

Austrian; Aylmer and Louise Maude!). The last “memoir” is by Moscow chief of police General Lvov (no first name or patronymic), published in 1924 (then why “1923” in the subtitle?). Most appallingly, several of the pieces are not even first-hand. (Ivan Bunin’s contribution, which Sekirin mentions in the introduction, has disappeared from the book without a trace.) *Боже мой!* No doubt any of us 21st-century Tolstoyphiles could have sneaked pieces into this book, as long as we could clear copyright and providing we had gleaned enough details from published accounts about Yasnaya Polyana in 1900. (Zweig’s account of a-day-in-the-life seems to me to be essentially a fictional recreation based on Tolstoy’s diaries and first-hand reports.) Sekirin’s index has so many holes and omissions that we might be better off without it: examining it you would not know that Tchertkov and Ruskin are referred to or that Mozart is referred to not only on page 99 but also on 110. The articles’ original accompanying photographs are mentioned in the texts but are nowhere to be seen, and Sekirin does not apologize.

I have read Sekirin’s translations of Tolstoy’s *Divine and Human* and *A Calendar of Wisdom*, and to his credit they may well have been labors of love. This collection, however, seems to have fallen off a shelf in Sekirin’s study, out of its folder, and across the floor. Sekirin, mistaking sawdust for gold, swept it into an envelope and sent it to North Carolina, where a reference-book editor, too busy to read it, had someone typeset it, and, before anyone knew what happened, out it popped from the printer’s oven. My North American friends, it is on your conscience if you ask your library to spend \$35 on this paperbound book.

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Donskov, A.A., Galagan, G. Ja., Gromova, L.D. (ed.):

Единение людей в творчестве Л. Н. Толстого/The Unity of People in Leo Tolstoy’s Works. Ottawa: Slavic Research Group at the University of Ottawa, 2002. x + 300 pp.; ISBN 0889273006.

The *Unity of People in Leo Tolstoy’s Works* is the result of the work of the Slavic Research Group at the University of Ottawa. In 1995 the University of Ottawa initiated a joint Russian–Canadian project on

“The Unity of People in the Works of Lev Tolstoy. Research and New Materials.” The present volume offers the reader some of these new materials. The book has two components: introductory articles by Andrew Donskov and Galina Galagan and excerpts from yet-unpublished drafts of most of Tolstoy’s major works—fiction and non-fiction.

In his article “The Search for Unity,” A. Donskov gives an overview of Tolstoy’s ideas on this subject, showing that it was not an obscure idea of Tolstoy’s late years but was present from the very beginning. Donskov focuses on the literary work and shows how the question of unity through love linked Tolstoy to some of the Russian sects of the nineteenth century, especially to the Doukhobors, thus highlighting the philosophical foundations of their future relations.

While Donskov’s article focuses on applications of the idea of unity in Tolstoy’s work, Galagan presents the philosophical and historical background of Tolstoy’s ideas and helps us understand them in their historical context as Tolstoy’s original reaction to the philosophy of his time as well as to the horrible wars and revolutions, all fought in the name of the public good. She presents Tolstoy’s questioning of this idea and his search for alternatives, which he finds in universal brotherhood and Christian love.

The introductions appear in the volume in Russian with their English translations, which seems a very good idea as it makes them accessible to a wider audience and enables the scholar to follow the precise terminology of the Russian text. Following these introductions, the volume presents excerpts from formerly unpublished manuscripts of Tolstoy’s works. These excerpts cover most of Tolstoy’s major works, fiction, and philosophical writings, from *Childhood* to *I Cannot Be Silent* and are chosen for their representation of the idea of unity. Some of the manuscripts show significant differences from formerly published versions: we can see, for example, that Natasha’s prayer during mass after her betrayal of Prince Andrey was originally planned as a presentation of the entire mass. Many of the manuscripts in this volume, however, differ only slightly from already published drafts or even from final versions. This makes the volume even more helpful for the Tolstoy scholar, as it allows insight into the nuances of the development of Tolstoy’s philosophy as well as details of his artistic process.

