

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-

withstanding, dated in the light of research in this area pursued so successfully by Hans Koch, Reinhard Wittram, Pierre Pascal, Rudolf Jagoditsch, Serge Zenkovsky, James Cracraft, and Robert Crummey. The somewhat cavalier fashion in which she dismisses the profound impact of the writings of Johann Arndt and other German spiritualists and pietists on the thought of Saint Tikhon is no longer tenable after the findings of such authorities as Vasily Zenkovsky and Dmitrij Tschizewskij. On the other hand, her description of Saint Tikhon's youth—one filled with hardship, privation, and bitterness—and of the laborious course of his later career corroborates the results of the meticulous research in the life and social situation of the Russian clergy of the eighteenth century recently undertaken so brilliantly by Gregory L. Freeze in his pioneering study, *The Russian Levites* (Cambridge, Mass.: Harvard University Press, 1977). The lot of the much maligned, humble Russian parish priest and monk during the reigns of Anne, Elizabeth, and Catherine the Great was far from enviable or "privileged."

Consequently, despite some flaws entailed by the times, the book can still be recommended as a knowledgeable and warm-hearted introduction to the inner, spiritual life of the Russian church during the period of its deepest humiliation, before the onset of all-out persecution in the wake of the Revolution of 1917.

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A BULGAKOV ANTHOLOGY. By *Sergius Bulgakov*. Edited by *James Pain* and *Nicolas Zernov*. Introduction by *James Pain*. Memoir by *Lev Zander*. Philadelphia: The Westminster Press, 1976. xxvi, 191 pp. \$12.50.

This anthology represents, as far as I can tell, the first substantial translated selection from Father Sergius Bulgakov's work. It is a useful book, in a limited way, but also a frustrating one in many respects. All of the selections are tantalizingly brief—in most cases, not because Bulgakov wrote them that way, but apparently by the will of the editors (although the principles for selection are nowhere made clear).

The contents are divided into a number of categories: First, we are given several quite moving and interesting autobiographical fragments, dealing with Bulgakov's conversion (or perhaps reconversion) to Russian Orthodoxy in early middle life, his religious experiences before and after his conversion, his views on the constitution of the Russian Orthodox church, and, finally, his experience during surgery for cancer of the vocal chords. Next we have a number of excerpts from essays written during the first two decades of the century, including Bulgakov's contribution to the famous symposium *Vekhi*. The first of these represents what is usually called his "Marxist period," although, based on the evidence, this would seem to be a misnomer: the essay, "Economic Ideals," which predates his full conversion—according to his reports—by six or seven years, is written from an explicitly Christian (though not specifically Orthodox; perhaps rather Tolstoyan) perspective. Other essays in this series deal with Dostoevsky, Vladimir Solovyov [*sic*], Pablo Picasso, the character of Protestantism (as a "professorial religion"), and Karl Marx as a religious type (Bulgakov contends that militant atheism is the central element of Marx's doctrine).

The second half of the collection consists of doctrinal and theological works written in the 1920s and 1930s, including a number of sermons—one in particular on the social doctrine of modern Russian Orthodoxy which was preached to an American audience in 1934. This final section is the least interesting, at least to someone who, like this reviewer, has no particular respect for the Russian Orthodox church as an institution and no particular interest in its theology. This is a pity, because Father Bulgakov is a figure of some human interest; his career represents the triumph of an