

# ESSAYS OF POEPL'S LITERATURE

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## PREFACE

The following essays, printed as separate articles in the Journal "Russian Treasures" (Russkoe Bogelstvo) in ~~1888~~ 1892 serve a double purpose:

1) To summarize, or rather to give a general view of the one of the most systematic and fruitful movements of the last time - the activity (work) of the "Intelligentsia" in for the benefit of public education ~~during~~ through literature

2) To help in explaining of ~~p~~ in answering questions which arise because of it.

How much both these aims are achieved - the reader is to be the Judge; The author can only say this: without claiming it to be faultless, nevertheless he tried to make it as objective as possible and <sup>in order</sup> to be able to take a part lay a brick into a living and truly fruitful ~~the~~ cause.

# Chapter 1

## The populist activity of the Intelligentsia

Before the reform. <sup>masses</sup> working for the people, but not in its surroundings, not with its help and even in spite of its consciousness.

After the reform - the activity publicist + activity, even if was transferred ~~out the~~ into the country, nevertheless maintained the characteristics of its pre-reform predecessor: - work for the masses in order to raise them up to a cultured society, without the help of the masses themselves in spite of their consciousness and if it is unavoidable, even against their will.

All the directions in the activity of the Intelligentsia <sup>for the masses</sup> described in this chapter - cultural - educational, educational - populist and practical - Tolstoyan, - were reflected most clearly in the attempts of the Intelligentsia to create peoples literature: in direction and to be an intelligent - people's book of the last 30 years.

Chapter II

The mass reader

The word "narod" (masses, people). It was used ~~very~~ very widely during the last 30-40 years, but its meaning is still not to ~~clear~~ clear, there is no clear description what part of the "nation" it represents.

For a very long time the country in growing quantities extracts from itself whole classes of people, who break the connection with the earth + peasant's life. Beside of the permanent worker, who was torn away from "earth" because of economical reasons, "from the country are exiting personalities, who economically are much above the peasants. This is the second class - Kulaks, and various small clerks working for the industrialists and land owners as well as the class of workers

In spite of the difference between the workers and the ~~our~~ peasants who left the country, both of them after leaving the land (earth) create the transitional tip - from country life to a life style of a cultural society. Neither of them brings anything ~~new~~ new, own

but rather being grafted into the cultural society. This transitional group is also more literate. It is easier for a "baron" or even a clerk to keep children in school 5-6 years. Living in the cities they can better afford to ~~keep~~ give them secondary education. They print some newspapers, and they read much more ~~the~~ Most of the copies of Pushkin's 1,500,000 distributed in 1887 was found in the hands of this kind of readers.

The peasants ~~of~~ on the other hand don't know Pushkin, literacy is very low.

The difference between the peasants and the ones who broke away from them is tremendous. Anton Rubakin says: "The factory and the country - they each has a different physiognomy, different tastes in, different preparation, different needs."

People's (masses) literature is different for the peasants, than for other parts of the nation.

Therefore when we speak about people's literature we will have in mind only the peasant-landworker.

At the present time there are a few types of ~~schools in~~ country schools: ministerial, ~~parochial~~, schools of the Ziemstvo, ministerial, parochial, and ~~peas~~ schools of literacy for peasants. They are all different, but the <sup>number</sup> <sup>of</sup> <sup>them</sup> <sup>are</sup> the best of them all are the schools of Ziemstvo. The Ziemstvo devoted a lot of their budget for the education of their people. Within a quarter of a century they accomplished a lot in the field of education, which completely was absent before 1864. Also the teachers who were semiliterate before, were of much better quality. But only when we talk about pre-liberation peasantry.

After the liberation of the peasants, the expectation was that schools will not only teach how to read and write, but they will also teach how to respect justice, law. ~~They~~ There was expected from the schools to widen the horizon of the peasants, to teach them how to look at the whole world. But this was not the case. The only thing the schools teach was literacy, nothing more. The main reason for this inadequacy was the short time a student

could spend in school. (15-21) months.

and school age is - 7-12 years.

The peasant could not afford to let a child be in school for more than 3 years or when a child reached 12 years.

In addition, the number of students is 60 or sometimes even 160 with one only teacher. ~~The major~~ many schools even now don't have libraries.

