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THE RELIGIOUS WORLD OF RUSSIAN CULTURE: RUSSIA AND ORTHODOXY, VOLUME 2: ESSAYS IN HONOR OF GEORGES FLOROVSKY. Edited by *Andrew Blane*. The Hague and Paris: Mouton, 1975. 359 pp.

This impressive book constitutes volume 2 of the long awaited three-volume Festschrift for the Reverend Professor Georges Florovsky. Dr. Andrew Blane has conceived the entire project on an appropriately grand scale, for Professor Florovsky is a seminal thinker within the Russian intellectual tradition whose published works have spanned fields as diverse as physiology, ecumenical theology, patristics, and the history of Russian thought.

In a review of this size, there is insufficient space to expatiate on each of the seventeen *opuscula* contained in this collection. Instead, I shall restrict my remarks to some brief notes that will illustrate its strengths and weaknesses.

Two shortcomings must be noted at the outset. First, while the papers have a chronological range that extends from the Kievan period to the twentieth century, there is one lamentable hiatus. Not a single essay deals with the religious culture or the ecclesiastical history of Russia in the eighteenth century. This gap, however, does not reflect any editorial prejudice in favor of the better known, and more topical, nineteenth and twentieth centuries. Indeed, of the seventeen essays, eleven are devoted to the pre-Petrine period, while A. V. Florovsky's "Iz istorii russkikh 'vstrech s zapadom' na perelome XVII i XVIII vekov" covers the transitional decades from the seventeenth to the eighteenth century. One suspects that the omission of a paper on the eighteenth century stemmed from other considerations. Sadly, there were almost no competent Western scholars at work on the religious history of eighteenth-century Russia when Dr. Blane began to solicit the essays for this volume (ca. 1968). This dearth of scholarly attention is all the more regrettable since the eighteenth century is such a pivotal epoch in the history of church-state relations in Russia.

Second, the deplorable amount of time that elapsed between the composition of most of the papers in this Festschrift and the actual publication of the volume by Mouton in 1975 has meant, perforce, that some of the papers were superseded before they even appeared. Professor Edward Keenan, for example, informs us in a footnote (p. 159) that he wrote his eminently readable essay, "Isaiah of Kamjanec'-Podol'sk: Learned Exile, Champion of Orthodoxy," as long ago as 1969. Much of it was subsequently incorporated, *mutatis mutandis*, in his controversial monograph of 1971, *The Kurbskij-Groznyj Apocrypha*. Had it appeared in 1969-70, Professor Keenan's paper would have been a major event; today it will be of interest mainly to historians of scholarship. This delay raises other questions as well. Given the lapse of some six or seven years, one cannot help but wonder how many contributors would now wish to make substantial modifications in their papers.

On the positive side, several essays in this volume are of conspicuous merit. It is a pleasure to pay tribute to Dimitri Obolensky's fine study, "Popular Religion in Medieval Russia." Admirably brief, this paper offers a versatile model that distinguishes four different levels at which Orthodoxy interacted with the popular imagination of Old Russia, namely, the cult of saints, the Christianization of folk poetry, the contest between Christianity and Old Russian paganism, and heresy. Scholars ener-

getic enough to exploit this model will find that it has applications far beyond the medieval period of Russian history.

Dr. Nikolay Andreyev's "O Kharaktere Tret'ei Pskovskoi Letopisi" marks another milestone in his superlative studies of the local culture of medieval Novgorod and Pskov. Here the author turns a critical eye on A. N. Nasonov's long accepted analysis of the complex Pskovian chronicle tradition. It is most unfortunate that Dr. Andreyev remains virtually unique among Western Slavists in his willingness to heed Professor Georges Florovsky's call for further study of the local cultures of medieval Rus' (see G. Florovsky, "The Problem of Old Russian Culture," *Slavic Review*, 21, no. 1 [1962]: 1-15, especially p. 5).

In "Some Neglected Figures and Features of the 'Raskol,'" Dr. James Billington invites us to look beyond the veritable *kul't lichnosti* that has arisen around the archpriest Avvakum, and to view the history of the *raskol* in all its multifaceted diversity. We are challenged to consider the theologically more sophisticated writings of Avvakum's rival, Deacon Fedor Ivanov, and to reassess such established orthodoxies as the Patriarch Nikon's "Grecophile" sympathies. The image of the *raskol* that emerges from Billington's superb study is indeed a densely set mosaic; it is a movement possessed of subtle international connections and stratified by unarticulated internal tensions. One hopes that Dr. Billington will give us more on this theme in the near future.

The realm of literary criticism is also well represented. In "Gimn v slove Ilariona o zakone i blagodati," Professor Roman Jakobson brings his monumental erudition to bear on the poetics and structure of the curious hymn contained in a famous homiletical work of the Kievan period. Working without the benefit of a critical edition of Ilarion's text, Professor Jakobson convincingly argues that the hymn was an integral part of the original work and not a later interpolation.

George Ivask's "Neizdannyi Leont'ev" supplies a very useful survey of the unpublished manuscript legacy of K. N. Leont'ev, one of the most cryptic thinkers of the late imperial period. A valuable appendix contains a previously unpublished autobiographical story ("Poslednii luch") that Leont'ev wrote during his "retirement" at the Optina Pustyn' monastery.

The other essays in this collection include: Dmitrij Tschizewskij, "Euhemerismus in den altslavischen Literaturen"; Donald Treadgold, "The Meeting of Moscow and Rome in the Reign of Vasilij III"; Oswald Backus, "Evidences of Social Change in Medieval Russian Religious Literature"; Marc Szeftel, "The Epithet 'Groznyj' in Historical Perspective"; William K. Medlin, "Cultural Crisis in Orthodox Rus' in the Late Sixteenth and Early Seventeenth Centuries as a Problem of Socio-Cultural Change"; Pierre Pascal, "La Personnalité d'Avvakum"; Heinrich A. Stammler, "Vasilij Rozanov und die Kirche"; Andrew Blane, "Protestant Sects in Late Imperial Russia"; Nikita Struve, "Les Thèmes Chrétiens dans l'Oeuvre d'Osip Mandel'stam"; and Fairy von Lilienfeld, "'Ost' und 'West' als Kategorien im oekumenischen Sprachgebrauch in Bezug ihre Behandlung in der russischen Geschichtsphilosophie des 19. und 20. Jahrhunderts."

This volume is a worthy tribute to a man whose intellectual gifts and personal charm would be rarities in any age. Indeed, Professor Florovsky himself can take an honest pride in the good quality of most of these essays: "A wise son maketh a glad father."

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