

FROM THE EDITOR:

Among the pleasures awaiting me upon assuming the tasks of editor of the Tolstoy Studies Journal was that books about Tolstoy began to arrive in the mail. One that I was particularly pleased to receive was a new edition of *What Then Must We Do?* (Devon: Green Books, 1991: Green Classic Series. \$22.00) in the Aylmer Maude translation. While completing my book on Anna Karenina and the Woman Question I re-read this work and was moved on many levels: by the numerous parallels between Moscow of the 1880s and New York City of the 1980s, by the power of Tolstoy's descriptions and by his characteristic sama-kritika in acknowledging his failure, not only to launch a charitable movement, but even to identify who the recipients of such charity ought to be. His account of the poor-houses of Moscow in particular resonated with newspaper descriptions of New York's homeless hotels. I began recommending the work to friends and students who, however, were unable to obtain it, as it has been out of print since the mid-sixties. Its reappearance is thus particularly welcome, even if it strikes us as somewhat strange to see Tolstoy enlisted as a classic in the Green movement. His presence on such a list testifies to a renewed general appreciation of Tolstoy the thinker; a tendency that has also been apparent in Western Tolstoy scholarship beginning with Richard Gustafson's seminal *Leo Tolstoy: Resident and Stranger* (Princeton University Press, 1986).

The Roundtable Discussion in this issue reflects the extent to which the status of Tolstoy's post-conversion writings has become an issue in contemporary scholarship. The recent publication of Rimvydas Silbajoris' study *Tolstoy's Aesthetics and His Art* (Slavica, 1991) gives us another key monograph establishing a unitarian view of Tolstoy, or what Gary Saul Morson in his Review Article, terms a "uniformitarianist" position. As Charles Moser's commentary in the Roundtable suggests, Silbajoris' book also emphasizes the, perhaps coincidental, affinities of Tolstoy's aesthetic views with those of the utilitarian radical critics, a reading which makes Tolstoy's place among the Greens less surprising.

The impact of such revisionary readings of Tolstoy seems to have stimulated considerable interest in Tolstoy in the academy where, as the editor of Tolstoy Studies Journal, I have been delighted to receive numerous excellent submissions for this and future issues, as well as word of ongoing projects on Tolstoy. David Sloane, Tufts University, whose essay on "Pushkin's Legacy in Anna Karenina" appears in this issue, is engaged in writing a book on Pushkin's influence throughout Tolstoy's oeuvre. Duffield White, Wesleyan University, is writing a book on Tolstoy's early stories; his study of "The Raid," published here, is representative of the approach he will take in his monograph. Donna Orwin has just completed her study of Tolstoy's creative evolution in

the period between War and Peace and Anna Karenina. Susan Amert, University of Delaware, is beginning a study of Dostoevsky and Tolstoy. Philip Rogers, SUNY-Binghamton, is working on a book on Tolstoy and the English novel; his articles on this topic have appeared most recently in Comparative Literature. Gary Saul Morson is writing a book on Anna Karenina and a theory of prosaics. I would invite others engaged in Tolstoy research to submit news of their works in progress to future issues of the journal.

The articles in this issue represent investigations into the entire spectrum of Tolstoy's oeuvre, from his earliest work, in Duffield White's study of the evolution of "The Raid," to his post-conversion confessional work, The Kreutzer Sonata, elucidated here by Liza Knapp as a text showing affinities with Platonic dialogue. Tolstoy is also considered from a comparative viewpoint, in David Sloane's study of Pushkin's influence on Tolstoy and in Dragan Milivojevic's examination of the parallels between Tolstoy's concepts of identity and vocation and similar notions in Hinduism. Finally, Jane Gary Harris offers a summary of Bitsilli's reading of Tolstoy between the poles of life and death.

It is an honor to assume the editorship of this publication at this very promising and exciting time in Tolstoy studies. I am deeply indebted to Professor Kathleen Parthé, whose excellent work in establishing this periodical has simplified my task in beginning a new series of issues. In the next several numbers, two special issues are planned, on "Tolstoy and the West" and on "Tolstoy and Sexuality" (deadlines for submissions are given at the back of this issue). In addition, I would like to invite the submission of translations of less well-known or poorly disseminated works by Tolstoy that might enhance these special issues, as well as regular issues of the journal.

In closing, I would like to draw the attention of potential authors to the style guide now printed at the back of each issue and to encourage the timely submission of manuscripts. I look forward to receiving more books and articles on Tolstoy in the coming year.

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New York City