

and bankruptcy of Western society and of political reaction. No attempt is made to show what the West's bankruptcy consists of or how the various positions reflect Western social conditions. Presumably the Soviet reader is expected to believe that someone somewhere has actually worked out the claimed connection.

The chapter on structuralism, dealing with Lévi-Strauss, Lacan, Foucault, and others, is a new addition to books of this type, and the author, L. N. Filippov, cites the right works and is well versed in the appropriate literature. The Soviet reader will nonetheless remain puzzled about the structuralist method and its import, for this chapter, as all the others, is concerned primarily with ideological criticism.

The work as a whole is sufficiently dull that those who read it will not be inspired to search for or be tempted to read the original works of James or Dewey, Russell or Wittgenstein, Jaspers or Heidegger. To the extent that the authors sought this result, they have succeeded admirably.

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WORLD OF OUR FATHERS. By *Irving Howe*, assisted by *Kenneth Libo*. New York and London: Harcourt Brace Jovanovich, 1976. xx, 714 pp. + 48 pp. photographs. \$14.95.

There is some incongruity in the fact that America's Slavic specialists have, over the years, by and large ignored one area of scholarly investigation that one would reasonably expect to stand at the center of their attention. Hardly any have shown interest in what remains a vast and little explored subject, the arrival and acculturation in the United States of millions of East European immigrants, and also *their* impact on American society. The few studies published since the appearance sixty years ago of W. I. Thomas and Florian Znaniecki's classic work on the Polish peasant in Europe and America have generally touched on the subject only peripherally, as part of the larger subject of immigration and ethnicity in the United States. These studies usually have been written by specialists in American history, such as Oscar Handlin, or in American sociology, such as Nathan Glazer and Daniel Patrick Moynihan. *World of Our Fathers*, a massive social history of East European Jewish immigration to the United States, and one of the few truly scholarly books to become a popular best seller, compounds the paradox. Its author, Irving Howe, is one of America's foremost literary critics. And it is instructive that Irving Howe, the author of studies on William Faulkner, Thomas Hardy, and Sherwood Anderson, among others, takes note of a curious convergence in Russian, American, and Jewish history, a convergence that has, it appears, escaped the attention of this country's Slavic specialists. The first sentence in his book informs us that the assassination of Tsar Alexander II in 1881 was "a turning point in the history of the Jews as decisive as that of A.D. 70 when Titus's legion burned the Temple at Jerusalem, or 1492, when Ferdinand and Isabella decreed the expulsion from Spain." The year 1492, the date of the discovery of America, marks the beginning of mass eastward migration of European Jews to Poland which, after that country's final partition in 1795, resulted in the emergence of Russia as the world's largest Jewish community for over a century. The year 1881 opens the period of pogroms that triggered a mass exodus of Russia's Jews across the ocean. It is their descendants that form the bulk of what is now the world's largest Jewish settlement, that of the United States, with a population roughly equal to that of the USSR and Israel combined.

As a contribution to American Jewish history, Howe's book is a feast of information and a moving, elegiac evocation of what was once a large and vibrant secularist

Yiddish-speaking community of workers and intellectuals in America. (That the traditionally religious and Zionist Jews receive relatively scant attention is another matter.) A Slavic scholar will be struck by the huge amount of evidence which indicates that this world was also in many respects an offshoot of the political and cultural Russia of the turn of the century. Thus, in 1883 a group of Jewish immigrants from Russia founded the Tolstoyan settlement of New Odessa in the distant reaches of Oregon. (Curiously, in recent years the same state attracted groups of peripatetic Old Believers.) Modern American trade unionism owes much to the early Yiddish-speaking unions which, in turn, were closely modeled after those of tsarist Russia to which many of their members and leaders had belonged. And Yiddish theater, which was once probably the best theater this country had, was all too transparently an offspring of the Russian. Thus, "when Adler was doing [in Yiddish] Tolstoy's *Living Corpse*, John Barrymore came frequently to admire and study his performance." When Maurice Schwartz took a Yiddish adaptation of Leonid Andreyev's *The Seven Who Were Hanged* to London, James Agate, a leading critic, wrote that "the performance of these Yiddish players contains more great acting than I have ever seen on any stage in any place." Indeed, the native language of the Yiddish theater's leading playwright, Jacob Gordin, was Russian (he was brought to the Yiddish theater by a producer who was "always in awe of intellectuals who spoke Russian fluently"). It was, no doubt, Turgenev's example that encouraged Gordin to create *The Jewish King Lear*. And a half a century before the launching of America's first graduate program in Russian literature, the name of Boris Tomashevsky was famous in this country. The literary scholar's namesake was a matinée idol of New York's Yiddish theater.

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COMPARATIVE SOCIALIST SYSTEMS: ESSAYS ON POLITICS AND ECONOMICS. Edited by *Carmelo Mesa-Lago* and *Carl Beck*. Pittsburgh: University of Pittsburgh Center for International Studies, 1975. xvi, 450 pp. Figures. Tables. Paper.

COMPARATIVE ECONOMIC SYSTEMS: A DECISION-MAKING APPROACH. By *Egon Neuberger* and *William J. Duffy* et al. Boston: Allyn and Bacon, 1976. vi, 378 pp.

Comparing socialist systems is difficult at best and the state of that art is rudimentary. Data are fragmentary, methodology is underdeveloped, and too many disciplines and skills are required. The authors of these volumes have transcended the varied difficulties by coauthorship and extensive scholarly labor. Both volumes contribute generously to the field.

In the Mesa-Lago/Beck volume, the editors have merged work from two disciplines, economics and political science; in a summary conclusion, a sociologist (Paul Hollander) suggests possible extensions in the comparison of socialist systems for the future. The volume begins with careful but varied definitions of socialism. Paul Shoup, John Michael Montias, William A. Welsh, and Dr. Mesa-Lago guide the reader through the intricate paths of statism, bureaucracy, decentralization, and centralization. Political structures are compared by Dr. Beck, William Dunn, Andrzej Korboniski, Paul Cocks, Jan Triska and Paul Johnson, and Frederic Fleron, Jr. Economic structure is analyzed in articles by Stanislaw Gomulka and Peter J. F. Wiles, Richard Carson, Frederic Pryor, Paul Marer, and Jozef Wilczynski. Their work is frankly empirical and refreshingly nonideological. The conclusions are fresh and deep; the quality is high. Authors truly compare different socialist systems, and add China and