

походки” 284-85) or “Man in the Grey Frock-Coat” (“Человек в сером сюртуке” 352) will hopefully pique curiosity of the Tolstoy community.

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Donskov, Andrew. *Leo Tolstoy and the Canadian Doukhobors: An Historic Relationship*. Ottawa: Centre for Research on Canadian-Russian Relations, Carleton University, 2005. xiv + 473 pp.; \$25 (hardcover); ISBN 0889273200.

In this significant monograph, Andrew Donskov, known for a number of other books in Tolstoy scholarship, has brought together a wealth of material pertaining to the historic relationship between Tolstoy and the Doukhobors and the vital assistance Tolstoy rendered to their cause at the time of their emigration to Canada in 1899. Of course, it was his timely assistance, aided by Chertkov and other Tolstoyan sympathizers, which helped to bring about their immigration to Canada, an assistance that originated with his early attraction to the Doukhobors in the 1880s and 1890s.

Donskov’s book is the first thorough and profound research work on this important subject. It covers the whole history of the Tolstoy–Doukhobor relationship, including the pre-emigration period, and not only Tolstoy himself, but the oft-overlooked role of the members of his family as well.

To help us understand the spiritual development underlying Tolstoy’s interest in this group, in whom may be seen an embodiment of the Tolstoyan ideal, Donskov traces the writer’s own religious seekings and influences, including those of “kindred spirits” such as William L. Garrison, Adin Ballou, and Edward Bellamy. In the 1880s and 1890s Tolstoy was greatly interested in the American communal movement—“practical Christianity” as he called it in one of his letters to Maria Aleksandrovna Shmidt (ПСС 65: 144), in reality—a kind of utopia. Of course, these influences have been thoroughly explored elsewhere, but in this case Professor Donskov relates them specifically to Doukhobor practices and beliefs, in particular to the concept of “unity of people” which the Doukhobors exemplified. For Tolstoy the Doukhobors represented a *living example* of “practical Christianity,”

the religious communal movement—i.e., one of the possible utopias.

Added to that was the complex nature of Tolstoy’s relationship to the Church and the divergence in his views of Jesus Christ (more literal than mystical), all of which not only contributed to his growing affinity for the Doukhobors, but also provoked severe official criticism and sanctions on the part of both church and government hierarchies (Donskov devotes a whole chapter to this).

The formulation of these beliefs is outlined early in this volume as a natural prelude to our understanding of Tolstoy’s eventual attraction to and active participation in the Doukhobor cause and emigration, not only on the level of moral and public support but of substantial personal financial involvement as well.

It is particularly in this early exploration that Professor Donskov demonstrates a thorough familiarity with his subject—the result of years of scholarly dedication—which brings the pertinent historical facts into perspective.

As the book progresses, we are made privy to a collection of Doukhobor–Tolstoy materials. Of special interest here is an overview of contemporary Doukhobor activities concerning Tolstoy, including prominent Doukhobors such as J. J. Verigin Sr., Honorary Chairman of the Union of Spiritual Community of Christ (the largest Doukhobor organization in Canada today).

The opening chapter of the book presents a summarized history of the Doukhobor people, their obscure origins, and their eventual migration to Canada. Along the pathway of this history, we are also informed of Tolstoy’s interest in and assistance to other groups whose causes he likewise championed, such as the Molokans. This preliminary survey—aided by maps to show their movements in both Russia and Canada—serves as a good general summation of Doukhobor history, paving the way for a discussion of Tolstoy’s involvement with them. The volume also includes more than forty illustrations (photographs and reproductions of original manuscripts), which significantly enhance our understanding of the Tolstoy–Doukhobor connection as a whole and especially Tolstoy’s continuing pride of place among Doukhobors in Canada today.

