

OUTLINES OF RUSSIAN CULTURE, VOL. 3: THE ORIGINS OF IDEOLOGY. By *Paul Miliukov*. Edited and translated by *Joseph L. Wieczynski*. Foreword by *Joseph T. Fuhrmann*. The Russian Series, vol. 19. Gulf Breeze, Fla.: Academic International Press, 1974. xxxi, 178 pp. \$12.50.

This translation from the first 155 pages of the "masterpiece" third volume of Miliukov's classic interpretation of Russian culture is an important contribution to the literature available in English on Muscovy. The section presents Miliukov's analysis of the state's role in the shaping of a national ideology, the impact of the West on Muscovite Russia, and Iurii Krizhanich's intellectual response to Western influence. Miliukov's tremendous fascination with and admiration for Europe clearly colors this work, as does his belief that Russia needed a European model both in the Muscovite period as well as in the twentieth century when Miliukov was an active political figure. Miliukov's attitude toward the Foreign Settlement in Moscow perhaps exemplifies this approach, for he called it "a small oasis of Europe amid a cultural desert" (p. 101). Students for whom this translation was prepared, should, therefore, be warned to treat Miliukov's narrow view of Muscovite society and the nature of culture with caution.

Professor Wieczynski's translation reads smoothly, with few idiomatic lapses, in spite of the difficulty of Miliukov's anachronistic political terminology. The original introduction and some references to the first two volumes are omitted, a regrettable decision, especially if more of the material is translated in the future. The index and notes are useful, but complete references to recent studies of specific problems would have been helpful. Joseph T. Fuhrmann's introductory essay provides a brief political and intellectual biography of Miliukov, providing a summary of his views but too little analysis of Miliukov's interpretations and their place in scholarship today. The work is a welcome supplement for undergraduate courses and, along with his previous translations of S. F. Platonov's *Moscow and the West* and *Ivan the Terrible*, a commendable indication of Professor Wieczynski's commitment to make major works of Russian historiography available to American students.

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RUSSIA AND EUROPE. By *Reinhard Wittram*. Translated from the German by *Patrick Doran* and *Hanneluise Doran*. New York: Harcourt Brace Jovanovich, 1973. 180 pp. Illus. \$4.50, paper.

Professor Wittram has made a welcome addition to Geoffrey Barraclough's series, *History of European Civilization Library*. As with other volumes in this collection, *Russia and Europe* is profusely illustrated and clearly intended for the college-level supplemental readings market. Unfortunately, stylistic problems will detract from the lay reader's interest. This is a pity, for the author presents a thesis of interest to both scholar and layman. Like K. Bosl et al. in *Eastern and Western Europe in the Middle Ages* (an earlier volume in the same series), Wittram stresses cultural interaction and similarities between Russia and Europe, examining the relations between the two in each major epoch from the founding of the Kievan state to the October Revolution. While noting the particularly

Russian combination of mysticism and *sobornost'*, he emphasizes the common Christian elements in Orthodoxy, Catholicism, and Protestantism. Indeed, he points to distinctions between Russia and Europe, drawn by nineteenth-century historians, as less a consequence of unique social institutions and culture than as the result of the survival in Russia of more archaic forms which had disappeared in Europe with the collapse of the old regime.

Undoubtedly Wittram's most telling point concerns the multiple Europes with which Russia came into contact. Thus, Petrine absolutism, Marxism, and even Slavophilism were to some extent European. Even the expansion into Asia, which inspired so many nineteenth-century observers to see Russia as a Eurasian society, was part and parcel of the European drive for colonies and empire. Ironically, the Russian state, from which Catholic Poland claimed to be saving Europe, was more European than the ramshackled *Rzeczpospolita*. And yet, the interaction between native elements and European forms tended to produce results that were hardly intelligible to the parents—for example, the infusion of the cult of the *mir* and *artel'* into Russian populist ideology. In his discussion of the October Revolution and the Soviet regime, Professor Wittram asks rhetorically the very question central to his theme: "Was Russia too European and at the same time not European enough?" (p. 156).

Many will not agree with Professor Wittram's provocative conclusion that, in spite of efforts to cut Russia off from Europe culturally, the Soviet regime is undoubtedly European in its utilization of the technology of power. In posing his final question about the invalidity and obsolescence of the traditional confrontation between Russia and Europe, he raises an issue with which not only many Western critics of the Soviet system but also Russian neo-Slavophile dissidents would take exception. But, precisely because Professor Wittram argues his thesis with originality, balance, and sound scholarship, this volume should enlighten debate upon the relationship between Russia and Europe and the general place of Russia in the world.

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PIERRE LE GRAND. By *Simone Blanc*. Paris: Presses Universitaires de France, 1974. 128 pp. Paper.

This book, apparently directed at French university students, is of limited interest to the English-speaking world, which is blessed with several more or less adequate works of a similar kind. But as the work of a leading French specialist on eighteenth-century Russia, the book also deserves a wider audience. The introductory essay—by turns shrewd, fresh, metaphysical, wrong (or outmoded), subtle, and romantic (even melodramatic)—is undeniably two things: stimulating, and short on hard facts (evidently Professor Blanc can assume more background in her students at Paris-Nanterre than we can in ours). These features also characterize the rest of the book, for the section of commentary and interpretation excerpted from a wide range of writers outweighs, by a ratio of three printed pages to one, the section of original documents (most of them extracts newly translated from Russian). This preference for debating rather than presenting the evidence is probably attributable to more than stylistic choice. Behind the shifting "points de vue," the frequent *bons mots*, the intelligently selected and occasionally