

for humanity and the individual life and admits no immortality except that of humanity.

## III.

We have endeavored in few words to portray and to compare the doctrines of Tolstōi and Bondareff. We have shown their tendency and their social results. We have but to add a comment on Bondareff's own book.

Its perusal is highly interesting and suggestive. We find in this peasant a profoundness of thought united with great simplicity of character. Doubtless his ideas are not always expressed with sufficient clearness, which is due to the *biblical* style he has adopted. But this difficulty is easily surmounted, if we read with due attention.

We have endeavored to give his language as precisely and exactly as possible, leaving untouched the style of speech familiar to the Russian peasants, who are indefatigable readers of the Holy Scriptures.

We have sought to explain by notes every serious difficulty that occurred, and to illustrate the texts of Tolstōi and of Bondareff by comparing them with each other.

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I owe thanks to my brother, M. Emile Pagès, who has already translated a work of Tolstōi's (*What is my Life?* one volume, *Illustrated L*