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Czar, in the form of a request, was rejected, and its printing was forbidden by the authorities.

In the meantime, in 1885, Bondareff became known to Tolstoï, whose renown was already great among the people. Struck by the profound truth of the peasant's theories, the author of *My Religion* introduced into his own life the reform that Bondareff had preached; he set himself to follow the plough, to use the awl, and, in a word, to work with his hands. Till then he had had but glimpses of these reforms, without professing them openly.\* The truth only appeared to him in all its brightness, when Bondareff placed before him his manuscript. He then developed Bondareff's views, while modifying them and giving them a wider and more profound meaning, in his great works, *What is my Life?* (of which the true title is, *What then must be done?*)† and *What should be done*, which is the answer to the first, and forms with it one complete work.‡

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\* See, in *War and Peace*, the reflections of Pierre Bezouchof and of Léonie. Consult also, *Anna Kárníne* and *My Confession*.

† *What is my Life?* translated by Gatzouk and Em. Pagès. One volume. *Illustrated Library*, 1888.

‡ Tolstoï was familiar with the work of Bondareff, before writing *What is my Life?* and *What should be done*. Besides the many other points of resemblance that they display, we give here a passage from *What is my Life?* (page 164.) where Tolstoï makes evident allusion to Bondareff. "Wealth," says Tolstoï, "is but slavery; it has the same object and like results. Its object is to free man from the primordial law, according to the