

COURTS OF TERROR: SOVIET CRIMINAL JUSTICE AND JEWISH EMIGRATION. By *Telford Taylor* et al. New York: Alfred A. Knopf, 1976. xii, 187 pp. \$6.95, cloth. \$1.95, paper.

This book is the story of a project aimed at obtaining relief for a number of Soviet citizens whose attempts to emigrate to Israel ended instead in Soviet labor camps. Professor Telford Taylor of Columbia University Law School, in collaboration with a number of other specialists in American and Soviet law, prepared briefs on behalf of these prisoners. The briefs were submitted without publicity to the procurator general of the USSR, R. A. Rudenko, who, along with Professor Taylor, had been a prosecutor at the Nuremberg trials. When this approach failed, the participants turned to publicity as an alternative approach toward their goal. This book represents part of their attempt to put pressure on the Soviet government to free the prisoners involved and to provide better treatment for other would-be emigrants.

The book must be viewed for what it is, a lawyer's brief for the defense, not an objective scholarly work. The high quality of the legal team put together by Professor Taylor is reflected in the excellent writing and argument. Despite the disadvantage of lack of access to the trial records and the inability to interview the prisoners, it proved possible, with the aid of relatives and acquaintances who had already emigrated to Israel, to develop a detailed and convincing reconstruction of the alleged violations of Soviet law.

Many of the actions criticized appear to be contrary both to the principles of individual rights traditional in American law and to those guaranteed by published Soviet legislation. However, a major question unavoidably left open is whether the actions of lower level Soviet legal authorities are purely arbitrary with respect to prospective emigrants or whether they are in strict obedience to unpublished rules of Soviet law, such as those described in recent papers by Soviet émigré lawyer Yuri Luryi.

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BURZHUAZNAIA FILOSOFIIA XX VEKA. Edited by *L. N. Mitrokhin* et al. Moscow: Izdatel'stvo politicheskoi literatury, 1974. 335 pp. 82 kopecks.

This book, a popularization of standard Marxist-Leninist attacks on twentieth-century Western philosophy and theology, issued in a printing of 100,000 copies, holds no surprises. Like so many of its predecessors, it is more an apology for Marxism-Leninism than a study of Western philosophy. The work is a survey and the product of a dozen hands. Most of the contributors are members of the Institute of Philosophy of the USSR Academy of Sciences, and some of them have produced monographs on the figures or movements they discuss. Though reasonably well informed about Western philosophy, the collective authors find nothing to learn from their research which might be assimilated into Marxism-Leninism. As the introduction makes clear, there is no compromise possible between Western and Marxist-Leninist ideologies.

The book is intended as an aid for propagandists, a textbook for party schools, and a primer for independent study. The errors of Western thinkers and movements—as seen from the Marxist-Leninist perspective—are highlighted. In addition to the standard discussions of realism, pragmatism, neopositivism, personalism, and existentialism, this volume includes chapters on French structuralism, philosophical anthropology, Neo-Freudianism, Protestantism, and the philosophy of contemporary Catholicism. Each is said to be a kind of idealistic ideology representative of the crisis

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