

they know well are likely to be frustrated by sometimes misleading conclusions and occasional factual errors.

In chapter 7, which focuses on the familiar topic of literary and artistic organizations, I. S. Rozental' and A. S. Tumanova provocatively claim that the "cultural elite" banded together so effectively that they seized the place formerly held by the nobility as society's "elite." They extend their argument to the provinces, arguing that the activities of cultural associations in Moscow and St. Petersburg helped create a single sociocultural fabric for Russia. Although this idea is compelling, the argument would be more persuasive had the authors examined provincial associational activity on its own terms. The chapter is simultaneously overbroad and too narrow, with a heavy emphasis on literary organizations, an exclusive focus on the capitals at the expense of the provinces, and a tendency to highlight the activities of only a few "significant" associations.

Joseph Bradley wisely eschews the encyclopedic approach in his chapter on the educational, economic, and social significance of the Russian Technological Society, as does A. A. Safonov in his chapter on the role of faith and concepts of religious freedom in the development of civil society and social organization. Chapter 10, which examines educational organizations, suffers, like the volume as a whole, from unevenness. The author, D. I. Raskin, provides a well-researched section on the League of Education. He overreaches and oversimplifies, however, by confusing correlation with causation. He attributes to the league successes—such as the development of new schools, people's houses, and other institutions prior to 1913—that, though connected to the league in some way (via correspondence or shared membership, for example), are not necessarily caused by its activities.

That said, Raskin's work on the League of Education is rich and detailed, whereas his discussions of the literacy committees and societies, as well as the people's universities, are unsatisfying. As an example, the "musical sections" (or people's conservatories) that belonged to the people's universities are discussed so briefly as to imply that their existence was unproblematic. In fact, there were significant debates within and around these institutions, particularly in Moscow. Very welcome in Raskin's work, however, is the comparison of conservative educational organizations and their liberal competitors. He reminds us that efforts to use associational activity to build a new Russia came from many directions. "Civil society" was constructed in large part through competition for space in the public sphere.

The remainder of the collection consists of chapters devoted to different types of social organizations, including charitable organizations, agricultural societies, clubs (broadly defined), academic organizations, pedagogical societies, women's organizations, and, finally, societies defined by their ethnic, confessional, and national constituencies. Unquestionably, many scholars will find much of value here. Although the volume is unevenly researched and incomplete by definition, it is a welcome attempt to construct a broad survey of the associational fabric of Russian life.

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Iz goroda na dachu: Sotsiokul'turnye faktory osvoeniia dachnogo prostranstva vokrug Peterburga (1860–1914). By Ol'ga Malinova-Tziafeta. St. Petersburg: Evropeiskii Universitet v Sankt-Peterburge, 2013. 335 pp. Notes. Bibliography. Photographs. Paper.

The title of this book alludes to urbanites' retreat to Arcadia, but the subtitle leads the reader toward the problems of metropolitan city planning in the late imperial era. As a

whole, Ol'ga Malinova-Tziafeta's study is about individuals caught up in administrative decision making: the expansion of St. Petersburg, land reclamation, and the two dacha booms of the 1830s and 1870s. The author asks how social factors such as the insufficient canalization system, unsatisfactory hygiene conditions, the threat of epidemic diseases, and an acute need for a new railway network affected the everyday life of metropolitan city-dwellers after the Great Reforms of Alexander II and during the high-speed modernization and mass culturalization that followed.

The book comprises four thematic chapters and a conclusion. The first chapter examines the historical and juridical development of the term *dacha* from the seventeenth century onward. The second—based on archival, administrative, and print press data—discusses problems of urban hygiene, the fight against infectious diseases, domestic waste management, air pollution, and unsatisfactory housing conditions. The third chapter focuses on the dacha as refuge from or panacea for urban aggression for persons with neurotic problems. Neurasthenia, one of the nineteenth-century's emblematic diseases, is reflected upon and contextualized through the era's representations of the condition in Russian and European medical books and journals. In the fourth chapter the author focuses on the growth of St. Petersburg suburban railway traffic and the needs and preoccupations of commuting passengers, especially the less well-off traveling third class. Through close readings of a plethora of dacha publications, travel guides, local dailies, and passenger complaints, the author paints vivid scenes in which stressed urbanites encounter what are—from a contemporary standpoint—incredible practical obstacles on their way to take a retreat in the wild.

