

IZ-POD GLYB: SBORNIK STATEI, vol. 1. By *Alexandr Solzhenitsyn* et al. Paris: YMCA-Press, 1974. 281 pp. Paper. Distributed by Association Press, 291 Broadway, New York, N.Y. 10007

FROM UNDER THE RUBBLE. By *Alexander Solzhenitsyn* et al. Translated by *A. M. Brock*, under the direction of *Michael Scammell*. Introduction by *Max Hayward*. Boston and Toronto: Little, Brown and Company, 1975. xii, 308 pp. \$8.95.

Consciously invoking the spirit of the *Vekhi* group, the essays in this volume are rooted in a nationally Russian and spiritually Christian outlook. They are, primarily, a writ of accusation against the Russian intelligentsia for having deserted its people, their traditions and their destiny. But, while the *Vekhi* group attacked Russia's passive imitation of Western political and philosophical values, the present writers add an attack on the values themselves, charging that twentieth-century totalitarianism is only the logical culmination of the weakening of human morals by irreligious scientific rationalism.

The essays, expressing the views of what has emerged as the conservative and nationalist wing of the dissident movement in the USSR, were written between 1971 and 1974, when all the authors were still in Russia. They were prompted by a sense of impending cataclysmic change in the Soviet system—the specter of Amalryk's 1984. The emphasis on an Orthodox Christian renaissance as the key to Russia's salvation stems from disillusionment with what the authors regard as the weakness and confusion of the West—strengthening their conviction that multiparty democracy and economic or political pluralism are, and will remain, totally inappropriate to Russian society. The authors advocate no single institutional system, but have in common a reliance on an authoritarian discipline limited by Christian morals and a communal solidarity rooted in conscious national pride.

The essays vary greatly in depth and sophistication, frequently giving painful evidence of the paralyzing pressure of the “rubble”—the manifold barriers to independent thought that exist under the Soviet regime. Shafarevich's historical analysis of socialism and Agurskii's essay on futurology, both bold in concept, suffer from the narrow range of information available to the authors. In general, the polemics, despite some jarring harshness of tone, fare better than the theoretical and programmatic works. Solzhenitsyn's “The Smatterers” (*Obrazovannshchina*) and Borisov's “Personality and National Awareness,” in particular, will challenge the Western reader.

Altogether the essays merit close attention. They contain a multitude of subtle differences and even contradictions. Most important, they provide a definitive insight into the values of a growing and potentially influential trend in contemporary Russian thought.

The translators of the English edition, directed by Michael Scammell, have, on the whole, nobly performed a most difficult task. Max Hayward's succinct introduction sets the volume in clear historical and social perspective.

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