

SOVETSKAIA FILOSOFSKAIA NAUKA I EE PROBLEMY: KRATKII OCHERK. By *A. F. Okulov*. Moscow: "Mysl'," 1971. 220 pp. 90 kopeks.

This slim volume is part of the ongoing Soviet "search for legitimacy." There is a stress on "social concern," "commitment," "sociality"—and even an interpretation of *partiinost'* as something to be emulated by all! The Stalinist crimes in philosophy are not mentioned, even in the prudish terms of "personality cult." No word is dropped on the rich *samizdat* literature or on the increasing exclusion of philosophers of Jewish origin from full participation in Soviet philosophic life. Finally, the author makes no reference to the fact that contemporary Soviet philosophers still do not measure up to the most elementary norms of scholarship: most of the time their books have no indexes and the bibliographies are childish.

What we are offered is a comfortably bourgeois, middle-of-the-road account, religiously avoiding the "cutting edge" of the *samizdat* present and the scurrility of the Stalinist past. Bocheński, Kamenka, and Wetter are attacked in the same old pseudo-militant way, although the language is less vulgar than the kind one met in 1955. Otherwise the book provides a reasonably accurate picture of what went on among the "mainstreamers" in Soviet philosophy in the period between about 1958 and about 1968—although the author does not define his temporal coordinates. The account on pages 81 and 82 of the logic discussion in the early 1950s mentions only two viewpoints in contention; there were three. In describing Hegel scholarship in the Soviet Union, Professor Okulov forgets (p. 142) that Bakradze is not the only serious Hegel scholar: there are two strong schools (one in Tiflis, the other in Alma-Ata), each with four or five topnotch interpreters of Hegel.

In sum, almost everything Okulov has to say is *déjà vu*. The book is of marginal usefulness; perhaps it would serve as a check list of which orthodox Soviet philosophers are considered properly orthodox by other orthodox Soviet philosophers.

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THE TRIAL OF THE FOUR: A COLLECTION OF MATERIALS ON THE CASE OF GALANSKOV, GINZBURG, DOBROVOLSKY AND LASHKOVA, 1967–68. Compiled and with a commentary by *Pavel Litvinov*. English text edited and annotated by *Peter Reddaway*. Translated by *Janis Sapiets*, *Hilary Sternberg*, and *Daniel Weissbort*. Foreword by *Leonard Schapiro*. New York: Viking Press, 1972. xii, 434 pp. \$10.00.

The trial of Galanskov, Ginzburg, Dobrovolsky, and Lashkova in January 1968 elicited so powerful a response among Soviet intellectuals that it may be said to have sparked the Soviet Human Rights Movement. The protests which it generated exceeded in scope those following the 1966 trial of writers Andrei Siniavsky and Iulii Daniel. Comparison of these two trials comes naturally. The chief charge against one of the accused, Ginzburg, was in fact that he had compiled a "White Book" on the Siniavsky-Daniel case and circulated it in *samizdat*.

What Ginzburg decided to do for Siniavsky-Daniel, Pavel Litvinov, grandson of the late Soviet Foreign Minister Maxim Litvinov, resolved to do for Ginzburg and his fellow accused. The result was his massive compilation of almost six hundred pages, *Protsess chetyrekh*, which was published in the original Russian by