But if even this type of school (The school of the "Zemstvo" could not meet the expectations, the others were much worse. The parochial school (2 years program) or even less the school of literacy - were even less equipped. The ministerial schools with a course 5-6 years has a much wider curriculum, but unfortunately we have very few schools like this, and even in the existent schools, the higher grades have very few students.

So we see, that under present circumstances, people's (public) school even the "Zemstvo" school, cannot give its "students" a decent education.

### III

We are going to talk about reading as far as public education. What kind of a reader can the public school create?

According to Kofz + Shekhovskiy a middle zemstvo school could within 3 years "can teach a student to read and comprehend, having in mind only reading of ~~the textbook~~ of the textbook and a light folks story.

But the situation is ~~not~~ even worse if instead of a student of a Zemstvo school we will have a plain "literate" peasant, who went to a parochial school. Here the level is much lower.

A two year ministrel school produces graduates with a higher literacy level. However as far as rising the general level of literacy, these schools don't count for much, since the number of graduates this kind of schools is very limited. Also they are very few. In 1884 they accounted for 3% of all public schools, and most of them were located not in the villages, but towns and cities.

Among the peasants long before the intelligentsia started to care about the masses, there was a "need of literacy" and



before official schools were formed, the already had these schools of literacy"

From the time when society took upon itself to educate the masses until the 80- it generally deplored these schools, and even, and the reason for it was that they were considered as an obstacle in creating the "Zemstvo" schools.

However the experience of the 70-5 made society understand that under the circumstances, this was the only way and also the cheapest way to spread literacy

So in 1884 The St. Petersburg Committee of literacy appealed to all Land Departments to support these schools. This kind of inexpensive education of the peasantry. It was also important that it was born within their life and it showed to be successful. This was a turn around in the approach of the "Zemstvo" (Land owners) to these schools.

A similar change in attitude towards these schools occurred from the Government. They called it in house learning. In 1889 the Ministry of Education openly admitted that this in house learning is most important. "it is necessary to support the

in house learning ~~are to create~~ or create so called "little schools of literacy"

The number of these schools is tremendous. In certain places they number tens of thousands and very often outnumber the official schools. The profile of the teachers varies but naturally, their level is much lower than in the official schools. The better ones - peasants are former students of the official schools (Zemstvo), but you can also find among them a retired soldier, a monk, or an invalid from different classes of society. The methods of teaching also vary - depending on the methods the teachers experienced during their schooling. (mostly by using slides). Some of the teachers were ~~are~~ crippled by their lives.

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The little schools were conducted in little airless kennels without light without tables or benches. There is always a lack of paper, boards, and as far as books, there is sometimes one book for the whole school and even this one might be not even a textbook, but some old story book.

Time of schooling depends on how much money the parent is willing to spend.

So it is clear what kind of literacy or semiliteracy these little schools can provide

But even so, we are talking about a student, who just finished such a school. However if in his place we will take an adult, who is too old to remember after many years of hard work whatever he ever learned, we will have to consider his literacy level lower, than that of a boy right out of school.

Because it was so common to forget what was learned in the public schools the Ministry of Public Education introduced ~~secondary~~ ~~exams~~ in 6 villages testing exams

Because of it, certain activists in public education started introducing testing exams for former students of the district ~~(zemstvo)~~ schools.

Here are the results

from 6 villages: Ekaterinoslav province, Moskov, Vladimir, Smoleusk, Tarzik in

6 villages:	out of	553 people	
Mechanically reading	-	43 people	, or 7.8%
Mediocr.	"	62 "	11.2%
Satisfactory	"	114 "	20.6%
Very satisfactory	"	334 "	60.4%
		<u>553 people</u>	<u>100%</u>

According to Korf, 1881

The conclusion is: 32% readers, graduates of a district (zemskie) school are reading like an average student of second grade of a public school, or their literacy is being lowered by 1/3. At other kind of schools beside the district (zemski) school the results are even worse.

The authors of these essays did not specify what categories of readers they tested.

All this was concerned a student of "zemska" school. But our aim is to give "the level of literacy of the majority of readers" in a village. Therefore we have to consider the level of literacy not only where "zemskie" school is concerned but also parochial and village school which are more common. and also conditions other conditions which contribute to lowering of the literacy after leaving school. We will have to dwell on the explanation, what means mediocr. reading. It can be characterized

by a mass reader, who reads slowly without understanding of punctuation marks.

The reading comprehension even in an easy book is very hard. He knows literary forms only if he comes across it in "lubok" literature.

