

On 17 March it was raining. In front of the mid-level church there was a carpet of mud. This was not soil washed down by the rain. It was the remains of three days of firecrackers, mixed with the rain. Inside the church, in front of the hurriedly made wooden cross, there were fresh flowers, and dozens of candles were burning. There were small pedestals—should they be called altars?—and miniature statues of Our Lady. An old lady was leading the prayers of the rosary and there was singing of hymns in honour of Our Lady.

At the back of the church there were two peasant families. One put up a small picture of Our Lady, a few inches high, and lit candles before it. The other family put up a mirror with a small holy picture attached, and lit two rows of candles in front of it. The family was kneeling in front of these pictures. I saw some city people kneeling in silence, tears flowing down their cheeks. Shanghai people and the villagers prayed in different ways. People from Shanghai prayed in silence. The villagers prayed together in a loud voice, the family praying together.

There was a big crowd at the bus station, including many familiar faces. There was the mother and daughter from Wenzhou who had come with us to Zose on the same bus. We met and smiled (we did not speak the same dialect). The buses were crowded and the conductor said that this was an extra bus, added to deal with the traffic. In the morning two more buses had been added to the line, he said. The conductor also knew that most of the visitors to Zose had come from faraway regions and that today was the last day¹ in Zose. Tomorrow, he said, the buses will be empty. On the bus in front of me there was a couple with two children. As soon as the bus started they let the children fold their hands and pray: "Help of Christians, pray for us, Our Lady of Zose, pray for us." No, they did not pray it, they sang it, slowly, drawing out the words. It sounded

very beautiful. If there is music in Heaven it will sound as clear and moving as the voices of these children. I gazed at their shiny little faces, their dark eyes and their little hands.

When the bus left Qi-pao (a stop between Zose and Shanghai) a woman sitting right behind the driver began to sing aloud. She was an old woman, over fifty years of age. In her hands she was holding a sheet of paper. She had a bundle hanging from her shoulder and a water canteen and an umbrella. She looked like somebody who had travelled a long distance to make her pilgrimage to Our Lady. She had not much musical skill and did not sing well. She sang in her own dialect and people did not understand the words. Is she crazy, one wondered. But two young men sitting not far from her also began to sing. They sang hymns to Our Lady. While they were singing they took from their pockets a bundle of sheets with hand-printed hymns on them. Hands from all sides reached out for copies, and each got one, including the driver of the bus. "You lead the singing, we will follow," people said; and all sang, the whole crowded bus, apart from five or six who were not Christians. I looked around and saw a happy crowd singing, following the two young men, singing with enthusiasm. It could not be called a first-rate choir. Each sang as best as he could. The young had some difficulty; probably they did not know the hymns. Probably the older ones had not sung for many years. Yet all sang.

Think about it! Who would have thought that a busload of passengers would sing to Our Lady on Chinese soil in the 1980s, here on the road between Zose and Shanghai?

(In May 1981 the hill at Zose was officially reopened and a pilgrimage organised by the Catholic Church in Shanghai took place. It was attended by between twenty and thirty thousand pilgrims. A special film made by Chinese television on Catholic life in Shanghai gave it extensive coverage.—Ed)

Russia's Spiritual Traditions Live On

This account of the life and ministry of starets Tavrion, who died in 1978, shows that one of the great traditions of Orthodox Russia is continuing, although in a greatly restricted way. A starets (plural startsy) is an elder or holy man who after many years of

prayer, solitude and a rigorously ascetic way of life is recognized as a person of deep spiritual insight, capable of guiding and counselling the faithful. Generally they are clairvoyant, that is, they know people's thoughts before they are uttered. It was customary for

people to travel long distances to consult a starets about important decisions or changes in their lives, and some devoted disciples, known as spiritual sons and daughters, would place themselves in complete obedience to him, not making the smallest decision without consulting him. It is known that there are a number of startsy in different places in the Soviet Union, but they shun publicity. Starets Tavrion asked his spiritual children not to write about him until after his death, and although his existence was known of in the West, nothing was published about him. An unusual characteristic of Tavrion's was his practice of celebrating the Liturgy daily and his insistence that believers should receive Communion as frequently as possible. This is uncommon in the Russian Orthodox Church, where it has become customary to receive Communion infrequently, and according to the anonymous author of this document: "This 'innovation' is regarded by many monks as quite abnormal and Tavrion has been accused of both Protestantism and Catholicism!" We are printing a slightly abridged translation of this document from *Russia Cristiana* No. 168, 1977, pp. 22-30.

[. . .]

Tikhon Danilovich Batozsky was born of a religious family in West Ukraine in 1898. When he was only thirteen, he fled to the Glinsk Hermitage. In 1918 he was enrolled in the Red Army, but it was soon realized that this soldier was not "of this world" and they sent him back to his monastery! The *starets* recalls in his autobiography what happened to him then. He had reached the limits of his strength through cold and hunger. The road was deserted because people were terrified of both sides [in the civil war—*Ed*], and were starving. Tikhon was granted a vision of a *starets* who provided warm nourishing food, then disappeared. When he reached the monastery he paid no attention to the ferry monks but tried to cross the river. The ice was melting and the barge overturned. He found himself trapped beneath the ice. There seemed no hope. "But I started to pray fervently and vowed the rest of my life to God," he said. He was miraculously cast up on the shore.

In 1926 the Bishop of Perm quite unexpectedly gave the young monk the mitre of an archimandrite, saying, "For the sufferings you will have to endure". These words were prophetic. From 1928 to 1956 he was either in camp or in exile. He often spoke of

these in his sermons as the best days of his life. While he was being transported across the taiga of the Urals and Siberia, gazing at the immense, primordial forests, he felt happy and praised God. For many years he had prayed to God to let him labour in the impenetrable forests as St Sergius of Radonezh and St Seraphim of Sarov had done. Now the Soviet government was giving him the opportunity by sending him into exile. He had to work on the White Sea Canal and in the Vologda camps.*

In 1957 Patriarch Alexi made him abbot of the Glinsk hermitage. The monks could not endure his rigid rule of "ceaseless vigils" and within a year they drove him out, but soon the monastery itself was closed. Then he worked in parishes, always persecuted, moving from one diocese to another; Ufa, Perm, Yaroslavl. In 1968 in the Baltic states the renowned *starets* Kosma of Valaam died. He was spiritual father of the Hermitage of the Transfiguration, a convent near Riga. The Archbishop of Riga, Leonid,† invited Tavrion to replace Kosma.

Faithful to the ancient Russian monastic tradition, he became not only spiritual father of the convent but also an efficient administrator, "builder and decorator". Every year new hospices for pilgrims arose. The convent, until then little known and in a poor state of repair, able to accommodate barely twenty guests at a meal, was transformed into a place of pilgrimage, bursting with tens of thousands of believers from every part of the country. Drawn by tales of this extraordinary *starets*, they flocked from the spiritual desert of contemporary life as to a fount of "living waters": the sick; the old; intellectuals from the big cities; peasants, engineers, hippies; workers—all

*"My whole life has been a *sorokoust*" said the *starets* in a sermon. The *sorokoust* is the commemoration of the dead for forty days after a death. Once in the north he and some others had uncovered a whole train of corpses, frozen. He sang the funeral service for each one and dug a grave. It was here that he started to celebrate the Liturgy every day, using a scrap of bread and a handkerchief.

