

Europe, without an analysis of the grounds the Soviet authorities might have had for deportations or executions. Although Dunn admits mistakes of the Vatican in siding with the Germans and in signing an agreement with Japan in 1942, the severity of his indictment of the Soviets by far tips the scales in favor of the papacy. His book ends in 1949, when NATO and the Marshall Plan had apparently halted the Soviet tide, and when the papacy had taken a strong stand against communism. A strong admixture of impartiality would have greatly improved the study.

Another weakness of the book is the extraordinary number of textual errors: misspellings, incorrect use of words, and a multitude of typographical mistakes have impaired the potential merit of this work. A strong editor's hand could have greatly improved it.

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JEWISH SCHOOLS UNDER CZARISM AND COMMUNISM: A STRUGGLE FOR CULTURAL IDENTITY. By *Zvi Halevy*. Foreword by *George Z. F. Bereday*. New York: Springer Publishing Company, 1976. vi, 298 pp. \$14.50.

The title of this book is imprecise: it deals only tangentially with wider questions of Jewish education in imperial Russia, while treating in detail the fate of the Soviet state-supported, Yiddish-language, secular school system. The prerevolutionary government-supported Russian-Jewish school system is completely ignored (although subsequently its resources were used to establish Soviet Yiddish schools). Likewise, Halevy's survey of the traditional systems of the (elementary) *cheder* and the (advanced) *yeshiva* lightly touches on, but does not resolve, the question of the allegedly degenerate state of these institutions in the imperial period (although they would continue to educate most male Jews until the mid 1920s).

There were virtually no non-Russian-language, Jewish secular schools in Russia prior to 1917, but Halevy shows how the preliminary organization was already present in the cultural activities of Jewish Socialists and Zionists. Both traditional and Hebrew secular schools were eliminated by post-October party decisions, leaving a state-run Yiddish school system which faithfully followed the dictum, "national in form, socialist in content." The curriculum was *Judenrein* except for language, and even then it tendentiously neglected Yiddish writers who also wrote in Hebrew (such as C. N. Bialik), who resided outside the USSR, or who wrote before 1917. The major exception was the classic Yiddish triad of Y. L. Peretz, Sholom Aleichem, and Mendele Mocher Sforim. Here, however, the emphasis was upon a didactic attack on traditional Judaism, with even the good-natured Sholom Aleichem being converted into a critic of traditional Jewish manners and mores.

Professor Halevy attempts to explain the creation of the Yiddish school system in the 1920s, the reason for its subsequent elimination, and the way this was accomplished. He is most successful in discussing the latter question, arguing that the schools declined, not because of assimilation, which made them unnecessary, but because of governmental policy. Questions of motivation are less clearly resolved. Yiddish schools were allegedly encouraged—indeed, a policy of "Yiddishization" was adopted for the Jews—in line with Stalin's efforts to win over nationalist intellectuals by promoting "Ukrainianization" and "White Russification." Presumably the Jews were to be "Yiddishized," lest they become carriers of Russian nationalism. Would it not have been more practical to "Ukrainianize" (or "White Russify") them, especially since, as Halevy points out, tensions developed between the various national school systems? According to Halevy, another motive for creating a Yiddish school system was the threat of Jewish nationalistic and religious movements, and he believes the system came under attack when these movements declined in the 1930s. Yet, at the same time, he lists individuals and the entire staffs of institutes who were

arrested or shot for "bourgeois Jewish nationalism." Likewise, Halevy is unclear as to whether the Yiddish schools withered away *because* their leadership was removed, or whether such individuals were purged *in order* to destroy the Yiddish school system.

Professor Halevy has described the antecedents, growth, and nature of the Yiddish secular school system in the USSR. The broader questions of governmental motivation underlying their rise and fall still await answers.

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FOUR FACES OF ROZANOV: CHRISTIANITY, SEX, JEWS AND THE
RUSSIAN REVOLUTION. Translated and with an introduction by *Spencer*
E. Roberts. New York: Philosophical Library, 1978. vi, 310 pp. \$10.00.

It is likely that many students of nineteenth- and early twentieth-century Russian history are still not very familiar with the works of Vasiliï Rozanov (1856–1919), a highly idiosyncratic and provocative writer on religion and literature in the generation preceding the Russian Revolution, even though most of his works are available. One reason is that, although Rozanov writes in a beautiful Russian style, his thought is so original and its expression so orphic that the non-Russian will have difficulty in extracting his meanings. Another is that his subject matter would seem, on the surface, to have little relevance to the historian. Spencer Roberts's new selection of Rozanov's writings will help alleviate this situation. The book contains *People of the Moonlight* (1911), *The Apocalypse of Our Time* (1917–18), and an excerpt from *Dark Face* (1911). By rendering Rozanov's prose into perfectly adequate English and by selecting topics and writings with particular social and intellectual relevance, Roberts now makes Rozanov available to a much wider readership (a good German anthology by Heinrich Stammer already exists). One could fault the editor for not including parts of *The Family Problem in Russia* (1901), *After Authority Disappeared* (1910), and *The Olfactory and Tactile Relationship of the Jews Toward Blood* (1914), but this would be carping, because what he offers is a solid sampling from Rozanov's effervescent and stimulating mind. Furthermore, although excerpts from *Apocalypse* have previously appeared in English, Roberts's collection includes the first full translated version of this extraordinary work.

Rozanov's views on Christianity, the Jewish question, and revolution fluctuated violently in the years before the Revolution in a way that can probably be explained only by a psychobiographical study. A Christian conservative at the outset and a friend of Nikolai Strakhov, Rozanov later began attacking the church, then the New Testament, and finally Christ himself, only to recant at the end of his life and die in the arms of Orthodoxy. Though attracted by the historical Jews of the Bible, Rozanov made a name for himself in right-wing journalism with his hysterical attacks upon Jewish "blood murderers" at the time of the Beilis case, only to hail the Jews as his friends and renounce anti-Semitism in 1917. His remarks on Jewish-Russian relations in *Apocalypse* are among the most fascinating in the entire collection. Like so many religious mystics of the time, Rozanov had a brief infatuation with terror and revolution, but throughout most of his life he was thoroughly antisocialist and antiliberal as well. Only his celebration of the nurturing, healing, and sacramental character of sexual relations (not simply family life, but copulation)—which he likened to the warmth of the sun—and his hatred of the frigid, "lunar," antilife, and antisexual aspects of Christianity remained an unshaken and integral element of his thought to the very end.

Perhaps the appearance of this new Rozanov volume will stimulate the publication of all his major works and even a scholarly study of Rozanov himself.

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