalion to the officers' club —which corresponds to our officers' mess—where a splendid lunch was awaiting them. Champagne flew and speeches were made. My friend was merely a subaltern in an Indian regiment, and was perfectly astonished at this mark of good comradeship. Many other officers of our army could bear testimony to the friendliness of the Russian officer in his own country.

I have spoken with many Russian officers who have been in England, and they all spoke in the pleasantest way of their experiences in that country. The late General Danieloff, who for so many years was the chief of the Moscow troops, was an old veteran of the Crimean War, and distinguished himself in the defence of Sevastopol. When peace was signed, he told me, he and a brother-officer went

over to England on a trip of some weeks. Neither of them spoke a word of English, only some French. However, the old General assured me that they had a splendid time—met and dined with some of the regiments against whom, but a few weeks before, they had been fighting, and came away with the happiest recollections of *nos bons camarades de Varmee anglaise.* Since then I have met many a Russian officer who has been in England, and they all highly appreciated their stay.

There was a Russian I knew well and met often —a schoolmaster. He and I were always quarrelling, for he professed to be and was a pronounced Anglophobe. At last I persuaded him to learn a little English, and go over to England for a few weeks, to see if we really were as bad as he thought. When he came back he was converted into a violent Anglomaniac. I asked him what had converted him, and he said, 'Your British Museum.' He said that only the greatest nation on earth could have such a marvellous institution as that; he always felt as if he were in church when he was there, and always held his hat in his hand all the time he was in the building. I am afraid the British Museum does not have the same effect on the average Englishman.

CHAPTER X

LIFE IN MOSCOW

IN a previous chapter the two main causes have been alluded to which converted the gorgeous and aristocratic Moscow of the fifteenth and sixteenth centuries into the Moscow of to-day, the city of merchants, which centres in itself the trade of Siberia, Central Asia, the Caucasus, and the Volga districts.

The first great blow has been shown to be when Peter the Great removed the Imperial residence and the seat of government to his new capital, St. Petersburg, and the final cause was Napoleon's invasion and the burning of Moscow. Few of the old nobility who had stayed on in Moscow returned there and rebuilt their old houses; they nearly all moved to Petersburg.

In ancient Moscow there were only two classes—the nobility, which included the landed gentry, and the peasants. In the course of time came the burghers, who were merchants of the various guilds, and ultimately from the burghers and the peasants

mainly came the so-called middle classes—the professional men. Of late years, in addition to these we have the manufacturing classes—the Moscow cotton, linen, and woollen kings, who almost form a separate class.

Catherine the Great issued an edict that, whereas the only fuel in Moscow was wood, and whereas, if any factories were started in Moscow, they would consume large quantities of wood, 'which would cause the price of fuel to rise, to the hurt and detriment of our faithful and well-beloved lieges in our first capital Moscow, therefore we, Catherine, etc., do order and enjoin that no factories be permitted to be constructed in Moscow.' This alone shows how recent is the rise of Moscow as a great manufacturing centre.

At the present day Moscow is the greatest spinning and weaving centre in Russia, and it is very gratifying to know that the industry was mainly started by Englishmen, and that to the present day nearly all the mill machinery comes from the United Kingdom. The result of the old aristocracy clearing out was that a new aristocracy was formed to take its place. This was a varied one. There were the official classes, who had their own aristocracy, and who mainly keep to them-

