

shut up in Sebastopol, underwent the siege, was greatly distinguished by his bravery, and resigned at the conclusion of peace. Soldier, literarian, agriculturist, popular educator, and prophet of a new religion—Count Tolstói has been all these in succession. At the present time we see him passing through a new transformation, and from pedagogue becoming preacher. He propagates a new dogma; or, rather, he is on his way to increase the number of Russian sectaries who seek in the Gospels a solution of the social problem. His books, "My Religion" and "My Confession," were forbidden publication in Russia by the ecclesiastical censor; but they were widely read in spite of the interdiction, and have made many converts. They are on every well-stocked bookseller's counter in this country, and are read by people of all stations in life.

In 1862 Tolstói was married, and his family life is said to be an exceptionally happy one. In 1879 he was converted again to the Christian religion, and began to live up to the profession which he has formulated in "My Confession and the Spirit of Christ's Teachings:"

"What I see in Christianity is not an exclusively divine revelation, nor a mere historical phenomenon, but a teaching which gives the meaning of life.

"To me now the chief matter is, not whether Jesus Christ was God, upon whom descended the Holy Ghost, or where and by whom was a certain Gospel written, or if it may not even be attributed to Christ; but the light itself is of importance to me, that it still shines upon me after eighteen hundred years with undimmed brightness; but how to call it, or of what it consists, or who gave it existence, is immaterial to me.

"In order to fulfil the will of the Father, which gives life and happiness to all men, we must fulfil five commandments. The first commandment—To offend no one, and by no act to excite evil in others, for out of evil comes evil. The second commandment—To be in all things chaste, and not to quit the wife whom we have taken; for the abandoning of wives and the changing of them is the cause of all loose living in the world. The third commandment—Never to take an oath, because we can promise nothing for man is altogether in the hands of the Father, and oaths are imposed for wicked ends. The fourth commandment—Not to resist evil, to bear with offences, and to do yet more than is demanded of us; neither to judge nor to go to law, for every man is himself full of faults and cannot teach. By seeking revenge men only teach others to do the same. The fifth commandment—To make no distinction between our own countrymen and foreigners, for all men are the children of one Father.

"The only real business of life is the announcement of the will of the Father, attention to it, and fulfilment of it.

"It is impossible to fulfil the will of the Father if thou hast goods which thou givest not to others.

"Every one may fulfil the will of the Father, but by doing so no one becomes superior to, or better than, another.

"The kingdom of Heaven is only possible where there is forgiveness."

A few of the discussions and comments that his carrying out of these principles called forth and reviews of his most prominent works may be found in the following periodicals: A review of "War and Peace," *Nation*, Jan. 22, 1885; "Anna Karénina," *Nation*, Aug. 6, 1885; Boston *Literary World*, April 17, 1886; "My Religion," *Nation*, October 8, 1885, Boston *Literary World*, March 6, 1886; "Tolstói and Montaigne," *Nation*, April 22, 1886; "Tolstói and Turgeneff," *Nation*, May 6, 1886; "Tolstói Souvenirs," *Nation*, March 18, 1886; "Tolstói and Russian Fiction" (J. Kirkland), *Dial*, August, 1886; "War and Peace," Boston *Literary World*, October 16, 1886; "Religion of Tolstói," *New Englander*, February, 1887; "A Visit to Tolstói" (G. Kennan), *Century Magazine*, June, 1887; "Novels of Tolstói" (M. F. Tyler), *New Englander*, March, 1887; "Leo Tolstói" (Julia Wedgwood), *Contemporary Review*, August, 1887; "Tolstói and the Public Censor" (I. F. Hapgood), *Fortnightly*, July, 1887; "Howells and Maurice Thompson on Tolstói," Boston *Literary World*, July 23, August 20, 1887; "Writings of Tolstói" (B. Berenson), *Harvard Monthly*, January, 1887; "Tolstói" (Matthew Arnold), *Fortnightly*, December, 1887; "Confessions of Tolstói" (S. A. Hubbard), *Dial*, October, 1887; "List of Writings of Tolstói," Boston *Literary World*, October 1, 1887; "Power of Darkness," Boston *Literary World*, September 17, 1887; "Maurice Thompson on Tolstói," Boston *Literary World*, September 3, 1887; "What To Do," Boston *Literary World*, October 1, 1887.

The *Literary World* for October 1, 1887, gives the titles of Tolstói's principal works, arranging them so far as possible in chronological order, though the dates are in some cases ambiguous, referring in one case to time of composition, in another to time of publication in Russia, and again to time of translation and republication in America. We give here a list of his published works in the order of their appearance in American translations. "The Cossacks," translated by Eugene Schuler, published by the Scribners, and now published by Gottsberger (\$1.25); "Anna Karénina," translated by Nathan Haskell Dole (Crowell \$1.75); "My Religion," translated by Huntingdon Smith (Crowell, \$1); "War and Peace," translated by Clara Bell (Gottsberger, 6 v., \$5.25; pap., \$3; Harper, 3 pts., pap., 75 c.); "What I Believe" (Gottsberger, \$1; pap., 60 c.); "What People Live By" (Lothrop, \$1); "In Pursuit of Happiness" (Lothrop, 75 c.); "The Invaders" (Crowell, \$1.25); "Ivan Illytch" (Crowell, \$1.25); "Katia" (Gottsberger, 50 c., pap., 25 c.); "My Confession" (Crowell, \$1); "Russian Proprietor, and Other Stories" (Crowell, \$1.50); "Sebastopol" (Harper, 75 c.); "What To Do" (Crowell, \$1.25); "The Long Exile" (Crowell, \$1.25); and "The Physiology of War" (Crowell, \$1.00).