

imposed on it" (721). While some saw this as a descent into decadence, others interpreted it as "the anti-Positivist breakthrough" (721). The chapter examines *Problems of Idealism*, the birth of "Godmaking," and the "New Religious Consciousness" of Dmitrii Merezhkovskii, Vasilii Rozanov, Nikolai Berdiaev, and Sergei Bulgakov, as well as the philosophy of "Mystical Realism." The final chapter covers the post-1905 directions of Russian philosophy, but stops in 1910 in order to avoid making 1917 into an artificial caesura in the history of Russian thought, Walicki argues. The last hundred pages of the book explore philosophical societies, the *Vekhi* collection, the Put' publishing house, New Slavophilism, Ontologism, and the Search for Eastern Christian Sources of Russian philosophy and covers thinkers such as Lev Shestov, Berdiaev, Bulgakov, Evgeny Trubetskoi, Father Pavel Florenskii, Semen Frank, and Lev Karsavin.

Walicki's magnum opus can be used both as supporting text for intellectual history courses and as a reference volume.

ANTON FEDYASHIN  
American University

***Russlands Fahrt in die Moderne: Mobilität und sozialer Raum im Eisenbahnzeitalter.*** By Frithjof Benjamin Schenk. Stuttgart: Franz Steiner Verlag, 2014. 456 pp. Notes. Bibliography. Illustrations. Plates. Photographs. Maps. €68.00, paper.

In the nineteenth century, trains were icons of speed, mobility and industry. They symbolized the power of human beings to both inscribe their ambitions on the natural world and transform their societies. More than any other European country, the Russian Empire faced the challenge of overcoming and mastering vast geographical distances. The construction of railways in Russia from the 1830s onwards thus promised to open up previously remote and inaccessible territories to the forces of modernity.

Railways have long served as a marker of Russia's economic development, a readily grasped metric of industrial, logistical and administrative achievements. Earlier studies have approached Russian railways from the perspective of planning, construction and economic impact, often highlighting the ways in which Russia lagged behind its Great Power rivals and "missed the train to the modern world" (378). Part of the spatial turn in new histories of the Russian Empire, Frithjof Benjamin Schenk's excellent *Russlands Fahrt in die Moderne (Russia's Journey into the Modern Age)* approaches the railways not simply as the sinews of an industrializing Great Power but as a new and developing social and cultural realm of crowded railway platforms and train carriages, shrunken distances and redrawn "mental maps." By 1900, there were already around 52,000 km of railways in the Empire, and 9 million passengers passed through the five main railway stations in St. Petersburg each year. Drawing on a rich and varied mixture of archival and published sources, from official reports and railway statutes to newspapers, passenger letters and diaries, travel guides and photographs, *Russia's Journey into the Modern Age* offers a subtle and compelling examination of the dynamic forces that were unleashed by this new traffic in human beings.

In exploring not only the state's ambitions in the construction and administration of the railways but also the ways in which diverse sections of the population experienced rail travel, Schenk's study grapples with a central question: did the expansion of the railways ultimately facilitate the integration and stability of social space in the empire or, on the contrary, did it actually encourage the forces of disintegration and

destabilization? The answer, Schenk argues, is that it did both. Reformers and their allies in the press viewed the railways as instruments of modernization that would stabilize the empire's social structures under the aegis of the state. Government planners saw the railways as the key to a future integrated empire in which mobility, commerce and travel would overcome traditional divisions of territory and development and would serve to export the civilizing culture of the metropole to the imperial periphery. Indeed, the railway network "opened up the possibility of experiencing the continental empire as an integrated political and economic space" (383). This new geographical awareness was promoted not only by travel but also by a plethora of new spatial images in railway maps, travel guides and popular journalism.

And yet as Schenk shows, the geographical mobility and the cultural confrontations associated with the mixing of diverse social and regional identities throughout the Empire often promoted ideas of difference rather than unity, encouraging fears of the erosion of social boundaries and hierarchies. Railway stations crammed with rustic markets and thousands of impoverished and deracinated peasants appeared proof that the metropole was now succumbing to the influence of provincial and backward Russia. The construction of railways promoted economic growth and social change in certain regions while consigning others to an economic and social oblivion that underlined the very uneven nature of Russia's development. Schenk also shows how the railways demonstrated not only the power of the autocrat but also his vulnerability both to terrorist attacks (Narodnaia Volia bombed the Emperor's train in 1879) and to railway accidents (a devastating train crash in 1888 almost saw off the imperial family). In response to heightened anxieties over their safety, Alexander III and Nicholas II used the railways as a vehicle for the performance of imperial power far less than had Alexander II and, as a result, the social distance between rulers and ruled paradoxically increased rather than contracted during their reigns.

*Russia's Journey into the Modern Age* is a richly textured account of the paradoxical impact of railway expansion in late imperial Russia. Rail travel destabilized and unsettled the empire just as it bound the empire more tightly together. This nuanced and innovative study deserves the widest possible readership.

DANIEL BEER  
University of London

***Zhenshchiny v evangel' skikh obshchinakh poslevoennogo SSSR, 1940–1980-e gg.:***

***Issledovanie i istochniki.*** By Miriam Dobson and Nadezhda Beliakova. Moscow: Indrik, 2015. 510 pp. Notes. Bibliography. Plates. Photographs. Figures. Tables. Maps. \$25.00, hard bound.

Women outnumbered men, often dramatically so, in religious communities in the Soviet Union, a fact noted with derision in state antireligious propaganda. Recognizing the centrality of women in sustaining and shaping the Soviet evangelical experience, this volume documents and analyzes the contributions and the multifaceted roles of women in evangelical communities. Women have too often been either lost in the historical record, or accorded purely domestic roles. Dobson and Beliakova demonstrate that women actively participated in vital functions both in the family and the church, and also that they assumed public roles in order to protect their families and their faith communities.

The work begins with an overview of evangelical life in the Soviet Union, and some general observations about the nature of women's roles in evangelical