

TALKS ABOUT BOOKS.

One of the most deservedly prominent men in the world at the present time is Count Leo Tolstoy, not Tolstoi, as some ostentatious pretenders to philological science pronounce his name. The Drysdale Company has sent to the Journal his "Christ's Christianity," 384 pp. crown, 8 vo., cloth, gilt top, price a dollar and three quarters, published by Kegan Paul, Trench & Co., and the Brotherhood Publishing Company, London. This book is the outcome of the Count's conversion, in his fifty-fifth year, by the Sermon on the Mount, which made somewhat the same impression on him as it did on the Talker, with similar consequences, and, let us hope, as happy final results. He writes the story of his life up to that time, accusing himself, perhaps justly, of every crime forbidden in the Decalogue. The nobler principle within him asked continually, What is my life, and what my destiny? The theology of the Greek and other churches presented him with a conglomeration of meaningless rites, superstitions, and impractical intellectual subtleties. Philosophy gave him the pessimism of Schopenhauer, and the Epicurean, "Let us eat and drink, for to-morrow we die." He lived, a busy, restless, working atheist, till he attained the age of fifty-five, and then, by a dream, was led to study the life of Christ, to make a harmony of the Gospels, and to attach special importance to the Sermon on the Mount. The first text to convince him was, "I say unto you, that ye resist not evil"; and the next was, "Judge not, that ye be not judged." Non-resistance was the first lesson, and the second was charity, and so he was led on to the love of enemies, the renunciation of self, and the service of humanity. I do not say that a Christian man has to be silent about evil, even when practiced on himself. To the Pharisee Christ said, "Thou hypocrite!" and called Herod a fox. He allowed the brother,