A MIDDLE-CLASS FUNERAL

selves, and the few old aristocrats'who preferred remaining on to moving to Petersburg. There was the aristocracy of the professional and educated classes, grouped round the University, for, as has already been said, no one can become a lawyer or a doctor unless he has passed through a University. And there has also arisen an aristocracy of wealth, from the merchant and manufacturing classes, which were originally distinct from each other, but are now naturally very closely united. The official classes would apparently nearly all prefer to be in Petersburg, and hope ultimately to get there. They were educated in the Corps of Pages, were formerly in Guard regiments, etc., and can hardly be looked on as real Muscovites. The professional classes are, as a rule, well educated, and it is they who so largely are the leaders of the great wave of feeling for reform and liberalism which has been so prominent in Russia for the last few years. The professional classes, as a rule, are not wealthy. The teachers, as a rule, receive very small salaries, and the doctors small fees. Professional etiquette forbids a Russian doctor to name his fee or to send in a bill. The doctors themselves think it is a nuisance; they lose heavily on it, as, unfortunately, they know for certain that a very

fair proportion of their patients will never pay, or will pay absolutely out of all proportion to the trouble and expense of the doctors. For the patient also this custom is a horrid nuisance: he wants to settle up fairly with his doctor, but how can he judge what the latter's work is worth? It is to be hoped that the doctors will drop that item of professional etiquette, and send in their bills the same as all other professional men.

The working day in Moscow is a long one; it usually commences at about 9 a.m., and only finishes about 7 p.m., when the shops close. The average Russian commences the day with merely a cup of tea and part of a roll of bread, or a biscuit, then off he hurries to his office, school, hospital, etc. Work goes on till about noon; hence from 12 to 1 is the pretty nearly universal luncheon hour. Till noon the restaurants are empty, but from 12 to 1.30 you will generally find it hard to secure a table. The usual thing at a restaurant is that you have a choice of two ' plats' and a cup of coffee for a rouble, which is about two shillings and a penny. Two shillings and a penny contain 100 farthings; in the rouble there are 100 copecks; hence, the simplest way of reckoning is to take a copeck as a farthing. In the better-class restaurants, as a rule,

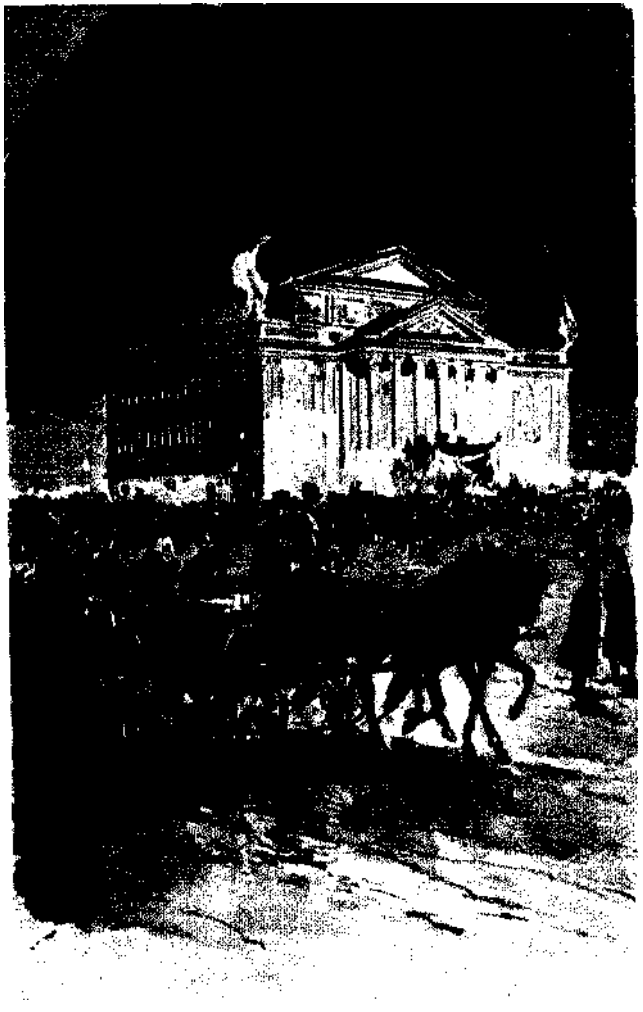
the waiters are clad in white—loose white linen trousers, a linen blouse halfway down to the knees, caught in by a twisted belt of silk at the waist. This costume looks cool and clean, and is certainly an improvement on the very shabby dress-suit and tumbled shirt-front that one so often sees.