† Leonid ordained Fr Gleb Yakunin. He is a favourite of Anatoli Levitin's. His action illustrates the kind of inspired decision by which a bishop can benefit not only his diocese but the faith of the whole church.

the suffering people. . . . Today, in summer, you'll find up to two hundred people a day.

Although the hermitage is in Latvia, in a silent, solemn pine forest, the place reminds one of an old corner of Russia, miraculously preserved. One must say that the existence of the place is not just due to the wisdom of the *starets*—the authorities appreciate it too! The “peace fund” gets a higher rake-off than from all the other parishes in Latvia! The Liturgy here is a little shorter than in other monasteries but in compensation it is a far more intense experience.

“In the morning, very early, towards five, when the city is still asleep, there is such beauty here that we sing the Gloria and gather at the banquet of the Lamb of God,” explains the *starets*. Nowhere have I seen the Liturgy celebrated with such humility and gentleness, such conviction and authority, such Paschal joy. Here one can really feel the strength of the prayers of the *starets*, the fire of the Spirit.

At every Liturgy there is a sermon—often two or three—which is like a torrent of life-giving wisdom, like a judgement before the judgement seat of God, baring the secrets of the conscience but bathing the heart with the great love and tenderness of the heavenly Father. What strikes one most is that it is not just the priest and choir singing; everyone joins in. Many youngsters from Moscow have learnt here for the first time how to sing the psalms and services correctly. The vigorous exhortation of the *starets*; “Come on, let’s sing together, all of us!” which remains for ever in one’s memory, draws a response from everyone. Each one must let himself be transfigured by the Holy Spirit, rise from the dead, and join the archimandrite in prayers for all mankind, rise from Golgotha towards the Saviour. His sermons are splendid. They are an evangelical judgement on “contemporary reality”. They recall every Christian to a true penitence. When for the first time I saw the *starets* preaching with his eyes closed and a Gospel in his hands, I felt that such sweetness, humility and power could dwell only in a saint. Many have felt the charismatic effects of the sermons as a reply to their most complex personal problems, to perplexity, error and doubt.

To put across his teaching in brief, one could say that the Word of God, Holy Communion and prayer, and the heroic strength of his faith are at the same time both a probing judgement and love.

The Word of God. The most important thing is to read God’s word “day and night”. The lives of the just are like a tree planted on the banks of a river, whose leaves never wither. All that they do is irreproachable. Those who don’t study God’s Word are like dust blown away by the wind. From the Word of God comes the depth, the strength, the beauty of faith.

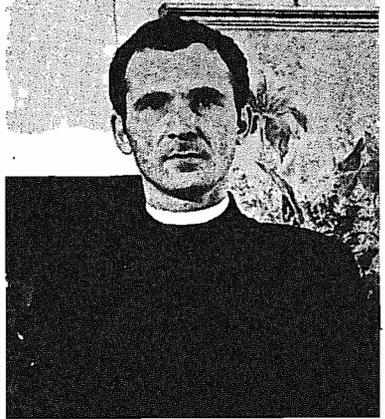
“Those who don’t study the Word of God ‘day and night’, whether priests or monks or you yourselves, are ‘thieves and evil-doers’.”

The corruption, monotony, emptiness, meaningless distraction and horror of modern life are put into contrast with the reality of Revelation in the Gospel, which is like being immersed in the miracle of divine love.

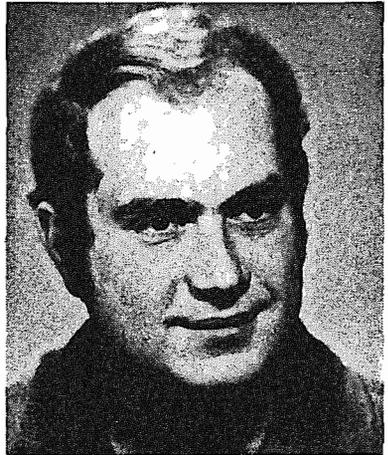
“Among you there’s no new Chrysostom or Basil the Great or Gregory the Theologian, because you don’t study the Word of God zealously, but your faith is lukewarm and shabby. With your empty worship you quench the last remains of faith on the earth.”

This is more an appeal to radical holiness than to simple meditation; an appeal to live with Christ, to see, feel and experience the reality of the Birth, the Presentation in the Temple, the Baptism, Annunciation, Transfiguration and Resurrection from death as deep spiritual experiences.

Holy Communion. The *starets* pleads with everyone to communicate as frequently as possible, every day. As the holy fathers did, the *starets* interpreted the words of the “Our Father”, “Give us this day our daily bread” as an invitation from our Lord to receive Communion every day. He invites us to communicate as a sacrificial act on behalf of all mankind, but he often repeats the words of St Simeon the New Theologian; “Do not receive Communion without tears”; don’t communicate without deep sorrow and penitence, without total commitment to God and without thirst for the new life. According to the *starets* the end of the world will come when there is a general appropriation of the chalice and the Liturgy is celebrated in whatever way. “The world doesn’t survive through politics but through Communion with Christ.” From Communion comes the resurrection from the dead, the saving of soul and body and a new and blessed life in Christ. Those who don’t communicate although they hear Christ’s command “Drink ye all of this” ally themselves



Imprisoned Czech Catholics. Priests currently imprisoned include Fr Josef Kordik S.J. (top Left), Fr Josef (Jan) Barta O.F.M. (top right) and Fr Frantisek Lizna S.J. (centre right). Fr Rudolf Smahel S.D.B. (bottom right), also in prison, is one of the Olomouc printers. Another is retired master-printer Josef Adamek, shown below with his many children and grandchildren.





*Starets Tavrion in his youth (left)
and (below) shortly before his
death in 1978.*



with those who crucified the Lord. Golgotha and the Resurrection mean nothing to them, and they will have no defence when they come to judgement. Those who are truly wise sanctify themselves daily at the banquet of the Love of God, of the divine Lamb. The salvation of Russia and of all mankind can come only through remaining united to the Church, the chalice of Christ. He advises all priests to serve the Liturgy daily, although he knows how difficult this is. But it will lead to the spiritual renewal of parish life. Don't concede even a day to the secular world, dedicate the whole of every day to the Church and Christ. Every day is one of self-crucifixion; Golgotha and Easter. The *starets* taught his deacon; "In our age the pastor must be at the same time an apostle, martyr, doctor of the church, theologian and saint."

From this came his frequent reproof during sermons: "Where is your apostolic faith?" since the Word of God is a keen and two-edged sword. The priest is responsible for the sanctification of the church. All are called to martyrdom and transfiguration through throwing themselves into a burning faith. "Why don't you work miracles?"; it is faith that works miracles.

"The devils are terrified of the abyss, but you needn't fear; you have nothing spiritual about you because you don't ask for it."

