viding greater portions of the population with access to modern medical care. The provision of modern obstetric care for urban mothers constitutes one of the main success stories here. The author also explores the development of the influential model of factory medicine, distinguishing carefully between the model and its more modest practical achievements. The efforts made to reduce the high rates of infant mortality in the city were the least successful public health initiatives that the city undertook. Lee sees the dramatic failures in this sphere as all the more tragic given the substantial improvements in Moscow's overall hygienic conditions and standard of living during the late nineteenth century.

Lee also includes an excellent discussion of the place that public health and sanitary reform occupied on the agenda of the city government. Public health was one of the duma's most prominent concerns, as it was for the Moscow zemstvo, and Lee's analysis pays particular attention to the vital role that the city's merchant elite played in sanitary reform. Here again Lee's study of public health provides useful insights into the broader realities of politics and society in Russia at the end of the old régime.

Overall, Lee's study of public health in Moscow offers an encyclopedic overview of the subject that will be of great value to social and political historians as well as urban and medical historians. Based upon a thorough and judicious use of the extensive materials published at the time, together with the latest Western and Russian scholarship, the book is an example of just how much can be achieved without the use of archives.

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Russian Religious Thought. Edited by Judith Deutsch Kornblatt and Richard F. Gustafson. Madison: University of Wisconsin Press, 1996. x, 266 pp. $53.00 (cloth); $21.95 (paper).

This well-conceived anthology makes a significant contribution to scholarship on the religious renaissance among certain thinkers of late nineteenth and early twentieth century Russia. The volume is focused on just four figures, with three chapters each devoted to Solov'ev, Bulgakov, and Frank, and two to Florenskii, with a useful introduction supplied by the editors. In effect, a mini-symposium on each of the four theorists is presented. Readers approaching these thinkers for the first time are provided with multiple perspectives on each; scholars already familiar with the texts in question will be engaged by the variety of interpretive viewpoints displayed, derived from expertise in several distinct disciplines. The papers offered here were originally presented at a single conference; commendably, the published versions reflect some of the interactions which took place among participants in the conference, revealing an awareness of each other's topics and viewpoints. Papers on other Russian religious thinkers were also presented at the conference, but not included here, reflecting the editors' evident concern with the thematic unity, depth and focus of the published volume. Papers on each thinker are grouped together and preceded by a short intellectual biography, a list of major works, a list of English translations, and a list of selected secondary works. Each separate contribution is followed by "Works Cited" as well as "Notes."

In the section on Solov'ev, two authors discuss the theme of salvation in his work, and a third deals with gnostic elements in his cosmogony. Richard Gustafson examines
Solov'ev's doctrine of salvation, tracing its sources through Eastern Orthodox theological tradition back to patristic writings. Rejecting the most distinctive features of standard Western accounts of salvation as obscuring its true meaning, Solov'ev links salvation to a distinctively Eastern Christian doctrine of deification. That doctrine, according to Gustafson, took two traditional forms, one equating salvation with the attainment of "incorruptibility," the other equating salvation with an "intellectual and moral union with God felt as an ecstacy of mind and love" (p. 39). Both forms presupposed the possibility of "delification" as a process of the unifying force of divine love or the Logos gradually penetrating the physical matter of the cosmos, re-unifying and redeeming it along with humanity. Solov'ev sought to depict this process as one requiring the active participation of humanity as a whole, and not merely the ascetic, contemplative life of the monk. In her contribution, Maria Carlson traces the influence of gnostic cosmogony on the thought of Solov'ev, making particular use of two of Solov'ev's manuscripts composed in French, unpublished in his lifetime: "Sophie" and "La Sophia: principes de la doctrine universelle," published only in 1978 in the original French. Judith Deutsch Kornblatt in her contribution returns to the theme of salvation, undertaking an original interpretation of the much-discussed "Short Story of the Anti-Christ." She argues that the familiar view—that the story represents a reluctant turning away from the eschatological optimism of his earlier work at the end of his life—cannot be sustained in a careful reading of the larger text, Three Conversations, in which it is contained.

In the section on Florenskii, Steven Cassedy discusses his treatment of matter and its relation to the divine in a useful contribution that could be treated as a confirmation and illustration of certain themes of Gustafson's essay. Understanding of Florenskii was perhaps less well-served by David Bethea's somewhat extravagant speculations concerning Florenskii and Dante on "revelation, orthodoxy and non-euclidean space."

In the section on Bulgakov, Father Meerson examines Bulgakov's treatment of personality, beginning with Bulgakov's discovery, announced in his From Marxism to Idealism, that Marx's economic theory was crippled by the absence of any theory of human personality in it. Bulgakov was moved to develop his own doctrine of personality, in "dialogue" with Feuerbach, Fichte, and Florenskii, a process summarized effectively in Meerson's contribution. In a careful and informative essay, Bernice Rosenthal traces the emergence of the theme of Sophia in Bulgakov's thought, and describes its eventual functions in his mature works. Continuing the discussion of sophiology, Paul Valliere argues for the intriguing hypothesis that sophiology as a whole should be understood as a means of bringing Orthodox theology into dialogue with developments of modern "humanist" or "liberal" civilization. The details of his argument are too complex to be summarized briefly, but deserve serious attention. [An evident slip of the pen should be pointed out on page 136 of the biography for Bulgakov: Berdiaev died in 1948, so Bulgakov did not deliver his funeral address before his own death in 1944].

In the section on Frank, Father Slesinski discusses the metaphysics of pan-unity (vseedinstvo) as the idée maîtresse of Frank's thought, exploring his account of the knowing subject's relation to the object within the "supratemporal unity" which constitutes being itself. George Kline provides a convincing and enlightening account of the Hegelian background of Frank's ethics and social philosophy. Through a very precise examination of Frank's terminological usages in comparison with Hegel's, Kline elucidates the similarities and dissimilarities of their theories with great clarity. In general, such