relations with the Muscovite state. In reality, there were complicated relationships between each element.

5) It seems careless of the author to make such frequent use of the Nikon chronicle, which was created near the metropolitan Daniil in the first half of the sixteenth century for the purpose of describing the history of the Muscovite state. In this text, of course, history was frequently narrated from the official point of view of the Muscovite state and the “Muscovite” Church as a harmonious whole. Writing about their unity with frequent uncritical (in my opinion) reference to the Nikon chronicle sadly reduces the value of this book.

Despite these problems, this book provides us with a large amount of knowledge and information in Japanese on the relationship between Russian secular power and the Church. I am sure that reading this book would be an important first step for Japanese readers who seek to understand Russian history and political power.

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Notes
5. For example, we can see the conflict between the elders of the Kirillo-Beloozero monastery and the Grand Prince of Moscow concerning the maintenance of the "tradition". Borisov, Russkaia tserkov’, S. 178-180; Alekseev Iu. G. Osvobozhdenie Rusi ot ordynskogo iga. L., 1989, S. 6-13.


This compact and instructive history of Jewish scholars in the United States from East-Central Europe is published mainly for a general readership. So it is
BOOK REVIEW

not Suzuki’s latest academic fruit on the history of Polish legislation or the laws and economics of East-Central Europe, but is an outgrowth of his long research activities. At any rate, his recent works are highly interesting and attractive for both general readers and researchers in the social sciences. This is first and foremost due to Suzuki’s sharp critical mind and rich knowledge gleaned over a forty-year career in Poland, East and West European countries, and the USA. His rich retrospective episodes concerning private intellectual relationships with Jewish scholars and a good many photos are also strong points in the book.

Part I begins by raising some present-day Jewish questions in the introduction (Chapter 1). A series of historical chapters follows: a brief history of the Ashkenazim and Sephardim (Chapter 2), the Jewish intellectual tradition during the Enlightenment (Chapter 3), and Jewish revolutionary movements at the time of revolutions in East-Central Europe and Russia (Chapter 4). Thus, the last two chapters belong chiefly to the twentieth century and discuss the fall of the Hapsburg Monarchy (Chapter 5) and the period of the Weimar Republic to Nazidom (Chapter 6). Thus, Part I presents the concrete historical background behind the massive exodus of the Ashkenazic scholars to the USA in the last century.

By contrast, Part II contains just four chapters but composes nearly half the book’s pages. Therefore, this part should be regarded as the very core of the book. He begins by examining the exodus process of the above-mentioned Jewish scholars to the USA, especially during the time between the First World War and the Holocaust, and then interestingly reviews the cases of two leading schools, namely the Vienna School and the Galician School (Chapter 1). He also traces the long process of the exodus from Imperial Russia and the Soviet Union, and mentions many famous scholars of economics, linguistics and sociology (Chapter 2). As a result, we get to reacquaint ourselves with a number of Jewish intellectuals, including scholars who supported the New Deal (Chapter 3). In closing, the so-called American globalization of the present world becomes the main topic. Suzuki first summarizes the contribution of Jewish scholars at this juncture and then reevaluates the very important role of the New School for Social Research in New York (Chapter 4).

Judging from the book’s contents, it is clear that Suzuki not only provides the reader with a highly engaging discussion of Jewish questions, he also makes some firm assertions. The first of these assertions is that in order to have a
BOOK REVIEW

correct understanding of various aspects of the Jewish questions, one must be well versed in their respective histories. Secondly, Suzuki believes that Japanese ought to conquer their stereotypical viewpoints of Jews. And finally, it is also Suzuki’s long-cherished belief that a new appreciation of the formation and development of Jewish intellectual activities would be a good model, especially for future Japanese social scientists.

Finally, I would like to make a few short comments. Above all, the book’s contribution to the general readership in Japan is worthy of special emphasis, and it should be successful in giving Suzuki a broader audience. In this sense, however, one expects a great deal of information from the bibliography and the book’s contents itself. In fact, however, while Suzuki describes a wide variety of important Jewish figures in various fields in Europe (Part I), it seem to me that in the USA he gives all his energies to the social field alone. For this reason, some pages in Part II are advisable to appropriate for the leading Jewish writers, artists, and scholars of human and natural sciences, businessmen and so on. Surely, earnest readers intend to know them, I believe.

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This book is the doctoral thesis that the author submitted in 2002 to Kyoto University, where he received his Ph.D. in Economics.

The book attempts to analyze migration in the RSFSR and the USSR by using diverse statistical materials and a multidimensional perspective. The content of the book builds a persuasive argument by incorporating Kumo’s earlier papers, which are based on statistical analyses. The outline of his thesis is as follows.

The first chapter presents the abstract of the book. The second chapter summarizes the economic development and the geographical characteristics of the USSR and the RSFSR. Outside of the RSFSR, Kumo maps government