The task of prayer. The ceaseless Jesus prayer is God's will. "If you don't pray ceaselessly your lot is with Satan, you are only a corpse, a smouldering brand." The *starets* wants people to pray also because only through prayer can we feel ourselves to be children of our heavenly father. "Without the Jesus prayer you won't show any development, only fever and corruption". You must go away like the prostitute and sin no more, and follow Christ, going publicly to the temple, weeping and praying, "Lord have mercy on me a sinner". In a moment you will repent and be cleansed of your sins and corruption as was the thief on the Cross after he had encountered the love and paradise of the Redeemer. To ask forgiveness and to pray involves returning to the Father like the prodigal son. The best penance for earthly sins is to communicate daily, "to read the Word of God day and night", to pray ceaselessly. It's a penance which takes a whole lifetime.

It is impossible in a few pages to give a real portrait of the *starets*. He himself asked us not to tell many things which we saw and

heard. For example, we mustn't recount the miracles which took place there, the examples of the clairvoyance of the *starets*, his private dealings with individuals, all things typical of the picture of a *starets*. We can't even tell of his spiritual life; we can only contemplate in silence his shining and luminous look, so similar to the prophets of the frescoes of Lake Ladoga. But I must speak of the feeling of absolute freedom which I had from the first day I attended the Liturgy, heard his sermons on freedom, and saw it epitomized in the *starets* himself. For a year and a half detailed notes were taken of his teaching, and we are convinced that with time these will provide a school of faith for many others. The appeal to responsibility, to vigilance, to evangelical penitence, to a deep, courageous faith, to freedom, to renunciation and to holiness . . . we must be the salt of the earth and the light of the world. The hermitage and its *starets* are one of the most important phenomena in the life of the Russian Orthodox Church.

Death justifies the life of saints and confirms their word of truth. The archimandrite said that in our day a true Christian would have to face death and crucifixion alone on Golgotha and that at the end of life he would not find glory and peace, but intense suffering and calumnies. But "if you are crucified with Christ you are also glorified with him". And he taught that we must spend each Lord's day, each Sunday, with great seriousness, as if it were Easter or the Second Coming, urging us to become saints, to unite ourselves with God. If we lack the courage, faith and love to communicate every day we should at least sanctify ourselves by attending the Liturgy every Sunday. These words were confirmed by the illness and death of the *starets*. In November 1977 he developed stomach cancer, but despite this continued to celebrate the Liturgy daily, though he could not take any food and was suffering terribly. After Easter he took to his bed and never got up again. He could barely talk, and no one knew how he passed the hours of his own lonely Golgotha. On Sunday 5 August, at five o'clock in the morning, the *starets* asked the young monk Yevgeni to give him Communion, and to recite the prayers for the dead in their last agony. During this he died.

His funeral followed three days later, on Wednesday. On that day those who loved him, particularly young people, came from all parts of Russia. The coffin was laid out in

the winter church, and day and night they read the Gospel, and each one wanted to read at least a small section. Although the church was unbelievably crowded and it was also difficult to breathe because of the candles, a wonderful aroma came from the corpse and no one could smell it putrefying. The day of the funeral was, like Easter, radiant. The rain stopped after two whole weeks and the sun shone brilliantly.

Incredibly, the Gospel for the day coincided with the *starets'* favourite, the one from John's Gospel which says: "If you

don't eat the flesh of the Son of man and drink his blood you have no life in you. Whoever eats my flesh and drinks my blood has eternal life and I will raise him on the last day". When they carried the coffin out they saw the splendour of the sun and it seemed that this was not a funeral but Easter. In the depths of light to which the *starets* was taken our souls sang, remembering the unforgettable image of his face.

Translated from Italian by Janice Brown

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Reviews

Soviet Evangelicals Since World War II
by Walter Sawatsky,
Herald Press, Ontario and Pennsylvania, 1981.

Is it possible for the Church to live and be true to the Gospel within a Socialist State? What are some of the problems facing it in endeavouring so to do? What is the mission of the Church in such a situation? How free is it to carry out that mission? What tensions are created between Church and State and within the Church itself? What is the particular contribution made by the evangelicals and what are their peculiar difficulties?

All these important questions and many more are boldly tackled by Walter Sawatsky in this important book which examines in some detail the life and witness of such Christian groups as Baptists, Pentecostals, Mennonites and "Christian Evangelicals" as separate entities and as members of the "All-Union Council".

Dr Sawatsky is a Canadian Mennonite now serving in West Germany who has a thorough knowledge of the Soviet scene and many of the Christian leaders whose names appear in these pages. He shows an intimate knowledge of his subject and is not afraid to express opinions which indicate critical judgement and shrewd understanding.

The book is more than a history; it is at the same time "a descriptive analysis". Having threaded his way through the early history of the evangelicals in the Soviet Union, the author reviews with telling stories the various "renewal movements" that flourished between 1944 and 1957. There then follows an account of the Krushchev campaign against religion (1959-64) which was vicious in the extreme, the effects of which have not yet disappeared.

A recurring theme is that of unity, or the search for unity, with the wranglings that often accompany it. The 1944 unity congress is examined in some detail. The influence of State pressure can be seen both there and in the Statutes of 1960 and the notorious Letters of Instruction issued by the officers of the All-Union Council of Evangelical Christians-Baptists

which have had serious repercussions ever since. The splits that followed, with their bickerings and excommunications, make a sorry story and provided the State authorities with a good opportunity to set Christian against Christian. The story of the All-Union Council and the *Intsiativniki*, or Reform Baptists, has been well worked over in recent years in many books, but our author brings it fully up to date, giving his own illuminating insights and interpretations.

The question of religious freedom looms large throughout the book. Such freedom, it is recognised, is guaranteed by the Soviet Constitution, but the author provides ample evidence that it has been upheld very often more in the breach than in the observance. It is difficult for the Westerner to understand, far less appreciate, the concept of legality in the Soviet Union, particularly as it applies to religious freedom, and the relationship between what is "guaranteed by law" and what is actually practised. The situation is made all the more complicated by the attention paid to Church affairs by both the Council for Religious Affairs and the KGB and the careful watch kept by both on the legality or otherwise of Church life and practice.

The "purity" of the Church, in the eyes of many, has to do not just with moral and spiritual attitudes but also with separation of Church from State and State from Church. One spin-off from this is the evangelicals' attitude to war and violence and in particular to the question of pacifism and conscientious objection. In this regard a change of stance in the course of the years can be observed. Many whose fathers would have regarded themselves as pacifists no longer do so but would nevertheless strongly support the peace-emphasis urged upon them by their government. This is not to say that conscientious objection is no longer vigorously upheld, as the levelling of severe penalties on pacifists called up for military service makes only too plain.

Ecumenism represents another area in which there is a fair measure of ambivalence and which has set up severe tensions among the evangelicals. Within the Soviet Union they for the most part seek fellowship with those of like mind. Outside the Soviet Union there have been increasing ecumenical contacts. Thus, representatives of the All-Union Council have had opportunity to travel fairly extensively and to engage in ecumenical debate, not least through their membership of the World Council of Churches. Involvement of this kind is deprecated or condemned by others, but our author recognises the value of such contacts not only in terms of broadening experience but also in terms of safeguarding their position within the Soviet Union itself.

