

SOVIET ETHICS AND MORALITY. By *Richard T. De George*. Ann Arbor: University of Michigan Press, 1969. viii, 184 pp. \$2.95, paper.

This book will prove a boon to university professors who want to run seminars or workshops on Marxism or on questions of ethics. It is divided into two main sections of three chapters each, and this simple division also makes it useful for classroom reading and discussion.

This is not to say that there is anything elementary about Professor De George's treatment of his subject. In the process of discussing the basic issues (in the first three chapters) and their actualization in Soviet society (the other three), he manages to touch on most of the important ethical questions as well as on the most delicate points in contemporary Marxism. De George concentrates on the issues rather than trying to provide an exhaustive description of what is happening in Soviet ethics.

In his introduction, which is also chapter 1, De George clearly delineates the predicament of the contemporary Soviet philosopher, who is faced with real moral problems but is able to deal with them only within the confines of a very dogmatic system and under the watchful eye of a none too sophisticated political establishment. Chapter 2 shows how the collectivist or generic notion of man underlies all Soviet ethical discussions. Chapter 3 deals with the notion of good and chapter 4 with some of the basic values (freedom, duty, etc.) which the Soviets count among the norms of their system.

The second section begins with chapter 5 on "The New Moral Code." De George lists the elements of "the moral code of the builder of Communism," comments briefly on each, and shows how they relate to the collective notion of man and to the consequent externalization of values. Chapter 6 discusses moral inculcation and social control, and the final chapter takes up Soviet criticism of non-Soviet ethical views.

De George's discussion is intelligent and reasonably thorough. He provides a good survey of what the Marxist sees as ethically important as well as a discussion of significant social-ethical problems.

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RELIGIOUS AND ANTI-RELIGIOUS THOUGHT IN RUSSIA. By *George L. Kline*. Chicago and London: University of Chicago Press, 1969. 179 pp. \$7.50.

This is a very good book. One starts reading with a somewhat skeptical attitude: what can such a brief book say about such a vast subject? But soon one's skepticism is gone. The material, which is mainly descriptive in nature, is dealt with on a solid philosophical level, yet lucidly. The author's knowledge not only of Russian intellectual thought but also of Western philosophy makes him a competent authority in this field, and it is exactly this combination that makes the book of high value. The sources of Russian atheism, for example, are shown to be of West European origin. The book is well organized, and the author maintains a high standard of presentation throughout.

Indeed, there is not much that this reviewer could comment on except to raise a question or two. It is strange that the author places the attitudes of Tolstoy and Bakunin toward religion on one level, as anarchist. From the Russian Orthodox