Malinova-Tziafeta has chosen the history of everyday life as her historiographical approach, and she positions herself methodologically between cultural, social, and spatial histories, human ecology, and urban sociology. Her heroes are the everyday members of the middle class. Such a multidisciplinary approach is not easily followed through and difficult to maintain in a well-balanced manner. It is a challenge for any author to intertwine diverse perspectives and networks of horizontal and vertical relations. Thus, some subchapters—especially those on hygiene and disease, which are very interesting in their own right—are overwhelmed by micro-level details about medical, juridical, and administrative debates, overshadowing the dacha question and missing the anthropological investigation of people's everyday lives. On the other hand, in her analyses of the fight for the St. Petersburg's canalization and the development of the local railway network, the author succeeds in showing how the grassroots activities of citizens collided with decrees from above, with both positive and negative consequences. Ultimately, there are many keen observations that render the reading an adventure, such as the fact that newspapers did not report the pollution of potable water by factories and that St. Petersburg/Leningrad suffered from a lack of proper extensive canalization into the 1960s, and that it was actually physicians who opposed a European model of suburbanization.

By way of conclusion, Malinova-Tziafeta argues that during the late imperial period suburbanization, in the European understanding of the concept, did not exist in Russia. Nonetheless, Russian dacha settlements around St. Petersburg revealed several features that paralleled those of European suburbs, demonstrating the rapid expansion of an urban middle class. The author points out the growing consciousness of civil rights, expanding consumerism, commercialized leisure, awareness of the importance of a salubrious environment and public hygiene, increasing interest in travel, and a daily need for regular transport and local services.

I would have preferred more information about architectural city planning, food supply, and criminality—all vital, from the perspective of the dacha dwellers. The author's use of the term *znaniie-vera* (knowledge-belief) seemed ambiguous to me and

not sufficiently convincing, and I could not help but raise an eyebrow when reading that Il'ia Repin stayed at his dacha “v Kuokkale pri otdelenii Finliandii [in Kuokkala when Finland was cut off (from Russia)] (1920)” (209). Finland gained independence from the Russian empire in 1917.

Stephen Lovell has argued that Russia's model of out-of-town settlement is less suburban than exurban, since the urbanites usually lived in their dachas intermittently rather than year-round. This feature, however, does not make Russia unique in its exurban development. If we look at the further development of Russian dachas in the post-Soviet period, there is a new exurban phenomenon called *dachnye derevni* (the dacha villages). Another middle-class phenomenon is the owning of a second home for recreation in Finland. Parallel trends can be seen in other European countries. Thus, I welcome future studies on modernization and the developing Russian middle class in its built environment.

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State Secularism and Lived Religion in Soviet Russia and Ukraine. Ed. Catherine Wanner. Oxford: Oxford University Press, 2012. x, 346 pp. Notes. Index. \$35.00, paper.

This collection, skillfully edited by Catherine Wanner, well illustrates the state of scholarship on the subject. In her introduction Wanner suggests two themes that dominate the book: the effects of state-sponsored atheism and the stubborn survival of religion outside the boundaries prescribed for it by the Soviet state.

A number of essays move past the hoary truism that the Soviet government persecuted religious folk. Gregory L. Freeze, for example, examines precisely how the late 1920s' “Great Turn” affected religious communities in Ukraine. He concludes that the state focused persecution on lay Orthodox in part because they (not priests or bishops) had become empowered by the parish structure enshrined in Soviet law. Conversely, Scott Kenworthy examines how coenobitic life revived at the Trinity Lavra of St. Sergius after World War II, showing that monastic leadership became “quite adept at learning to play the system to ensure the maximum degree of autonomy under the circumstances” (150). Indeed, changing conditions proved crucial to the pastoral role of Ukrainian Metropolitan Archbishop Andrei Sheptits'kii during WWII. In his article, John-Paul Himka shows clearly how Sheptits'kii sought to condemn ethnic cleansing and political murder, even as his flock came under now-German, now-Soviet control, all the while fighting for Ukrainian nationalist goals. All three of these chapters provide stimulating case studies to illustrate wider trends.

Two articles use memory and memoir to construct pictures of religious life in the USSR. Anna Shternshis's “From the Red Cradle: Memories of Jewish Family Life in the Soviet Union” is an oral history tour de force, based on 474 interviews. Her essay analyzes gender roles, marriage practices, and changing patterns of ritual life in the Soviet period. She notes, for example, that young Jews quickly abandoned Jewish rituals in the 1920s and '30s, but “even more astonishingly, matchmakers and Jewish weddings made a widespread comeback” (90) after WWII. Olena Panych employs memoirs in her analysis of Evangelical Christians–Baptists' suffering, especially in the gulag. While the idea of suffering (as in kenosis) is generally linked to Russian Orthodoxy, Panych studies how Baptists sometimes developed a “martyr habitus” (238) that became standardized in their memoir literature. It is stunning to imagine how believers, no matter how devout, could embrace their imprisonment in the labor camps.