Dr Sawatsky reserves a strong word of criticism for East European Mission Societies which have tended to proliferate at an alarming rate. He brings to the surface some very disturbing facts not only about the private morals of some of the people involved, but also the public ethics of

the Societies they represent. Administrative costs in some instances are considerably higher than one might have imagined them to be, whilst the affluent style of leadership “remains a point of incongruity”. The analysis he gives of such missions is a carefully documented evaluation which deserves careful scrutiny and should serve as guidelines for the unwary.

The picture which emerges from this book is of an ever-growing group of evangelical Christians who, despite all their differences of prejudice and conviction, are determined by every means to testify to the Gospel of Jesus Christ within a largely atheistic society which is nevertheless deeply religious in its origins and in much of its expression. It has at its head some able and trusted leaders who are striving to discover what is to be the mission of the Church—and of their evangelical witness in particular—within a society of this kind.

Theirs is a faith based squarely on the Bible and on individual conversion. But what has this kind of faith to say to a secularist society and to the social institutions in the Soviet Union and elsewhere? What has the Gospel to say about just and unjust systems? There is evidence that such questions are now beginning to be tackled with honesty and boldness.

One of their biggest needs in the years ahead, our author judges, is that of theological education and the provision of Christian literature that will enable this to take place. There are indications that this need is being met and that evangelicals in the Soviet Union are ready to face the remaining decades of this century with fresh vision and with a dedication to the work of evangelism, not least among the young. The attitude of the State to all this is unpredictable, but according to Dr Sawatsky, the signs are none too propitious and further State opposition may well be the order of the day.

This book does a great service in introducing the reader to the broad sweep of evangelical witness within the Soviet Union, to some of the problems facing them in terms of internal—and State—relationships and to the everyday life of ordinary Church members and their leaders who seek to maintain a Christian witness in the midst of an atheistic and often antagonistic culture. It will be read with much profit and is to be highly commended.

D.S. RUSSELL

Soviet Believers: The Religious Sector of the Population
William C. Fletcher, Lawrence, Kansas, 1981, 260 pp., n.p.

Three years after the publication of Christel Lane's book *Christian Religion in the Soviet Union: a Sociological Study* (reviewed in *RCL* Vol. 7, No. 3) comes this study in the same field. Professor Fletcher's book is not so much an attempt to give a rounded view of the nature, role and extent of religion in Soviet life as to present to the non-sociologist an

exposition and assessment of Soviet studies of the sociology of religion. He has been somewhat selective in this and concentrates, from the surprisingly wide range of material available, on that which deals with the Orthodox and the Baptists. Other churches—Georgian, Armenian, Lutheran and Catholic—and other religions—Muslim and Buddhist—are only dealt with in a few scattered references even though interesting material exists. The book is organized around sociological themes of age, gender, education, occupation, leisure activities and world view as they manifest themselves among believers. Within this framework Professor Fletcher has written a clear account of the main findings of Soviet religious sociology, namely that believers tend to be older, much less educated and more socially alienated and to have lower-status occupations than the average Soviet citizen. They are predominantly women. Some of the less well known findings are that unmarried mothers figure prominently among the ranks of believers, and that believers are much less likely to watch films or read books and journals than non-believers. “Appeal to tradition” is the most frequently cited reason for being a believer, the other significant contenders being aesthetic appeal, the desire to confess and communicate, and the opinion that only religion can provide a sound moral foundation for society. Professor Fletcher is well aware that a number of these traits are interrelated, for instance the gender and relatively advanced age of believers explains their lack of formal education which in turn helps to explain their low-status occupation and social alienation.

Perhaps the least satisfactory aspect of the book is that the author has chosen to confine his interpretation of the material to the last few pages. It is on this very point of interpretation that Dr Lane’s book is so strong in that she has attempted to delineate the sociological features of all the known Christian churches and sects in the Soviet Union, comparing them with one another and with Western European and North American churches. She has also used dissident and foreign research and source material to expand and cross-check with her official Soviet material. The result is that Dr Lane has produced the more valuable account of the churches while Professor Fletcher has produced the more valuable account of Soviet religious sociology and its methods. Sadly, neither of them really discusses the significance of the phenomenon of Soviet religious sociology as such. To approach believers with questionnaires is a far cry from the worst excesses of the militant atheist approach, with denunciation and threats of prison or worse, even though these still exist to an unacceptable degree.

Professor Fletcher is aware of the strengths and weaknesses of Soviet sociological methods, as are the best Soviet sociologists themselves. The difficulties include the applicability of sociology to such an intensely personal aspect of life, the problem of selecting representative samples in

a country of such vast local and regional differences, the question of the truthfulness of replies to questionnaires particularly in view of the fear of reprisals if one admits to what is sometimes illegal activity and the appalling laxity with statistical calculations. Soviet sociologists have done a creditable job in trying to overcome many of these difficulties, particularly that of confidentiality.

One thorny issue of great significance which both authors do tackle is that of the total number of believers. Dr Lane concludes that 30-35 per cent of the total Soviet population are believers, while Professor Fletcher's figure is 45 per cent. As such arguments go, these figures are not that far apart. Dr Lane's reasoning seems more judicious and aware of regional differences (though she does not say how she arrived at a figure for the Muslim areas) while Professor Fletcher's flat rate of 60 per cent for areas as diverse as Lithuania, Estonia, Ukraine and Central Asia seems rather suspect, especially when Soviet surveys show large differences even between parts of the same region such as Penza and Voronezh. Taken together, however, the two books show that there are some 100 million believers in the Soviet Union and that the rate of secularization is slow.

CHRISTOPHER READ

The Siberian Seven

John Pollock, Hodder & Stoughton, 1979, 252 pp., £1.50

This modest paperback by an experienced biographer is not only the chronicle of two Ukrainian evangelical families who sought refuge in the American embassy in 1978 and are still there, but a compendium of information about life in the Soviet Union. John Pollock has selected the material from a 250,000-word account written down in the Embassy. The First World War, revolutions, collectivization, the German invasion, and Khrushchev's onslaught against the Churches form the backcloth. We encounter some of the ethnic and religious variety of the USSR—Kirghiz, Germans, Old Believers, True Orthodox Christians and many others. The scene changes from Tsarist times to the Soviet era. It is a moving, and at times harrowing, story; it is also a mine of information on the USSR.

The accounts of discrimination against believers are well documented; the bullying and persecution is grim, but not so murderous as some of the pogroms against the Jews barely a century ago. There is corruption in official institutions and fiddling so universal that it takes courage to stand against it; there are conspiracies to murder and cold and heartless decisions. We get glimpses of that other Russia, the archipelago of camps spread across the land, Minusinsk prison, Reshtoi labour camp, Barnaul work project and various orphanages. Occasionally, however, there are

humane teachers in the orphanages and administrators in the camps; the families encounter a kindly lorry driver, janitor, sea captain and many others.

