

is what this useful book, in much the same manner as Berliner's *Factory and Manager in the USSR*, is about. It deserves thoughtful attention.

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THE SOVIET TREATMENT OF JEWS. By *Harry G. Shaffer*. Praeger Special Studies in International Politics and Government. New York, Washington, London: Praeger Publishers, 1974. xvii, 232 pp. \$13.50.

THE SOVIET CAGE: ANTI-SEMITISM IN RUSSIA. By *William Korey*. New York: The Viking Press, 1973. xiii, 369 pp. \$12.50.

The unhappy impression left by Professor Shaffer's book is of a collection of snippets. It tries to do too much—to be both an account of the situation of Russian Jewry and a source book of documents relating to that situation. (Despite the all-embracing nature of the title, a mere ten pages are thought sufficient to describe the position of Soviet Jewry up to 1950.) The book does offer a commendably objective analysis of the facts presented, concentrating on the Brezhnev-Kosygin era. Professor Shaffer deals with such topics as the identity of anti-Semitism and anti-Zionism, the treatment of Judaism as a religion, discrimination in educational and employment facilities, and the right to emigrate. Readings follow, which, according to the author's foreword "are intended to familiarize the reader with the whole spectrum of positions," ranging from that of the militantly anti-Soviet Jewish Defense League to that of the pro-Soviet Communist Party of the United States. In between, few positions are left unoccupied (official Israeli position, official USSR position, and so forth). Unfortunately, this is all predictable. The reader is constrained to ask: Where are the people most directly concerned, the Soviet Jews themselves? They do not appear until the last few pages, and here, for the most part, there is an authentic human voice.

Mr. Korey's work consists largely of a number of articles published or presented to various scholarly bodies over the last few years. The articles have been updated by the inclusion of additional material. At the heart of the book is the author's account of the 1970 Leningrad trial for the attempted hijacking of a Soviet plane, and the subsequent, related trials in Kishinev and Riga. These marked the zenith of the official Soviet attempt to crush the renaissance of Jewish national feeling in the USSR. But the trials had unwelcome repercussions and intensified the movement to such a degree that only a complete return to Stalinist repression could have stopped it. For example, the humanistic Russian intelligentsia, which in the past had frequently made the cause of Russian Jewry its own, became more active than ever in defending Jewish militants and thus challenged the authorities as the true voice of Marxist ideology on the Jewish question. In addition, international public opinion, prompted by the concern of world Jewry, brought pressure on the policies of the Soviet Union, a pressure that could be translated into economic terms.

An important point, appropriately emphasized by Korey, is the way in which tactics developed by the Russian dissident intelligentsia became a model for the Jewish national movement. This includes the tactics of protest initiated in 1966 through petitions and letters to Soviet leaders, and the subsequent internationalization of protest through the use of the United Nations as a recipient of petitions.

Of course, in 1971 the Jewish movement went beyond these tactics to make use of demonstrations, sit-ins, and hunger strikes.

Korey's relatively superficial diagnosis of Soviet anti-Jewish policy is a weak point of the volume. He stresses the persistence of popular anti-Semitism based on a Jewish stereotype that is also familiar in the West and cites the case of a blood libel in Daghestan in 1960 which was dismissed at the time as a mere "political error." However, when a similar libel was circulated in the 1920s, much more forceful action was taken by the authorities. An analysis of the shift in official policy between the 1920s and the 1960s would have been interesting and helpful. Unfortunately, Korey barely touches on this matter.

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THE ECUMENICAL WORLD OF ORTHODOX CIVILIZATION: RUSSIA AND ORTHODOXY: VOLUME 3: ESSAYS IN HONOR OF GEORGES FLOROVSKY. Edited by *Andrew Blane* and *Thomas E. Bird*. Slavistic Printings and Reprintings, 260/3. The Hague and Paris: Mouton, 1974. 250 pp. 80 Dglds.

Andrew Blane and Thomas E. Bird have made a significant contribution in this volume of essays in honor of Georges Florovsky, the well-known Orthodox scholar and churchman. The collection of essays (written in French, German, and English) are authored by several distinguished scholars—George H. Williams, Harry A. Wolfson, T. F. Torrance, John Meyendorff, Peter Charanis, Wilhelm Kahle, Ernst Benz, Robert Stupperich, Steven Runciman, Yves M.-J. Congar, N. A. Nissiotis, C. J. Dumont and Charles Moeller.

The topics cover a wide spectrum, making a brief review of this book difficult. Williams' essay on "Baptismal Theology and Practice in Rome as Reflected in Justin Martyr" reveals the complexity of the milieu in which Justin practiced baptism—a milieu with ethnic and interfaith ramifications that gave direct testimony to three degrees of baptism: for Jews, for Christian progeny, and for gentile converts. Justin's attitude to the last group influenced him to understand baptism "as illumination by the Light that saves man from the eschatological Fire" (p. 34). This essay provides helpful insights to early Christian baptism and is a worthy contribution in honor of Florovsky.

The essay by N. A. Nissiotis, "An Orthodox View of Modern Trends in Evangelism," I found particularly stimulating, since this is not a topic discussed widely in Orthodox circles. Nissiotis contends that the churches are divided more because of their different concepts of evangelism and its practices than because of their confessional disagreement. This is true. The Christian churches are suffering today not only from an identity complex, but also from an inadequate theology of means and ends as seen in evangelism. Nissiotis argues for a wider understanding of mission in the church. He says, "It is certainly a sign of progress that the Churches today are beginning to use 'mission,' 'evangelism,' and 'diakonia' as synonyms. . ." (p. 183). The author advocates an open dialogue as Christians and non-Christians engage in a common pursuit of truth. The Orthodox contribution in this new emerging dialogue is to show that real evangelism is impossible without an ecclesial basis. "Outside the context of the Church evangelism remains