for humanity and thidual life and admits no immortality except hat of humanity.

ere were one, two, three out entering upon any t troubling the govern

my, and all exterior

spel this evil. idual moral reform, ual labor. Humanthe individual's reluestion is one of social reform must of us should avoid l Christian charity, d of soldiers, con-

nal and powerful and to save the orm that Tolstor can doubt it who rue doctrine of nciation of indi-

III.

elves this great We have endeavored in few words to por-orld, it would result in and Bondaress. We have shown their tendency happiness within the and Bondaress. We have but to add a irreconcileble and their social results. We have but to add a irreconcilable antipa comment on Bondareff's own book.

nd the organization of lts perusal is highly interesting and suggesphysical labor. Cruel tive. We find in this peasant a profoundness of ar, and it would be as 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 Tolstoï and of Bondareff by comparing them with each other.

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