

given of this revival are perhaps the most interesting parts of this book for the general reader. In Rostov, for example, one church which had suffered war damage and was full of rubbish from its time as a workshop, was restored to working order in two days by hundreds of volunteers. The daily services were attended by thousands of people, young and old (p. 194). The main part of the book, however, is devoted to detailed ecclesiastical history, the relations between various bishops and the authorities. For one not conversant with the protagonists, this presents a bewildering array of names, with little depiction of character. The authors also hardly consider whether the bishops were right to make deals with the Nazis at the cost of promising, for example, to prohibit the baptism of Jews, as happened in Belorussia (p. 120). They also hint at the hierarchs' "political purposes" (p. 188) (presumably nationalist) without giving the question consistent treatment. This does not, however, detract from a very valuable study, which also includes an excellent introductory survey of the history of the Church in the '20s and '30s, and handy census figures of churches closed and the number of clergy. If the authors' picture of the almost total destruction of organized religion in the '30s is an accurate one, then the revival of the Russian Orthodox Church in occupied and Soviet Russia (the latter in order to compete with the nationalist attraction of the former) must be considered one of the major consequences of the Second World War, and an astounding phenomenon in its own right.

CHRISTOPHER J. READ

*The Religious World of Russian Culture. Essays in
Honour of Georges Florovsky,
Vol. II Russia and Orthodoxy*

edited by Andrew Blane, Mouton, The Hague and Paris, 1975,
359 pp. No price.

This is the second of three volumes, which together form a *Festschrift* in honour of Georges Florovsky, one of the patrons of Keston College. It is edited by Dr. Andrew Blane and readers of RCL will not be surprised to learn that his editorship has established a level of lucidity that is indeed rare in learned symposia. The book is primarily for specialists but anyone with a general knowledge of the Russian Church will enjoy dipping into it. That is provided that he is a competent linguist, for these essays are printed in their original language, whether English, Russian, French or German, in order "to preserve a multi-tongued and cosmopolitan flavor in keeping with the life and scholarship of Georges Florovsky," whom RCL is glad to salute on this auspicious occasion.

The book is historical and therefore most of it is outside Keston's

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