Lunch over, the restaurants are empty till about 5 or 6 o'clock, when the dinner-hours commence. Most Russians dine as soon as they get back home after work. Dinner is usually taken at home, and is not so much as in England a meal to which one invites guests. If you are invited to a dinner in a Russian house, you will probably find that most of the men are in frock-coats, some in ordinary round morning coats, and but few in evening dress or a dinner-jacket. Of the ladies also some may be very *decolletees* and hung over with gorgeous jewellery, whereas others will be in perfectly plain, as we should consider them, dark morning gowns. In such matters go as you please is the rule. If, however, you are asked to a wedding, you would have to go in evening dress; and in many circles when you fly round on Easter Day and New Year's Day, paying calls, you also go in evening dress. Servants in Russia like Easter and Christmastide. Not only do

they always receive handsome presents from their employers, but everybody who calls is also expected to tip, and tip well. When the Grand Duke Serge used to have his Easter and New Year levies, the hall-porter—that gorgeous functionary in scarlet and gold who stood near the door—took, as a rule, from 400 to 500 roubles each levee in tips. Russia is an awful country for tips—you tip for everything. When you call at a house, one servant takes your hat, one your goloshes, another your coat. In winter you naturally take off your outer garments, otherwise you would bring in such a current of icy air with you, and in summer it is generally customary to carry, even if you do not wear it, a light coat, as the ups and downs of the thermometer are so great that it is a useful precaution. Well, when you leave the house there are all the servants lined up, with your hat, etc., and if you don't tip at each visit, or at all events very regularly, you will find that you receive scant attention. The servants, as a rule, receive very small wages, as it is expected they will receive a certain amount in tips. I have known my own servant to have taken well over a pound in tips when a few friends came round.

After dinner, the average Russian being essentially

THE IMPERIAL OPERA HOUSE AFTER A GALA PERFORMANCE



a sociable person, either he goes to the theatre and ends up with a supper in a restaurant, or to see friends, or friends come to him. The theatres usually close from 11 to 11.30, and if you go on to a restaurant for supper, which is the usual thing, you probably will not get away till past 1 o'clock. If you feel festively inclined then, you can take a fast trotter and go to one of the music-halls in the park, where the variety shows go on till 3 or 3.30. You can also have another supper there, and a very excellent one. However, the prices are very high. The average Englishman would rather stare at paying from twenty-five to thirty shillings for each bottle of champagne, and two shillings odd for each minute glass of liqueur. However, you have only to look round you to see that the Russian regards that as the usual thing. The theatres in Moscow are excellent, the acting in one or two being really superb. The operas also are good. The Imperial Opera-House is, I believe, next to Scala, the largest in the world, and the chorus is excellent, as also the orchestra. Every employe in the opera is a Government employd, and qualifies for a Government pension—the same in the Imperial Dramatic theatre. The actors and singers are part of the national system of education, and as Government

employes have a fair social standing, which backs up their colleagues in the private theatres and operas. The Imperial Opera and Dramatic theatres at Moscow are very well run, the acting of the troupe of the latter being very good. The expenses of the opera considerably exceed the receipts, the deficit—which, I am told, is from one to two million roubles annually—being paid by the State. The audience is a very mixed one. In any box you will see some of the ladies in full evening dress, ablaze with diamonds, and the others in the simplest of morning dresses. In a word, you can go dressed as you please to the opera or theatre, except at a gala performance, when evening dress is *de rigueur*.

The Moscow audiences are very attentive and very enthusiastic. They were so well trained by Rubinstein that Moscow is decidedly a musical centre, and the audiences at opera or concert really know what good music is, and thoroughly appreciate it. Of all the prominent pianists, I should say Josef Hofmann is probably, and has been for years, the Moscow favourite. To attend one of his crowded concerts in Moscow shows how the audience appreciate good music. Though there may be thousands in the big hall, you could hear a pin drop till the last note dies away, when the

applause is deafening. Another great favourite is Arthur Nikisch, who comes to Moscow annually for some few concerts.