There is little mention of or direct contact with the Orthodox Church; but the simplicity and directness of the families' faith, the centrality of prayer, resembles much in the spirituality of the Orthodox Church. The saga vindicates the principle that God takes the less educated in this world to confound the "wise", those without any power to confound the mighty, and those without wealth to be rich in spiritual blessings and to lead fruitful lives. But the book raises questions as well: the families show a tendency to be obedient only to their own interpretation of the Word of God rather than to the doctrine of the Church as a whole.

The author keeps his interpretative comments to a minimum, and they are balanced and thoughtful, including one on the depth, commitment and fervour of the congregations in the registered churches. The usefulness of the book would be greatly increased by a map, an index, a list of the names in the text and an explanation of any Soviet terms. It is to be hoped that there will be a second edition when these can be added.

JOHN INNES

The Crimean Tatars

by Alan W. Fisher, *Studies of Nationalism in the USSR*,
Wayne S. Vucinich, Hoover Institution Press, Stanford University, 1978,
264 pp, n.p.

This remarkable book is devoted to the history of the Crimean Tatars from the foundation of their Khanate through their mass deportation under Stalin up to their present-day attempts to obtain the right to return to their homeland.

The religious aspect is touched on only marginally. Little is said about the period of independence when the religious establishment was controlled by the Ottoman Sheikh ul-Islam—the sources on this period are extremely scarce and would necessitate long researches in the Ottoman archives. The era of Russian domination from 1783 to the Revolution, during which time the Crimean Tatars gained a unique position within the Russian Empire, is treated in more detail. The religious establishment still remained as during the period of independence under Ottoman jurisdiction and the *Khotba* (Friday prayer) was said in the name of the Ottoman Sultan. Crimean Tatars also enjoyed, for a time, many privileges bestowed on them by Catherine II—a most tolerant monarch on religious questions.

It is a pity that the author did not expand on the role of the Crimean

medressehs, particularly the Zinjirli *medresseh* in Bahcesaray, one of the most celebrated religious institutions in the Turkic world, which became the model for the reforms of Ismail Bey Gasprali. But here again it would need lengthy study to trace the relationship between the Crimean Jadidist movement and the Kazan Tatar or Turkish *ulemas*.

On the eve of the Russian Revolution, Bahcesaray and Simferopol were great cultural and religious centres from which remarkable new ideas were spreading to the whole Muslim world of the Russian and Turkish Empires. The final destruction of this Tatar republic under the Soviet régime represents not just genocide, but from a religious and cultural point of view a loss to the Muslim world comparable only to that of Cordoba in El-Andalous. To anybody interested in the history of Islam and Islamic culture, Alan Fisher's book should make essential reading.

MARIE BROXUP

The Jewish Minority in the Soviet Union

Thomas E. Sawyer. Boulder, Co./Folkestone: Westview Press/Dawson, 1979. 354 pp. £12.00.

Thomas Sawyer approaches his subject as an investigative journalist would, asking what is at the heart of the controversy about the situation of Jews in the Soviet Union. Having established that there does exist, contrary to the vehement denials of the Soviet authorities, a "Jewish question" in the USSR, he describes it with reference to the 1959 and 1970 censuses and more recent sociological surveys. There is a fascinating chapter on the basis in the writings of Marx, Lenin and Stalin for contemporary Soviet anti-Zionism and anti-semitism, and extensive background material on the legal position of the Jewish nationality, the history of Jews in Russia, and the antecedents to the emigration movement. Sawyer concludes that the seemingly irresolvable conflict between the official policies of forced assimilation and anti-semitism will ensure that the "Jewish question" will remain a painful one for Soviet leaders trying to revive détente.

The Jewish Minority in the Soviet Union is a sound introduction to the subject and an extremely useful reference work with some eighty pages of appendices. It is, therefore, unfortunate the author could not have postponed publication until the text could have been revised in light of the 1979 census, however little the new data would have altered his central thesis. Another fault is the nearly total absence of *samizdat* materials from the list of sources consulted. But most disturbing to this reader was the author's disregard of the Jewish religion in the USSR. Precisely one and a half pages of the text are allotted to describe Jewish religious life

today, and in fact we are given little more than the conflicting estimates of the number of open synagogues in the USSR. And this despite the fact that, according to Soviet estimates cited by Sawyer, there were perhaps 200,000 believing Jews in the USSR in 1970. Religious Jews such as Iosip Mendelevich, Mikhail Zand, Aleksandr Voronel, and Iosip Begun had leading roles in the emergence of the Jewish emigration and cultural movements, and there are now indications that a revival of religious belief is taking place among Jewish intellectuals in European Russia. This development may well contribute to the early obsolescence of Sawyer's book.

PAUL LUCEY

Next Year in Jerusalem

Avital Shcharansky with Ilana Ben-Josef. Translated from the Russian by Stefani Hoffman. London: The 35's in conjunction with the National Council and all Soviet Jewry groups throughout the UK, 1980. 174 pp. £3.50.

This moving account by the wife of the imprisoned Jewish dissenter, Anatoli Shcharansky, of their short time together and long years of painful separation cannot fail to produce in the reader a sense of the bitter injustice perpetrated by the Soviet authorities in refusing to permit the free emigration of Soviet Jews.

Avital Stiglitz met and fell in love with Anatoli Shcharansky through her involvement with the Jewish emigration movement in the early 1970s. State registry officials refused to let them marry so as to hinder their emigration together to Israel. Finally, in June 1974, Avital was granted an exit visa. Only days before its expiration they were, finally, able to marry in Moscow's synagogue. Then, at Anatoli's insistence, Avital left for Israel in the hope that the Soviet authorities would eventually permit Anatoli to follow her. The KGB though had other plans.

Shcharansky served as a sort of spiritual leader of the Jewish emigration movement in Moscow. His indomitable optimism and good humour combined with his strength of character and intelligence inspired the many people he counselled and defended as a member of the Moscow Helsinki Monitoring Group. Shcharansky was himself twice refused permission to emigrate before he was arrested in March 1977. In July of the following year he was sentenced to 13 years prison and strict regime labour camp on a shabbily fabricated charge of treason. The efforts of many thousands of friends in the West may well have frustrated a plan to

use the Shcharansky case as a pretext for a more general crackdown on the Jewish movement. This book will win even broader support for Avital as she continues her tireless efforts to free Anatoli Shcharansky.

PAUL LUCEY

Questions of Scientific Atheism
(*Voprosy nauchnogo ateizma*)

Nos. 19, 20 and 21, 1976, "Mysl", Moscow, 1976, 336 pp, 328 pp and 310 pp respectively.

