

ideas of which he were not illusive of a paradoxical *Russian Wealth** publication had been he wrote a pro-theory of Bondareff together with

representing to the that it possesses g Tolstoï's own great intelligence he advocated. e but profound t, who stammer- great reform of came the cham-

e peasant Bon- Lyof Tolstoï e resemblance. Bondareff; he

al law of life as we personal labor as the "of whom Tolstoï we shall see, bases ial law: "In the

of M. Obolonski.

had questioned him on the idea he had conceived that labor was a social remedy; he had read his work, and had also edited it. Bondareff had thus been the inspirer of Tolstoï's social theories, as the sectary Soutaïef inspired his religious beliefs.*

We shall find in Tolstoï's last philosophic work, *What should be done*, his ideas on social reform.

Every man should by the work of his hands support himself and his family. Every woman should nourish and educate her own children. To man, according to the Bible, God gave the law of manual labor, to woman that of motherhood. To violate these laws is death. But while to man disobedience to his own duty would be followed by speedy death, for woman the punishment comes more slowly. But the violation of both laws would lead ultimately to the annihilation of humanity.

But for a long time men have disregarded the law of labor. For a long time certain classes have oppressed others, and at this day the breaking of the law is pushed to the verge of folly. Do we not see Renan and others filled with the vain dream that one day machinery will accomplish all sorts of labor, while men will become but "bundles of enjoying nerves"?

While men so transgress their law, women usually obey theirs. Thus, according to Tol-

*Under the heads of *tolstoïsm* and *soutaïévism*, see in the *Revue des Deux-Mondes* of September 15, 1888, a masterly essay by M. Anatole Leroy-Beaulieu.