

immediate concerns, but it helps one to enter into the background without which it is impossible to understand the spiritual life of the Soviet Union. And any reader of *RCL* would enjoy such contributions as Dmitri Obolensky's "Popular Religion in Medieval Russia". Coming nearer to our own time, Nikita Struve's "Les Thèmes Chrétiens dans l'Oeuvre d'Osip Mandelshtam" deals with things that might well be the subject of an article in *RCL*. And one may hope that Andrew Blane's own contribution, "Protestant Sects in Late Imperial Russia", is an instalment of that great history of Russian Protestantism which is badly needed. In the Soviet years the Russian Protestants have "increased two and a half fold . . . No other religious community has a comparable record. Though the reasons for this are doubtless many, high priority must be given to the peculiarities of their historical experience in Imperial Russia. Russian Protestant Sectarians were born and bred in adversity".

JOHN LAWRENCE

The Russian Jew under Tsars and Soviets

by Salo W. Baron, Macmillan, New York, 1976, \$14.96.

The Jews in Russia – their History in Maps and Photographs

by Martin Gilbert, National Council of Soviet Jewry, 78 pp., 80p.

Baron puts Slavonic anti-Semitism in its correct perspective. It could be extremely unpleasant when and where (mostly in Ukraine) it broke out, usually with government encouragement. However, it was not a common or constant factor in Jewish life. It was only in the last century that Jews in any number moved out of the "Pale of Settlement", the Jewish heartland of Europe – Poland, the Baltic states, Belorussia and Ukraine – into Russia proper, and it is only in this century that the ordinary Russian has been brought into close contact with Jews. Baron concludes that the majority of Soviet Jews have completely lost their identity, not so much through anti-Semitism and deliberate communist persecution as by the natural process of urbanization and industrialization during the last 100 years. Communist policy in the '20s was not specifically aimed at Jews, but its effects on them were far more drastic than on any other major group. Nazi genocide destroyed the much more cohesive and lively "Pale" communities which had mostly been "free" during the inter-war years. Only in Georgia and Central Asia do vigorous long-standing communities still preserve their identity.

Baron's book is a revised re-issue of what must be the standard historical survey of Jews in Russia, a solid work of masterly scholarship. It is written with restraint and without bitterness. It is an invaluable contribution to our understanding of the modern Jew, who is creative, basically

a loyal citizen, but now relegated to second rate universities, deprived of his roots and of adequate facilities to practise his religion.

The book's main defect is its lack of maps – a deficiency admirably supplied by Gilbert's book. The latter's illustrations, maps, and photographs, old and new, are excellent, and give much more specific information about Jews who are under persecution now. However, by itself it gives a somewhat compressed and misleading picture, since it has to select, and concentrate on the worst periods. It provides a very impressive list of Jews who have made an impact on world history this century, but it does not (unlike Baron) mention the many Jews who formed the basis of the early Bolshevik government. Maps showing the suppression of Jewish cultural life and of synagogues are particularly valuable. It provides a very useful supplement to Baron's survey, but it is no substitute for it.

JANICE A. BROUN

The Baptist Church: Illusions and Reality
(*Baptizm: illyuzii i realnost*)

by G. S. Lyalina, "Politizdat", Moscow, 1977, 175 pp., 37 kopecks.

This book is of a higher calibre than much Soviet atheist writing, and probably contains a number of valid insights. It deals with tension and schism in the Evangelical Christian and Baptist Church (ECB Church) past and present. The writer states that this tension is determined by external factors – essentially the emergence of the new Soviet way of life, whereas the reformers within the Church interpret it as internal – the need for purification.

The writer goes back to the early post-revolutionary period, and examines the reaction of both Baptists and Evangelical Christians to the new society. She notes that both sects experienced a significant growth at that time; but she suggests that these new members brought with them a strong secularizing trend that led to conflict, division and eventually a drop in membership that exceeded the previous growth. She omits the Stalinist terror as a factor in the shrinkage, real or apparent, of the religious communities in the 1930s.

Dealing with the response of these two evangelical groups to the new Soviet system, Lyalina speaks of a divide between those who favoured adaptation and "modernization", and those who leaned towards conservation and isolationism. In the 1930s, says the author, these tensions led to the formation of a number of congregations outside the existing unions. These illegal congregations she describes as the basis for the contemporary reform movement, but it is not clear whether she means an actual or an inspirational basis.