

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.

Thus the author sets the scene for the more recent developments in the Evangelical Christian and Baptist Church (ECB Church), which amalgamated in 1944, but which has indeed never been free of schismatic tendencies. The immediate post-war years are described by Lyalina as another period of growth in the membership of the ECB Church, but again she suggests that the new adherents carried within themselves the seeds of tension and schism. Under the pressure of this new contingent, with its secularising tendency, the leadership was again forced to take a stand on the issue of modernism v. conservation. On the whole, she writes, the AUCECB (All-Union Council of the ECB Church) has chosen the former, thus alienating a significant body of believers.

This body of believers, says Lyalina, set in motion a campaign for "purification" in the Church. The conflict led to local schisms as early as 1956, and in 1957 she speaks of an attempt (unsuccessful) to create a new centre in opposition to the AUCECB. These are relatively new details, but they tally with information passed on by some Russian German Christians now in the west. By the beginning of the 1960s, says the author, the majority of those in opposition to the AUCECB found themselves outside its ranks either voluntarily or through excommunication. It was in this setting that the New Statutes of 1960 unleashed a fresh wave of activity which culminated in the "reform Baptist" movement as we know it today.

Without doubt, the most interesting aspect of the new book is its treatment of evangelical developments in the 1920s, and the suggested parallels between events then and now. It merits careful study by students of the early Soviet period and of the history of the evangelical movement in Russia.

KATHLEEN MATCHETT

*Questions of Scientific Atheism*  
(*Voprosy Nauchnogo Ateizma*)

No. 17, "Mysl", Moscow, 1975, 399 pp.

Most of this collection of articles is composed of work by Polish authors. The first part, "Philosophy, Atheism and Religion", contains two articles of some interest: "A Contribution to the Question of the Objective Factors in Secularization" by V. Myslek, and "Religious Art and its Contradictions" by D. M. Ugrinovicz. The first author is not content with the definition of secularization as the decline of the Church's influence in society. For Marxists secularization must involve struggling against any phenomena which impede the building of socialism, and this form of secularization guarantees civil equality. D. M. Ugrinovicz, in defining "religious art", considers that neither the subject nor the images on their