

For quite different reasons, the essay on Religious Communities in Yugoslavia needs to be treated with considerable reserve. Its author, Manojlo Brocic, is a member of the Yugoslav Institute of Social Sciences where it would appear that political considerations have priority over scientific research. Attention is concentrated almost exclusively on the alleged shortcomings of the Serbian Orthodox Church. In contrast the government is presented as the true guardian of the nation's interests and, so Mr. Brocic would have us believe, only takes action against the Churches when religious leaders behave unreasonably and try to pursue reactionary policies. The inclusion of this essay in a volume of serious studies is a strange editorial lapse, although it certainly provides an example of communist propaganda, with inaccurate statistics to complete the story.

These are, however, relatively small defects in a book which generally maintains the highest standards of scholarship. All serious students of Eastern Europe cannot afford to be without such a volume, and many others ought to persuade their libraries to invest in a book which provides important information on a subject which is of wider interest than its publishers evidently realize.

TREVOR BEESON

The Ethics of Smuggling, by Brother Andrew, Coverdale House Publishers, Eastbourne, 139 pp., 40p.

Czech Mate, by David Hathaway, Lakeland, London, 187 pp., 60p.

The arrest and imprisonment of David Hathaway on a charge of smuggling "subversive" leaflets, as well as Bibles, into Czechoslovakia, highlighted the vexed question of supplies of Bibles to Eastern Europe. Brother Andrew was not happy about the title of his first book, *God's Smuggler*, but the name has stuck to his and other similar organizations. We now have two totally opposed schools of Christian thought: that which approves of "smuggling" and that which condemns it. There must be a *via media*, and any book on taking Bibles eastwards by means calculated to appeal to the general public should as a matter of course acknowledge the existence of legal methods and give a quick summary of the latest picture, which, in some countries, is encouraging (see Walter Sawatsky's article pp. 4-10). The British and Foreign Bible Society has made considerable progress since 1967, with "adequate" supplies in the GDR, Poland and

Yugoslavia, and recent openings in Hungary, Romania and Czechoslovakia. However, governments which use official church channels for distribution can keep a check on where the Bibles go. Hardly ever does the supply fulfil the demand, but the governments claim that needs are being met and thus have a first-rate excuse for clamping down viciously on anyone using "subversive" methods of importing religious literature.

The Ethics of Smuggling is strictly a book for Christians, based on a fundamentalist view of the Bible, and the perfectly valid assumption that God is above all laws, and that our Lord's command to preach the Gospel to all nations is binding on us. He examines the problem of loyalty to the State, using the examples of Peter and Paul and the apostles with more relevance than his Old Testament figures. He argues that if governments do not punish evil and praise those who do right, then Christians are absolved from their loyalty.

On p. 64 he makes two very dubious statements. "It was terrible for the official Baptist Church (in the USSR) to compromise with the government, and now to be literally persecuting other believers"—this is a surprisingly superficial statement, especially in view of the recent pressure at the 1974 AUCECB congress which resulted in the release of some reform Baptists. Also: "No church can thrive, or even survive indefinitely, if it tries to play games with governments according to godless rules". How did the Orthodox Church survive under Turkish rule?

Brother Andrew makes it quite clear that his co-workers must sacrifice themselves rather than incriminate or endanger believers. Everything is done with great care and as a result of prolonged requests for help, honouring local instructions and knowledge. If a specific mission fulfils these exacting criteria, then in my opinion it merits support.

Czech Mate is an exciting little book, a plain man's guide to communist prison life in the 1970s, whether you are in sympathy with Hathaway's beliefs or not. David has no doubts about the rightness of his mission. A well-intentioned, innocent, not particularly well-informed Pentecostalist, he put his coach tour company at the disposal of a large Bible smuggling organization. He is exceptional in being able to challenge God to give him clear cut answers, as God did, in the cure of his cancer, and in his eventual dramatic release. Between times he is refreshingly honest about his very normal reactions; bewildered, lonely, very frightened. He met a fellow prisoner, a young Czech doctor, who estimated that after two years in Pankrac, the average man was permanently crippled, mentally, physically and psychologically. David Hathaway refused to learn Czech so as to protect his claim to ignorance, and this meant that his prison contacts, and to some extent the value of his book, are limited.

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