One of the main defects of Moscow, from the average Englishman's point of view, is the want of sports. In winter you certainly have the skating-rinks, but they are small and very crowded, and on most of them the ice is not kept well. There are a few ice-hills, but ice-hilling is apt to pall if one has to wait very long before one's turn for a run comes round again. The country round Moscow is also so level that one has to go some way out by train if ski-ing is wanted. However, Moscow is really better off for out-of-door sports in winter than at any other time of the year, as there is also a small curling-club.

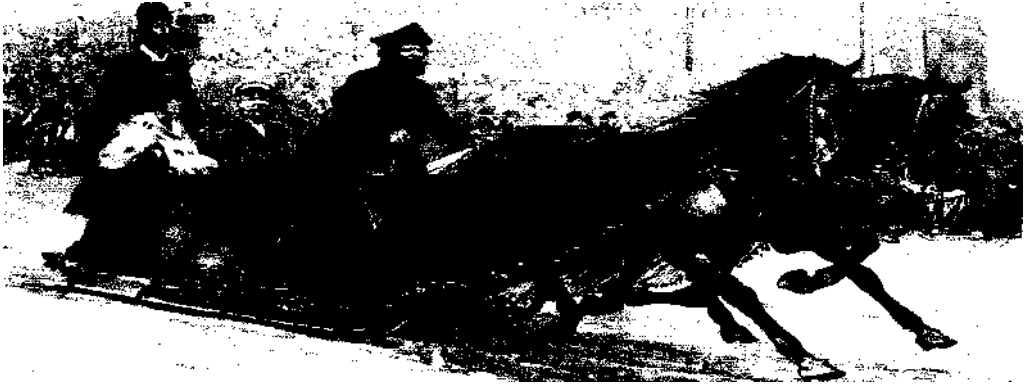
In the spring and autumn a few enthusiasts, nearly all foreigners and mainly British subjects, play a few games of football; but the game has not caught on really yet, though more interest is taken in it than used to be the case. In the summer in Moscow there is only the tennis-club and boating-club. The lawn-tennis-club is only a small one, with four courts. Originally started by Englishmen, it has now become international. The courts are very good, but there are too few of them, it being

almost impossible to procure land for such a purpose. I am glad to say that a British firm has come to the rescue, and offered a considerable plot of land. On the strength of this, a British Sports Club has been formed, with a membership of about 150. We have now three excellent tennis-courts of our own. Besides tennis, there is football, skating, hockey on the ice, and curling. As soon as funds permit it is hoped to also construct ice-hills.

The British Sports Club is doing excellent work in bringing the small colony into closer touch, and this work will be carried still farther by the British Club, which has been recently formed and will shortly open.

Both of these institutions are entirely British, and only British subjects can be members. Both ladies and gentlemen can become members of either club, and visitors can become temporary members on payment of a small subscription, and on being proposed and seconded in the usual way.

The boating-club has regattas and races, but it is rather out of the way, and not very many belong to it. Of course, in the summer, everybody who can clears out of Moscow and goes to the country. The *dctcha,* or country-house, is a species of wooden chalet, usually not beautiful to look at.



A SLEIGH **WITH BLUE SILK NET TO PREVENT THE SNOW FROM** SPRAYING THE **OCCUPANTS**
The Kremlin in the background

If the weather is hot, as the *dachas* have iron roofs, it is generally insufferably hot; and if it is cold, as but too few of them are built in anything but the flimsiest way, and most of them are very inadequately, if at all, provided with stoves, one sits and shivers. However, in spite of these disadvantages most people, especially those who have children, always try to get out into the country for the summer. At all events, you get pure air, peace, and immunity from the rabble, roar, and dirt, of Moscow. At the *dacha* resorts there is usually a restaurant of sorts, with a wooden theatre attached. There is generally a pond or lake or small river, where one can hire boats — as a rule, of most rough construction, built by the local carpenter, whose ideas of naval architecture are not quite up-to-date—and bathe. Bathing is a great feature in *dacha* life, and usually there is a bathing-house on the river or lake attached to each two or three *dachas.* These are very simply constructed wooden shanties.