While Donskoy and Galagan have added very helpful footnotes and commentary to the excerpts, they leave the texts to speak for themselves and the scholar to interpret them. Sometimes a bit more contextualization would have been helpful. This is, however, only a slight disadvantage of this otherwise very insightful contribution to Tolstoy scholarship.

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Андреев (Фейн), Герман. Чему учил Граф Лев Толстой.
Москва: Издательский дом «Стратегия», 2004. 334
ст.; 79.00 р.

German Andreev's book is an attempt to spark new interest in Tolstoy "the great humanist" among Russians. Andreev is a propagandist for the relevance of Tolstoyan religious-philosophical thinking to Russia today. In his long introduction (3-35) he laments the sorry legacy of Soviet Communism which has yet to be overcome, namely, "egoism, human relationships not based on love, priority of impersonal structures (the government, parties, etc.) over the individual human being, boorish behavior [хамство] of people in their relations with one other, widespread prevalence of alcoholism, disrespect for the property of others, chauvinism, disregard for the rights of minorities, and so on" (3). According to Andreev, all of these problems would be exposed for what they are and would possibly even be mitigated if Tolstoy's worldview were given the recognition it deserves within the new Russia. But even before the victory of Bolshevism over the old Russia some great Russian thinkers failed to recognize or even denigrated the potential of Tolstoyan religious teachings. Andreev cannot abide the sometimes negative evaluations of Tolstoy made by the likes of Sergei Bulgakov, Ivan Il'in, Konstantin Leont'ev, Dmitrii Merezhkovskii, Vasilii Rozanov, Pavel Florenskii, Semen Frank, and a few others. To quote just one of Tolstoy's critics: "The faith in reason preached by Tolstoy is a vileness and a stench [гнусность и смрад]. Tolstoy's faith is a calloused, evil, and cruel stony growth in the heart which does not permit it to approach God; it is sedition against God; it is a monstrous extension of the human organism which wishes to subordinate even God to itself" (8). These fighting words of the good Father

Florenskii indicate what Andreev believes he must overcome in order to convince his fellow Russians that Tolstoy can contribute to the spiritual revitalization of Russia today. Even Aleksandr Solzhenitsyn and assorted other former Soviet dissidents sometimes get in the way of recognizing what Tolstoy has to offer to the Russians. (A long appendix [306-334] reprints Andreev's 1975 article attacking the volume of Soviet dissident writings *Из-под глыб* [1974] from a Tolstoyan viewpoint.) Tolstoy—unlike Solzhenitsyn, Shafarevich, and some other dissidents—did not have much use for Russian nationalism or for the Russian Orthodox Church. What Tolstoy wanted for Russians is what Russians still need today: simplicity of daily life, hard work, love of God and of one's neighbor, noninterference of the Orthodox Church in the lives of Russians, no participation in violence of any kind, and no nationalist or imperial pretensions. Andreev is a true Tolstoyan believer. Utilizing Solzhenitsyn's metaphor, he declares, "we need to pull the teachings of Tolstoy out from under the rubble" (333).

Andreev's book is divided into three parts. The first deals with Tolstoy's religious teachings overall: Tolstoy's concept of God (and of the Devil), the relationship of this God to Christ, the "meaning of life" in Tolstoy's worldview, and the importance of sin. The second part considers Tolstoy's religious teachings in relation to so-called "Russian national character," to the Russian government of Tolstoy's day, and to the revolutionary ferment of Tolstoy's time. The third part deals with the two most prominent frictions stirred up by Tolstoyan thought: religion versus science, and religion versus the Russian Orthodox Church. All three sections provide fairly accurate reports of what is generally known to Tolstoy scholars on these subjects, including the many changes of mind Tolstoy underwent and the many contradictions in his writings on these topics, so there is no need to summarize Andreev's sections here. The text is of course peppered with digressions on the current situation in Russia and on the many developments in Russian history which influenced Tolstoy or which Tolstoy influenced.

Andreev admits that Tolstoy was a "heretic," but points out that Tolstoy was also more tolerant than his Orthodox critics and the Russian Orthodox Church that essentially excommunicated him. Andreev grants that Tolstoy could be rather capricious in his recognition of authorities within the Bible—criticizing Paul's epistles