Chapter 6, Dale addresses veterans' 'mental, emotional and cultural demobilization' (157) by discussing how wartime experiences impacted belief in the Stalinist system. Beyond the administrative bodies and institutions that either supported or interfered with veterans' adjustment to civilian life, throughout the chapters readers are introduced to the various personal networks and informal mechanisms that shaped demobilization at the individual level. Alongside the hardship, inefficiency and corruption of Leningrad's post-war society, we see Soviet veterans' adaptability and creativity.

While Dale vividly portrays returning veterans as a resentful and dissatisfied but also resourceful layer of late Stalinist society, a few questions remain unanswered in his account. What does it mean, for instance, that 'angry young men . . . learnt to "speak veteran" '? (67). Of course, the phrase is modelled on Stephen Kotkin's 'speaking Bolshevik', but Dale does not explain how this concept (which in itself might be unfamiliar to readers who are not steeped in Soviet historiography) specifically applies to World War II veterans. Similarly, while Chapter 6 provides compelling evidence to prove that most veterans' political attitude was one of apathy and grumbling rather than anti-Soviet intent, I finished the book still wondering why their disenchantment in the end did not translate into politically charged protest.

Questions about people's mentalities and political engagements are a notoriously contentious subject of Soviet historiography. The fact that Dale's book lacks a clear theorization about these questions does not diminish its significance as a textured story of demobilization in post-World-War-II Europe and as a thorough and accessible survey of key issues in late Stalinism. *Demobilized Veterans in Late Stalinist Leningrad* is useful reading for any scholar interested in the comparative history of post-war transition and for undergraduate as well as graduate students of Soviet history.

Franziska Davies, Martin Schulze Wessel and Michael Brenner, eds, *Jews and Muslims in the Russian Empire and the Soviet Union*, Vandenhoeck & Ruprecht: Göttingen, 2015; 168 pp.; 9783525310281, €50.00 (hbk)

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The Russian Empire always conceived of itself as a Christian state, but within its boundaries lived millions of non-Christians. Among the non-Christian subjects of the tsar, Jews and Muslims held a special place numerically, politically and culturally. Western scholarship on the 'Jewish question' in the Russian Empire and USSR has long been known for distinguished research and broad impact. While scholarship on Muslims in the USSR has been much less well developed in the past, in the past few decades study of the 'tsar's (or commissar's) Muslims' has grown rapidly, with contributions from such scholars as Adeeb Khalid, Douglas Northrop, Robert Crews, and others. On the whole, however, scholars of

Russian Jewry and specialists in the USSR and Russia's Muslim populations seldom come together to 'compare notes'. This short volume is a pioneering attempt to bridge this scholarly gap, bringing together distinguished historians to take a broad view, make comparisons, and learn from the experience of the 'historical other'.

Comparison is always risky. Inevitably, making significant historical comparisons involves stepping out from a field where one feels comfortable, knowledgeable and secure into one which is fascinating, but also largely uncharted (at least for the hapless comparativist). Yohanan Petrovsky-Shtern sums up some of these complications in his essay on 'Jewish Apples and Muslim Oranges in the Russian Basket'. As he points out, while both Jews and Muslims were often characterized as 'fanatical' by official and conservative Russians, Muslims never became a central obsession of either Russians rulers or of Russian conservative nationalists. Among other factors, the simple physical location of the Jews along an uneasy western frontier and the much more robust integration of Jews into Russian society (or at least its attempt) by the late nineteenth century made the 'Jewish question' far more present in Russian public discourse than Muslim issues. During the Soviet decades, this shifted somewhat, but both Jews and Muslims were targeted by various anti-religious campaigns. This essay provides an excellent brief overview of the issues and possible pitfalls of this comparison and also suggests a number of specific areas for further research (graduate students, take note!).

Each essay here takes the comparative agenda a bit further. Michael Stanisławski provides an enlightening comparison of Judah Leib Gordon and Ismail Bey Gasprinskii. Franziska Davies discusses differing policies towards Jews and Muslims in the Russian imperial army. Vladimir Levin gives us a quick but scintillating overview of Muslim and Jewish politics during the Duma period. David Schick's essay on business network analysis of a Jewish textile company centred in Łódź reveals extensive business ties among Jews throughout the empire without, however, explicitly tying in possible connections to Muslim merchants. Michael Khodarkovsky discusses the complex interplay of imperial, Muslim and ethnic identities in the Russian Empire. Adeeb Khalid reminds us that there was no single 'Muslim identity' during the chaotic period of the Russian revolution, backing up his arguments with cogent examples of competing 'Muslim identities' in this period. Finally, David Shneer describes two Jewish photojournalists from different ends of the empire (Tashkent and Kiev) who both documented life in the Soviet east, including Birobidzhan.

This collection contains a wealth of material for anyone interested in the religious and ethnic diversity of the Russian Empire and USSR. To be sure, as the description above indicates, more essays consider (or 'come from') the Jewish example than the Muslim, and there is much more material covering the pre-1917 period than the Soviet years. Still, as a pioneering comparative study this volume belongs in any serious research library. The individual essays could also be used as stimulating readings for advanced undergraduate and graduate courses.