Beyond bathing and occasional performances at the theatre, amusements there are none. In very few *dacha* places will you find any tennis-court, or certainly one on which even a moderate player would care to play. Fishing is sometimes avail-

able, but it is always bottom-fishing, as the Russian fish do not seem to have been educated up to knowing what a fly is. The usual style of fishing is to hire a boat, and get rowed out to a suitable shady spot. There you put out, say ten rods and lines all round the boat, and you sit comfortably there and smoke interminable cigarettes. I have watched these fishermen for hours, but I have never once seen one of them catch anything, beyond a wretched sprat some two to three inches long. The other amusements are walks. These are usually large parties of friends or acquaintances, who walk, or rather stroll leisurely, along in the evening, always keeping up a general conversation, and going down to the station, where they promenade for hours up and down the platforms seeing the passengers arrive and depart.

Life at a *dacha* is not exciting as a rule, and generally is a most free-and-easy life. Any comfortable style of dress is tolerated, which is just as well, as often the heat is quite tropical. The ladies do not wear any hats out in the country, but merely use a parasol, and you meet people going down to, or coming up from, the river or bathing-spot in very casual attire. In a word, *dacha* life is very easy-going. Everyone has come out to make

the most of the air before being cooped up for several months in town in the winter ; hence, as far as possible, you live an alfresco life. You have all your meals in the garden or on the veranda, even when it is so cold that you all have to put on great-coats or wraps. Every holiday—and holidays are legion in Russia—all your friends who have to stay in town troop out to you to get a breath of fresh air, and you put as many as possible up for the night. They are not exacting, and a sofa, a blanket, and a cushion or pillow, is usually quite enough to entice a person to escape a stuffy night in town. Then early the next morning a bath, a hurried breakfast, and a rush for the train. As most of the men grow beards, they do not have to shave; anyhow, there is nearly always a decent barber at all the railway-stations in town.

The great objections to life in town in the summer are the heat, the noise, and the smells. The houses are nearly all stuccoed and have tin roofs, so the upper stories are usually insufferably hot, and the glare on the streets is most trying. The roads are also, as a rule, very bad, and the rattle over the cobbles is such that you can hardly make yourself heard.

The way of making a road in Russia is simple.

You take out three to four inches of the surface earth. In the trench you lay a couple of inches of sand ; in the sand you stick upright cobble stones ; scatter some metal or gravel over them, then cover all with sand, go over it with a hand rammer, and your road is ready. Naturally the wind blows up clouds of dust and sand, and the loosely constructed roadway is soon cut up into holes and ruts by heavy traffic.

