

CHAPTER X

Soon after his admission to the Masonic Brotherhood, Pierre went to the Kiev province, where he had the greatest number of serfs, taking with him full directions which he had written down for his own guidance as to what he should do on his estates.

When he reached Kiev he sent for all his stewards to the head office and explained to them his intentions and wishes. He told them that steps would be taken immediately to free his serfs—and that till then they were not to be overburdened with labor, women while nursing their babies were not to be sent to work, assistance was to be given to the serfs, punishments were to be admonitory and not corporal, and hospitals, asylums, and schools were to be established on all the estates. Some of the stewards (there were semiliterate foremen among them) listened with alarm, supposing these words to mean that the young count was displeased with their management and embezzlement of money, some after their first fright were amused by Pierre's lisp and the new words they had not heard before, others simply enjoyed hearing how the master talked, while the cleverest among them, including the chief steward, understood from this speech how they could best handle the master for their own ends.

The chief steward expressed great sympathy with Pierre's intentions, but remarked that besides these changes it would be necessary to go into the general state of affairs which was far from satisfactory.

Despite Count Bezúkhov's enormous wealth, since he had come into an income which was said to amount to five hundred thousand rubles a year, Pierre felt himself far poorer than when his father had made him an allowance of ten thousand rubles. He had a dim perception of the following budget:

About 80,000 went in payments on all the estates to the Land Bank, about 30,000 went for the upkeep of the estate near Moscow, the town house, and the allowance to the three princesses; about 15,000 was given in pensions and the same amount for asylums; 150,000 alimony was sent to the countess; about 70,000 went for interest on debts. The building of a new church, previously begun, had cost about 10,000 in each of the last two years, and he did not know how the rest, about 100,000 rubles, was spent, and almost every year he was obliged to borrow. Besides this the chief steward wrote every year telling him of fires and bad harvests, or of the necessity of rebuilding factories and workshops. So the first task Pierre had to face was one for which he had very little aptitude or inclination—practical business.

He discussed estate affairs every day with his chief steward. But he felt that this did not forward matters at all. He felt that these consultations were detached from real affairs and did not link up with them or make them move. On the one hand, the chief steward put the state of things to him in the very worst light, pointing out the necessity of paying off the debts and undertaking new activities with serf labor, to which Pierre did not agree. On the other hand, Pierre demanded that steps should be taken to liberate the serfs, which the steward met by

showing the necessity of first paying off the loans from the Land Bank, and the consequent impossibility of a speedy emancipation.

The steward did not say it was quite impossible, but suggested selling the forests in the province of Kostromá, the land lower down the river, and the Crimean estate, in order to make it possible: all of which operations according to him were connected with such complicated measures—the removal of injunctions, petitions, permits, and so on—that Pierre became quite bewildered and only replied:

“Yes, yes, do so.”

Pierre had none of the practical persistence that would have enabled him to attend to the business himself and so he disliked it and only tried to pretend to the steward that he was attending to it. The steward for his part tried to pretend to the count that he considered these consultations very valuable for the proprietor and troublesome to himself.

In Kiev Pierre found some people he knew, and strangers hastened to make his acquaintance and joyfully welcomed the rich newcomer, the largest landowner of the province. Temptations to Pierre's greatest weakness—the one to which he had confessed when admitted to the Lodge—were so strong that he could not resist them. Again whole days, weeks, and months of his life passed in as great a rush and were as much occupied with evening parties, dinners, lunches, and balls, giving him no time for reflection, as in Petersburg. Instead of the new life he had hoped to lead he still lived the old life, only in new surroundings.

Of the three precepts of Freemasonry Pierre realized that he did not fulfill the one which enjoined every Mason to set an example of moral life, and that of the seven virtues he lacked two—morality and the love of death. He consoled himself with the thought that he fulfilled another of the precepts—that of reforming the human race—and had other virtues—love of his neighbor, and especially generosity.

In the spring of 1807 he decided to return to Petersburg. On the way he intended to visit all his estates and see for himself how far his orders had been carried out and in what state were the serfs whom God had entrusted to his care and whom he intended to benefit.

The chief steward, who considered the young count's attempts almost insane—unprofitable to himself, to the count, and to the serfs—made some concessions. Continuing to represent the liberation of the serfs as impracticable, he arranged for the erection of large buildings—schools, hospitals, and asylums—on all the estates before the master arrived. Everywhere preparations were made not for ceremonious welcomes (which he knew Pierre would not like), but for just such gratefully religious ones, with offerings of icons and the bread and salt of hospitality, as, according to his understanding of his master, would touch and delude him.

The southern spring, the comfortable rapid traveling in a Vienna carriage, and the solitude of the road, all had a gladdening effect on

Pierre. The estates he had not before visited were each more picturesque than the other; the serfs everywhere seemed thriving and touchingly grateful for the benefits conferred on them. Everywhere were receptions, which though they embarrassed Pierre awakened a joyful feeling in the depth of his heart. In one place the peasants presented him with bread and salt and an icon of Saint Peter and Saint Paul, asking permission, as a mark of their gratitude for the benefits he had conferred on them, to build a new chantry to the church at their own expense in honor of Peter and Paul, his patron saints. In another place the women with infants in arms met him to thank him for releasing them from hard work. On a third estate the priest, bearing a cross, came to meet him surrounded by children whom, by the count's generosity, he was instructing in reading, writing, and religion. On all his estates Pierre saw with his own eyes brick buildings erected or in course of erection, all on one plan, for hospitals, schools, and almshouses, which were soon to be opened. Everywhere he saw the stewards' accounts, according to which the serfs' manorial labor had been diminished, and heard the touching thanks of deputations of serfs in their full-skirted blue coats.

What Pierre did not know was that the place where they presented him with bread and salt and wished to build a chantry in honor of Peter and Paul was a market village where a fair was held on St. Peter's day, and that the richest peasants (who formed the deputation) had begun the chantry long before, but that nine tenths of the peasants in that villages were in a state of the greatest poverty. He did not know that since the nursing mothers were no longer sent to work on his land, they did still harder work on their own land. He did not know that the priest who met him with the cross oppressed the peasants by his exactions, and that the pupils' parents wept at having to let him take their children and secured their release by heavy payments. He did not know that the brick buildings, built to plan, were being built by serfs whose manorial labor was thus increased, though lessened on paper. He did not know that where the steward had shown him in the accounts that the serfs' payments had been diminished by a third, their obligatory manorial work had been increased by a half. And so Pierre was delighted with his visit to his estates and quite recovered the philanthropic mood in which he had left Petersburg, and wrote enthusiastic letters to his "brother-instructor" as he called the Grand Master.

"How easy it is, how little effort it needs, to do so much good," thought Pierre, "and how little attention we pay to it!"

He was pleased at the gratitude he received, but felt abashed at receiving it. This gratitude reminded him of how much more he might do for these simple, kindly people.

The chief steward, a very stupid but cunning man who saw perfectly through the naïve and intelligent count and played with him as with a toy, seeing the effect these prearranged receptions had on Pierre, pressed him still harder with proofs of the impossibility and above all the uselessness of freeing the serfs, who were quite happy as it was.

Pierre in his secret soul agreed with the steward that it would be

difficult to imagine happier people, and that God only knew what would happen to them when they were free, but he insisted, though reluctantly, on what he thought right. The steward promised to do all in his power to carry out the count's wishes, seeing clearly that not only would the count never be able to find out whether all measures had been taken for the sale of the land and forests and to release them from the Land Bank, but would probably never even inquire and would never know that the newly erected buildings were standing empty and that the serfs continued to give in money and work all that other people's serfs gave—that is to say, all that could be got out of them.