

CHAPTER XXV

During that year after his son's departure, Prince Nicholas Bolkónski's health and temper became much worse. He grew still more irritable, and it was Princess Mary who generally bore the brunt of his frequent fits of unprovoked anger. He seemed carefully to seek out her tender spots so as to torture her mentally as harshly as possible. Princess Mary had two passions and consequently two joys—her nephew, little Nicholas, and religion—and these were the favorite subjects of the prince's attacks and ridicule. Whatever was spoken of he would bring round to the superstitiousness of old maids, or the petting and spoiling of children. "You want to make him"—little Nicholas—"into an old maid like yourself! A pity! Prince Andrew wants a son and not an old maid," he would say. Or, turning to Mademoiselle Bourienne, he would ask her in Princess Mary's presence how she liked our village priests and icons and would joke about them.

He continually hurt Princess Mary's feelings and tormented her, but it cost her no effort to forgive him. Could he be to blame toward her, or could her father, whom she knew loved her in spite of it all, be unjust? And what is justice? The princess never thought of that proud word "justice." All the complex laws of man centered for her in one clear and simple law—the law of love and self-sacrifice taught us by Him who lovingly suffered for mankind though He Himself was God. What had she to do with the justice or injustice of other people? She had to endure and love, and that she did.

During the winter Prince Andrew had come to Bald Hills and had been gay, gentle, and more affectionate than Princess Mary had known him for a long time past. She felt that something had happened to him, but he said nothing to her about his love. Before he left he had a long talk with his father about something, and Princess Mary noticed that before his departure they were dissatisfied with one another.

Soon after Prince Andrew had gone, Princess Mary wrote to her friend Julie Karágina in Petersburg, whom she had dreamed (as all girls dream) of marrying to her brother, and who was at that time in mourning for her own brother, killed in Turkey.

Sorrow, it seems, is our common lot, my dear, tender friend Julie.

Your loss is so terrible that I can only explain it to myself as a special providence of God who, loving you, wishes to try you and your excellent mother. Oh, my friend! Religion, and religion alone, can—I will not say comfort us—but save us from despair. Religion alone can explain to us what without its help man cannot comprehend: why, for what cause, kind and noble beings able to find happiness in life—not merely harming no one but necessary to the happiness of others—are called away to God, while cruel, useless, harmful persons, or such as are a burden to themselves and to others, are left living. The first death I saw, and one I shall never forget—that of my dear sister-in-law—left that impression on me. Just as you ask destiny why your splendid brother had to die, so I asked why that angel Lise, who not only never wronged

anyone, but in whose soul there were never any unkind thoughts, had to die. And what do you think, dear friend? Five years have passed since then, and already I, with my petty understanding, begin to see clearly why she had to die, and in what way that death was but an expression of the infinite goodness of the Creator, whose every action, though generally incomprehensible to us, is but a manifestation of His infinite love for His creatures. Perhaps, I often think, she was too angelically innocent to have the strength to perform all a mother's duties. As a young wife she was irrefragable; perhaps she could not have been so as a mother. As it is, not only has she left us, and particularly Prince Andrew, with the purest regrets and memories, but probably she will there receive a place I dare not hope for myself. But not to speak of her alone, that early and terrible death has had the most beneficent influence on me and on my brother in spite of all our grief. Then, at the moment of our loss, these thoughts could not occur to me; I should then have dismissed them with horror, but now they are very clear and certain. I write all this to you, dear friend, only to convince you of the Gospel truth which has become for me a principle of life: not a single hair of our heads will fall without His will. And His will is governed only by infinite love for us, and so whatever befalls us is for our good.

You ask whether we shall spend next winter in Moscow. In spite of my wish to see you, I do not think so and do not want to do so. You will be surprised to hear that the reason for this is Buonaparte! The case is this: my father's health is growing noticeably worse, he cannot stand any contradiction and is becoming irritable. This irritability is, as you know, chiefly directed to political questions. He cannot endure the notion that Buonaparte is negotiating on equal terms with all the sovereigns of Europe and particularly with our own, the grandson of the Great Catherine! As you know, I am quite indifferent to politics, but from my father's remarks and his talks with Michael Ivánovich I know all that goes on in the world and especially about the honors conferred on Buonaparte, who only at Bald Hills in the whole world, it seems, is not accepted as a great man, still less as Emperor of France. And my father cannot stand this. It seems to me that it is chiefly because of his political views that my father is reluctant to speak of going to Moscow; for he foresees the encounters that would result from his way of expressing his views regardless of anybody. All the benefit he might derive from a course of treatment he would lose as a result of the disputes about Buonaparte which would be inevitable. In any case it will be decided very shortly.

Our family life goes on in the old way except for my brother Andrew's absence. He, as I wrote you before, has changed very much of late. After his sorrow he only this year quite recovered his spirits. He has again become as I used to know him when a child: kind, affectionate, with that heart of gold to which I know no equal. He has realized, it seems to me, that life is not over for him. But together with this mental change he has grown physically much weaker. He has become thinner and more nervous. I am anxious about him and glad he is taking this trip abroad which the doctors recommended long ago. I hope it will cure him. You write that in Petersburg he is spoken of as one of the most active, cultivated, and capable of the young men. Forgive my vanity as a

relation, but I never doubted it. The good he has done to everybody here, from his peasants up to the gentry, is incalculable. On his arrival in Petersburg he received only his due. I always wonder at the way rumors fly from Petersburg to Moscow, especially such false ones as that you write about—I mean the report of my brother's betrothal to the little Rostóva. I do not think my brother will ever marry again, and certainly not her; and this is why: first, I know that though he rarely speaks about the wife he has lost, the grief of that loss has gone too deep in his heart for him ever to decide to give her a successor and our little angel a stepmother. Secondly because, as far as I know, that girl is not the kind of girl who could please Prince Andrew. I do not think he would choose her for a wife, and frankly I do not wish it. But I am running on too long and am at the end of my second sheet. Good-by, my dear friend. May God keep you in His holy and mighty care. My dear friend, Mademoiselle Bourienne, sends you kisses.

MARY