

composed largely of journalistic articles, many of which seem dated, attests to the consistency with which he has repeated this point of view.

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VOSPOMINANIIA : ZHIZN' I FILOSOFSKII PUT'. By *N. O. Lossky*. Foreword and comments by *B. N. Lossky*. Slavische Propyläen: Texte in neu- und nachdrucken, vol. 43. Munich: Wilhelm Fink Verlag, 1969. 334 pp. DM 28.

This autobiography of the outstanding Russian philosopher Nikolai O. Lossky (1870–1965), edited by his son Boris, was carried to the year 1959 and then briefly completed by the editor. Lossky was born in Belorussia and studied at a gymnasium in Vitebsk. Before completing his course he was expelled for his adherence to socialism and atheism, and since he was not allowed to enter any other school, he escaped from Russia and for a time studied in Switzerland. Suffering extreme destitution, he returned home in 1889 and two years later succeeded in entering St. Petersburg University, where after matriculating in the physicomathematical faculty he changed to the historicophilosophical program. His principal teacher was A. I. Vvedensky, a Kantian, under whom he developed a passion for philosophy. He was particularly attracted to Leibnitz and made the overcoming of the skepticism of Hume and the rationalism of Kant his objective. After finishing his university course he became privatdocent of philosophy, during which time he became acquainted with Vladimir S. Soloviev, who made a deep impression on him. By 1900 he was already on the way to his own philosophical system, which he called “intuitivism,” in which he gave the will the decisive role. In 1903 he published his doctoral dissertation, which was translated into English under the title *The Intuitive Basis of Knowledge* (1919). Later he published many other books. In 1916 he was appointed professor of philosophy at the University of St. Petersburg.

When in 1905 there occurred a religious awakening in which Berdiaev, Bulgakov, Gershenson, Struve, and Frank, among others, participated, Lossky cooperated in the publication of their manifesto, *Vekhi* (1909). Philosophically, he passed from the theory of intuitive knowledge to metaphysics, where he was chiefly influenced by Fichte, Schelling, and Hegel. He called his view “ideal-realism.”

After the Revolution Lossky, despite his adherence to socialism (Fabian), was regarded with suspicion because of his religious views: he had openly re-entered the Orthodox Church in 1920. For a time he was spared; however, in 1922, along with Berdiaev and several hundred other intellectuals, he was expelled from the Soviet Union. Berdiaev remained in Berlin, but Lossky went on to Prague.

Although he spent the next twenty years in Czechoslovakia, Lossky does not have much to say about it. The government organized a Russian university there at which most of the Russian academic scholars taught. Lossky was in disagreement with some Czech university leaders because of their positivism. Later he was called to teach at the university in Brno, and finally at Bratislava. But when the Soviet army entered that city, Lossky, whose wife had died shortly before, left for the United States, where his youngest son, Andrew, was a graduate student at Yale University. Thenceforth he lived mostly in the United States. When Andrew went to the University of California at Los Angeles to teach history, Lossky also settled

there. In 1951 he published his *History of Russian Philosophy*, for which he is perhaps best known in this country. He died in France while visiting his son Boris.

The most valuable part of *Vospominaniia* is Lossky's account of his acquaintance with a host of Russian philosophical, religious, and scientific thinkers. Nevertheless, he has indulged in including a great many people and events, sometimes trivial, that are of no general interest. The typography of the book is also more faulty than it has any business to be.

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STALIN AND HIS GENERALS: SOVIET MILITARY MEMOIRS OF WORLD WAR II. Edited by *Seweryn Bialer*. New York: Pegasus, 1969. x, 644 pp. \$10.00.

The Soviet specialist often views collections of essays as aids to teaching rather than to scholarship, but this judgment would be entirely misplaced in regard to Professor Bialer's book. Long an almost insignificant category of Soviet publications, memoirs have become in the last dozen years one of the most abundant and revealing sources. This is particularly true of war memoirs by *regular* military officers. Some eight years ago the present reviewer published in these pages a survey of Soviet publications on World War II. Although even by then a number of revealing general histories and monographs had appeared, memoirs necessarily had a negligible place in the survey. In contrast, Bialer excerpts nearly fifty memoirs and refers in his copious notes to many more. The vast majority of the works excerpted were published after 1962, and only one as early as 1960. Indeed, the editor is so impressed by the wholly contemporary nature of the military memoir outpouring that he somewhat understates the availability of other treatments of the war in earlier periods (though high-level military operations were poorly covered under Stalin, peripheral aspects such as the partisan movement and certain important episodes like the Donbas evacuation were relatively fully treated). This minor myopia in no way detracts from the essential value of the book: its revelation to the general student of Soviet affairs of the treasure house of *nonmilitary* information contained in the memoirs, which are simply too numerous and too lengthy for those not particularly concerned with World War II to follow.

Bialer's selection can hardly be faulted, certainly not unless one has (in contrast to this reviewer) undertaken the Herculean task of reading all of the vast body of material drawn upon. Although most of the selections are from books, a few anthologies and articles from a number of general periodicals, such as *Novyi mir* and *Oktiabr'*, are excerpted. The most extensively used periodical source is *Voenna-istoricheskii zhurnal*, whose very important articles would usually not come to the attention of the average student of Soviet affairs. As possible supplements one might suggest a few major items which perhaps appeared too late for Bialer's consideration: L. M. Sandalov's treatment of the immediate prewar period, *Perezhitoe* (1966); B. V. Bychevsky's *Gorod-Front*, on the siege of Leningrad (1967); S. M. Shtemenko, *General'nyi shtab v gody voiny* (1968—Bialer uses Shtemenko's earlier articles); K. A. Meretskov, *Na sluzhbe narodu* (1968); and of course G. M. Zhukov's memoirs (Bialer uses some of his articles), *Vospominaniia i razmyshleniia* (1969).

Bialer's coverage considerably exceeds the period of Soviet participation in