

KIRCHE UND REVOLUTION IN RUSSLAND: PATRIARCH TICHON UND DER SOWJETSTAAT. By *Roman Rössler*. Beiträge zur Geschichte Osteuropas, vol. 7. Cologne and Vienna: Böhlau Verlag, 1969. x, 263 pp. DM 34.

The problem of relations between the restored Moscow patriarchate and the Soviet state during the early years of the Bolshevik rule has attracted a number of studies, most notably those of Matthew Spinka, W. C. Emhardt, A. Starodworski, K. Zaitsev, J. S. Curtiss, Mikhail Polsky, V. P. Vinogradov, S. V. Troitsky, G. Grabbe, and Johannes Chrysostomus. Though there are still a few important gaps remaining in the treatment of this period (we need in particular an unbiased account of the Living Church and the entire Renovatianist movement), little new evidence could be added on relations between Patriarch Tikhon and the regime, at least until the opening of the relevant Soviet archives.

Dr. Rössler's book contributes no new information on the subject—admittedly so—but rather carefully re-examines in the light of available data the changing course of relations between the Russian Orthodox Church and the Soviet state from their initial hostile confrontation in 1917–18 to Tikhon's death and his so-called "Testament" of April 7, 1925, which called for a *modus vivendi* between the church and the state on the basis of their separation, canonical unity of the church, and its political loyalty to the Soviet government. The author probes into the motives behind the reorientation of the church's political position, and meticulously analyzes Tikhon's pronouncements on this matter and in particular his posthumously published appeal of April 7, 1925. In contrast to the several émigré writers who have regarded the document as a complete or partial fabrication of the GPU, Rössler considers the April 1925 appeal a "logical and necessary step" toward ensuring the survival of the church in the new political environment. The author finds Tikhon's last appeal consistent with his statements and actions since 1923, if not 1919, and foreshadowing Metropolitan Sergei's loyalty declaration of July 29, 1927.

Although Rössler is quite convincing in his discussion of the crucial 1923–25 period in Tikhon's relations with the Soviet authorities, it seems that he exaggerates the differences between political platforms adopted by the Renovatianists and Tikhon, and underemphasizes the tactical and bargaining nature of the patriarch's last pronouncement.

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FAITH ON TRIAL IN RUSSIA. By *Michael Bourdeaux*. New York and London: Harper & Row, 1971. 192 pp. \$5.95.

In 1960 the governing council of the Baptist Church in the USSR imposed a highly restrictive set of regulations on the Soviet Baptist congregations. Seeing this action as a surrender to the civil government and a betrayal of the faith, hundreds of congregations rebelled: under the vigorous leadership of the Action Group (*Initsiativniki*), these congregations went into schism and mounted a campaign of active opposition to the antireligious policies of the Soviet state. Despite the most severe repressive measures directed against the schismatics by the state, and despite the fact that the offending regulations have since been substantially modified, the schism goes on: it is the most dramatic development in the religious life of post-Stalin Russia and a major element in the emerging human rights movement in the USSR.