Though few of the articles and reports which make up these collections contain new ideas or new facts, there are occasional interesting indications of subtle shifts in Soviet policy towards religion. Nos. 20 and 21, reflecting the last phase of the period of "détente", reveal a tendency to preserve a very fragile balance between outright propaganda and an appearance of "historical objectivism". These two issues also show an ambiguous and inconsistent use of the term "secularization": in the USSR, secularization is regarded as a completed social phenomenon, against the background of which all continuing religious life is dubbed a "groundless survival", while in other countries (including even East Germany and Poland), it is viewed as a continuing social process. An article by Ye. D. Kondratyev in No. 19, "Criticism of Orthodox Theological Conceptions of the Reconciliation of Science and Religion", is interesting because of its implicit fear that modernization in the Russian Orthodox Church after the pattern of the Catholic Church in the West might lead to its increased influence among thinking members of the Soviet population. This issue also contains an interesting article by N. M. Rudakovaya on the Council of Churches of Evangelical Christians-Baptists, entitled "Features of atheistic work among followers of some trends in the Baptist Church". It contains useful, though incomplete, statistics and some interesting facts on the reform Baptists' missionary activities.

ALEXANDER PYATIGORSKY

Building Churches in the Przemysl Diocese

by Fr. Adam Boniecki, Biblioteka Spotkan, printed (in Polish) in Britain, 148 pp. n.d., n.p.

This unassuming book contains a selection of short accounts of the building of new churches and chapels in Poland. A writer like Guareschi

could fashion excellent entertainment and a work of literature from them, but this book makes no attempt to embellish anything or to go beyond the evidence. The raw, unseasoned truth speaks for itself, and this makes each account dramatic.

The churches grow like mushrooms after rain, to use a Polish proverb. They appear where they are needed, sometimes almost overnight, sometimes after a long struggle with hostile and apprehensive authorities. They grow, it would seem, against all odds, without resources and organization, due to the spontaneous force of the local people, ordinary, unsophisticated, sometimes quite poor, but always convinced of their right to make their life according to the heritage of their history.

The priests are, of course, the leaders. They continue to serve, despite hardship and struggle, summonses, fines and imprisonment. Their stand is observed and appreciated by the people in a wordless but effective understanding.

Even if there were just one of these stories it would make good reading and would be remarkable enough to provoke reflection on the resilience and courage of these simple country people. But in fact these few accounts are selected from many more: they are not exceptions but the general rule. Old, derelict buildings are completely rebuilt or thoroughly renovated; new ones built from scratch; outbuildings are converted and augmented; parts are secretly made elsewhere and assembled in secrecy at a safe time. Fines imposed by the courts are paid by the future congregations. There is growth and an increase in religious interest and practice in the newly created parishes. In a country where people are supposed only to follow orders, they are actually doing something themselves, out of their own free will and conviction, because they know it is right.

The book does not gloat over this, nor does it attack the hostile officials or criticise the government. The reader is left to form his own conclusions. We may note a few of the most obvious. Firstly, the increase in active persecution of religious life in the sixties created a need for some action on the part of the Church. Religious education, expelled from the schools, had to find somewhere to continue. The arrogance of the atheistic rulers offended everybody and resulted in activating even those who would otherwise have kept quiet.

Secondly, success made believers more sure of themselves. Fear vanished. The oppressors proved to be only human after all. Good examples proved contagious. The spirit of togetherness strengthened people and broke the spell cast by the might of the State.

Lastly, once the people's need for religion was met, they could feel spiritually free again, detached from the alien reality imposed on them by force. Only those who have tasted life under totalitarian rule can really understand what that means.

This book makes an important contribution to our knowledge of life under atheistic rule, especially to its peculiarly Polish aspects. Dry and matter-of-fact as it is, it contains much unconscious humour—one can see how the famous Polish jokes originate.

L.R. JASIENCZYK KRAJEWSKI

Catholic Politics in China and Korea

Eric O. Hanson, Orbis books, Maryknoll, New York, 1980. 140 pp.

Le christianisme en Chine: approches et stratégies

Marie-Ina Bergeron, Editions du Chalet, Lyon, 1977, 156 pp.

There is no book with precisely the same scope as Hanson's *Catholic Politics in China and Korea* and indeed nothing very close. Its centrepiece is the story of the struggle between the newly established People's Republic of China and the Shanghai Roman Catholic diocese in the first decade or so after take-over (1949), with the remarkable Bishop Ignatius Kung P'in-mei as something like "tragic hero" (Hanson's phrase) of the story. It was Bishop Kung who declared "If we resist we will disappear. If we cooperate [with the Communists] we will last a few years longer and then disappear. Our present task is to so conduct ourselves that in more propitious times the Church will rise again". But he was not alone in his perceptiveness or readiness to suffer for his faith—in Shanghai or in China generally.

The Shanghai story appears in Chapter VI. Chapters I and II offer an introductory chapter followed by an historical survey of Roman Catholicism in China, Korea, and Vietnam. Next comes a chapter called "Catholicism Under Indictment" that evidently is intended as a kind of evaluation of the justice of Communist charges. Chapter IV is termed "The Legacy of Persecution", tracing pre-Communist Chinese measures against religious sects. Chapter V recounts Catholic-Communist relations at the national level. Following the Shanghai account there are chapters on the Roman Church in Taiwan and Korea, and then a conclusion.

Overlooking the excessive praise quoted on the back cover, one may report that the book contains a wealth of interesting material, given its modest length (140 pages). It was, however, not ready for publication. The style leans to admirably short sentences, often one not clearly related to the next. There is a good deal of quotation of authorities, seldom fully digested and almost never critically examined. Samuel Huntington's term "transnational" is inflicted on us, and he is cited as authority for the assertion that the threat of Communism to the Catholic Church is "not because it is materialistic and antireligious, but because it is nationalistic and antitransnational". Such puzzling or dubious statements are sprinkled

throughout the book, usually prefaced by the report that the author quoted “emphasis” or “stresses” it, as if that could provide a reason to accept it as valid. Certain general statements by John K. Fairbank’s about China (p. 10), at least partially plausible, are credited (some might say unfairly blamed) for many and repeated references to Asian states “with a continental political ideology” which are bound to smash the “hybrid maritime culture” that gave rise to the Shanghai diocese, and are to be found in Taiwan and (South) Korea today.

The “central proposition” of the book, says Hanson, is that the PRC “continues the traditional Chinese State religious policy of seeking to penetrate, regulate, and control institutional religions. . . .” To which one may respond, well, yes, sort of: most states have sought to influence the religious institutions within their borders, China among them. But he goes further to argue that the Confucian tradition is the main Eastern cause of the “great cultural gap between East and West”, or rather, simply state it as a fact. The possibility that Communism might have something significant to do with the present plight of the Christian Church in Eastern Asia is not discussed.

The best thing for the reader to do is to ignore the political-scientific theoretical apparatus with which the author has tried to inundate his own scholarly research and common sense and learn from the factual account he has given us.

Bergeron’s book is quite different. The back cover explains that she was a Franciscan missionary who spent twelve years in China, 28 months in a Communist prison. She therefore cannot bring to her subject the detachment of Hanson, who at the outset is careful to declare that “neither [PRC newspapers] nor missionary accounts like *Four Years in a Red Hell* are models of scientific objectivity”, and thereby places the honesty of Fr. Harold Rigney on the same level as the editors of *Chieh fang jih pao*. (Hanson gets the date of Rigney’s book wrong, embarrassingly given the charge he brings against it.) But Bergeron is not interested in attacking or defending anything or anyone, and her “missionary account” (not, to be sure, of her own experiences at all) is an objective one indeed.

