

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

own make a given work of art religious. Only art which has an ecclesiastical function is "religious art". Therefore, in his view, the religious subjects and images portrayed by the great painters of the Renaissance do not fall within this category.

The second part of this collection is entitled "Contemporary Catholicism: Ideology and Activity". An article by Yu. Grudzien deals with Thomism. The author considers that from a critical Catholic viewpoint, Thomism cannot now provide a satisfactory analysis and evaluation of today's world. Nevertheless, Thomism "still remains part of the arsenal of the ideological opponents" of Marxism (in the form of neo-Thomism), and it must therefore be criticized. Another theoretical article, "Catholic Neo-Modernism", by M. Nowaczyk looks at new developments in Catholic theology during the last 25 years. The author distinguishes four groups of "new theology": theology which expresses social reformism within the framework of a neo-capitalist ideology; theology which has been influenced by Maoism; "neo-clericalist" theology; and theology of dialogue and co-operation with the communist movement. This last receives particular attention. The article by T. M. Jaroszewsky considers the Vatican's adaptation of doctrine to contemporary conditions and Gordlevski's article, "The Roman Catholic Church in Poland and the Problem of Freedom of Conscience", looks at the history of the Church's struggle with the policies of a socialist State.

ELYA PYATIGORSKAYA

Aid to the Russian Church

*Material aid for Orthodox Christians
in the Soviet Union*

For detailed information on sending aid to Orthodox Christians, and messages of support and fellowship to all believers in the USSR, write to:—

ARC

SCHOOL HOUSE HEATHFIELD ROAD KESTON

KENT BR2 6BA