

philosopher, much more widely known than had hitherto been the case. From that time Tolstoy has no longer been regarded as a member of the Church, nor as entitled to Christian rites should he die unreconciled. It had even been reported that he had been banished from Russia on account of his political and religious writings, but this report like many others emanating from that country was without foundation.

Of recent years, but little has been heard of him outside of Russia and in the report of the recent political and economic disturbances his name has not even been mentioned.

Count Tolstoy accepts without reservation the plain precepts of the Gospel, and demands our adherence to the strict letter of the law. This may be well, although possibly it denotes something of the false logic of fanaticism to dwell so persistently on the one command, 'Resist not evil.' But deeper than the command lies the spirit of Christ; and he who follows the law of the Gospel without heeding the spirit, wherein is he different from the Pharisees of the old dispensation whom Christ so vehemently denounced?

The following somewhat remarkable criticism of Count Tolstoy's religious views appeared in the *Independent*.

If you ask in what respect Tolstoy misses the heart of true religion and of Christ, I would reply in the words of a famous French woman, "*La joie de l'esprit en marque la force*" — the joy of the spirit is the measure of its force. It may seem trifling to confront the solemn exhortation of a prophet with the words of Ninon de l'Enclos, whose chief claim on our memory is the scandalous story of her son, who killed himself on discovering that he had fallen in love unwittingly with his own mother; and yet I know not where a saner criticism could be found of the arrogant dogmatism of this Russian bigot. There is no joy in Tolstoy, and lacking joy he lacks the deepest instinct of religion. I know that here and there a sentence, or even a page, may be quoted from Tolstoy that