

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.

JOHN D. KLIER  
Fort Hays State University

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.

RICHARD STITES  
Georgetown University