(One of the reasons of lowering the degree of literacy is that a huge percentage of students is forced to leave school before the end of the term.)

This is ~~how~~ the degree of literacy of the average peasant reader. Although we hope, that in the future, because of the activity of "Zemstva" and intelligentsia it will rise, "we have to admit, right now we cannot consider it. True, at the present time the school is regressing in ~~the~~ quality. If in the least 5-6 years we saw some reviving in zemstvo and intelligentsia activity in the field of public education, this is only as far as quantity is concerned, not quality of literacy. The only way quality of public education can be raised, is by creating public and school libraries, which the intelligentsia and "Zemstva" are trying to do now. But in order for a library to exist and bring benefit to the reader, the books have to be fit for the reader, who is not too advanced in literacy.

By the way if we established that the degree of literacy is lower, than it is, it is even better, because we have to have stricter criteria in order to have books fit for the reader.

## Chapter 3 Lubok literature

Lubok (cheap, popular) print started to be popular in peasant surroundings from the beginning of past century. It was born in XVIII c. and. After peasants liberation, lubok literature started to bloom. (Zvstignyer, Volgin, Cudorov, Kassirov, N + A Pazuchins, B. Potapov, P. Kurshinar, M. Muzopov, J. Zryechov, O. Iuzmutcher + others)

What does this literature tell the people?

### II

Lubok literature consists of 3 parts:

- 1) old, pre-peter book
- 2) new, peasant-lubok book
- 3) the literature of the "otshchepenech"  
" of Nikol'ska street.

1) - ~~folks~~ fairy tales, chivalrous stories

2) if a chivalrous novells, ~~fairy~~ folks tales,  
a-b) folks tales

3. c) Original stories - most fit for the peasants. They touched the real life.

III

After the 30-ies, the new lubok literature consciously departs from the masses and its life.

Books of this chapter can be divided into 4 subdivisions:

~~1) Dramatic      2) historic      3)~~

1) Dramatic + ~~historic~~ (murderous) + historic

2) miraculous

3) humorous

4) erotic      Most liked and widest - was (1)

the dramatic (murderous) stories. where heroes were thieves + bandits. To this division also belong historic novels. lubok writers mostly like novels from the times of Ivan the Terrible, with all its bloody scenes. (Tares Bulba)

(2) Miraculous - has a lot in common with

(1) dramatic. They both have a lot of superstition and are absolutely apart from real life.

(3) - humorous - Here mostly the Russian man is being ridiculed either his cunningness or plainness.

(4) erotic - very weak.

The third <sup>IV</sup> ~~division~~ <sup>section</sup> of Lubok literature - publications of Nikol'ska Street.

The main part of this division can be called porogographic because its heroes are plain degenerates (not thieves + bandits the ones we meet in peasant-lubok literature)

The next part - is <sup>didactic</sup> dialectic. In this books the authors appear as teachers of the reader giving him advises, how to deal with women, how to learn good manners. To this part also belong a whole pseudo-scientific publications.

In general the whole section - is very chaotic and harmful. It is horrible to think, that this kind of books are being distributed in millions of copies every year.

So as we see, Lubok literature has nothing in common with the masses and is not to their taste.

## V

Now about the ~~most~~ guilty of Lubok literature: authors + publishers.



The only reason that the peasants read this junk is because the alternative literature, which the intelligentsia was trying to substitute this junk, was absolutely not fit for the peasants.

## Chapter 4.

Practical activity of the intelligentsia in the field of ~~ethnic literature~~ people's literature.

Even at the end of past century the Russian society had a few personalities, who wanted to educate the masses by the way of books. However their activity not only was paralyzed, but also was directed mostly to more educated strata of city population and not toward country people.

Slavery was the main reason of the meagerness of the prereform literature.

After 1861 however, the field of people's literature revived. The first people's writer after the reform was Tolstoy. He expressed a new and original approach to mass education in his books. There was also a whole

series of magazines. "Nizhnyy Restnik" Narodnaya Gazeta. After 1863 the only serious people's magazine was "Drug naroda" (Friend of the people) - This magazine said, that its aim

was education of the people (masses) in this country which for so many years was under the influence of ~~foreign~~ <sup>everything</sup> and hostile.

As far as the general profile of this newspaper - it was educational - progressive.

This was something new, not known in the 60-ies and something which became popular in the 70-ies.

