

quent reaction to many of his agricultural policies. Of special interest, at least to this reviewer, is Hahn's discussion and analysis of the virgin land program, the conflicts within the party that emerged over specific agricultural policies, the events that led up to the crop disaster of 1963, and the solutions proposed at the March 1965 plenum.

Khrushchev's advocacy of policies detrimental to the preservation of soil fertility in northern Kazakhstan—policies that Western observers had long recognized as dangerous, such as those pertaining to the neglect or reduction of clean fallowing and the insistence on the intertilled system—contributed to the worsening conditions of grain production in the Eastern regions. Fall moldboard plowing, which cut deeply into the fragile, lighter soils of the Kazakh steppe, led to desiccation and serious problems of erosion. Moreover, as Hahn observes, "Lysenko's 1960 early sowing program had greatly compounded the already troublesome weed problem. To counter weeds, more frequent plowing was urged by Nalivayko in 1962. The more frequent plowing compounded the damage to the soil already caused by the plowing methods used since the start of the virgin land cultivation" (p. 111).

The March plenum, following Khrushchev's fall, brought a number of reforms to Soviet agriculture. Among the recommendations were requirements for an expansion of clean fallowing, a short fallow-grain crop rotation, the abandonment of the repeated tilling of the soil by moldboard plows, and the exclusive use of horizontal moldboardless implements. These reforms have undoubtedly brought improvements to virgin land farming. Hahn's account, however, does not carry us beyond Brezhnev's rise in 1971. A careful assessment of agricultural politics in the early 1970s has yet to be made.

The text is supported by appendixes and a useful index, but what gives Hahn's study its authenticity is the well-documented and careful research that has gone into its preparation.

W. A. DOUGLAS JACKSON
University of Washington

TROTSKY AND THE JEWS. By *Joseph Nedava*. Philadelphia: Jewish Publication Society of America, 1972. 299 pp. \$6.00.

JEWS, WARS, AND COMMUNISM, vol. 1: THE ATTITUDE OF AMERICAN JEWS TO WORLD WAR I, THE RUSSIAN REVOLUTIONS OF 1917, AND COMMUNISM (1914–1945). By *Zosa Szajkowski*. New York: KTAV Publishing House, 1972. xxvii, 714 pp. \$20.00.

JEWISH NATIONALITY AND SOVIET POLITICS: THE JEWISH SECTIONS OF THE CPSU, 1917–1930. By *Zvi Y. Gitelman*. Princeton: Princeton University Press, 1972. xii, 573 pp. \$20.00.

In the first of these three volumes dealing with Jews and Russian communism Joseph Nedava, an Israeli journalist and academic, examines Trotsky's attitude toward the Jewish problem. The author distinguishes four periods: up to 1914, when Trotsky was concerned with the Jewish Bund on the one hand and such anti-Jewish activities as the pogroms and the famous Beilis case on the other; from 1914 to 1926, when he experienced "complete alienation" from the issue; from 1926 to 1932, when doubts about a Soviet Marxist and especially a Stalinist solution

to the Jewish problem assailed him; and after 1932, as the rise of the Nazis placed the question in a new setting.

Nedava treats Trotsky as a Jewish internationalist who, rejecting his own Judaism, was nevertheless impelled by it to transform into a sacred imperative the quest for the equality and dignity of man. His acceptance of Marxist revolutionism was "to a noticeable extent a disguise . . . for a revolt against the squalor and wretchedness under which Russian Jews lived in the ghetto" (p. 4).

The Trotsky materials cited on Jewish matters often show that he was indifferent to the subject; the materials themselves, according to Nedava, are relatively meager (p. 5). It is plausible to assume that Trotsky was molded by his familial and social environment and that much as he may have wished to reject his Jewish upbringing it played a role in his attitudes and actions at various points in his career. Demonstrating that contention, however, is difficult. Some examples: in discussing Trotsky's antagonistic relations with Sokolovskaia (later his first wife), Nedava writes that she disliked his "Aristotelian argumentativeness" which "he inherited from his talmudic ancestry, even though he never set eyes on the Talmud" (p. 42); in mentioning Trotsky's stand against pogroms, the author interprets the fact that he opposed them consistently, even when carried out by the Red Army, as having an added Jewish dimension (p. 64). Most dubious of all is his statement that "one can almost surely assume that under the changed circumstances brought about by the establishment of the State of Israel . . . Trotsky . . . would have subscribed to the Zionist solution" (p. 208). Nedava's case is weakened by the substitution of speculation for documentation.