Her attention is evenly distributed over the whole of the imperial era, and thus the treatment of all episodes is cursory. After a few introductory pages she treats three “missionary approaches”—that of the Nestorians, Franciscans, and Jesuits; then comes a section (there are no chapters) on the Rites Controversy; and finally a discussion of the reopening of China missions from 1814 to 1976, the last date mentioned in the text. The little book is designed to introduce the whole story of the Roman Catholic missions to China to the interested but uninformed Christian or, indeed, general reader religious or not—despite a few pious words at the end. The author’s sympathy is plain for the methods of Matteo Ricci and

Vincent Lebbe and for the papal reversal of position in 1939 on issues of the Rites Controversy. There is an inadvertence or two: “Zwingli, puis Calvin à Zurich” transports Calvin to a place where he never presided. Protestant missionaries, she writes, “s’adonnent assidûment à l’étude de la civilisation chinoise”; alas, in the period in question it is not true, except in the case of James Legge, whom she characterizes accurately, and a very few others—but not of Robert Morrison, whom she unaccountably labels as “sinologue distingué.” Although the back cover reports she studied six years in American universities, Bergeron cites none of the important English-language studies that have dealt with portions of her story, confining herself almost entirely to work in French. But her humane and balanced treatment arouses admiration and commends itself to the reader.

DONALD W. TREADGOLD

Shijie Zongjiao Yanjiu (Studies on World Religions)
first series, published by the Chinese Academy of Social Sciences,
Peking, 1979, 344 pp., 2 yuan.

After more than a decade of silence about religion and after the statement by the notorious Gang of Four that “religion is dead”, it is remarkable that owing to recent political changes in China an official publication has appeared which discusses religious problems. According to an announcement at the end of the first issue of *Studies on World Religions*, the Institute for the Study of World Religions, subordinated to the Chinese Academy of Social Sciences, is responsible for compiling this new publication. The publication aims “to reflect the achievements of theological research in China in line with Marxism-Leninism and under the guidance of Mao Ze-dong Thought, and to promote international academic intercourse”. The journal also aims to adhere to “the principles of ‘Let a Hundred Schools Contend with Each Other’”, and to follow “the practice of investigating truth as the only standard, of stimulating academic discussions and of promoting the academic exchange of opinions”. The announcement goes on to declare that *Studies on World Religions* will feature “mainly articles about research on religion according to the principles of Marxism, about scientific atheism, and about the history, present conditions, sects, doctrines, classics, or social-historical aspects of all the great world religions”.

The first issue contains nineteen contributions including a political foreword and a translation from a German essay by Heinz Mode, “K. F. Kopp: Pioneer of German Buddhist Research. A Friend of Marx and

Engels" (translated into Chinese by Chen Zhen-hui). The short essay "Do Away with Superstitions, Emancipate Mind and Promote Marxist Religious Studies" by Professor Ren Ji-yu, President of the Institute for the Study of World Religions, and the more detailed report "Making an Earnest Study of Chairman Mao's Thought on Religion" are highly significant because both these essays reveal the ambiguity of the present Chinese leadership in its approach towards religion. Professor Ren Ji-yu, a convinced atheist and a well-known expert in the field of Chinese intellectual history, has another more scholarly essay published in this first issue: "Concerning Seng Zhao's Prajna-avidya-sastra—with Modern Chinese". Two essays deal with general aspects of Chinese religious history: "A Preliminary Survey of the History of Chinese Atheism" by Ya Han-zhang and "The Controversy between Body and Spirit in Chinese History" by Mu Zhong-ran. Although the conclusions of these essays are biased by their emphasis on Marx's view of the class struggle which is seen to have coloured the entire history of Chinese thought, both these essays are carefully annotated and contain quotations from sources such as the works of ancient philosophers and official dynastic histories. Three essays focus on Buddhism: "A Brief Discussion on the Formation of Zen Buddhism" by Li Fu-hua; "A Sketch of Xuan Zhong Temple" by Ding Ming-yi; and "Studies on Chinese Buddhism in Japan". Non-Chinese atheism is discussed in another three contributions: "Ito Choin's Materialism and Atheism" by Xie Yu-chun; "On Feuerbach's Humanist Atheism" by Sun Ruo-gong; and "Spinoza's Atheism" by Lu Da-ji. There is no dearth either of essays on Christianity: "John Toland and his *Christianity is not Mysterious*" by Zhan Ji-an; "A Glimpse of Contemporary Christian Theology" by Yang Zhen; and "Signs of Disintegration of the Hegelian School in the Drift of Christian Theology" by Zheng Ji-xian. Islam, being the youngest among the great world religions, is represented with two essays: "Mohammed's Religious Revolution" by Zin Yi-jiu and "Trends of Islamic Socialism" by Wu Yun-gui. Finally, a historical study should be mentioned: "Lamaism and Tsarist Russian Intrusion into the Region of Mongolia and Tibet" by Huang Xin-chuan.

From all this it can be seen that the range of topics covered is very broad indeed, and the contents are by no means limited to Chinese topics, unlike earlier Chinese academic publications. However, it is a pity that there is no information given about the authors. Only Professor Ren Ji-yu is well-known: a member of the Chinese Academy of Social Sciences, President of the Institute for the Study of World Religions, and author of various books, monographs and articles on ancient Chinese philosophy—his latest work is an *Outline of Chinese Philosophy* in four volumes (People's Publishing Company, Peking, 1979). The first issue of *Studies on World Religions* is vivid proof that religion in China is not dead, even after all the fierce suppression of the "Great Proletarian Cultural Revolu-

tion" (1966-76). The discussion of religious problems may develop the more China opens her gates, so there is good reason for impatiently awaiting the publication of the next issue of *Studies on World Religions*.

PETER HEDIGER

Communism and Christianity Today and Tomorrow

Cassettes of the five talks given at the National Conference of Aid to the Church in Need (UK) in October 1978 and available from Aid to the Church in Need, 3-5 North Street, Chichester, West Sussex PO19 1LB, 45-60 minutes duration each, £2.50 each.

1. "Marxism and Christianity: the Fundamental Conflict and its Implications", by Fr Roger Charles, SJ. A masterly survey of the global conflict between Christianity and Marxism, likely to promote lively discussion in any group listening to it.
2. "The Church in the People's Republic of China", by Fr Dries van Coillie, CICM, whose ministry in China included three years' imprisonment. He warns against placing too much hope for the Church on the pragmatic policies of China's contemporary rulers.
3. "What Do We Need To Learn from Christians in the Soviet Union?" by Sir John Lawrence, who points out that as long ago as 1942 when he first lived in the Soviet Union Marxism, even in the Party, was no longer a driving force. The resulting ideological vacuum continues to provide promising opportunities for the Church.
4. "The Church in Eastern Europe: the Mixed Prospect", by Mr Christopher Cviic, who also refers to ideological disillusionment. He says that many Eastern European régimes feel that they are running out of the support they gained in the early 1970s, and this is already working to the advantage of the Church.
5. "The Work of Aid to the Church in Need", by Mr Philip Vickers, ACN's UK Director, who tells the astonishing story of the organization's growth, based on the spiritual stimulus of its founder, Fr Werenfried van Straaten, to become an important world-wide relief agency with a remarkable spiritual emphasis.

