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pragmatic resignation to positive psychology's "naïve can-doism that overlooks large swaths of human experience" (100).

Perhaps Kaufman's study may leave some *War and Peace* aficionados thirsting for more in-depth analysis; after all, his close readings of specific passages serve to interpret and clarify, but they do not explore the minutiae of the text. In other words, Kaufman explains the meaning of the text without engaging the formal components which comprise or construct this meaning. While this scanty attention to literary devices and detail flouts scholarly convention, it is perfectly appropriate for Kaufman's objective. By privileging content over form and omitting critical citation, he succeeds at creating an accessible literary study, a kind of "pop-criticism" designed to bring the novel to audiences outside of the "narrow population of fellow academics" already "trafficking" in these ideas (58). The result is a fresh blend of textual inquiry, Tolstoyan biography, Kaufman's autobiography, and easily flowing philosophical reflection bound to engage both first-time readers and experienced enthusiasts of the novel.

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Charlotte Alston. *Tolstoy and His Disciples: The History of a Radical International Movement*. London: I.B. Tauris & Co., 2014. Illustrations. Bibliography. Index. x + 309 pp. \$80.88 (cloth).

There is a widespread cliché about Leo Tolstoy: he is acknowledged as one of the best prose writers in world literature, but at the same time his philosophy is generally considered to be boring, dogmatic, and utopian. Nevertheless, even during his lifetime there were numerous adherents to Tolstoy's thought, first in Russia, and later abroad. Among the structural problems that so-called Tolstoyans encountered was that the writer did not want to consider himself a leader of a movement, let alone this particular one. Instead, he sought to convince every single individual of the truth of his philosophy. He envisioned the Tolstoyan movement as a group of individuals that shared the same ideals, not as an organization. This is why he dedicated the last thirty years of his long life to corresponding with people from all over the world—the list of individuals who sought—and received—his advice is enormous. The task of preaching an existential truth, which Tolstoy believed to be superior to Christianity and other traditional religions alike, outweighed the task of producing literary works.

Tolstoy's teaching consisted of six basic elements: 1) there is no personal god; 2) rationality and belief do not contradict each other; 3) in every human being there is a godly power that needs to be awakened; 4) all religious teachers and philosophers around the globe sense this truth, but are unable to convey it with clarity; 5) every organization or institution—the worst of which he considered the state and the church—enslaves man and should be abolished; and 6) violence must be obliterated by non-resistance to evil. Tolstoy did not want to have followers because this would have implied the establishment of a new hierarchical structure—a Tolstoyan church, as it were. Doing so, of course, only meant replacing one evil by another.

Much research exists on Tolstoy's moral treatises and the narrative enactment of his "philosophy" in his literary prose. But the realization of Tolstoyan ideas after his death has commonly escaped critical attention. This is why Charlotte Alston's book is an especially welcome addition. Alston starts off with a description of Tolstoyan communities and publications after the October revolution. The situation of Tolstoy's followers under the Bolshevik regime was precarious. On the one hand, they enjoyed the protection of Bolshevik editor Vladimir Bonch-Bruевич; on the other hand, they experienced severe repercussions when they refused to serve during the Civil War. By August 1920, seventy-two conscientious objectors were shot (39). During the Great Terror, members of communes were arrested and sentenced to labor camps.

Alston then proceeds to describe the dissemination of Tolstoy's work abroad. The influence of the French critic Eugène Melchior de Vogüé cannot be overestimated here. It was de Vogüé who introduced the works of Tolstoy and many other Russian prose writers to the French reading public. Yet, the public's interest in Tolstoy was not exclusively literary: the American lawyer Ernest Howard Crosby and the Finnish author Arvid Järnefelt experienced a religious conversion after they read Tolstoy's writings. Both resigned from their careers and tried to live a just life according to Tolstoyan moral principles. Tolstoyan thought resonated with, in addition to vegetarians and advocates of virginity, conscientious objectors to military service, such as Albert Škarvan in Austria-Hungary and Johannes van der Veer in the Netherlands.

Britain was especially receptive to Tolstoy's ideas. In Croydon, a Brotherhood Church was established; a colony in Purleigh (Essex) followed. In 1897, Tolstoy's impresario Vladimir Chertkov was expelled from Russia and settled near Bournemouth. In 1900, Chertkov launched a publishing house under the name "The Free Press." Additionally, he set up an archive for Tolstoy's manuscripts. However, Chertkov's volatile and possessive character made it difficult for British followers of Tolstoyan thought to cooperate with him.

Alston then moves on to examine the lifestyle of Tolstoyan communities. The engagement for peace, anti-militarism, and anti-imperialism coincided with the Spanish-American War (1898), the Boer War, and the war in the Philippines (both 1899–1902). In 1901 Tolstoy was considered a candidate for the newly established Nobel Peace Prize. Tolstoy's unconditional pacifism also influenced Gandhi. Other elements in Tolstoy's thought were vegetarianism and abstention from sex. The introduction of Christian economic principles proved especially difficult in Tolstoyan communities because unequal contributions to the common life caused dismay.

In her last chapter, Alston describes the legacies of Tolstoyan communities. Many of Tolstoy's adherents turned to a different form of social responsibility, as they either chose socialism or turned non-resistance to evil into non-violent resistance. Eventually, all Tolstoyan communities disappeared because the ideologically motivated absence of an organizational structure disabled the movement.

Alston gives valuable insights into the history of the Tolstoyan movement. Especially interesting are her new archival findings. Unfortunately, she concentrates very much on the British situation while she discusses other locations, including the United States, India, the Netherlands, and Hungary, only marginally. As a result, her account appears a bit unbalanced. Nevertheless, her book is an important contribution to the scholarship on Tolstoy and the influence of his philosophy on international social thought.

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Pamela Davidson. *Bibliografiia prizhiznennykh publikatsii proizvedenii Viacheslava Ivanova: 1898–1949*. Pod redaktsiei K. Iu. Lappo-Danilevskogo. SPb: Kalamos, 2012. Indices. 340 pp. Paper.

In 1996, Pamela Davidson published an annotated guide to the critical literature on Viacheslav Ivanov. In ways too rarely acknowledged, that book significantly raised the level of Ivanov scholarship, allowing both specialists and neophytes a thorough and reliable overview of almost a century's worth of secondary literature. The present volume complements that earlier work by providing the first full bibliography—comprising 627 items—of primary works that Ivanov published during his lifetime. Not only does Davidson list all of Ivanov's original works; she even includes the numerous translations and editions that he was involved in (for example, the translation of *Madame Bovary*, for which he served as editor). Still more astonishing is the inclusion of translations of Ivanov's writings into other languages. Just to catalogue Ivanov's own