Based on texts from the Russian church press, diaries, and memoirs as well as from English-language Japanese newspapers, Perabo's book offers a remarkable overview of attitudes to the war and the enemy that has evolved during the Russo-Japanese conflict. Perabo presents a variety of perceptions of the war in Russian society. In this regard, she pays special attention to the church press describing the native Christ-loving warriors as ready to sacrifice their lives for faith, tsar, and fatherland and opposing the Japanese "heathens" depicted as "primordial enemies of the cross of Christ" who have "already spilled Christian blood" (88–90).

The oppositional pole of views is presented by the famous writer, Lev Tolstoi, whose understanding of Christianity as a pacifist religion inspired him to raise his voice against the war (92). No less intriguing is the contrast between the wartime rhetoric of the Orthodox churchmen in Russia and the views of Bishop Nikolai (Kasatkin), their Japan-based compatriot. In this case, Perabo's analysis is focused on Nikolai's dilemma: how to reconcile his Christian ethics and responsibility to the Japanese flock with the love for his homeland of Russia as well as with the loyalty he owed to the Japanese Emperor (94–95). Seeking a solution, he came up with a philosophy that reveals an alternative Russian political theology. It is well synthesized in Nikolai's metaphor of the two-story house used to describe his awkward wartime situation: on its lower floor the Russian and the Japanese are separated by politics as determined by their earthly kingdoms, while on the upper one—they are united in their Christian faith and love as if it was the heavenly kingdom (149). This image resonates with the statement of Jesus Christ about the many mansions in His Father's House (John 14:2) and resembles Augustine's two cities concepts (173). No less important for Nikolai's political theology is his assessment of the loyalty of every Christian to his/her homeland "as a fundamental and apparently unshakable theological principle" (172). According to him, however, faith was stronger than the loyalty of Orthodox Christians to different earthy kingdoms. In his view, their belonging to the Orthodox Church's family has transformed them into spiritual siblings and they should relate to each other accordingly (171–73).

At the same time, Perabo repeats some misinterpretations of the honorary title "equal to the Apostles" conferred on Nikolai of Japan by the Russian Orthodox Church during his canonization in 1970. In particular, she draws an analog with Constantine the Great—the Byzantine Emperor who is also venerated as equal to the Apostles (174). The correct reference, however, should be the one to the holy brothers Cyril and Methodius, who used the native language of the Slavs to propagate Christianity among them. Despite this remark, Betsy Perabo's book deserves the attention of scholars from the fields of Russian studies, Orthodox theology, and Christian ethics not only because it sheds new light on a particular historical episode, but because it triggers a discussion on the notions of a just and holy war in Orthodox political theology.

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The Soviet Union and the Gutting of the UN Genocide Convention. By Anton Weiss-Wendt. Critical Human Rights Series. Madison, Wis.: The University of Wisconsin Press, 2017. xil, 400 pp. Appendix. Notes. Bibliography. Index. $74.95, hard bound.

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The desire to end the mass murder of people in genocidal violence was doubtless a noble struggle for international diplomats and lawyers in the immediate years

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following the Second World War. The rapidly burgeoning tensions of the Cold War during the early 1950s, however, brought the potential for ideological victories in diplomatic discussions involving the superpowers into the equation. Much like human rights in the 1970s, international discussion of how to prevent genocide from occurring again opened up the opportunity for the United States and the Soviet Union to utilize ideas as weapons, exerting pressure on their counterparts as part of the ideological struggle of the period. Despite the moral desire driving many to seek an end to genocide, politics ruled the day.

It is this arena that Anton Weiss-Wendt has sought to unpick, marshalling an impressive engagement with a breadth of material to assess the international debates surrounding the adoption of the United Nations' Convention on the Prevention and Punishment of the Crime of Genocide. While broadly chronological in structure, this book draws on a number of case studies to demonstrate the ways in which the Genocide Convention and the broader discussions surrounding the issue of genocide were used to score political points in the Cold War. Topics range from accusations that the Soviet authorities had detained Yugoslav children against their will, racial discrimination in the United States, and accusations of forced labor—all issues that were variously defined as matters tantamount to genocide. Weiss-Wendt draws on a remarkably deep engagement with primary source material on both sides of the Iron Curtain to construct this piece, ranging from diplomatic and personal papers through to institutional material from the Soviet Union and the United Nations. This breadth of material really shines through in this book, with sustained analytical engagement lending this book a great deal of quality. The author's assertion that neither of the superpowers were particularly keen to have genocide enshrined in international law is a compelling one, and one that is well presented in this piece. It offers an interesting way to consider the notion of genocide in the context of the Cold War, and how often issues of morality were constrained and defined by the ideological struggle. Weiss-Wendt also manages to deftly humanize the discussions surrounding genocide in international relations, particularly in his discussion of the efforts of the lawyer Raphael Lemkin. While the portrayal of Lemkin is anything but flattering, one gets a sense in this book of his struggles to adapt to the new Cold War framework, and the single-minded nature of his efforts to get the international community to adopt agreements on ending genocide.

If one were to be critical, the book does end rather abruptly with the adoption of the Genocide Convention by the Soviet Union, leaving a feeling that it could have gone a little further in time. It would have been interesting to see a slightly broader discussion of the impact of the Genocide Convention in the early years of the Cold War, offering insight into the years following the Convention coming into force. This is especially so given the US delays in ratifying the Convention, which took place in 1988 some forty years after the UN had initially approved it. Was the discussion surrounding genocide and its associated political wrangling solely an issue of the 1940s and 1950s or did it reach further into the 1960s, 1970s, and 1980s? A broader engagement here would have drawn some interesting discussion about the positioning of the legal and diplomatic fight against genocide in the broader Cold War.

Overall, this is an impressive piece built upon sustained and detailed source engagement that is recommended to scholars of the Cold War, international relations, and those interested in the impact that ideas can have on international politics. A broader chronological lens would doubtless bring out further interesting discussion, but this should not detract from the quality presented here.

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