As it is seen from above - people's publications in the 60-ies were of 2 types:

- 1) moralizing
- 2) progressive - educational.

Both of these types of publications differed from each other, but also had one common quality - They both were aiming in the direction of educating the masses. This is why in the 60 the preference was - periodics rather than books. All this publications had a weakness of not being able to understand the masses, confusing them with other strata of the nation.

B) they were directed toward the adult population This is understandable in the first half of the 60-ies, since the "zemskie" schools did not exist at that time.

We see, that almost all publications of the 60-ies appeared within the first 3-4 years ~~of~~ (61-63) Afterwards people's publications

became almost nonexistent - till the 70-ies. The middle of the 60-ies, in spite of the Reform, was a turn around in the Russian life, for the worse. Former rosy hopes somehow became paler, because of the history of Sunday schools. (very poor). On the other hand, the intelligentsia, which had a chance to come closer to the masses, started to look at them more closely. It turned out, that the problem of people's literature is much more complicated than it appeared before, and that its progress depends on the public school. And then the society, ~~left for~~ turned its main attention ~~to~~ from people's literature towards people's (public) education.

IV

The first publishers of the people's books in the 70-ies - were Committees of people's Books. The First Committee was established in S. Peterburgh in 1871. There were 3 of them in the country. Publications of these Committees - had a few shortcomings. First of all - the Comm. were restricted in selection of the readings. Second - they were directed towards the City readers, who were the main participant in the readings, third - they tried to

ajust their publications to the degree of comprehension of this city reader. Because of all this, they became unfit and not understandable for the country reader. Besides, they were very dry, with no ~~beato~~ beauty or art. Even the non-scientific books, were ~~it~~ very dull.

In 1872 was ~~as~~ established "Narodnye Izdania" (People's publications) created by a member of Imperial ~~Volto~~ <sup>Free</sup> economic Society S. O. Fau-der-Flit and Kotchetov. The main aim of this

firm was - distribution among the masses first class artists (writers)

They selected the works of authors well known in the educated part of the nation, but very little ~~into~~ to the mass readers. Within its

first years - they published works (mostly fairy tales) of Zolotovskiy, Gogol, Grigorovitch, Pogorski and others.

However this firm ~~se~~ ceased to exist in the 70-ies.

The first serious step in the field of spreading of intelligent literature among the masses was done by the firm "Narodnye Izdania" (People's Publications)

Afterwards other firms followed.

In 1874 „Moskow Comm. of Literacy“ which was established before in the 30-40 published a whole line of publications according to the program of „Narodnie Izdaniya“ ~~It~~ To begin this Committee published 6 books (3 stories by Turgenev from the „Memoirs of a hunter“, 2 fairy tales of Gogol <sup>and</sup> „Stories about the defence of Sevastopol“ - by L.N. Tolstoy). After these 6 publications, received ~~it~~ very warm, the committee for some reason ~~interrupted~~ stopped publishing for 10 years. Only in 1885 it started publishing again. The last 6-7 years of the 70-ies similar like in the 60-ies were completely dead.

In 1881 the Petersburg Committee for literacy at the Imperial Free Economical Society <sup>(estab. in 61)</sup> started ~~the~~ the publication of people's books for non-class readings. The profile of these books was the same as in „Narodnie Izdaniya“ Within 8 years up to 89 the Comm. published 40 works among them works of Gogol, Pushkin, Lermontov, Gribovitch, Turgenev, Nekrasov Tolstoy. and others.

One of the main tasks of this Comm.

was to be the liason between the Capital booksellers and the public schools, and most important - free distribution among poorer schools of books and school supplies. However the publications of this Comm. are ~~being~~ ~~been~~ being distributed poorly.

In 1882 Marakuziev started publishing books for the masses under the name "Narodnaya Biblioteka" (People's Library). He started publishing for the masses works of art, very often of foreign origin. Within the 5 first years he published besides Andersen (Fairytale) some works of ~~Shakespeare~~ Shakespeare, Cervantes, Goethe, Dickens, Flaubert, George Sand, Ozhekhov, Gorkovitch and others.

The critics, however, unanimously and right so, found the publications of "Narodnaya Biblioteka" absolutely not fit very difficult in the content as well as in the language for the masses. They can only be fit for selfeducated city reader, but never for the peasant. And this the reason why "Narodnaya Biblioteka" did not succeed.