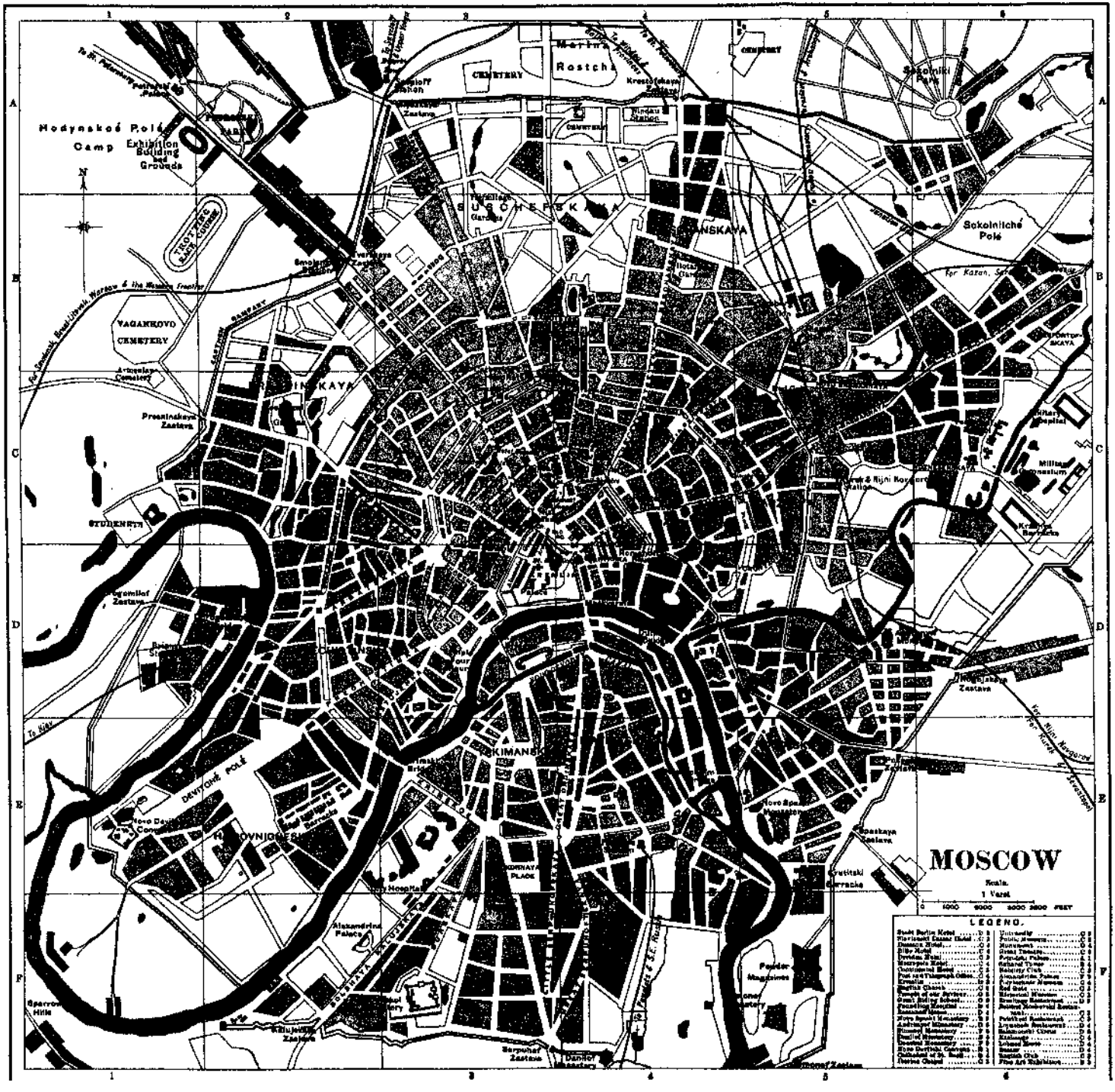
When it rains or the road is watered, the moisture collects into puddles in the hollows by the cobbles, and the muddy water is distributed freely over you as you walk by the passing fast-trotters, with their rubber tyres.

Certainly if anybody wishes to see Moscow the best time is the winter. The streets are quiet, as there is a foot or more of snow, and the sleighs travel over this noiselessly and smoothly, and you can hear yourself talk in comfort. The winter is also the season ; the operas and theatres are in filii swing, whereas they are usually closed in the summer, as the troupes go touring in the provinces.

