

After the occupation, Lochman writes bravely that "the experience of human values opened in the process of renewal in our society was too genuine and deep to be forgotten or given up." But in fact the situation was savagely changed. Lochman himself has left Czechoslovakia for Switzerland. Garaudy has been dismissed from the Central Committee and Politburo of the French Communist Party, and a number of other European Marxists prominent in the dialogue have experienced similar fates. As a significant force in European intellectual life, the Christian-Marxist dialogue is now all but dead; even as a dream, it no longer spurs the hopes that animated these generous thinkers in the sweet days of de-Stalinization.

JAMES P. SCANLAN
The Ohio State University

PATRIARCH AND PROPHETS: PERSECUTION OF THE RUSSIAN ORTHODOX CHURCH TODAY. By *Michael Bourdeaux*. New York and Washington: Praeger Publishers, 1970. 359 pp. \$10.00.

One of the principal but less-publicized features of Khrushchev's "de-Stalinization" program was the abandonment of Stalin's pragmatic post-1941 religious policy that provided, at least until 1954, for a strictly circumscribed *modus vivendi* between the atheistic regime and the Russian Orthodox Church, as well as other "loyal" religious groups which had recovered some of their earlier strength during and immediately after World War II. Paradoxically, "liberalization" of some other areas of Soviet life during the Khrushchev era was thus accompanied by an increasingly violent attack against both religious groups and religious beliefs and practices among the population. In the process, the Russian Orthodox Church—the chief beneficiary of Stalin's "religious NEP"—lost most of its monastic and theological institutions and over half of its churches, and was forced to renounce "voluntarily" not only some of the concessions it had received since 1941 but some of the limited rights it still enjoys under the Soviet law and also to "purge itself" of some of its best bishops and clergy who dared to oppose openly the official anti-religious measures. The manifest illegality and frequent brutality of these measures combined with the Moscow Patriarchate's policy of maintaining official silence about them—and indeed of denying the existence of any religious persecution—to evoke increasing ferment and manifestations of dissent among the Orthodox clergy and laymen. While many of the dissenters were eventually silenced by ecclesiastical and governmental reprisals, their courageous voices helped (as did also the much-delayed reaction of foreign public opinion) to ease the antireligious pressure on the Church during recent years.

These developments are profusely documented in Michael Bourdeaux's *Patriarch and Prophets*, a companion volume to his 1968 book *Religious Ferment in Russia* (which dealt with the opposition of the Evangelical Christians-Baptists to Soviet religious policy since 1960). Unlike the latter volume, *Patriarch and Prophets* separates commentary from documentation; unfortunately, but perhaps inevitably, many documents are offered in an incomplete form, though the editor frequently offers a brief summary of the parts left out. It is noteworthy that both Soviet and *samizdat* documents are included; dealing occasionally with the same problems, they offer contrasting versions of the same events and persons. Prefaced by a lucid introduction on church-state relations in the USSR, the documents are arranged in eight sections dealing with such aspects of the problem as features and

consequences of Khrushchev's antireligious campaign and the Church's reaction to it, the persecution of the clergy, the suppression of monasteries and seminaries, destruction of parish life, and reactions of the rank-and-file believers. The remaining sections contain protest documents written by the Moscow diocese priests Eshliman and Iakunin, Archbishop Ermogen, and Anatolii Levitin-Krasnov, and accounts of the tribulations of Archpriest Shpiller and his Moscow parish. An epilogue offers additional excerpts from protest writings of Boris Talantov and Reverend Zheludkov, a *samizdat* account of the Leningrad trial of members of the All-Russian Social-Christian Union for Liberation of the People, and a moving prayer composed by Alexander Solzhenitsyn. In bringing together from many dispersed and often little-accessible sources, in translating and annotating the most significant documents on the regime's persecution of religion, the relations between the Soviet authorities and the Russian Orthodox Church, and the ferment in the Orthodox ranks, Reverend Bourdeaux has made a major contribution to the rather neglected field of the study of religion in the Soviet Union.

There are indeed very few shortcomings in this volume that need to be pointed out here. I feel that it may be an overstatement to consider a single reference by Archbishop Ermogen to the Baptist system of electing their leaders in a general assembly as a legal precedent for the election of the Synod at regular Sobors as a "proof" of a "cross-fertilization" between the Baptist and Orthodox protest movements (pp. 11, 245). In listing publications of the Russian Orthodox Church, the author should have mentioned also the Ukrainian-language *Pravoslavnyi Visnyk* (*Orthodox Herald*) (1945 to 1962–63; publication resumed from August 1968). Levitin-Krasnov may have overstated his case by arguing that the governmental registration of the clergy was "in direct contradiction" to the April 1929 Law on Religious Associations (pp. 263–64); while it is true that the 1929 law said nothing about this matter, the editor should have pointed out that such registration was made mandatory by the NKVD instruction (no. 328, par. 6) of October 1, 1929, augmenting the above law. In reading the documents in the collection, one is somewhat inconvenienced by the relegation of the dates and sources of these documents to notes at the end of the volume. These few critical remarks are not meant to detract from the many merits of Reverend Bourdeaux's book, which will be read with intense interest by specialists and laymen alike.

BOHDAN R. BOCIURKIW
Carleton University

ONE HUNDRED THOUSAND TRACTORS: THE MTS AND THE DEVELOPMENT OF CONTROLS IN SOVIET AGRICULTURE. By Robert F. Miller. Russian Research Center Studies, 60. Cambridge: Harvard University Press, 1970. xv, 423 pp. \$12.50.

In some ways this is "an exceptionally thorough book" (a jacket commentary). There is much detail to be found. Unfortunately, much that is assertedly new will not stand, or is actually a repetition of previous scholarly findings.

The work of scholars who have labored long in the field of Soviet agriculture is largely ignored. There is no bibliography of their contributions, and not a single textual (or a footnote) consideration of the writings of Hubbard, Karcz, Maynard, Mitrany, Nove, Schiller, and Volin. Naum Jasny does receive three footnote credits for the loan of his hard-won statistical analyses, but no textual consideration of his analyses. True, there are two other footnote references to Western scholars who