

Future of Nations," he pictures a future in which "man will become simply a member of universal humanity, possessing a single economy and a single, both in content and language, varied and richest possible, Communist culture" (p. 407).

Kaltakhchian's optimism is not impaired by what seems to be a general retreat of socialism in the face of nationalism. The case of China, he feels, far from proves that socialism can also give rise to nationalism, and only shows that China is not socialist. He dismisses recent manifestations of "national communism" as "mere deformities." The case of Czechoslovakia, on the other hand, demonstrates the effectiveness of "proletarian internationalism" in aiding a fellow socialist state to preserve its national sovereignty, defined as the right of a nation to organize its system "in accordance with its true interests, and first of all, its chief interest—securing the successful advance to communism" (p. 302).

Above all, Kaltakhchian's proof of the validity of Marxist-Leninist nationality theory is the case of the USSR itself, where "the nationality problem has been completely solved" and whose people "are entering the tomorrow of mankind, thereby successfully fulfilling its universal historical mission of pathfinder and discoverer."

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READINGS IN RUSSIAN PHILOSOPHICAL THOUGHT: PHILOSOPHY OF HISTORY. Edited and translated by *Louis J. Shein*. Waterloo, Ontario: Wilfrid Laurier University Press, 1977. 254 pp. \$7.00, cloth. \$4.50, paper.

This book of readings constitutes the third (or "companion") volume of a series edited by Professor Shein, *Readings in Russian Philosophical Thought* (vol. 1: *Epistemology, Metaphysics, and Ethics* [1968]; vol. 2: *Logic and Aesthetics* [1973]). It contains translations of selections from fourteen authors, some professional historians, others philosophers or social critics, and one theologian. Of the sixteen selections, five and part of the sixth (one-fourth of the total text of readings) have been previously translated. Each author is introduced by a biographical sketch and some authors are also discussed in Shein's introduction. The selections are divided into three groups entitled: "History and Historiography," "The Nature of Progress in History," and "Materialist Conception of History." The book "is intended primarily as an 'introduction' to some of the main views on the philosophy of history current in Russia during the nineteenth and early part of the twentieth centuries. But selections from Soviet philosophers are also included to bring the subject up to date" (p. 8). Although at times awkward (for example, pp. 126 and 130), the translations are generally accurate, as is the short index (of names, with the inclusion of less than a dozen subjects), and, on the whole, the selected bibliography which lists books in Russian, in English translation, as well as one in Italian (Vico) and three in German (including Spengler, of which a good translation exists in English).

It is not clear for what sort of audience this book is intended. For undergraduates in history or philosophy, Philosophy of History is an elective which keeps the student fully occupied with works of Augustine, Hegel, Marx, and so forth. For undergraduate area majors and graduate students in Russian history, the works are available in the original language.

The choice of selections is debatable. Shein explains that some major authors were omitted because they had works on other subjects included in earlier volumes (p. 7). (I am interpreting an apparent misprint. The text reads: "because some of them, at least, appear in the *Readings* previously chosen for this volume.") But Chaadayev and Khomiakov, although discussed in the introduction, do not appear in any of the three volumes, and Solov'ev, who does appear in the earlier ones, surely had views on the philosophy of history as valuable as those, say, of Kareev who is also

included in volume 1. Particularly regrettable is the total neglect of Herzen, except in a list of names (p. 17).

The introduction and biographical sketches present still other objections. It is not clear why the introduction consists of discussions of views of both unselected and selected authors. A paragraph is devoted to the distinction between Slavophile and Westernizer views and their influence (p. 17), but no representative of either school is among the selections, unless one is willing to let Slavophilism be typified by Danilevskii and to agree that nihilism and populism are representative of the Westernizers. Readers may well be surprised by the statement that Danilevskii was not a dreamer since he was "attracted by what he considered the scientific quality of Fourierism" (p. 125). Most of Shein's statements are not inaccurate, but they are far too often misleading.

Shein leans heavily on V. V. Zenkovsky's *History of Russian Philosophy* in his biographical sketches—to the point of not merely paraphrasing but of using the exact wording of George Kline's translation (see, for example, pp. 40, 178, and particularly 27, and compare with the Kline translation, pp. 375, 918, and 847, respectively).

There are also editorial questions. At times a work is named in Russian with its English title in parentheses (pp. 40 and 73), at times only in English (pp. 88, 119, 140, 141, 156), while titles of works in German, Italian, and French are sometimes translated (as on pp. 91, 93, 99) and sometimes not (pp. 42, 43, 59, 95), and so forth. Selections are often listed simply as taken from the collected works so that the reader cannot know to what specific work a selection belongs without consulting the exact edition used (see, for example, p. 56). Sources are given sometimes at the end of the biographical sketch, sometimes in a note at the beginning of the selection itself (cf. pp. 193 and 207).

The only seriously valuable selection I find in the book is that from Father Florovsky.

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SAINT TIKHON OF ZADONSK: INSPIRER OF DOSTOEVSKY. By *Nadejda Gorodetzky*. Crestwood, N.Y.: St. Vladimir's Seminary Press, 1976 [1951]. 317 pp. Paper.

From the text of this well-known book by Nadejda Gorodetzky it is not evident why the new edition has been described as "revised." Apart from some typographical improvements, especially with regard to the very useful biographical notes, and the omission of the illustrations that accompanied the first edition, this is an unaltered reprint of the original 1951 publication. This does not mean, however, that the present volume is undesirable or superfluous. On the contrary, the student of Russian ecclesiastical and intellectual history will find Nadejda Gorodetzky's fine biography of Saint Tikhon of Zadonsk, a representative of typical Russian saintliness in more modern times, a most welcome addition to a body of scholarly literature which, unfortunately, cannot boast abundance, let alone completeness.

However, in view of the fact that this reprint appears twenty-five years after the publication of the first impression, it would have been advisable to edit the text in terms of footnotes indicating later research (or even research overlooked or disregarded by the author) and additions to the otherwise carefully compiled bibliography. Turning to the first chapter, which deals with the historical background, the reader feels tempted to state that the views expressed by Gorodetzky are too defective or, occasionally, simplistic. Her presentation of the *raskol* and its origins as well as of Peter the Great's church reforms seem, the requisite brevity of the introduction not-