Since the Imperial Family and the capital were moved to Petersburg, the Muscovites have no longer that personal knowledge of the members

A TOBOGGAN SLIDE

of the Royal Family they formerly had. Also the Imperial Family lives much apart, and their doings are but little chronicled by the papers. However, people will freely give you all sorts of information concerning the various members of the Imperial Family, but as a rule their information is strongly biassed by their political tendencies — you will hear totally conflicting opinions concerning one and the same member — and the few people who really know, and could speak authoritatively, are naturally those who speak least. 'Quot homines, tot sentential' is certainly true of the opinions one hears concerning the members of the Imperial Family, and where so little is really known this is not to be wondered at. However, nearly everybody is quite certain that he or she really possesses intimate knowledge of the members of the Imperial Family; and it is interesting to hear all the various accounts, though it is impossible to draw any conclusions, as the accounts are so totally dissimilar.


MOSCOW
Scale.
1 Verst.
0 1000 2000 3000 FEET
LEGEND.
Hodynskoé Polé
Camp
Exhibition Building and Grounds
CEMETERY
Rostchi
Sokolnitchi Pole
Sokolnitchi Park
YAGANKOVO CEMETERY
Armenian Cemetery
Presnenskaya Zastava
STUDENETS
DEVITCHÉ POLÉ
Novo Devitchi Convent
KHAMOVNICHESKI
Alexandrina Palace
Sparrow Hills
Dorogomilof Zastava
Smolensk Zastava
Kalujskaya Zastava
Nikitskaya Zastava
Tverskaya Zastava
Miasnitskaya Zastava
Krasnopresnenskaya Zastava
Rogojskaya Zastava
Spasskaya Zastava
Kitaitski Gorrode
Powder Magazines
Novo Spasski Monastery
Danilof Monastery
Donskoi Monastery
Simonof Zastava
To Kiev
To St. Petersburg
To Smolensk, Brest-Litovsk, Warsaw & the Western frontier
For Nizhni Novgorod
For Kazan, Sebastopol
Moskva R.
Yauza R.
Neglinnaya R.
Sobornaya Square
Red Square
Kremlin
Alexandrovski Garden
Manège Square
Theatre Square
Lubianka Square
Sukharef Square
Nikitski Gate Square
Arbat Square
Smolensk Square
Triumphal Gate
Triumphal Arch
Sukharef Tower
Nikitski Gate
Arbat Gate
Smolensk Gate
Kalujski Gate
Dorogomilof Gate
Borovitski Gate
Spasski Gate
Nikolski Gate
Troitski Gate
Kutafia Tower
Vodovzvodnaya Tower
Petrovski Palace
Gallery of Trophies
Nobility Club
Alexandrine Palace
Governor Mansion
Red Gate
Historical Museum
Rumiantsef Museum
Imperial Numismatic Section
Public Library
Archæological Museum
Lazarevsk Seminary
Lazarevsk Institute
Oriental Seminary
Stone Brothers' Cottages
Church of St. Basil
Marine Chapel
Telegraph
Public Museum
Monument
Arsenal
Petrovski Palace
Cathedral Tower

UNIFORM WITH THIS VOLUME

ST. PETERSBURG

PAINTED BY F. DE HAENEN

DESCRIBED BY G. DOBSON

Formerly for many years 'The Times' Correspondent at St. Petersburg

CONTAINING 32 FULL-PAGB ILLUSTRATIONS (16 OF WHICH ARE IN COLOUR) AND A MAP

SQUARB DEMY 8VO.. BOUND IN CLOTH, GILT TOP

PRICE 7s. 6d. NET

(.By Post 7\11)

SOME PRESS OPINIONS

'Mr. de Haenen is a great artiat and displays his usual skill in many of the illustrations both in colour and black and white. By means of these St. Petersburg is visualized effectively. Mr. Dobson's description is by a man who knows his subject well. There is much valuable information here about the city of Czar Peter.'—*Sphere.*

'A lively and interesting monograph.'—*Illustrated London News.*

'His essays on the chief points of interest in the Russian capital are not merely descriptive, but also critical and analytical, and they form delightful reading.'—*Daily Mail.*

