

vidual passages are a mine of useful information.

The volume has been supplied with a preface, "Lev Tolstoy's 'Theology' and the Christian Faith," by the late Father Aleksandr Men'. This substantial essay provides a measured introduction both to the works presented in the volume and to Tolstoy's religious thought in general. Of special interest, particularly from the pen of a churchman, is the section devoted to the question of whether the "theological" writings of Tolstoy ought to retain any claim on the attention of the modern reader. The afterword, "Several Pages from the History of the Russian Soul," by Aleksandr Panchenko offers a detailed account of the intellectual and religious context in which Tolstoy's religious and philosophical meditations germinated and developed and in contrast to which they appeared.

It is unfortunate that Professor Galagan's book will not, after the lapse of so many years since its publication in 1991, be easy to obtain. It should have a place in any serious collection on Tolstoy and Russian literature.

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L. N. Tolstoy i F. A. Zheltov. Compiled by L. V. Gladkova, edited by Andrew Donskov. Tolstoy Series 2. Ottawa: Slavic Research Group at the University of Ottawa and Moscow: L. N. Tolstoy State Museum, 1999. Pp. x + 155.

This second volume in the Tolstoy Series represents a fourth exchange of letters between Tolstoy and Old Believers. Professor Donskov has previously edited volumes of correspondence with P. V. Verigin (1995), T. M. Bondarev (1996), and M. P. Novikov (1996). Although less known than these correspondents, F. A. Zheltov deserves to share their company. Like Bondarev and Novikov, Zheltov was a peasant writer. He published short stories, memoirs, and tracts on moral and religious subjects characterized by independent religious and philosophical

thinking stemming from his Molokan upbringing. Deeply impressed by *Confession* and *What I Believe*, in April 1887 Zheltov introduced himself to Tolstoy in a letter that described his religious point of view and his vocation as a writer, asking for guidance in both areas. Tolstoy complied, helping him publish a story "On the Volga" and beginning an exchange of some 65 letters, written mostly over the next ten years, with brief exchanges in 1900 and 1909. Their correspondence discussed moral and spiritual questions, touching upon elements of Christ's teachings, Tolstoy's own writings, details from the life of Molokan peasants, how best to respond to the famine, and principles of raising and educating children.

This volume contains the extant letters, 51 in all, as well as a short verse to Tolstoy and an essay "On Life as Faith in Christ," both by Zheltov. Fourteen of Tolstoy's letters have survived, all previously published in the Jubilee Edition of his works. (There are references in the correspondence to six or seven lost Tolstoy letters, and Zheltov recalled a total of 27 or 28.) Tolstoy's texts gain immeasurably when studied in the context of a two-sided correspondence. For example, in a letter of 29 April 1890 Tolstoy explained his views of marriage as a non-Christian institution just when he was finishing his "Afterword" to *Kreutzer Sonata*. This explanation came in response to Zheltov's questions about marriage, first raised in his letter of 16 March, written after meeting with Tolstoy and discussing marriage, and requesting an explanation of the famous verses of Matthew 19, and then raised again in his letter of 12 April after reading Tolstoy's story (in manuscript, of course). No less interesting is Zheltov's response (on 21 May) which displayed quite a different understanding of marriage and related it to the upbringing of children.

Zheltov's letters, several of which constitute lengthy essays, present valuable responses to Tolstoy's works. For example, as a member of a pacifist and non-resistant community of Old Believers, Zheltov reacted quite unexpectedly to *The Kingdom of God is Within You*, Tolstoy's

vigorous attack on violence, government, organized religion, and all forms of coercion. In response to this tract, on 12 May 1894 Zheltov wrote a detailed letter that explained how "evil does not exist for the Christian," who "lives not in the external world, but is liberated from it." Remarkably, the letter contained no reaction to the non-resistance at the root of Tolstoy's philosophy, with which he opened the work. (Earlier Zheltov, after reading a translation of Adin Ballou's *Catechism of Non-Resistance* given him by Tolstoy, asked whether it was complete.) Tolstoy reacted sharply to Zheltov's interpretation, writing shortly after 23 May: "I received your third letter and will not hide from you that I did not like its content." He lectured his correspondent on how "love without deeds is moribund" and how institutional evil was a reality. He finished: "I have been persecuted and you will be persecuted. This is what I think about your letter. May God help you be in love and in truth."

On other topics the two more often agreed, as for example on questions of the divinity of Christ, of the proper education of children, on the nature of prayer, and the nature of work. Tolstoy's influence on Zheltov is apparent, as in the latter's detailed suggestion of how best to deal with the famine ravaging the peasants of the lower Volga region. On 30 November 1891 Zheltov wrote that suffering could be ameliorated, if not eliminated, by the same "miracle" Christ performed when feeding the multitude with a few loaves of bread: "Let the rich open the granaries which hold stores of grain in the millions, send this grain to those places where there is none, and everyone will eat his fill and will be sated until there is new grain and there will even be leftovers." This echoed Tolstoy's explanation of the essence of Christ's miracles.

The editor's introduction to the correspondence places these letters in their historical, biographical, and ideological contexts. Particularly valuable are complete texts of Zheltov's autobiography and bibliography written for S. A. Vengerov and his notes for the Jubilee Edition describing his correspondence and acquaintance

with Tolstoy. The edition concludes with V. Bashkirov's 1997 article which provided details of the previously unknown last 20 years of Zheltov's life, to 14 January 1938, when he was executed for counter-revolutionary propaganda.

The letters themselves were compiled and annotated by Ludmila Gladkova of the State Museum of L. N. Tolstoy in Moscow. The quality of the textual work is excellent, in the best tradition of this venerable institution. (Happily, opposite a rare misprint on page 78 is the correct text—Matt. 19—in a photocopy of the same letter!) One might wish for more textual history and criticism in this volume. The history of the letters is interesting, and the edition would benefit from commentary on missing letters (some were burned), on the texts of Tolstoy's letters (including corrections to texts in the Jubilee Edition), and on discrepancies between Zheltov's count of letters and the number of extant texts. Nonetheless, this edition opens wide the doors to further study. More research on Zheltov himself is needed to clarify such details as the discrepancy in his date of birth: was it 12 February or 12 March 1859? Further analysis of Tolstoy's relation to peasant writers and Old Believers will deepen our understanding of their contribution to his thinking. This collection of letters gives us important new materials for research and criticism and makes a major contribution to the advancement of Tolstoy studies.

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