ANDREW LENOX-CONYNGHAM

Book Notes

Les Enfants du Gulag

Chronique de L'Enfance Opprimée en URSS

by Sergiu Grossu, Editions France-Empire, Paris, 1980, 256 pp, 40 Fr.

Written specially for the Year of the Child, this is a collection of documents illustrating the victimization of children of Christians in the Soviet Union. The main sources are *samizdat* documents, supplemented by items from Soviet newspapers. The book gives a harrowing picture of a minority of Christian children living under constant threat of police interrogation, mockery and intimidation from teachers and fellow-pupils, limited career prospects, physical assault, and sometimes separation from home and family.

Pearl of Great Price

by Sergei Hackel, Darton Longman & Todd, London, 1981, £3.75,
176 pp.

Fr Sergei Hackel's biography of Mother Maria Skobtsova, a Russian Orthodox nun who voluntarily accepted death in a Nazi concentration camp in order to save the life of a fellow-prisoner, was first published in 1965 under the title *One of Great Price*. Since then Fr Hackel has had access to new material: articles, archives, memoirs, verbal testimonies from people who knew Mother Maria, and has produced this revised and considerably expanded book. A Russian edition was published by YMCA-Press in Paris in 1980.

L' "altra" Letteratura (1957-1976)

La Letteratura del samizdat da Pasternak a Solzhenicyn

by Jurij Mal'cev, Cooperative editoriale "La Casa di Matriona", Milan,
1976, 438 pp, Lire 4400

A systematic study of literary works in *samizdat* by a former member of the human rights movement in the Soviet Union now living in Italy. The author has the advantage of knowing many of the people he writes about, who include not only the towering figures of Pasternak and Solzhenitsyn, but also the less well-known L. Chukovsky, V. Grossman and V. Maramzin, and others hardly known in the West, such as V. Yerofeyev, A. Bitov and Yu. Manilejev. The book includes brief biographies of every writer mentioned in the text, and a bibliography of writings in Italian on the Soviet Union.

Combats pour la foi en URSS

by Bernadette Morand, Nouvelles Editions Mame, Paris, 1979,
214 pp, no price.

This is a useful survey of religious life in the Soviet Union, with two long chapters on the Orthodox and Catholics and shorter sections on the Baptists, Pentecostals and Adventists and the Jews, Muslims and Buddhists. It contains much original documentary material, some of it translated from *RCL*. The book gives a lively and accurate picture of the growth of religious belief in the USSR and the persecution endured by believers. It is odd to reflect that there is as yet no comparable book in English.

Czechoslovakia's Interrupted Revolution

by H. Gordon Skilling, Princeton University Press, Princeton,
New Jersey, 1976, 924 pp, £33.80 cloth, £11.30 paperback.

This otherwise comprehensive book on the reforms of 1968 in Czechoslovakia contains only four pages on the role of religion and the Church. They deal mainly with the Roman Catholics, who addressed many letters to Dubcek expressing support for his democratization policies.

Books Received

Listing of a book here does not necessarily preclude review in a subsequent issue of RCL.

Religion in the Soviet Union, Albert Boiter, The Washington Papers Vol. VIII, No. 78, The Center for Strategic & International Studies, Georgetown University, Washington D.C., Sage Publishers, Beverley Hills/London, 1980, 88 pp., n.p.

Silent Churches: Persecution of religion in Soviet dominated areas, Peter J. Babris, Research Publishers, Arlington Heights, Illinois, 1978, 532 pp., n.p.

Le Pouvoir Confisqué: gouvernants et gouvernés en URSS, Helene Carrière d'Encausse, Ed. Flammarion, Paris, 1980, 328 pp., n.p. (Contains a chapter on religion.)

Faith despite the KGB, Hermann Hartfeld, Christian Herald Books, Chappaqua, New York, 1980, 250 pp., n.p.

A Voice in the Wilderness, Vasyl Romanyuk, Society for the Study of Religion under Communism, Wheaton, Illinois, 1980, 126 pp., n.p.

The attitude of the Soviet state to religion, 1949-65, as expressed in official Russian periodicals, B. L. Armstrong, University Microfilms International, Ann Arbor, Michigan/London, 1967 Ph. D. dissertation, two vols., n.p.

The Orthodox and the Baptists in the USSR: Resources for the survival of ideologically defined deviance, Jerry D. Pankhurst, University Microfilms International, Ann Arbor, Michigan/London, 1978 Ph. D. dissertation, 450pp., n.p.

The Russian Baptist Union, 1917-35: Evangelical awakening in Russia, Paul D. Steeves, University Microfilms International, Ann Arbor, Michigan/London, 1976 Ph. D. dissertation, 626 pp., n.p.

Die Kirchen und das religiöse Leben der Russlanddeutschen, Josef Schnurr, Selbstverlag Joseph Schnurr, Stuttgart, 1980, 416 pp., n.p.

A Dream of Freedom. (Four decades of national survival versus Russian imperialism in Estonia, Latvia and Lithuania 1940-1980), Boreas Publishing House, Cardiff, New York, Stockholm, Sydney, Toronto, 1981, 272 pp., n.p. (Contains a chapter on religion.)

Les musulmans oubliés. L'Islam en Union Soviétique, Alexandre Bennigsen and Chantal Lemercier-Quelquejay, Maspero, Paris, 1981, 320 pp. n.p.

Katholische Kirche in der DDR. Gemeinden in der Bewahrung 1945-80, W. Knauff, Grunewald, Mainz, 1980, 238 pp., n.p.

Der Protestantismus in Ungarn, 1521-1978, Teil. 2. Vom Absolutismus aus Gegenwart, M. Buscay, Verlag Hermann Böhlhaus Nachf, Wien Koln Graz, 1980, 266 pp. n.p.

Sonderfall Albanien, Bernhard Tönnies, Verlag R. Oldenbourg, München, 1980, 512 pp. n.p.

A L'est du Vatican: la papauté et les démocraties populaires, Ernest M. Milcent, Les Editions du Cerf, Paris, 1980, 208 pp., n.p.

Materialien zur Situation der Katholischen Kirche in der CSSR, No. III compiled by Anton Tatransky, No. IV compiled by Dr Josef Rabas, Sozialwerk der Ackermann-Gemeinde, München, 1981, 64 pp. and 134 pp. respectively, n.p.

Derrière le rideau de bambou: de Mao Tse-Toung à Fidel Castro, Sergiu Grossu, Editions des Catacombes, Courbevoie, 1975, 170 pp., n.p.

Le Cardinal Stepinac, martyr des droits de l'homme, M. Landercy, Apostolat des éditions, Paris, 1981, 318 pp., n.p.