

geographical gears in chapter 4. She delves into the Mass Observation Archives for evidence of working-class women's consumerist self-fashioning, and moves beyond the city centres of Manchester and Liverpool to the surrounding conurbation towns. In the introduction, Wildman stresses her goal of transcending the narratives of 'deprivation and decay' that we so readily associate with Mass Observation (MO), George Orwell, J.B. Priestley and Walter Greenwood (pp. 3–5). Indeed, she turns a carefully revisionist eye to Mass Observers in chapter 4, highlighting why MO's 'followers' became frustrated by the class ambiguity of their research subjects (pp. 138–9), or how Co-operative stores remained out-of-step with their newly fashionable clientele (pp. 135–6). These passages underscore Wildman's assertion that as class boundaries blurred in the inter-war period, there was an immanent tension in commercial citizenship. However, the shift to ethnographic 'followers' in conurbation towns fits uneasily with the promotional 'insiders' in Liverpool and Manchester who make up the empirical core of the monograph.

Overall, *Urban Redevelopment and Modernity* makes a vital methodological intervention in the field of twentieth-century British urban history. Wildman takes her readers beyond policy debates in Westminster and Whitehall and off of the drafting tables of modernist architects and designers; she focuses our gaze on the networks of civil society and mass culture that emanated from the local outwards. This book will be essential reading for audiences interested in the histories of citizenship, retail and consumption and urban modernity.

### Sarah Mass

Columbia University

**Catriona Kelly**, *Socialist Churches: Radical Secularization and the Preservation of the Past in Petrograd and Leningrad, 1918–1988*. DeKalb, IL: NIU Press, 2016. vii + 413pp. 34 illustrations. Bibliography. \$59.00 hbk.  
doi:[10.1017/S0963926819000105](https://doi.org/10.1017/S0963926819000105)

*Socialist Churches* examines Soviet heritage and preservation policy vis-à-vis ecclesiastical buildings in today's St Petersburg, a 'model socialist city' in the communist era. The penultimate page presents part of a recent interview with a 'senior St Petersburg priest' who describes in prosaic terms the changing fortunes of Orthodox churches: 'Under Lenin they took [the churches] away, and under Stalin they took them away, during the War they gave them back, under Khrushchev they closed them again, and then under Brezhnev things stayed as they were, then under Gorbachev they started giving them back, and under Yeltsin.' He concludes fatalistically: 'Well, today they're returning them – tomorrow they'll take them away' (p. 275). 'They' are state authorities, who over the course of the past century have taken wildly different approaches towards Orthodox churches, as they have to religion more broadly. Behind the wavering fortunes of the Orthodox churches of Petrograd, as St Petersburg was known from 1914 to 1924, and Leningrad, as it was known from 1924 to 1991, lies a fascinating story of competing visions of heritage, preservation and of faith itself.

The Bolshevik Revolution of October 1917 marked the end of the Orthodox Church's imperial-era privileges and the start of a tenuous relationship with

the communist state. The destructive impulses of revolution gave way to the Bolsheviks' efforts to restore order and control, and out of this was born the Soviet tradition of heritage preservation, a source of pride in the Soviet Union. Perhaps the most complex aspect of heritage protection was the preservation of religious buildings, valued by Orthodox believers as sacred spaces but by communist authorities merely as historic buildings. There was a fundamental and enduring tension in the state's approach to church buildings: these were remnants of the past but valuable as works of architecture and filled with art. Kelly summarizes the nub of the problem thus: 'Is it "Soviet" to preserve historic churches, or not?' (p. 105). In some cases, the argument for demolishing or repurposing churches was born of ideological hostility and designed to expunge Orthodoxy from the cityscape. In others, the practical considerations for the demolition of a church were, Kelly finds, quite sensible, like facilitating transport links or acquiring buildings for children's homes.

Kelly describes with remarkable clarity the jostling between various bodies – party authorities, preservationists, believers, museum officials and public associations – over the ownership, management and upkeep of church buildings and liturgical items. Her forensic analysis of the politicized field of heritage preservation and careful examination of the bureaucratic wrangling which comprised city governance is essential to understanding Soviet heritage policy, urban planning and the authorities' approach to churches. Kelly also shines a light on the way individuals shaped policy on heritage and conservation, such as Nikolai Belehov (1904–56) who, although a planner by training rather than a conservator, was committed to preserving the aesthetic fabric of Leningrad's urban environs. There are also interesting insights into departures from European norms, such as post-World War II reconstruction being concerned with nationally significant buildings, especially medieval 'Old Russian' structures, which was not characteristic of the approach elsewhere in Europe.