After "Narodnaya Biblioteka" up to 1885, when there was a turn around

in the direction of people's literature, appeared only one, and even this one only provincial people's publishing firm. In 1882, in Kharkov appeared "Country Reading Book" edited by Sumtsev. Its task was to raise the artistic value of the works of the people. The first 5 issues contain works of 1) Pushkin, 2) Nekrasov, 3) Zukovsky, 4) Polowsky, 5) Tolstoy. including the biography of each of the ~~auto~~ authors.

V

People's journalism through the last 25 years from the year 1863, not only did not improve, but degenerated.

1 In 1871 - "Narodnyye Remeslennaya Gazeta" edit. Savitch. (People's Trade Gazette) It was supposed to spread the arts & crafts and also give news about the new machines. But the articles were absolutely impossible to understand for the artisans.

In 1876 - "Narodnyy listok" - (People's Leaflet) This newspaper was making fun of the peasant and made him guilty of all the plagues in the peasant's life. This paper lasted only 3 years till 1879. 11

2 In the same year, 1876 another people's <sup>journal</sup> ~~issue~~ appeared "Russky Rabotchi" - "Russian Worker" was like "People's Leaflet"

3. In 1877 - in "Viluz - Selskoe Tchitenu" - Country Reading - not fit for the peasant

4. In 1878 - "Sel'skoye Besede" - Country Talk - " also not fit for the masses.

5. "Rus' - Russia" - stressed its aim was to "spread" orthodox religion into the masses. Although his journal partially was aimed for mass understanding, its partyism was foreign to the people. and was also not ~~fit~~ fit for ~~the~~ country.

6. "Rodina" - "Motherland" in 1879 - was trying to "moralize". The editor here often had discussions with foreigners and was not fit again.

In the 80 - people's journalism decreased even more, except for one, "Sel'ski Vestnik" - "Country Herald", which was issued from 1881. Some of its chapters are very interesting for country life. But even more interesting for the peasants were ~~any~~ "Editors answers", where the peasant could find answers for his ~~no~~ needs. Also understandable was its correspondence between peasants.



“ / Sunday

In 1887 - Voskresenie very similar to the Russian Worker - but also on a very low level. (editor Mestchersky)

Not better than Voskresenie was Kozmtchu 88 in Moscow. editor Guryev

And the last worth mentioning is „Sotrudnik“ - Employee in Moscow 1887. did not serve its purpose.

# VI

As we see from above, the profile of publications of the 70-s and 80-s changed a lot in comparison with the 60.

What was the reason for these changes?

Intelligentsia in the 70- got to know closer the people - the masses. Hopes that of instant equalizing of the masses with society, evaporated. On the other hand Public school, about which one could not even dream in the sixties, in the 70 became a factor, which kept getting more and more important. This is what mostly influenced the publications of the 70-s and 80-s.

1) From beginning of the 70-s we do not find in the advertisements of Publishing firms the blurry explanations of the word „people“ as in a sense of a whole nation, ~~but~~

rather starting with a plow and ~~and~~ ending with a senator. The word "people" rather started getting the meaning of "plain people", common people, whom they "were not ashamed to call their readers."

2) & Publishers of the last 20 years are closely connected with people's, public school.

3) Publishers of the 70-s, after the bitter experience of their predecessors paid more attentions to the methods of distributing the books to the people and to teach them to read. This is why in the 70-s we found instead of past journals, such publishers ~~who count~~ among whom some ~~count on~~ just to public readings, others count on schools to do this work. Journals with specific directions were not needed

However in spite of these differences between the publications of the 60-s & 70-s there was no radical difference between them. The progressive-educational profile of the 60-s was also the basis of the 70-s publications. The only difference is that while the former wanted

to ~~ach~~ achieve their goal by themselves, the later were trying to do it through first class writers, and the liaison between them should be the school.

VII

From 1884-88 people's literature made a big step forwards: Books were better quality and deeper.

- 1. Posrednik - Liaison
- 2. Russkoe Bogatstvo - Russian Treasure
- 3. Tshitalnye Narodnoy shkoly - Reading house of people's school.

VIII

Even Lubolz literature improved.

VIII

Until 1884 - most of publications could not penetrate into country, while after that time persons started buying books from the markets and reading them. But all this started to change after 1888.

as much unexpected as the improvement in 1884-1888. The first to abound people's books after 1887 was Tolstoy, who from 82-87 wrote about 20 books for people (masses), however after 1887 he absolutely stopped writing for the wide masses.

