Horde). Subsequent historians have accepted these misrepresentations as fact, hence our
distorted traditional view of the era of Mongol rule.

*Muscovy and the Mongols* is a meticulously-researched study that will go far in de-
molishing the hoary stereotypes about the “Mongol Yoke” and its effects. Ostrowski’s
firm command of the existing secondary literature is suggested by the lengthy histori-
ographical discussion, which by itself will prove invaluable to postgraduate students in
Russian and Inner Asian history. The chapters dealing with the Mongol impact on Mus-
covite institutions show a firm command of linguistic and comparative-historical evi-
dence, while those treating the origins and development of anti-Tatar ideology employ a
painstaking textual analysis of a variety of Russian primary materials that should serve as
a model for similar exercises in the future. The glossary of specialized terms and the
chronology of Muscovite and Mongol history will help guide readers through the linguis-
tic and temporal thickets of Ostrowski’s study. The forty-five-page bibliography of pub-
ished primary and secondary sources (in Russian, English, German, French, Italian,
Serbo-Croatian, Greek, Ukrainian, Bulgarian, and Latin) will prove invaluable to scholars
wishing to delve deeper into the study of Mongol-Muscovite relations. Ostrowski is to be
commended for helping us to achieve a more nuanced understanding of the characteris-
tics and effects of Mongol rule in Russia.

Robert W. Montgomery

Aileen M. Kelly. *Views from the Other Shore: Essays on Herzen, Chekhov, and Bakhtin.*

As she makes quite clear in both the Introduction (“Two Russian Ideas”) and the Con-
clusion (“A New-Style Russian Idea”) of *Views from the Other Shore*, Aileen Kelly’s col-
lection of essays on Alexander Herzen, Anton Chekhov, and Mikhail Bakhtin is intended
to introduce readers to an important humanist strain in modern Russian thought: a minor-
ity countertradition that challenges the political and religious messianism that has come
to be identified with the so-called Russian Idea. These three Russian thinkers, Kelly ar-
gues, provide us with an alternative Russian Idea, one that is humanistic rather than es-
chatological in nature and one that reveals the flaws as well as the dangers inherent in the
teleological reasoning, dogmatic thinking, and utopian dreaming that have characterized
the ideological mainstream in Russian thought over the past two centuries. The aim of her
essays is to show us how the alternative, new-style Russian Idea advanced by thinkers
such as Herzen, Chekhov, and Bakhtin can provide a viable solution to the post-
totalitarian identity crisis that Russia has been experiencing since the collapse of Com-
munism and can offer us a solid ground for making moral choices in a post-ideological
age of widespread uncertainty and relativism.

Of the seven essays included in this collection, five focus on the views of Herzen, who
is characterized as “a pioneer in the assault on the philosophies of rational progress
which have dominated the nineteenth and much of the twentieth centuries” (p. 12). Kelly
devotes separate chapters to the affinities she espies between Herzen’s beliefs and those
of a quintet of Western thinkers who served as his intellectual models and/or peers. The
are chapters on Herzen and Francis Bacon (the Renaissance scientist who provided an inductive method and empiricism that Herzen greatly admired), Herzen and Pierre-Joseph Proudhon (the French socialist who saw radical irony as an alternative to the polar extremes of rationalistic universalism on the one hand and nihilistic relativism on the other), Herzen and John Stuart Mill (the British moral philosopher whose ethical creed opposed the collective tyranny of popular sovereignty and instead championed human autonomy), and Herzen and Charles Darwin (the scientist whose theory of natural selection acknowledged the dominant role played by chance in human life, history, and evolution). The intellectual profile of Herzen that emerges from these five essays is that of a staunch opponent of ideological orthodoxy, an abiding champion of human freedom, and an iconoclastic realist who challenges all teleological approaches to the natural and human sciences. "More acutely than any other thinker before Nietzsche," Kelly writes of Herzen, "he perceived that a new anthropocentric philosophy would demand a fundamental rethinking of our relation to the contingent world with its transient and unrepeatable phenomena" (p. 26).

Kelly argues that this Herzenian legacy of "retrieving the paradoxical reality of freedom from the reductiveness of philosophical formulations and the distortions of teleological thought" (p. 164) is revived in late nineteenth-century and early twentieth-century Russia by Chekhov and Bakhtin. Emphasizing the formative influence that Chekhov's medical training in the empirical methods of the natural sciences had upon his literary work and his intellectual development, Kelly portrays him as a sober, pragmatic, and thus "subversive" thinker who was healthily suspicious of the schematic views and idealized abstractions held by many of his contemporaries. Kelly's Bakhtin likewise emerges as a quintessential humanist and innovative philosopher of freedom whose opposition to the tyranny of systematizing theories of literature, life, and history makes him a worthy successor to Herzen. Indeed, Bakhtin's belief that our moral responsibility derives from what he calls our "non-alibi in Being" (our moral answerability) epitomizes the basic philosophical orientation of the new-style Russian Idea that Kelly unearths in the writings of these three Russian thinkers: their belief that, in a world shaped largely by contingency and chance, we each occupy a unique and unrepeatable place in time and space that affords us the freedom to make meaningful moral choices. The particular and the transient, the individual and the concrete, are thus privileged in this pragmatic humanist ethic over the universal and the eternal.

Kelly's essays provide some highly intelligent, erudite, and insightful readings of works by some key thinkers in both Europe and Russia during modern times. Indeed, her keen ability to distill the main philosophical ideas that permeate the writings of these seminal thinkers and to convey those ideas in an eminently comprehensible and convincing way makes her a worthy successor to her late mentor, the venerable British intellectual historian, Sir Isaiah Berlin. But there are also some disappointing aspects to Views from the Other Shore. For one thing, most of the essays included in this collection have already been published elsewhere. Moreover, the treatment of the three Russian thinkers mentioned in the book's subtitle is highly unbalanced, since the book focuses primarily on Herzen. While the collection's title creates the expectation that Views from the Other Shore will provide mainly an intellectual profile of the interesting and unorthodox author of From the Other Shore, the subtitle is a bit misleading (even if literally true), since