

of the Shevchenko stained-glass window at Kiev University are also discussed. It is a grim and disturbing account.

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ASPECTS OF RELIGION IN THE SOVIET UNION, 1917–1967. Edited by *Richard H. Marshall, Jr., Thomas E. Bird, and Andrew Q. Blane*. Chicago and London: University of Chicago Press, 1971. xv, 489 pp. \$19.75.

The study of religion in the USSR, not long ago the wallflower of the Soviet studies sisterhood, has recently been attracting many serious and resourceful suitors. The best sign to date of both the quantity and the quality of their attentions is the present volume, in which they pool their interdisciplinary talents to produce a highly informative and useful survey of developments concerning religion throughout the first half-century of Soviet rule.

Very fittingly the book is dedicated to Paul B. Anderson, and dedicated in something better than the usual curt manner. A thirty-page section of the book is devoted to Anderson, containing first a brief appreciation of his extensive service both to the study of religion and to religion itself during the entire Soviet period, next an interesting autobiographical sketch by Anderson covering the period, and finally a bibliography of his published writings.

The heart of the book consists of essays by seventeen scholars covering virtually every major aspect of the subject and every major religious group in the USSR (Orthodox, Moslems, Jews, Baptists, Catholics) as well as national churches (Georgian, Armenian) and even minor groups such as the Mennonites and the animistic Siberian tribes. There is also good exploration of themes not frequently treated, such as Joan Delaney's essay on Soviet antireligious organizations and George Kline's on religious motifs in Soviet poetry and fiction. Some repetition is unavoidable in a volume of this sort: Khrushchev's vigorous antireligious campaign of 1959–64, for example, receives treatment in a number of the essays, in addition to being the subject of a separate essay by Donald A. Lowrie and William C. Fletcher. But this is not a serious fault; in fact it facilitates the use of the book for reference by making the chapters on the various religious groups relatively independent.

Two other features should also be mentioned as giving the book special worth: an appendix containing the text of all the major laws pertaining to religion in the USSR, and a selected bibliography of English-language books on religion in the Soviet Union.

All in all, if some disaster should require the Library of Congress (or the Lenin Library, for that matter) to part with all but one of its books on religion in the USSR, this is the book it should keep.

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ICON AND SWASTIKA: THE RUSSIAN ORTHODOX CHURCH UNDER NAZI AND SOVIET CONTROL. By *Harvey Fireside*. Russian Research Center Studies, 62. Cambridge: Harvard University Press, 1971. xx, 242 pp. \$8.00.

Dr. Fireside has lifted the veil from what has been the least-known period in the recent history of the Russian Orthodox Church—its life under the Nazi occupation

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