Following Tolstoy were other famous writers, who also stopped writing for the "people". Also "Posrednik" started publish other books, not like before.

## Chapter V

Now what was written about people's literature within the last 30-years.

People's literature, according to its directions can be divided into

3 groups:

- 1) moralizing
- 2) culture - educational
- 3) progressive - peasantry

About 1) - All the critics of the press they considered negative. (Belinski, Dobrolubov and others) However critics differed on what kind of books the masses need.

All the critics of the so called Radical Party (Dobrolubov, Shabitchovski) maintained that the literature of the Intelligentsia is absolutely useless for the masses. They said "people" will have their literature only in the future, when the masses will ~~come~~ rise to the level of society and literature will become nationwide fit. Right now the Intelligentsia does not understand the masses.

2) Narodniki - had a more specific view of "people's" literature. Tolstoy for instance so characterized society's literature different than Dobrolybov. He said it is impossible to comprehend by the common men, not because of the content and language, but because of its spirit. It is dull and even harmful for him. Narodniki see only one way to create "people's" literature: it should be created especially for the masses, from their ~~lives~~ life, and in the spirit of their affairs.

3) Another approach towards "people's" literature had the so called liberals. We saw, that the Radicals + Narodniki unanimously declared ~~this~~ ~~literature~~ intelligentsia's literature absolutely not fit for the masses. The liberal press however considered the intelligentsia literature fit and the only possible for the masses.

In the beginning of the 60-s Pogorski was appealing to publishers

with their money to stop publishing garbage (Lubolz) and turn to Pushkin, Gogol, Nikitin, Shvutchenko) Nekrasov, Turgenev.

According to him - the whole problem is only how to achieve it practically - while whether the literature of intelligentsia is fit for the masses - this was not ~~even~~ even discussed.

(How ironically it sounds now, after 30 years!)

After exactly 15 years the same view was repeated by in "Systematic Review of Russian-public-educational literature" by Mizopol'ski, Cokolov, Ostrogorski and others.

The authors of ~~it~~ its III chapter ("Our own language") Ostrogorski said that we owe it to the "people" to give them the best, maybe in shortened versions, but only Krilov, Pushkin, Gogol, Dermoutov Tolstoy. Unfortunately right now there are very few assorted works of these talented writers. All this is the task of the intelligentsia.

This wide difference in views of the of the radicals, narodniks, and liberals is a result of their general view on the people and their future.

And really in the 60-<sup>s</sup> and 70-<sup>s</sup> ~~in~~ every article about people's literature was a reflection of its author. But starting with the 80-<sup>s</sup>, when the Intelligentsie had a lot forgotten or turned away the question of people's literature in the press made a step behind.

From the 80-<sup>s</sup>, especially after the first volume of "What should the people read" it was stressed all the same: literature of the Intelligentsie is absolutely fit and even necessary for the masses. They admitted, that Pushkin, Turgenev, Gogol are not known to the masses (unfortunately) but they are necessary. (Protopopov). So this was victory over Narodniks, Tolstoy. However, I think Protopopov rather compromised himself as a critic, because that was shown later. What a petty critic.

Within the last 30 years in the press existed 3 views on People's literature

1) Almost everything created till now by our talents is not fit for the masses. On the other hand, to write especially for the masses is impossible as well as harmful. Therefore we can wait for people's literature only in the future,

when the intelligentsia's literature will become nationwide.

2) The masses (people) don't need another literature, beside the literature of society. It ~~is~~ only has to be made understandable and in an understandable language.

3) The literature of society not now and not ever can be useful or fit for the interests of the people, ~~not~~ because the interests of the society collides with the benefits of the people. Therefore the only way to create people's literature is to write it for the people.

We are not considering the view #1 because it is not popular at all. Wide and growing spread of Lubolz' literature is forcing intelligentsia to get read of the Lubolz' garbage and look for ways of satisfying the needs for books among the masses. On the other hand, wide distribution of publications of certain intelligent firms in the last decade proves, that the Intelligentsia is able to give the people a book, which they will gladly accept. Therefore we will apprise these 2 last views.



