

Alexander Vucinich, *Einstein and Soviet Ideology*
(Stanford, CA: Stanford University Press, 2001). 291 pp.

Does "matter" matter? Very much so, if you were a supporter of Einstein's understanding of gravitation or of quantum mechanics in Stalin's Soviet Union. Never explicitly proscribed, unlike genetics, the new physics still operated at the margins of toleration. For Marx, materialism connoted a world that could be fully understood by science, with no place for divinity. But because materialism was arbitrarily construed by influential Stalinist philosophers of science as embracing only palpable reality, Einstein's concept of mass/energy was relegated to the purgatory of philosophical idealism. A primitive Laplacian view of causality that denied the interaction of investigator and object of study had a similar inhibiting effect on Heisenberg's quantum mechanics (so much for the dialectic!). To save gravitational relativity, some Soviet physicists like Vladimir Aleksandrovich Fock and Aleksandr Daniilovich Aleksandrov labored to ground Einstein's theory in physical reality rather than in the elegance and internal consistency of the mathematical construct itself. However, their honest efforts to reconcile Einstein with (their understanding of) dialectical materialism reflected unwarranted trust in the intellectual good faith of the Soviet regime. A rich meditation on cosmology, science, ethics, and the question of whether the modern world can afford unitary truths, *Einstein* is a fitting final gift of Vucinich, who passed away in May 2002.
—Douglas R. Weiner

Martha Howell and Walter Prevenier, *From Reliable Sources: An Introduction to Historical Methods*
(Ithaca, NY: Cornell University Press, 2001). 207 pp.

Evidence abounds of an unparalleled creativity and productivity in the writing of history. Yet contemporary historians struggle to defend the very possibility of historical knowledge. However professionally accomplished, historians are forever "in pursuit of," "in search of," and this uncertainty is the discipline's strength. If the best historians, beginning with Thucydides, have been skeptical of metaphysical absolutes, they have also been reluctant to immerse themselves in antiquarianism. The present book draws strength from this tension, as well as from that between its authors. The volume took shape in the late 1960s in medievalist Walter Prevenier's graduate seminars on historical methods at the University of Ghent. And unquestionably, the core of the book remains its two central chapters on the technical analysis of sources and the criteria of evidentiary satisfaction. A Columbia University historian of early modern Europe, Martha

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B Lingard



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