

might wish to investigate further: for example, it would be useful to test Frederic J. Fleron's assumption that seven years marks the watershed between professional and party socialization, or Milton Lodge's assumption that authors of articles in Soviet journals represent different functional elites rather than a communications specialty, or Hopmann's assumption that the Communist states (without Yugoslavia and Cuba) do, in fact, form a system.

These far-reaching assumptions and questions may now be examined with the new techniques and theories, and we should be grateful to Roger Kanet for bringing these provocative and innovating essays to our attention.

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SOVIET JEWRY TODAY AND TOMORROW. By *Boris Smolar*. New York: Macmillan, 1971. x, 228 pp. \$5.95.

The plight of Jews in the Soviet Union has received such attention of late that books on the subject threaten to take on the magnitude of a new academic and journalistic genre. Yet our level of understanding by no means equals the level of available information. Just as Wiesel's eloquence, unique in this literature, contributes notably to understanding, so too do the wide experience and historical awareness of a skilled journalist such as Boris Smolar.

Born in Russia and well acquainted with earlier phases of the Soviet period, Smolar is able to connect the current problems of Russian Jewry with both pre- and postrevolutionary experience. Although a glance at the table of contents suggests the usual touching-of-all-the-bases, the text discloses a tissue of historical connections that lend vital perspective to the inevitable and, for the purposes of this book, essential array of personal observation and anecdote. Though this feature of the book seems to me more important than sheer informational content, I would not want to intimate that the latter is deficient. Even close observers of the Jewish situation in the Soviet Union may be intrigued, as I was, by the account of Hebrew studies in Leningrad and the state of the famous Genizah collection of ancient Hebrew documents in the Saltykov-Shchedrin Library. Almost equally fascinating, by way of counterpoint, is Smolar's description of his encounter with Arab students in Moscow.

Although much of the rest may already be familiar to the specialist, the reader wishing an informed and perceptive introduction to the subject could go much further and do a whole lot worse than to start with this survey. My only serious disagreement, purely in the realm of opinion, has to do with Smolar's expectation that Jewish identity may disappear in the Soviet Union. Disabilities seem generally to have had an opposite effect on both religious and ethnic identity.

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