

an men, and to them  
ning in the future  
aw. Still a mother  
al duties, and finds  
and worldly enjoy-  
ldren to false ideas,  
ect the duty of la-  
of others' exertions.  
al parent would in-  
por is necessary to

as with those ex-  
first paragraphs of  
Bondareff inter-  
genesis as meaning  
or eating the for-  
g the fruits of oth-  
nned to seek his  
ad," to use Bonda-  
t of his face.\*

above all by till-  
e merits of Christ,  
virtues, that Adam  
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edemption. The  
y Jehovah is not  
sorrow shalt thou  
be taken literally.  
t procure by the

ow this mode of inter-

labor of his hands the bread necessary for his own subsistence and for that of his wife and children; on the other, woman must acquit herself of all the duties of motherhood. Neither one nor the other can evade their respective obligations.

It is from *Labor according to the Bible* that Tolstoï has taken the leading idea which he has given in *What is my Life?* and *What should be done*. But while Bondareff claims that the law of labor and that of motherhood are the effects of a divine malediction, Tolstoï protests energetically against that notion. What we find in the verses of Genesis cited by Bondareff, and on which he rests his theory, is this: God said to Adam, "In the sweat of thy face shalt thou eat bread;" and to Eve, "In sorrow shalt thou bring forth children." \* But according to Tolstoï it is an error to believe labor is a curse; and to this error he attributes man's efforts to evade the law and to usurp the fruits of others' work. He ceases not to proclaim that labor is not a sorrow but a joy. Neither is motherhood a curse. It is a sacred and imperative duty; but it is also a joy, and an utter satisfaction.

Tolstoï thus arrives at the same conclusions with Bondareff, but from a different standpoint. That is, he opposes the Gospel to the Bible. He even claims to find in the Christian precept

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\* It is remarkable that the Talmud also teaches that every man should have a manual profession, and the Sanhedrim declares that labor is ordained by the law of Moses.