Zosa Szajkowski's lengthy work is described as the first in a multivolume effort. His sole purpose, he tells us, is to confront the myth of Jewish radicalism, and he seeks to do it by demonstrating that "there never was a monolithic attitude of American Jews to radicalism . . . , the voice of anti-radical Jews was too often ignored" (pp. xx-xxi). Somewhat under half of the text details the views of American Jews toward the Great War prior to the Russian Revolution and the American entry into the hostilities, and another third deals with the first year of the Revolution. In the remaining portion the author deals with such diverse themes as Jews in the American armed forces, their political attitudes toward Soviet Russia, their treatment in the Soviet Union, and their attitudes toward the American Communist movement up into World War II. Using numerous and rich source collections, Szajkowski amply demonstrates his thesis that differences of viewpoint existed within the American Jewish population on a wide variety of matters. However, what appears lost in Szajkowski's approach is that a powerful underlying community of interest may have existed among the disputing Jewish factions and individuals. Thus, despite his proof of diversity of viewpoint, which did not prevent anti-Semites from grouping all Jews together in a simplistic and erroneous manner, there still might be a case that the majority of American Jews had a strong Jewish interest in their approach to problems.

The notes to the volume cover 243 pages and contain a mass of interesting and valuable quotations and sources. Often, however, they are like many of the chapters—fragments, additional bits of proof of the theme of diversity, which could as easily have been part of the text or left out.

Unfortunately, too, despite its many interesting points of detail, the book appears badly edited and contains many petty errors that could have been readily avoided—misspellings, such as Breshovs Kaya (Breshkovskaya) (p. 287) or Kot-

chak (Kolchak) (p. 295). Most disturbing is that so much interesting material and hard digging into questions of genuine historical import achieved such ungainly results. Despite its shortcomings, the volume could be very useful to the researcher and student interested in the byways of American Jewish life, the history of anti-Semitism, and certain fragments of the history of the revolutionary movement.

Professor Zvi Gitelman, in a heavily researched and lengthy work, seeks to examine Jewish national existence in the first generation of Soviet power. He concerns himself particularly with the Jewish experience "as a history of the modernization and secularization of an ethnic and religious minority resulting from attempts to integrate this minority into a modernizing state." Within this major dimension, Gitelman concentrates on the issue of Jewish identity as it developed for the Jews of socialist persuasion in programmatic and organizational terms. The instrument Gitelman examines most specifically is the development and behavior of the Jewish Section of the Communist Party, the *Evseksiia*, and how it undertook to perform the task of integrating and Bolshevizing the Jews of Russia into the new order emerging out of the November Revolution.

Gitelman demonstrates well the wide range of responses among the Jewish population to the rapidly expanding political and cultural vistas of last-generation imperial Russia. Sketching the Jewish Bund as an instrument for defining and organizing the modernist thrust within Jewish life, he seems to prepare the reader for the post-November revolutionary era in terms of its own disintegrating organization and transformation into the new *Evseksiia* out of the chaotic Russia that followed November. Yet the most difficult part of the volume is Gitelman's reconstruction of the formation of Jewish Bolshevik groups, their make-up, and how they emerged from a variety of sources to become that *Evseksiia*. Here the relation between the earlier Bund and the new Bolshevik organizations may be too narrow a basis to warrant the attention offered by the author.

The bulk of the volume deals with the *Evseksiia*'s major tasks, which Gitelman defines as the attempt to destroy the old order, the Bolshevization of the Jews, and the reconstruction of Jewish national life. He presents well the difficulties of the Jewish Bolsheviks with their dilemmas so familiar to Jewish life in Russia—to assimilate or to help build a pluralistic culture within the Soviet Communist framework, and the narrower but vital problem of the *Evseksiia*'s own relation to the party, the issue of autonomy or highly disciplined unity. The latter element eventually won out as Stalinization absorbed the Soviet world.

The volume is heavy in places, reflecting the difficult task Gitelman undertook in representing many levels of activity and organization, local detail, and high policy. The degree of success he achieved is very considerable under the circumstances, and he deserves the thanks of the scholarly community for his efforts and results.

HENRY J. TOBIAS
University of Oklahoma

WORLD COMMUNISM: A HANDBOOK, 1918–1965. Edited by *Witold S. Sworakowski*. Stanford: Hoover Institution Press, 1973. xv, 576 pp. \$25.00.

Since 1967 the Hoover Institution has issued an annual *Yearbook on International Communist Affairs*, beginning with coverage of the year 1966. The present single volume is intended to fill the gap for the period from just before the founding of