Further, Donskov’s study is replete with a great many bibliographical references. Several of these deserve specific mention here: (a) *The Doukhobor Centenary in*

Canada (proceedings of a 1999 international conference at the University of Ottawa); (b) *Russian Roots & Canadian Wings*—a collection of Russian archival documents on the Doukhobors' history and emigration compiled and translated with annotations by Donskov's colleague, John Woodsworth; (c) *Sergey Tolstoy and the Doukhobors: A Journey to Canada*—a bilingual publication of the diary of Tolstoy's eldest son as he accompanied one of the boatloads of Doukhobors to Canada at the request of his father (edited with a critical essay by A. Donskov, translated by J. Woodsworth).

Indeed, several excerpts from this latter publication are included in *Leo Tolstoy and the Canadian Doukhobors*—a valuable addition, acquainting the reader with Sergey Tolstoy's own personal account of the Doukhobors, his letters home to Yasnaya Polyana, and also his father's concern not only for his son but for the welfare of the Doukhobors as a whole.

The volume also includes guest essays (albeit of varying quality) by three prominent contemporary Doukhobors, which reveal, each in their own way, aspects of Tolstoy's influence on the Canadian Doukhobors of today, thereby providing an inside look at the subject from three additional points of view.

These are followed by the reproduction of several entries from S. A. Tolstaya's memoirs and diary (some published here for the first time), as well as a number of letters by Tolstoy's contemporaries mentioning the Doukhobors. The latter include several significant excerpts from the correspondence (published by Legas of Ottawa in 1995) between Tolstoy and Doukhobor leader Peter ("the Lordly") Verigin.

For scholars who seek detail, a valuable series of appendices offers a timeline of events related to both Tolstoy and the Doukhobors, an exhaustive chronology of Tolstoy's letters mentioning Doukhobors, a list of publications by Sergej Tolstoy, and a copy of the questionnaire the author used to gather information on Tolstoy's role among the Canadian Doukhobors today.

This is an ambitious, inclusive monograph, based on largely hitherto unpublished archival materials, academic scholarship, and sociological data, offering a thorough and comprehensive study of a subject that certainly merits detailed exploration. An eminent Tolstoy specialist himself, Donskov is not averse to citing a variety of other experts on the subject, including the Doukhobors themselves. In this reviewer's opinion, he has succeeded

in bringing together—with meticulous analysis—a vast array of information and materials on the subject into a single unique volume, encompassing not only the factual history of the relationship but also Tolstoy's continuing spiritual presence among the Doukhobors to this day.

Galina Alekseeva

State Memorial Museum—Estate of
Leo Tolstoy at Yasnaya Polyana, Russia



Americans in Conversation with Tolstoy: Selected Accounts, 1887-1923. Ed. Peter Sekirin. Jefferson, North Carolina: McFarland & Co., 2006. 244 pp.; \$35 (paper); ISBN 078642253X.

For several of the American writers represented in this collection, the biggest trouble with Tolstoy seems to have been that he wasn't American and that he didn't listen to them; after hosting these drop-in visitors at lunch or dinner, sitting them by his side at the family table, Tolstoy had the gall to treat these Yankees as if their glib, simplistic ideas were glib or simplistic. He was so willful! He refused to throw over his convictions after talking for five minutes to enlightened swaggerers. Not more than one or two of our Americans here is able to add a compelling detail to our curiosity about all things Tolstoy.

On the other hand, I am grateful for being reminded of details, for the visitors pointing out and noticing what I have overlooked or forgotten in photographs and biographies—about the rough-hewn Yasnaya Polyana tennis court, of Tolstoy writing at his table, of the English fluency of the Tolstoy family, of the gracious, respectful reception accorded everyone. Even if all of the good in these pieces has already been plucked off and pasted into biographies, it is pleasant to be reminded.

Of the twenty-six pieces, I would photocopy four for keeps, and they total about thirty pages: Charles Johnson's "How Count Tolstoy Writes"; Ernest Howard Crosby's "Conversations with Ernest Crosby Embodying Personal Impressions of Count Leo Tolstoy"; Stephen Bonsul's "Tolstoy Prophesies the Fall of America"; and Theodore von Hafferberg's "A Vacation with Tolstoy."

Johnson relates: "He has no special habits with regard to pens and paper. And when a firm in Moscow conceived the idea of giving to the world a 'Tolstoyan pen,' it was discovered that on the subject of pens Count