

LIBERAL IDEAS IN TSARIST RUSSIA

Liberalism is a critically important topic in the contemporary world as liberal values and institutions are in retreat in countries where they seemed relatively secure. Lucidly written and accessible, this book offers an important yet neglected Russian aspect to the history of political liberalism. Vanessa Rampton examines Russian engagement with liberal ideas during Russia's long nineteenth century, focusing on the high point of Russian liberalism from 1900 to 1914. It was then that a self-consciously liberal movement took shape, followed by the founding of the country's first liberal (Constitutional-Democratic, or Kadet) party in 1905. For a brief, revelatory period, some Russians – an eclectic group of academics, politicians, and public figures – drew on liberal ideas of Western origin to articulate a distinctively Russian liberal philosophy, shape their country's political landscape, and were themselves partly responsible for the tragic experience of 1905.

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LIBERAL IDEAS IN TSARIST RUSSIA

From Catherine the Great to the Russian Revolution

VANESSA RAMPTON

McGill University



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Note on Dates, Transliteration, and Other Conventions

Throughout this study I have used the Library of Congress system of transliteration without diacritics. I have preferred transliterated names to translated ones, except in the case of monarchs and other members of the Russian royal family (Catherine the Great, not Ekaterina II). In general, the Ukrainian form of the names of individuals who clearly self-identified as Ukrainians has been used. For Bogdan Kistiakovskii and his family, Russian transliterations have been used as a compromise because even though Kistiakovskii identified as a Ukrainian, he did not publicly use the Ukrainian form of his name. Russian terms are given in the new orthography introduced after the orthographic reform of 1917–18 (*Russkie vedomosti*, not *Ruskaia vedomosti*).

Dates referring to Russian events have been given according to Russian usage prevailing at the time, unless otherwise noted. The Julian calendar, used in Russia until 1 February 1918, was twelve days behind the Gregorian calendar in the nineteenth century, and thirteen days behind it in the twentieth.

Throughout this book, translations of Russian and other non-English texts are mine unless otherwise indicated. When referencing non-English titles (such as those of publications), I provide the reader with a translated title followed by the original and date of publication in parentheses.

The following titles of books and journals have been abbreviated as follows:

<i>Osvobozhdenie</i>	<i>O</i>
<i>Poliarnaia zvezda</i>	<i>PZ</i>
<i>Problems of Idealism</i> , ed. and trans. Poole	<i>PI</i>
<i>Ruskaia mysl'</i>	<i>RM</i>
<i>Vekhi</i> , ed. and trans. Shatz and Zimmerman	<i>V</i>
<i>Voprosy filosofii i psikhologii</i>	<i>VFP</i>