## Chapter VI

### Literature of society - for the people.

This literature is as foreign to the people now, as it was 20 years ago. and is not so much spread, as Lubok literature. It was blamed mainly at the outside conditions. This is true, in a way that, that intelligent publishing firms somehow did not know how practically distribute the books, as the "Luboks" did. But the main reason, is that "the people's literature ~~was~~ still foreign to the people, because it does not reflect the life of the people".

Some writers think that just artistic works can satisfy the needs of people. But strictly artistic literary works are aimed to idealize human nature, but ~~not~~ ~~either~~ do not influence life. Also society and common people differently judge ~~beaut~~ beauty. The peasant appreciates the beauty of nature not without its beautification. His nerves, after hard physical work are not affected by Casques, violence. Therefore he differently judges beauty. And so there is no hope, that Society's literature can ever become the literature of the common people.

The other view, that for the people literature has to reflect only its life, is not completely right.

Society's literature of the late half century is fairly read in works from the life ~~of~~ of the people". But all of them have one common characteristic. The writer - narodnik; whether <sup>how</sup> before or after the reform has before his eyes only the reader of society, his needs and problems. They were concerned not with what "people" need to know, but rather what "society" wanted to know about the people's life. So we can see in ~~them~~ these works the character and development of the relationship of society towards the people".

Pre-reform writers like Turgenev and others were stressing only one thing - serfdom and its unfairness to the peasant. Their aim was to prepare society for the reform, for freeing the serfs.

After abolishment of ~~serfdom~~ serfdom the "narodnik" writer had another aim. Not "to stop and show ~~o~~ that they ~~are~~ are guilty of the peasant's faults. They pictured the ~~pe~~ freed peasant as almost an idiot, exaggerating all his faults.

Therefore we cannot look in after reform literary works anything reflecting the real life of the village. It almost looked as if before abolishment of serfdom, the peasants were good and smart, and right after ~~his~~ he became a free man, he was changed to an idiot. So the books were not fit for the people not only because of the language, but also because of its tematics. The result was that the mass village reader was ~~disappointed~~ disappointed and would not take a book in his hand any more.

Consequently, all attempts to hand to the "people" Society's literature did not ~~succeed~~ succeed.

However we cannot say that the activity of the ~~pub~~ Committees and publishing companies was in vain. Actually we think it was important, but not for the landworker. Their work should be directed not to the village, but to city schools, to to city proletariat, to the workers to soldiers and to small merchants.

For these surroundings Society's literature is necessary. We know, that these intermediary strata of population not only ~~very~~ readily accept this

literature, but was eager to get it. The intelligentsia should be receptive to their need. It should teach the new born class of society to understand the works of famous Russian and European writers, and try to get ~~rid~~ of the junk in literature.

From this point of view we salute people's publishers of classic works. This activity has a great future: it promises to enlighten and show the truth to the miserable uneducated part segment of population, which was torn away from country and did not yet become a part of society.

## Chapter VII

### Progressive special-country literature

Its task is to enlighten the life of the people and to raise its base to a higher level. As far as its form, the people's book should talk about the people and be written in the people's language. Only this kind of a book will be received with enthusiasm.

The first attempt to create such a book was made by Tolstoy, who tried to write for the people. "What makes people live" in "Posrednik" others joined him - 1884. All these these stories I write about the most common gray peasant life, 2) they aim towards the peasant-reader 3) they are easy to understand because of their language. But it is only as far as form is concerned. But there was not enough enlightenment, even Tolstoy only stressed his own views. This was not real "people's" literature. He also always speaks with the mouths of old men, who were raised by serfdom. ~~this is why the~~

In the beginning the articles publications in "Posrednik" were met with enthusiasm. The peasant saw here his own life. But after a year or 2 years the country men realized, that the books are understandable in form, but they still do not provide him with the answer to his pressing needs and questions. The readers enthusiasm cooled. Then again some writers started to think, that people don't need special literature.

## Chapter VIII

What should people read?

" This chapter says that from ~~extra~~ the II volume of "What should people read" we can see that what was said before is proved right:

1) Society's literature is not fit for "the people"

2) That people of the country need a special book, written for them in their spirit and language.

## Chapter IX

"Spiritual ~~and~~ Moralizing people's book"

Life of the saints. The tendency of these religious books - to show the sins of life, and the importance of death.

They sanctify all the saints. People sanctify a human being, who fully devotes his life for others. Rosudniltz ~~with its~~ with its religious and worldly issues made the first attempts to put people's book on the right track.