

placing the British Empire in his hands (p. 270)! Fedorov's vision of colonies in space, control of the weather, and genetic engineering may yet be realized, and some of his social criticism—including his discussion of the limitations of materialistic socialism—is still relevant; but Lukashovich's claim that Fedorov created a psychological theory that was "more complete, richer, more convincing, and therefore superior to that of Freud" (p. 14), a "critique of capitalism that was undoubtedly more penetrating than that of Marx" (p. 15), and an ideology "more robust" than Hegel's (p. 14) strikes this reviewer as somewhat extravagant.

Although Lukashovich's study contains much interesting material, it has some serious defects. The "structural method"—with its "strands," "stations," "developmental columns," and "avatars of self-creation and Eupsychia"—serves to confuse rather than to clarify and results in convoluted prose that is extremely difficult to read. Preoccupied with demonstrating the unity of Fedorov's thought in terms of the complex structure he has imposed on it, Lukashovich fails to criticize Fedorov's ideology and to explore the many ambiguities and inconsistencies within it; moreover, he minimizes its less attractive aspects. Fedorov was an implicit totalitarian (which Lukashovich recognizes), an advocate of an idealized autocracy, who scorned civil liberties as the "freedom to be divisive" and condemned constitutions as "capitalist inspired immaturity." He was also an anti-Semite, who detested Arabs and Phoenicians as well as Jews, and a misogynist, who blamed "feminine caprice" for luring sons away from fathers and for competition, violence, and war. (Indeed, the role of daughters [NB: not mothers] in Fedorov's resurrected world is quite vague.) Finally, in attempting to account for Fedorov's psychological argument, Lukashovich raises the issue of whether Fedorov's views were the rationalizations of a "failed artist" (pp. 293–303), but he ignores the more obvious issue of Fedorov's illegitimacy. Fedorov was only four years old when his father, Prince Pavel Gagarin, died, and he and his mother were forced to leave the patrimonial estate. This expulsion from Eden at a tender age might account for Fedorov's conception of bliss as the "self-centered happiness . . . of the pre-sexual child" (p. 299), for his references to "the plight of the orphaned children on the earth" (p. 116), for his obsession with resurrecting the dead fathers, for his misogyny (We do not even know his mother's name. Was he ashamed of her and/or did he blame her for his own suffering?), and even for his masochistic asceticism. Despite the paucity of material on Fedorov's personal life, the issue should be raised.

These defects notwithstanding, because it is the first book in English on this important, yet little-known thinker, Lukashovich's study is a contribution to Russian intellectual history.

BERNICE GLATZER ROSENTHAL  
Fordham University

THE POLITICAL, SOCIAL AND RELIGIOUS THOUGHT OF RUSSIAN "SAMIZDAT"—AN ANTHOLOGY. Edited by *Michael Meerson-Aksenov* and *Boris Shragin*. Translated by *Nickolas Lupinin*. Belmont, Mass.: Nordland Publishing Co., 1977. 624 pp. \$29.50.

The editors of this useful collection of *samizdat* works in English translation were themselves Soviet dissidents. In 1959, at the age of fifteen, Michael Meerson-Aksenov had already joined the group of free-thinking youths who organized unofficial art exhibits and public poetry readings in Moscow. In 1966, he converted to Christianity and became a member of the Russian Orthodox church. From that time on, until he emigrated to the West in 1972, he was actively engaged in the publication and dissemination of forbidden literature, particularly religious and philosophical writings of native Russian thinkers as well as translations of Western theological works. Boris

Shragin graduated from the philosophy department of Moscow University and worked in the Institute of the History of the Arts in Moscow until 1968. He contributed articles to Soviet journals on art theory, criticism, and the history of culture. He was expelled from the Communist Party in 1968 for having joined the struggle for human rights. Shragin wrote pseudonymous articles for *samizdat* until he emigrated in 1974. Although he was a confirmed Marxist earlier in his career, his participation in dissident activity led him to reject Marxism because of its inability to provide the basis for the individual protest inherent in the democratic movement.

Meerson-Aksenov's religious bias and Shragin's anti-Marxism do not prevent this volume from fulfilling the aim outlined in their preface, namely, to give the Western reader "an understanding of the variety of the free social-theoretical thought that has developed in Soviet Russia in the last decade." A single volume of twenty-three articles—less than one percent of the *samizdat* documents currently available in the West—can hardly provide a comprehensive survey of the literature. Nevertheless, the editors have attempted to select materials that cover a broad spectrum, ranging from Neo-Leninist criticism of the Soviet regime to Neo-Nazi anti-Semitism parading under the banner of Russian patriotism. Essays by Peter Grigorenko and Roy Medvedev make up a section entitled "Socialism With a Human Face." Analysis of the moral quality of the Soviet intelligentsia is the subject matter of another section, "Personality, Freedom and Responsibility," which includes one of Shragin's pseudonymous articles. Alexander Esenin-Volpin and Valerii Chalidze discuss problems of Soviet legality, and Andrei Sakharov and Lev Kopelev reply to Solzhenitsyn's "Letter to the Soviet Leaders." The renaissance of Russian nationalism, problems of the Orthodox church, and the Jewish question are among other major themes treated by several writers. Special mention should be made of a penetrating article by Dmitrii Nelidov (a pseudonym), which examines Soviet-style doublethink.

The editors provide valuable insights into the materials in their remarks introducing each section and in their footnotes. Meerson-Aksenov painstakingly traces the evolution of the dissident movement and *samizdat*, describing them as two sides of the same post-Stalin process which he calls "the awakening of the consciousness of Soviet society."

The translation is at times careless. The Communist journal is not *Problems of Socialism and the World*. And we find the following passage in a virulent anti-Semitic tract by Ivan Samolvin: "It is a secret to no one that the events in Czechoslovakia were inspired by the world Zionist organization through their goldsticks." The reference, of course, is to Eduard Goldstuecker, one of the leaders of Dubček's ill-fated regime.

On the whole, this anthology can be highly recommended as a textbook for a course on contemporary Soviet culture, although it should be supplemented by *In Quest of Justice*, edited by Abraham Brumberg, which covers a wide range of *samizdat* material written in the 1960s.

GENE SOSIN

*Radio Free Europe/Radio Liberty*

THE SAMIZDAT REGISTER. Edited by Roy A. Medvedev. New York: W. W. Norton & Company, 1977. viii, 314 pp. \$10.95.

Among the tributaries to the stream of underground dialogue in the Soviet Union are, from the far right, the conservative thinkers represented in Solzhenitsyn's anthology *From Under the Rubble* and, from the far left, the followers of Roy Medvedev, whose writings appear in the journal *The Twentieth Century*. Selections from that journal's first three issues are included in the book under review, and they demonstrate