of the western areas of the Soviet Union during the Second World War. Using original German documents with superb competence, the author has clarified German policy—or rather the lack of it—toward the Russian Orthodox Church. It is to Fireside's credit as a skillful researcher that he has represented this chaotic period clearly.

Unlike the Soviet government, which quickly evolved a punitive antireligious policy, the new German regime never came to a unified solution of the religious question. Alfred Rosenberg, as minister of the occupied areas, was unable to put into practice his subtle ideas on the potential for German domination through the exploitation of religion. Fireside succinctly notes how, although the recurrent theme in German administration was the "leaving of religion," it was never decided precisely why it should be left: "'Religion left to the people' held a different meaning for Rosenberg's Russians, given permits to build churches if they manifested the proper anti-Soviet spirit, and to Bormann's Russians, allowed to mumble prayers while being dragged off to slave-labor camps" (p. 90). These points are worth quoting, because they will be entirely new to virtually all students of the Russian Church.

Yet *Icon and Swastika* disappointingly leaves many relevant questions unanswered. What was it like for an individual who had suffered twenty years of insult because of his religion to be able suddenly to begin some sort of open religious observance again in the wake of the invading Nazi forces? This book fails to convey the feel of this breakthrough in religious freedom in the way that Nikita Struve did in his *Christians in Contemporary Russia* (pp. 68–73). Fireside seems to lack sensitivity for the religious feelings of the Soviet people, yet he does display such a quality in the admirable perspective and balance with which he writes of the Nazi policy-makers. He is more sure of himself when handling German-language documentation than Russian.

The opening and closing chapters on Soviet (pre- and postwar) policy toward religion reinforce existing knowledge, but one would have liked to see a firmer and longer concluding assessment of the ultimate implications of the reawakening of the Russian Orthodox Church under the Germans. Finally, one would have welcomed a case study on the accusation recently and frequently used by the regime against activist churchmen whom it wishes to discredit—that of "collaboration with the Nazis."

Despite these weaknesses, the bibliography, footnotes, and superb index set the seal upon this work as a major contribution to scholarship.

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MOSCOW AND JERUSALEM: TWENTY YEARS OF RELATIONS BETWEEN ISRAEL AND THE SOVIET UNION. By *Avigdor Dagan.* London, New York, Toronto: Abelard-Schuman, 1970. 255 pp. $6.95.

In his introduction Foreign Minister Abba Eban asserts that Dagan's study, based on "hitherto unpublished" documents, "fills a gap in the modern historiography of the Middle East" (p. 11). Given these remarks, the real need there is for an objective and balanced study of this important topic, and the knowledge that the Czech-born author has been a high Israeli Foreign Office official for the past twenty years, the

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reader may expect an incisive and original treatise. If so, he is in for a disappointment.

Most of the volume's major themes are sound but not new. This is true of the arguments that in its relations with Middle Eastern countries the USSR has been governed not by ideology but by purely pragmatic considerations (p. 11), that in Moscow's view the Middle East is an integral part of the world-wide "cold war" competition between the superpowers, that once it has a foothold in the area the Kremlin is not likely to give it up voluntarily, and that "the irrational element of Russian anti-Semitism was strengthened by the official anti-Israeli propaganda conducted before, during and after the Six-Day War" (p. 242). The author is also correct in arguing that "to eliminate the influence of other Big Powers . . . and supplant it with its own decisive influence has been and remains the Soviet Union's basic aim in the Middle East" (p. 243).

The claim concerning "hitherto unpublished" documents is misleading. The first of the book's two parts, covering the period between 1947 and 1957, contains little that is new. Page-long quotations are taken primarily from United Nations documents that have long been a matter of public record. In part 2 (1957–67) the author does include material, based on formal and informal exchanges between Soviet and Israeli functionaries, which has not previously been made public. These documents are indispensable for any future study of the subject. Unfortunately their scholarly utility is limited, because passages of the documents reprinted are frequently omitted and the circumstances in which they were formulated are often not clear. A greater problem for the scholar is his inability to assess the completeness of Dagan's record. Are these documents the most relevant to the issues at hand, or are there others—equally indispensable—still cloaked in secrecy?

In its present form the volume is also singularly ill-suited to attract the layman. Well over half the book consists of monotonous and repetitive texts of official statements, declarations, notes, and pronouncements that are often only loosely connected by a few introductory remarks. In brief, the "scissors-and-paste" quality of the book reduces its appeal to the general public and limits its usefulness to the scholar.

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FÜHRUNGSKRÄFTE IM SOWJETISCHEN DORF: IHRE POLITISCH-SOZIALE SITUATION UND FUNKTION IN DER ÄRA CHRUŠČEV. By *Karl-Eugen Wädekin.* Veröffentlichungen des Osteuropa-Institutes München. Reihe: Wirtschaft und Gesellschaft, vol. 6. Berlin: Duncker & Humblot, 1969. 357 pp. DM 58.60, paper.

It is no exaggeration to say that from now on whatever is written in the West about the Soviet countryside will either have to repeat Wädekin's work—in the book under review and in the earlier *Privatproduzenten im sowjetischen Landwirtschaft* (Cologne, 1967; a revised and updated English translation will be published shortly)—in the sense of taking fundamental issue with his interpretation of the data, or will have to proceed from the point in time where he leaves off. In preparing his account of the numbers, distribution, sociojuridical position, and recruitment of administrative personnel in the Soviet countryside, Wädekin appears to have consulted everything remotely relevant. If anything, he errs on the side of

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