

Lenin's decree on open admissions that effectively torpedoed promising cooperation on university reform in 1918.

The author has made extensive and fruitful use of central state and party archives. Relatively little attention, however, is devoted to the ways in which central directives were implemented in the localities or to the development of higher education among the national minorities.

The work is characteristic of Brezhnev-era historiography. The name Stalin does not appear once, nor is there even the slightest reference to the purges of the thirties, despite their great impact on higher education. On the other hand, the author confronts with refreshing candor, thoroughness, and documentation less sensitive examples of "mistaken" policies, such as efforts to replace the lecture system with group-learning methods or to vocationalize the higher educational system.

Chanbarisov's book can be read on several different levels: as an implicit defense of cultural policies advocated by officially denounced "rightists" such as Rykov and Bukharin; as a plea for the continued influence of specialists in contemporary policy making; and as yet another attack on Maoist concepts of cultural revolution. But it is primarily a work of scholarship, and despite some shortcomings in this respect, it should be welcomed as the most comprehensive account of the history of Soviet higher education yet to appear.

JAMES C. McCLELLAND  
*University of California, Santa Barbara*

GESCHICHTE DER EVANGELISCH-LUTHERISCHEN GEMEINDEN IN DER SOVETUNION, 1917–1938. By *Wilhelm Kahle*. Studien zur Geschichte Osteuropas, 16. Leiden: E. J. Brill, 1974. xii, 625 pp. 120 Dglds.

This history of the Evangelical-Lutheran parishes in the Soviet Union from 1917 to 1938 is the sixteenth volume of the highly useful series "Studies in East European History," edited by a group of prominent German, American, French, and Italian scholars. The author of this volume, Wilhelm Kahle, has already published a number of books and articles on the development and fate of Protestant parishes in Russia and on relations between Baltic Protestantism and the Russian Orthodox church. Kahle is very well acquainted with the subject matter and has used all available sources in order to present as complete a picture as possible on the fate of the Evangelical-Lutheran church in Russia under the Communist regime. He covers the organization, struggle, and sufferings of German, Finnish, Swedish, Estonian, Latvian, and Armenian parishes, which comprised some one million faithful. Kahle has brought his story all the way from the beginning of the Communist revolution in Russia in 1917 to 1938, when the last Evangelical-Lutheran parish was closed, thus ending organized Lutheran church life in the Soviet Union.

One can admire Kahle's scholarship and diligence throughout the entire fact-filled volume. The subject matter has been handled with great honesty and objectivity, considering the various elements which had affected the life of Protestant parishes in Russia. The work is based mainly on studies of original documents which have found their way to the Western world. Kahle's footnoting is extensive and his bibliography is excellent. His volume has been supplemented by a great number of documents which have been reproduced fully and cover 136 pages.

Despite the fact that the book deals only with the fate of Lutherans and excludes Baptists, Mennonites, Evangelists, and various small sects, it can be highly recommended for both scholars and general readers interested in the history of organized religious life in the Soviet Union.

EDGAR ANDERSON  
*San José State University*