

investigator. Indeed, the book under review follows closely a Rand study entitled "Soviet Military Management at the Troop Level" prepared for the U.S. Air Force in May 1974. As Goldhamer's name appears on the original study and he credits it in the new book, there is nothing irregular about putting the material before a larger reading audience.

In this present work, the author points out a number of weaknesses evident in the current military recruitment system which the Soviets are trying to correct. Unfortunately, Goldhamer does not extend his general investigation back much beyond 1972 and, therefore, loses a great deal of historical perspective. Some will argue that the study of the past will not necessarily portray the present with any accuracy or assist in determining future trends. For the Soviets, however, change comes slowly and old ways die hard. This is especially true when Goldhamer deals with the role of the political officer in the present-day Soviet army. Additional analysis of the past would have brought forth the point that the Party has gone to great pains to maintain and legitimize its place in the military. The ups and downs that the Party has experienced indicate that participation has been most successful in peacetime and less so when the USSR is at war, Soviet propaganda to the contrary notwithstanding.

In sum, *The Soviet Soldier* is a valuable addition to our knowledge of the adversary and will serve students of the Soviet military well. Hopefully, others will follow Goldhamer's lead in preparing similar studies from available translated material.

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RUSSKAIA RELIGIOZNO-FILOSOFSKAIA MYSL' XX VEKA: SBORNIK STATEI. Edited by N. P. Poltoratskii. Slavic series, 2. Pittsburgh: Department of Slavic Languages and Literatures, Faculty of Arts and Sciences, University of Pittsburgh, 1975. 413 pp. Paper.

Partiality, in both senses of the word, has been a hallmark of the historiography of Russian philosophical thought. The philosophical (metaphysical) and religious (theological as well as spiritual) aspects of modern Russian culture have been deliberately and almost totally ignored in pre-Revolutionary Russia and the Soviet Union, as well as among the politically committed liberal emigration. Even the works of writers inspired by a metaphysical and religious quest (for example, the Slavophiles, Dostoevsky, Gogol, Tolstoy) were assessed almost exclusively in terms of their social and political implications. The publication of *Vekhi* (1909) marked a sharp shift in interest that 1917 served to confirm; and, ever since, growing attention has been paid to the philosophic and religious manifestations of the so-called Silver Age. Yet, except for the two very different but towering achievements of G. Florovsky (*Puti russkogo bogosloviia*, Paris, 1937) and V. Zen'kovsky (*A History of Russian Philosophy*, English ed., 1953), which display a catholicity of interest and concern only too rare in the Russian literature on the subject, this turn toward philosophy and religion has given rise to a literature whose partiality, exclusiveness, and smugness—alas—can vie with the positivistic and radical *obshchestvennaia mysl'*. The volume under review is a fair example of this "new partiality." It has, of course, the merit of correcting Soviet distortions of Russia's philosophic heritage and of complementing Western treatments that emphasize the secular and scientific modernization of Russian thought (for example, Professor A. Vucinich's work).

The book consists of two parts, each containing separate essays by different authors, which results in a lot of overlap and some repetition. The first part, entitled

"Paths and Problems," consists of essays on general problems and aspects of the renaissance in religious and philosophic thought in Russia at the turn of the present century. Without wishing to be invidious, I would single out the following articles as being of particular interest and value to the intellectual historian and the educated layman: N. Arseniev, "Some Basic Themes of Russian Religious Thought of the Nineteenth Century"; M. Bohachevsky-Chomiak, "Philosophy, Religion, and Society in Russia at the End of the Nineteenth and the Beginning of the Twentieth Centuries"; A. Schmemmann, "Russian Theology Outside Russia"; and G. A. Wetter, "Russian Religious Philosophy and Marxism." The articles by V. Piroshkoff, A. Asnaghi, and J.-C. Marcadé are of interest for the information they provide on the Western contacts (German, Italian, and French, respectively) of leading Russian thinkers in exile after 1917.

The second part ("Thinkers") consists of brief essays, primarily biographical (sometimes almost hagiographical) in character, rarely analytical or critical, on the following figures: Metropolitan Antonii Khrapovitskii, N. S. Arseniev, S. A. Alekseev-Askol'dov, N. A. Berdiaev, Fr. Sergius Bulgakov, B. P. Vysheslavtsev, Fr. Vasilii Zen'kovskii, I. A. Il'in, L. P. Karsavin, A. V. Kartashev, N. O. Losskii, D. S. Merezhkovsky, Z. N. Hippius, P. I. Novgorodtsev, V. V. Rozanov, E. V. Spektorskii, F. A. Stepun, S. N. and E. N. Trubetskoi, G. P. Fedotov, Fr. Pavel Florenskii, S. L. Frank, V. F. Ern. The essays vary greatly in quality and interest, there is no consistency in focus, and, unfortunately, not all of them provide adequate bibliographical guidance for further study of their subject.

While the main criterion for inclusion seems to have been a thinker's contribution to gnoseology and religious metaphysics, the principle has not been adhered to strictly. Nor did the editor exercise enough control over the contributors. He has allowed them to choose their focus and emphasis arbitrarily and he has not weeded out those articles that do not rise above superficial mediocrity. How much more profitably could the place thus saved have been used for a much needed bibliography of the most important journals (pre-1917 and émigré), collections, and secondary works!

Will the religious-philosophic thought shaped by the experiences of revolutions and civil war prove to be relevant to the generations that lived through Stalinism or to the ones yet to come in the Soviet Union? The editor and contributors are sure that it will, and they conceived their collective effort as an introduction for the ignorant and perplexed Soviet reader in the next century. Thus, the volume has the air of a guidebook for intellectual tourism: superficial historical and biographical data, banal restatements of ideas, little searching analysis or critical examination of philosophic concepts, laudatory generalities, and little effort at placing the Russian thinkers within a proper historical and European cultural context. Furthermore, the essays and biographies largely ignore recent Western contributions to Russian intellectual history. Rather, they convey an impression of cultural isolation, naïveté, and self-congratulatory nationalism—psychologically quite understandable, but hardly very helpful in the long run. The achievements of Russian philosophers and religious thinkers in the twentieth century have been solid and significant, and they have received due recognition by Western cultural elites. They deserve a more critical and sophisticated treatment than that offered by most of the contributions to this collection.

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