Scholars of Russian history and culture have come to expect major interventions from Catriona Kelly across a range of fields, among them Slavic studies, Russian literature and Soviet history. This latest book does not disappoint. Her interdisciplinary approach draws on an intimate knowledge of St Petersburg. The book brings together fragmentary evidence from a wide range of archives in St Petersburg and from interviews carried out by Kelly and her research assistants with architects, local historians, parish representatives and residents from 2007 to 2015. It is meticulously documented: of the book's 413 pages, 95 pages are endnotes. It is richly illustrated with photographs, architectural plans and more. The list of abbreviations and the glossary are invaluable in deciphering the array of administrative bodies involved in deliberations over ecclesiastical buildings. This micro-history of the preservation and destruction of Orthodox churches in a city celebrated for its art and architecture is valuable for our understanding of Soviet urban history and heritage policy (official and undeclared). The book may be too focused for undergraduate students or a general readership but it is essential reading for scholars and postgraduate students in a wide range of fields, including Soviet history, religious history, urban history and heritage studies.

Leningrad was declared a UNESCO World Heritage Site in 1990, the pinnacle of achievement for Soviet heritage policy. The seismic changes in Russian polity, economics and society since then have meant that the forces of business and commerce have transformed the cityscape. The final photograph in *Socialist*

*Churches* is a poignant one, which cannot help but be affecting for those with an interest in heritage. The photograph, taken by Kelly in 2015, shows the famous Smol'nyi Cathedral being all but crowded out of the urban landscape by high-rise offices and apartment blocks which press in on it from every side. This is the story of how the religious structures of the Russian imperial capital have managed to endure despite the twin assaults of communism and capitalism over the past century.

**Zoe Knox**

University of Leicester

**Síle de Cléir**, *Popular Catholicism in 20th-Century Ireland: Locality, Identity and Culture*. London: Bloomsbury, 2017. xiv + 249pp. 14 plates. 5 maps. Bibliography. £85.00 hbk.  
doi:[10.1017/S0963926819000117](https://doi.org/10.1017/S0963926819000117)

Despite its title, *Popular Catholicism in 20th-Century Ireland* is an ethnographic study of popular Catholicism in Limerick, rather than Ireland, between 1925 and 1960, a period in which the city's population was growing steadily and the life of the citizens was being transformed by the development of public housing. Employment was mainly to be found in factory work and retailing, and in the workplace, as well as in the home and neighbourhood, religion was integral to the lives of the overwhelmingly Catholic population. Drawing on an extensive and imaginatively used range of sources and on an in-depth series of interviews, Síle de Cléir successfully marries top-down and bottom-up perspectives on religious belief and practices before the Second Vatican Council to create a convincing portrait of Catholicism as lived experience. In doing so, it makes a significant contribution to Irish twentieth-century social, cultural and urban history as well as a complementary study to the literature on religion in nineteenth- and twentieth-century British urban environments by J.N. Morris, Hugh McLeod, Sarah Williams and Charlotte Wildman.

As de Cléir points out, studies in twentieth-century Irish Catholicism have tended to assume a 'seemingly homogenous adherence to the practices and precepts of official Catholicism' (p. 186) in the decades following independence, based on the size of the religious majority, the levels of formal religious practice and the strength of the Catholic church in society and, particularly, in education. Her analysis reveals, however, that while there was considerable homogeneity of religious *belief*, reflecting the 'official' catechisms through which religion was taught, religious *practice* reflected a vibrant local culture which adapted to meet the development of the city, the modernization of transport and changing work and leisure practices. The study explores two interlocking themes: the 'vernacular culture' of religious expression and the ways in which 'official religion, at the popular level, acquired communal aspects in practice' (p. 19). What emerges is a sophisticated analysis of beliefs and practices that were informed by local, familial and individual traditions and preferences as much as by formal instruction. This is most evident in the local custom of building fires on city streets on May Eve which adapted (to the concern of the civil authorities) as it moved from the centre of the city into the local authority housing estates but retained its distinctive features,