'This sumptuous volume is sure to interest a great many readers, not only by reason or its letterpress by Mr. G. Dobson, but also on account of the numerous delightful illustrations by Mr. F. de Haenen. . . . Beautifully printed and produced, the book is one to adorn any shelf.'—*Daily Telegraph,*

'The coloured pictures are superb, and they and the letterpress vividly depict the Russian capital and its varied inhabitants.'—*War Office Times.*

'It is with great pleasure that we have perused the truly magnificent book justpublished, " St. Petersburg," painted by F. de Haenen and described by G. Dobson. . . . The many-coloured plates in " St. Petersburg " are exceedingly artistic, and many of the others are also fresh and striking. The published price of 7s. 6d. we find indeed too cheap for such a book.'—*Anglo-Russian.*

'This is written by a very competent authority, and the illustrations, partly in colour, partly in black and white, are good.'—*Times.*

'Mr. Dobson's sketch of everyday social features in the capital is intimate and attractive, and he receives valuable support in this direction from the drawings of types and places by Mr. F. do Haenen, whose work is spirited and sincere.'—*Nation.*

PUBLISHED BY

'ADAM & CHARLES BLACK, 4, 5 & 6 SOHO SQUARE, LONDON, W.

BEAUTIFUL BOOKS FOR YOUNG PEOPLE

RUSSIA

IN THE 'PEEPS AT MANY LANDS AND CITIES' SERIES

BY L. EDNA WALTER, B.SC, A.C.G.I.

CONTAINING 12 FULL-PAGB ILLUSTRATIONS IN COLOUR BY F. DE HAENEN AND OTHERS

LARGE SQUARE CROWN 8VO. (7¾x5½ INCHES), BOUND IN CLOTH, WITH PICTURE IN COLOUR ON THE COVER

PRICE Is. 6d. NET

(By Post 1/10)

SOME PRESS OPINIONS

' The various chapters are packed full of living interest. "We congratulate the writer on a deft touch with the pen, and a real facility for selecting what really matters.'—*Practical Teacher.*

' It is thoroughly interesting, and so full of information that you will be wise to read it for yourself before you give it away.'—*Christian World.*

' The sooner it is in the hands of our boys and girls the better. Its many illustrations are splendid. . . . Miss Walter is to Be congratulated on having given us a capital book for boys and girls which both they and older folk may read with pleasure and profit.'—*Schoolmaster.*

' Nothing could exceed the beauty of this book either in letterpress or illustration. When gifts are being considered let your young friends have a " peep at Russia." '—*Christian Commonwealth.*

FINLAND

IN THE 'PEEPS AT MANY LANDS AND CITIES' SERIES

BY M. PEARSON THOMSON

CONTAINING 12 FULL-PAGE ILLUSTRATIONS IN COLOUR BY ALLAN STEWART, ALEXANDER PEDERLEY, VERNON STOKES. AND ALAN WRIGHT
LARGE SQUARE CROWN 8VO. (7¾x5½ INCHES), BOUND IN CLOTH.
WITH PICTURE IN COLOUR ON THE COVER

PRICE Is. 6d. NET

(By Post MO)

THE series of Little Travel Books to which the above volumes on ' RUSSIA' and 'FINLAND' heloug, is for Young People who are of an age to be interested in the countries of the world and their peoples, and it has steadily grown on account of its wide popularity.

Each book is written in a simple and very attractive style (avoiding the strings of numbers, names and places that are the unavoidable features of the school geography), and thus the child gains valuable instruction and a vivid interest in countries, great cities, and peoples through the sheer pleasure of reading and by examining the beautiful illustrations. The youthful reader becomes absorbed in descriptions of how children work and play, and in the way of living, in the various countries of the world.

The volumes are handsomely bound and splendidly illustrated in colour, and young people may now possess a series as attractive to them as Black's ' Colour Books ' are to the older folk.

PUBLISHED BY
ADAM & CHARLES BLACK, 4, 5 & 6 SOHO SQUARE, LONDON, W.